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A study of the terms Not(h), El(l)end and Jammer in Hans Jakob Christoffel von Grimmelshausen's "Der Abentheurliche Simplicissimus Teutsch" and the "Continuatio des Abentheurlichen Simplicissimi"

Crow, Timothy Don, Ph.D.
The Ohio State University, 1991
A STUDY OF THE TERMS NOT(H), EI(L)END AND JAMMER
IN HANS JAKOB CHRISTOFFEL VON GRIMMELSHAUSEN'S
DER ABENTHEURLICHE SIMPLICISSIMUS TEUTSCH AND THE
CONTINUATIO DES ABENTHEURLICHEN SIMPLICISSIMI

DISSESTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Timothy D. Crow, B.A., M.A.

* * * * *

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1991

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1991
To My Father
I wish to express profound thanks and eternal gratitude to a patient Doktormutter, Professor Johanna Belkin, without whose generous efforts and kind assistance I would not have been able to complete this thesis. I would also like to thank Professors Heimy Taylor and Gisela Vitt for their assistance and helpful guidance.
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LIST OF ABBREVIATIONS

Dt.Gr.: Deutsche Grammatik
DtW.: Deutsches Wörterbuch
ENHG: Early New High German
Gk.: Greek
Goth.: Gothic
IE: Indo-European
MHG: Middle High German
MHG Gr.: Mittelhochdeutsche Grammatik
NHG: New High German
OE: Old English
OHG: Old High German
ON: Old Norse
OS: Old Saxon
INTRODUCTION

The purpose of this study is to describe and semantically analyze the terms Noth, El(l)end and Jammer as they appear within Grimmelshausen's two novels Der Abentheurliche Simplicissimus Teutsch and the Continuatio des abentheurlichen Simplicissimi. Before embarking on the actual investigation, however, a general survey of the history and significance of both author and text, as well as an introduction to the philological discussion itself will be required.

Author and Text

Der Abentheurliche Simplicissimus Teutsch appeared in 1668 under a fictitious publishing house address, and bearing an anagrammatical pseudonym for Grimmelshausen's name. The actual publisher was Wolff Eberhard Felssecker in Nuremberg, and the original work carried the title: Der Abentheurliche Simplicissimus Teutsch / Das ist: Die Beschreibung des Lebens eines seltsamen Vaganten / genannt Melchior Sternfels von Fuchshain / wo und welcher gestalt Er nemlich in diese Welt kommen / was er darinn gesehen /
Grimmelshausen's masterpiece of a young boy's experiences and coming of age during the chaotic period of The Thirty Years' War has not only proved to be that conflict's most lasting literary monument, but stands by itself as the most remarkable single literary prose work in German of the seventeenth century (see Koenigsberger 120; Garland 312). Indeed, Grimmelshausen is undoubtedly the best-known German author of the early modern age, and the only one to have achieved a popular following that has endured for more than 300 years (Breuer 703).

Grimmelshausen wrote almost exclusively under anagrams, so that his name remained unknown until well into the nineteenth century (1837), when scholars finally succeeded in deciphering the complicated anagrammatical pseudonyms in his works, and thus were able to establish him as the...
author of *Simplicissimus* and the *Continuatio*, as well as many other works. In fact, only three very conventional works had originally been published under Grimmelshausen’s real name: Hans Jacob Christoffel von Grimmelshausen Gelnhusanus (see Hohoff 8).

The title page of *Simplicissimus Teutsch* presents us with two examples of the numerous anagrammatical pseudonyms which Grimmelshausen was able to devise. While the author of the work is given as one German Schleifheim von Sulfort, the protagonist himself is presented as Melchior Sternfels von Fuchshaim. Later, in a "Beschluss" to the *Continuatio*, the reader is told that the author of *Simplicissimus* has died, but has left behind the *Continuatio*, as well as some other papers, which have been found by one H.I.C.V.G., P. zu Cernhein. This H.I.C.V.G. states that the author’’s real name was not German Schleifheim von Sulfort, but rather Samuel Greiffnsohn von Hirschfeld, who was also the author of *Der keusche Joseph* and *Der satyrische Pilger*. Furthermore, if this *Continuatio* to *Simplicissimus* proves to be a success, H.I.C.V.G. will publish some *Satyrische Gedichte* which he has also found among Hirschfeld’s papers. The initials H.I.C.V.G. stand for Hans Jakob Christoffel von Grimmelshausen, while Cernheim in the title P. zu Cernheim represents a further anagram, this time for the city of
"Ren(i)chen": "Prätor zu Renchen." Moreover, the "Beschluss" is dated "Rheinnec den 22. Aprilis Anno 1668," with Rheinnec then serving as a second anagram to Ren(i)chen.

