

yle called Etteney and the mountayne that brenneth euere, and sum man calleth hit Wulcan, with meny suche othere brennyng Iles aboute hit.

And fro the seid Palerme go ye be shippe or with the galeyces of Venyse. Myarke the yle is in youre weye, where and yn alle othere places that ye here of Catelynes galies, do youre men to be war that they be not take amonge the felishipe of hem and so lerne to rowe terme of alle their lyf: for they spare nothere prest nor clerk, knyght ne squyere, yef they may have hym prevely.

To Berfelone and Gene men may fynde shippyng ynough, and so forth be the costes of Spruce, Spayne and Gernade to Malyk, fro thens the good fyges cometh.

And fro thens thorough the streites of Marroke, levyng Septta that the kyng of Portynggale holdeth in Berborie on the lift hand with-ynne sight to the whiche abidyng atte Lisbone men may fynde alle day good and sure shippyng to go & come.

Be neuere to bolde to shippe you in litell vessels in no costes of the hethen, for drede of suche Courffaries as bene aforeseid, as well of the Cristen as well of theyme nought of oure beleve, in euery partie of the see.

Suche passages be there be lande fro the parties of Provynce, as have ben made shortly be meny men vnto Burdeux, and fro thens into Ingeland, but this and suche other passages be land wold have a well-avised saufconduyt for men of estate, and namely yef they be of Ingeland.

And the selder that ye chaunge your good shippyng, the more ese and the lesse coste, yef hit myght happe so to come aboute to your plesir and in short tyme.

And no more: for the further ye go, | the more ye shall se and knowe.

C. Horstmann.

QUESTIONES BY-TWENE THE MAISTER OF OXENFORD AND HIS CLERKE.

Aus MS. Harl. 1304. 1)

Clerk: Sei me, where was god whanne
he made heven and erthe?

Maister: I sey the, in the forthere ende
of the wynde.

C.: Telle me þat word þat god firste
spake.

M.: Be þe(r) made lizt, and light was made.

C.: Whi is heven clepid heven?

M.: For the heven coueryth all þat is
vnder hym.

C.: What is God?

M.: He is god þat alle thyng made
& alle thyng hathe in his power.

C.: In how fele dayes made god alle
thyng?

M.: In six dayes: the first day he made
lightnes & light,

The seconde day he made alle thinge
þat helden þe heven,

The thirde day he made water and
erthe,

The IIIIth day he made the fyrma-
ment of heven,

The fife day he made the sterres,

The six day he made alle-manner

1) Eine theilweise gekürzte version in MS. Lansdowne 762 findet sich abgedruckt in Wülcker's Altengl. lesebuche II p. 191—194. E. K.

