

Website created from Amy Troolin's M.A. thesis *The Germanic Lord's Prayer Texts: A Critical Edition and Commentary*

<https://germaniclordsprayer.wordpress.com/2020/06/17/the-freisinger-paternoster-a-text-and-translation/>

The A Text from Codex Lat. Monac. (Clm) 6330

2. Sanctificetur nomen tuum. *Kauuîhit sî namo dîn. Nist uns des duruft, daz uuir des dikkêm daz der sîn namo kauuîhit uuerda, der eo uuas uuîh enti eo ist, ûzzan des dikkamês daz der sîn namo in uns kauuîhit uuerda, enti dê uuîhnassî, dê uuir in deru taufi fona imo intfengun daz uuir dê ze demu suonotakin furi inan kahaltana pringan muozîn.*

Kauuîhit sî namo dîn – The translation follows the Latin word order exactly. The Latin verb *sanctificietur* requires a verbal phrase. The translator chooses to place the participle *kauuîhit* before the copula perhaps for extra emphasis on the meaning of the phrase.

Kauuîhit – This is the past participle of the verb *uuîhen*. This word for “hallow” or “sanctify” or “make holy” (Köbler) comes from the Proto-Germanic **wîhaz*, which emphasized the “remoteness, power and numinous quality” of the pagan gods (Green 361). The word, in its various forms, and its cognates are used in the Gothic Bible translation and in the St. Galler Paternoster, the Weissenburg Catechism, and Otfrid’s *Evangelienbuch*. *Uuîhen* and *uuîh* later give way to forms of *heilag*, perhaps due to the common title *Heilager Geisti*, “Holy Ghost”; “the religious usage of related terms like *heil* ‘salvation’ and *heilen*”; and the “semantic overload” of *uuîh* (Green 354).

nist – This word is formed by the negative plus *ist*.

dikkêm – *Dikkêm* is the first person plural present subjunctive of *diggen*, “to ask, implore, or pray” (Köbler). According to Armitage, eighth century subjunctives do show the *-ê*mending (151). This verb is likely subjunctive due to its position in a subordinate clause, but the meaning can also indicate a subjunctive idea of “should pray.”

sîn – While *sîn* is technically a reflexive pronoun, it replaced the older masculine singular genitive personal pronoun early on (Armitage 202)

uuerda – Armitage labels this a present subjunctive, for in Bavarian, the standardized ending *-e* sometimes becomes *-a* (151).

uuîh – See the commentary on *kauuîhit* above.

The commentator emphasizes that this petition does not imply that God’s name is not holy enough but that God’s people pray that His name may be hallowed in them.

dê uuîhnassi – The demonstrative *dê* looks like a singular or plural masculine nominative, but *uuîhnassi* is a feminine accusative. Armitage lists the feminine singular accusative demonstrative as *dea*, *dia*, or *die*, but he also notes that forms ending in diphthongs are “sometimes replaced in the oldest monuments by *thê* and *dê*” (205). While Armitage does not specifically mention the feminine accusative, this might well explain the *dê* in this phrase.

taufi – Braune lists this word as a variation of *touffi*. Notice the *d* to *t* consonant shift.

intfengun – This first person plural preterite of *intfâhan* means “accepted,” “adopted,” “welcomed,” or “received” (Braune; Köbler). The verb carries strong overtones of positive response, suggesting that Christian people must welcome the sanctification they received at baptism and embrace it fully as their own.

demu suonotakin – The dative of *suona-tag*, “judgment day” (Braune), shows the *g* to *k* sound shift and a weak *-in* ending that appears when the strong noun *tag* is the second element in a compound.

kahaltana – This is the past participle of *gihaltan*, “to redeem” (Köbler). The ending is feminine singular to agree with *uuîhnassi*. The commentator hopes that the sanctification Christians received at baptism will remain unstained throughout their lives and that they may carry it before God at judgment day fully redeemed and perfect.

pringan – This verb shows the *b* to *p* sound shift. It is spelled *bringan* in other dialects, and it generally means “bring” or “give” or “carry” (Köbler).

N.B. Le diverse forme dei dialetti ata sono registrate nella grammatica di Braune disponibile sul sito

<https://archive.org/details/altochdeutsche00brauiaala/page/n8/mode/1up>

English translation

2. Sanctificetur nomen tuum. *May Your name be sanctified. It is not a need for us, therefore, that we pray for that, that His name may become sanctified, which always was holy and always is; but we pray therefore that His name may become sanctified in us, and the sanctification that we in the baptism received from Him that we at the day of judgment may be able to bring it before Him redeemed.*