Grimmelshausen was continuing the game of anagrams which the Renaissance and the Baroque had developed into an art form for authors and places. At the same time, however, he is also attempting to use the tremendous popularity of Simplicissimus in order to gain a wider audience for his earlier novels. Later examples of anagrams which Grimmelshausen used include: Erich Stainfels von Grufensholm, Israel Fromschmidt von Hugenfelss, Simon Leugfrisch von Hertenfels, Philarchus Grossus von Trommenheim auf Griffisberg, and Michael Rechulin von Sehmsdorff.

Information on Grimmelshausen's life has always extremely hard to come by, and the solving of the anagrams themselves helped but little. Most of the "biography" on Grimmelshausen remains mere speculation, or is based on interpretations gleaned by certain scholars from the literary works themselves. Textual interpretations show that a close correlation of events often does exist between the life of the author and the adventures of the novel's protagonist. During the early stages of research into Grimmelshausen's life, such an autobiographical
reading of the works was the only possible way of striking new ground. And indeed even yet today, there is still no documentary information available on the first twenty years of the author's life (Heid 76-77). Grimmelshausen's high degree of reflection and literary knowledge, as well as the literary devices and techniques which he uses, make the assumption that he had little formal learning highly questionable today (see Breuer 704-05).

In his biography on Grimmelshausen, Curt Hohoff gives the author's date of birth as March 21, 1621 (19), while Günther Weydt states that it was most probably March 17, 1621 (1). Other scholars shy away from giving any date at all other than the year, and indeed even here, most place the year of birth at either 1621 or 1622; Breuer believes 1622 to be the more likely (705). At any rate, the place of birth was Gelnhausen, a contemporary "Reichstadt" on the Kinzig, northeast of Frankfurt am Main.

There was a Protestant "Lateinschule" in Gelnhausen, and there is evidence that Grimmelshausen attended it for at least a time. It seems safe to assume that at least part of the vast knowledge displayed in Grimmelshausen's works must have been accumulated during this early stage in the author's life.

Although the Grimmelshausen family was buying property in Gelnhausen as early as 1571, its origin has
been traced back to Thuringian nobility from the village of Grimmelshausen on the upper Werra, with documentation dating from as early as 1177 (Hohoff 18). Once in Gelnhausen, the family not only joined the ranks of the town tradesmen, but Grimmelshausen's paternal grandfather, Melchior Christoffel, chose to omit the von from the family name. This Melchior Christoffel, a baker and innkeeper by trade, often found himself in opposition to the town's patrician society and even developed a reputation as somewhat of a rebel; thus Weydt can advocate that the grandfather's reason for dropping his title lay somewhere "in der Diskrepanz zwischen der Herkunft und der tatsächlichen Existenz" (2).

Grimmelshausen's father, Johannes Christoph, also a baker, died when the child was still very young, and his mother soon remarried and moved to Frankfurt, leaving the five or six year old, as well as his brother Caspar, behind with their grandfather, Melchior Christoffel. Many critics have wanted to see a portrayal of the latter in the figure of the hermit father in Simplicissimus, and indeed, as Kenneth Negus points out, both "the character and stature of this older man in the novel are more grandfatherly than fatherly" (20).

The town of Gelnhausen was sacked and burned by Imperial troops in September 1634, and it is believed that
most of those who managed to survive this massacre fled to the Swedish held fortress at nearby Hanau which was under the control of governor Ramsay. Whether this was the case with Grimmelshausen himself, however, must remain speculation, even though Simplicissimus follows this same route upon leaving the forest and finding Gelnhausen in ruins. Grimmelshausen was probably captured by a group of Croatian soldiers and taken as prisoner to Kassel in 1635, but this cannot be established as fact. Furthermore, contrary to what was previously believed, it is doubtful that Grimmelshausen was at the Battle of Wittstock or at the Battle of Magdeburg (see Breuer 704-05; Hohoff 25-26). Later, however, Grimmelshausen was most probably with the Imperial Army under Feldmarschall Graf Hans von Götz in Westphalia and later on the upper Rhine, after the army was ordered south to relieve Breisach in March 1638.