- bestis, fowlis & fysshes in þe see,
& Adam þe first man.
- C.: Wherof was Adam made?
- M.: Of VIII^{te} thinges weyghtis weyande:
the fyrst weyght is erthe,
The secounde is fyre,
The thirde is wynde,
The IIII^{te} is clowdes,
The fifte is ayere, wherthorow he
spekyth & thynkyth,
The sixte dew, wherthorow he sweth,
The severt is of flowres, wheroff
Adam hath his yeen,
The VII^{te} is falte, wheroff Adam
hath salt teris.
- C.: Wheroff was fownde þe name of Adam?
- M.: Of fowre steris; þeis ben þer names:
Arax, Bux, Arstolem, Comfunbrie.
- C.: Of what state was Adam whan he
was made?
- M.: A man of XXX wynter age.
- C.: And of what length was Adam?
- M.: Of fowre-score and of VI enchen.
- C.: How longe leued Adam in this world?
- M.: IXC and XXX wynter, & afterward
in helle, & was to-geþer¹⁾
- C.: Of what age was Adam whan he
begate his first childe?
- M.: An C & XXX wynter, & hade a
son þat hight Seth. & Seth leued
IXC wynter & XXX^{ti}. And þat
Seth had a son þat hight Enos,
and Enos lyued IXC wynter &
V. And þat Enos had a son þat
hight Canaan, & Canaan lyued
IXC wynter & X wynter, & had
a son þat hight Malek. & þat
Malek lyued IXC & V wynter,
& had a son þat hight Jared.
& þat Jared lyued IXC XLII
wynter, & had a son þat hight
Matusale. & þat Matusale lyued
IXC XLIX wynter, & had a son
þat hight Lamek. & Lamek lyued
VIIC XLVII wynter, and had a
son þat hight Noe. & Noe lyued
IXC & XL wynter, and had thre
- sonnes: Sem, Cam & Japheth. &
Sem hadde XXX^{ti} children, &
Cam XXX children, & Japheth
XII children; & so fele langages
weren.
- C.: What was he þat neuer was bore
& was buried in his modur wombe
& siþe was cristened and saued?
- M.: That was owre fadur Adam.
- C.: How longe was Adam in paradise?
- M.: Seven yere, and att seven yeris
ende he trespassed ageyns god
for the appell þat he yete on a
friday, and an angell drofe hym
owte.
- C.: How fele wynter was Adam whan
owre lord was don on the crosse?
- M.: That was VMCC & XXXII yere.
- C.: What hight Noes wyff?
- M.: Ballida; and the wiff of Sem Ca-
teflima; and the wiff of Cam
Laterecta; and the wiff of Japheth
Aurea & oþer thre names Ollia,
Olina & Olibana.
- C.: Where-of was made Noe is shippe?
- M.: Of a tree þat is clepid chy.
- C.: And what length was Noes shippe?
- M.: Fyfty fadom of brede, CC fadom
of length, & XXX^{ti} fadom of
highnes.
- C.: How fele wynter was Noes shippe
in makynge?
- M.: Fowre-score wynter.
- C.: How longe durid Noes is flood?
- M.: XL dayes and XL nyghtis.
- C.: How fele children had Adam & Eue?
- M.: XXX^{ti} gromes and XXX^{ti} maidens.
- C.: Hoo made the first Citees?
- M.: Enos, Seth is son, & the Citee hight
Ninimen. & þer were þer-in
XIIC & XXM Cheueteynes, with-
owten women, with-owte bachi-
lers & with-owte children. And
whan Noe is flood was away, thai
made Jerusalem.
- C.: What Cite is there the son gooth
to reste?

¹⁾ Die zahl ist mir nicht leserlich.

M.: A cite þat is clepid Garica.

C.: Whiche ben the beste Erbis þat god loued?

M.: The Rose and the Lylye.

C.: Which foule loued god best?

M.: The Coluer, for god sent his spirit from heven in lykens of a coluer.

C.: Whiche is the beste water þat euer was?

M.: Flom Jordan, for god was baptized þer-ynne.

C.: Where becom thangels þat god put owte of heven & bycom develen?

M.: In thre parties were þei partid: some in to hell, & some regnen in the skye, and som in waters and in wodis.

C.: How fele wateris ben there?

M.: Twey salte waterys and II freffhe waers.

C.: Hoo made firste plowes?

M.: Cam, Noes son.

C.: Whi berith not stones frute as well as tres?

M.: For Caym slough Abell with an asse chekebon.

C.: Whiche is the best thyng & the worst amonge men?

M.: Worde is best and worst.

C.: Of what thyng be men most sekere?

M.: Men ben most sekyre of deth.

C.: Whiche ar the IIII thynges þat man may not leve with-owte?

M.: Wynde and fyre, water and erthe.

C.: Where resteth a man is soule whan þat he slepith?

M.: In thre steedis: in the brayn, or in the blood, or in the herte.

C.: Telle me why that the see is salte?

M.: For the wordes þat god commanded to Moyses & for the children of Israell þat wold not kepe þer lay, Moyses brake the Tables and threw þem in the see, and teres felle owte of þem.

C.: Telle me poo ten wordis and þer names.

M.: The first word: honowre no god

but me, for I made heven & erthe.

The secound is: clepe me nought in vayn thyng.

The third is: kepe þi sonday, for þat is my day.

The fourth is: honowr thi fadur and modur.

The fiste is: flee no man with wronge.

The sixte is: vse no leccherie.

The sevente is: take non oper mannes good with wronge.

The VIIIte is: bere no fals wytnes.

The IX is: lat oper men hafe þer own goodis.

The X is: couet non oper mannes wyff.

C.: Where lith Moyses body?

M.: Besides the howse þat is clepid Eufegor.

C.: Whi is the erthe cursed & the see blessid?

M.: For Noe and Abraham, & for cristenynge þat god commanded.

C.: Whoo sett fyrst vynes?

M.: Noe sett the first vynes.

C.: Who clepid first god?

M.: The devell.

C.: Whiche is the heuyest thyng berynge?

M.: Synne is the heaviest.

C.: Whiche thinge is þat som louen & som haton?

M.: That is Jugement.

C.: Which be the foure thynges þat neuer were full ne neuer shall?

M.: The first is erthe, the second is fyre, þe thyrde is hell, þe fourte is a couetous man.

C.: How fele maners ben þer of fleande brides, & how fele fyffhès?

M.: Foure & fifty of fowles, XXXVI of fyffhes.

C.: Whiche was the fyrst clerk þat euer was?

M.: Elyas & Elyseus patriarches, & after þe cristenynge Paule & Antonius first hermitis.

- C.: What hight the foure waters pat
renne thorow paradise?
M.: The on higt Fifon, the o^{per} Geon,
the third hight Tigris, the fourth
Efraton. Theife ben milke, hony,
oyll, & wyn.
C.: Wherfor is þe sonne red to-fore mete?
M.: For he wot not yf he may goo
abowte þe Fyrmament or nyzt.
C.: Where-for is þe sonne rede att eue?
M.: For he gðothe toward hell.
- C.: Hoo made fyrst citees?
M.: Mercurius the Geaunte.
C.: Whech ben the foure waters þat
weyen the erthe?
M.: That on is snow, the o^{per} is occian
waters, þe IIIde is haill, þe IIIIth
is dewe.
C.: How fele langages ben þer?
M.: Sixti (!) and two: & so fele disciples
had god *with*-owte his appostels.
Explicit.

C. Horstmann.

DIE LAUTPHYSIOLOGIE IN DER SCHULE.

I.

Indem ich die folgende darstellung von vorn herein schon durch die überschrift auf das engere gebiet meines persönlichen wirkungskreises beschränke, kann ich doch nicht umhin, bevor ich mich meinem besondern gegenstande zuwende, der lautphysiologie im allgemeinen, ihren vertretern und ihren zielen einige seiten zu widmen. Herrscht ja dieser wissenschaft gegenüber unter gelehrten wie unter schulmännern — und niemandem kann daraus ein vorwurf gemacht werden, denn nie zuvor hat die lautphysiologie einen anspruch auf allgemeine einföhrung in wissenschaft und unterricht erhoben — eine solche gleichgültigkeit und unkenntniss, dass keine darstellung hoffen darf, derselben in weiteren kreisen freunde und jünger zu gewinnen, wenn nicht zuvor ausdrücklich gewisse landläufige missverständnisse beseitigt und durch einen summarischen bericht über die historische entwicklung der lautphysiologie die allgemeinen grundlagen der erörterung festgestellt worden sind.

Zu den gewöhnlichsten unter den erstgenannten rechne ich die vorstellung, als ob die lautphysiologie als solche etwas schlechterdings neues sei, eine jener modelaunen der wissenschaft, wie sie jahr um jahr auftauchen und jahr um jahr wieder untergehen. Nichts verkehrter als dies! im gegentheile, sie gehört zu den ältesten dingen der welt, sie hat bestanden, so lange als lebewesen existirt haben, die auf lautlichem wege mit einander verkehren. Wenn die jungen