The first time that documented proof can replace speculation on Grimmelshausen’s life occurs in Offenburg, when we find him serving as musketeer in the Imperial regiment of Hans Reinhard von Schauenburg. However, even here we cannot be certain just when he entered such service, although the year 1639 is usually set as the most probable date. He later worked his way up to clerk in the regimental chancery under the Bavarian Elector Maximilian I, and documents in his handwriting have been found dated
from 1644. Although his office as clerk gave him the opportunity to further his learning, his Gelnhausen schooling must have served him well as a preparation for this position, indeed, the very fact that Grimmelshausen was able to advance to this position so early in life helps to disprove the once rather widely held theory of his having been a self-educated "Naturtalent." The position as clerk represents a most important step for Grimmelshausen, for he now came under the influence of the regimental secretary Johannes Witsch, who proved himself to be both friend and teacher. He not only taught him secretarial and administrative skills, but also schooled him in the sciences, in religion, and in literature (Hohoff 41-42). In 1648 Grimmelshausen himself was made a regimental secretary under Baron von Elter, and it was during this period in his life that he converted to Catholicism at age 26 (Breuer 708).

Breuer points out that the fifteen years of experience which Grimmelshausen had as soldier and regiment secretary corresponded exactly to the years of normal education for Europe's cultural elite of the day, which was composed of school, university and the so-called grand tour: Grimmelshausen's "education," however, resulted in a unique knowledge of the conditions which had been typical of life in Germany during the war (709).
After his official discharge in July 1649, Grimmelshausen returned to Offenburg and married Katharina Henninger on August 30, 1649. They had ten children together.

He became a steward for his former commanding officier, Colonel Hans Reinhard von Schauenburg, on September 7, 1649, in the village of Gaisbach. Negus describes these years in Grimmelshausen's life as "grimly demanding ones," whose only "bright side" was the period of preparation which this stewardship provided the future writer (28).

Grimmelshausen had a great practical talent for construction and interior decoration, and during this period in his life he helped design buildings and supervised their construction; furthermore, we know that he received the "handsome sum" of fifteen florins for his ornamental, interior painting of Anna Walpurga von Schauenburg's summer house in Gaisbach (see Könnecke II: 75-76). Scholte stresses the fact that his ability in the visual arts and crafts was later put to good use in illustrations to his own writings (221).

In 1656 Grimmelshausen was forced to take on a second job as tavern keeper in order to repay a huge debt, owed his employer. However, his lot as innkeeper was made easier by another member of the Schauenburg family,
Philipp Hannibal, who bestowed a "kind of fief" on him, thus providing Grimmelshausen ready access to much needed agricultural products (Negus 30). Philipp Hannibal later became his literary patron.

In 1662 Grimmelshausen took up a new position with Johannes Küeffer, a wealthy physician of Strasbourg, who made Grimmelshausen "Burgvogt" of his summer residence at Ullenburg, near Gaisbach. It was during this period that Grimmelshausen came into contact with Johann Michael Moscherosch, as well as other literary figures, as Küeffer was very active in literary circles, including the "Aufrichtige Tannengesellschaft" in Strasbourg (Negus 32).

In 1665 Grimmelshausen returned to a life as innkeeper in Gaisbach, after having lost his position at Ullenburg. Könnecke believes that Grimmelshausen's name for the tavern in Gaisbach, "Zum Silbernen Stern," was the product of a "Gelnhäuser Jugenderinnerung," since the name of his grandfather's tavern in Gelnhausen had probably been "Zum Goldenen Stern" (II: 178).

In 1667 Grimmelshausen was appointed mayor of Renchen on the Rench River, in the bishopric of Strasbourg. The nine years during which he served in this office represent the most productive period for the writer. Negus, however, stresses the "tragic irony" underlying this period of artistic fruition, for from 1673 until his death
on August 17, 1676, French and Imperial troops were again quartered in Renchen, bringing with them "the usual starvation and pestilence"; thus the enormous volume of Grimmelshausen's writings at this time becomes "all the more impressive" (34).

Although the official date of publication for Grimmelshausen's *Simplicissimus Teutsch* is 1669, Manfred Koschlig has shown that it was probably being offered for sale at Frankfurt am Main during the "Ostermesse" of 1668 (105).

The pseudo-autobiographical narration is typical of the picaresque tradition, whose aim was primarily to criticize contemporary society from the underside, that is, from a "worm's eye view," as well as to assert a didactic, moralizing influence upon the reader (see Onis X). *Simplicissimus Teutsch* became an immediate bestseller, going through five subsequent editions within the author's lifetime; furthermore, pirated editions and imitations soon appeared, in fact, within seventy-five years after the original publication of *Simplicissimus Teutsch*, thirty works had appeared which described themselves as "simplicianisch" (Hohoff 7). Such facts indicate that the novel's influence upon late seventeenth and early eighteenth century society was indeed pervasive. For a detailed discussion of the various editions of
Simplicissimus Teutsch and the Continuatio, see Rolf Tarot’s introduction to the edition of 1967 (IX-LII), as well as Breuer’s commentary to the 1989 edition (721-94).

As stated above, the intent of this investigation is to describe and analyze the terms Noth, El(l)end, and Jammer as they appear within Grimmelshausen’s Simplicissimus Teutsch and the Continuatio. The novel is set within the socio-political background of the Thirty Year’s War, and depicts the widespread devastation and terrible suffering brought upon Europe, and upon Germany in particular. The historian H.E. Koenigsberger defines this war as a "conflict that had degenerated into a weary and hopeless slaughter," summarizing the central European situation thusly:

No one born in Germany after about 1610 knew what peace was like. Few could remember how the war had started or why it was being fought; they knew only that year after year the great straggling armies marched and countermarched across their land, burning, pillaging and destroying, and that hunger and disease killed thousands more than the guns (120).

Koenigsberger goes on to add that frequent population losses in excess of fifty percent were just part of "the price paid by the common people for the ambitions of the
princes and the arrogance of the churches" (145).
Furthermore, he specifically singles out Grimmelshausen's Simplicissimus Teutsch as a literary work highly representative of the contemporary reality:

The scenes, of soldiers' cruelties and the peasants' brutal retaliation, described in Grimmelshausen's Simplicissimus ... are not exaggerated even if, for literary and artistic effect, different incidents may well have been brought together (144-45).

Grimmelshausen would seem to be giving his opinion of the war and its effects upon the nation in the third book of Simplicissimus when the protagonist comments to his friend "Jupiter": "dann schickest du einen Krieg / so lauffen alle böse verwegen Buben mit / welche die friedliebende fromme Menschen nur quälen werden (210.11-13); or in Landstörtzerin Courasche when the heroine comments: "wie dann die allermeinsten Leute in Krieg viel eher ärger als frömmere zu werden pflegen (48.9-11).

The Purpose of this Study

A survey of the corpus of Grimmelshausen research quickly reveals the absence of any investigation upon the texts concerning vocabulary which expresses the "perils and miseries" of war; and certainly the lack of any empiric study of the specific terms Noth, El(l)end and
Jammer. In fact, there has never been much research done on the language of Grimmelshausen. This is indeed regrettable, since Simplicissimus Teutsch and the Continuatio represent two of the most important prose works of the entire ENHG period.

The term Noth is being considered as the main term within a larger "Wortfeld" or "Begriffskomplex" expressing the perils and miseries of war. The term Noth itself has developed "eine ganze fülle von bedeutungen ..., die oft in einander übergreifen" (Grimm, DtW. 7: 905). The term El(l)end is related to Noth in meaning, and proved interesting due to the retention of its original concrete meaning, at least in several cases. The term Jammer, also related to Noth, promised to be of interest due to its probable onomatopoeic origins as "Schmerzenslaut."

Furthermore, El(l)end and Jammer were the only two terms to occur within formulaic combinations: El(l)end und Jammer and Jammer und El(l)end. Noth und Elend and Jammer und Noth do not occur within our texts, although Adelung specifically states that both represented common combinations as of 1777 (3: 630).

Furthermore, this study may be seen as a contribution to linguistic research of Early New High German, which has only fairly recently received full attention by language specialists; possibly because formerly the period had
generally been seen as simply an early stage of the modern language. More and more linguists are now recognizing, however, that the language of this time represents an historic period in its own right, even though it is in a stage of development and flux. Thus a regrouping of the historical stages of the German language into four distinct periods is becoming ever more common. For example, in 1984 Herbert Penzl remarked: "In der Gegenwart scheint sich die nützliche Annahme einer chronologischen Vierteilung der deutschen Sprachgeschichte immer mehr durchzusetzen" (10). Moreover, Penzl specifically singles out the language of Grimmelshausen as representative of the ENHG period (12-31). The acute lack of individual philological investigations on important texts of the period has long impeded the compilation of a dictionary of Early New High German, and although a major effort to produce this reference work has been in progress for several years now, only one volume has come to press thus far (Band 1: a--apfelkern, 1989).1

In the preface to the second, revised edition of his critical reprint of the *Simplicissimus* text, Rolf Tarot comments on the rapid surge of research on Grimmelshausen which has taken place since the first publication of the critical reprint in 1967. Relevant philological investigations, however, have not really been part of this
new found interest, but have remained at a very low ebb.
Tarot comments in the introduction to his critical text:
"Es sei nicht verschwiegen, dass die nur sehr lückenhafte
sprachgeschichtliche Erforschung des Frühneuhochdeutschen
und das Fehlen eines Grimmelshausen-Wörterbuches die
Herausgeber immer noch vor schwierige Probleme stellt, so
dass manche ihrer Entscheidungen ... nicht endgültig sein
dürften" (XLIV).

The text of Grimmelshausen's Simplicissimus Teutsch
represents a Middle German "Schriftdialekt" which would
correspond to Grimmelshausen's native dialect (see Penzl
14; 181), but at the same time there are many Upper German
forms present within the text. We cannot determine to
what extent the language of Grimmelshausen was
standardized by his Nuremberg publisher Felssecker in
order to widen his area of distribution. Adolf Bach
defines the role of the printers in Nuremberg and Bamberg
as a "conciliatory" one between Upper German and Middle
German (par. 128). Penzl states that the written dialect
of Nuremberg was Upper German, specifically Bavarian-East
Frankish, but with definite traces of East Middle German
(14-18).

It is hoped that this analysis will make a
contribution to the study of Grimmelshausen's use of
language, and to a better understanding of the texts
themselves, as well as serving as a contribution to our understanding of Early New High German through empirical, first-hand research; not only in view of the importance of the Early New High German period itself, but also in view of Grimmelshausen's importance as the leading literary representative of that period.

Research Procedures

This investigation will be based on Rolf Tarot's critical edition of *Der Abentheurliche Simplicissimus Teutsch* and the *Continuatio des abentheurlichen Simplicissimi* (Tübingen: Niemeyer, 1967. Rev. ed. 1984). Although the Deutscher Klassiker Verlag at Frankfurt am Main published a new edition of *Simplicissimus Teutsch* in 1989, edited by Dieter Breuer, I have chosen to use Tarot's text, which was the only available critical edition during the initial working stage of my dissertation research.

The investigation proceeds from the concept of the word as "sign" and seeks to determine its meaning. We shall define a "word" of the language as composed of an orthographic "sign" coupled with a "sense" whose "meaning" is available to those who "communicate" in the language (see Gipper par. 945). Furthermore, we refer to Ludwig Wittgenstein's definition in *Philosophische*
Untersuchungen:

Man kann für eine grosse Klasse von Fällen der Benützung des Wortes "Bedeutung"--wenn auch nicht für alle Fälle seiner Benützung--dieses Wort so erklären:

Die Bedeutung eines Wortes ist sein Gebrauch in der Sprache (20).

Thus, we shall speak of a contextual study of a term, or its "use in context."

At this point, we must touch upon two other "aspects" of meaning which Hans Sperber has called "Konsoziationen" and "Gefühlsgehalt" (4-6). The former he classifies as a type of "Nebenbedeutung," explaining that another word, expressing or emphasizing a partial aspect of the term under consideration, will often be found in association with that term. Such an analysis through "word association" will play an important role in this study. Sperber's concept of "Gefühlsgehalt," however, has been criticized by many linguists, and as Gipper points out, words which suggest positive feelings or associations for one speaker may very well evoke negative ones for another (par. 950). Still, within a wider contextual reading, we shall attempt to point out such "suggestions of meaning" or "connotations" when they appear.

The nineteenth century had investigated individual words within isolation, but at the turn of the century,
Saussure's hypothesis that terms in systems of other terms acquire their value from their contrastive relations and interactions with each other brought changes in approach. One now began to look at the development of entire groups of words which occur in relationship to the same "concept." This latter approach is used in "onomasiology" or the "science of designations."

Semasiology, on the other hand, begins with the word as sign and seeks to determine meaning (see Baldinger 8-11).

The present study represents a semasiological investigation. Within such a semasiological investigation, the "field theory," especially as advocated by Jost Trier, offers a certain methodological approach. Trier was the first to try to describe concretely one particular lexical field or "Begriffskomplex." Trier saw the language as a hierarchy of "logical" fields which could be broken down into simpler units or "words"; thus the same structural relationship was seen to exist between a single word and its entire field, as between a field and the entire vocabulary. In Trier's own words:

Felder sind die zwischen den Einzelworten und dem Wortganzen lebendigen sprachlichen Wirklichkeiten, die als Teilganze mit dem Wort das Merkmal gemeinsam haben, dass sie sich ergliedern, mit dem Wortschatz hingegen, dass sie sich ausgliedern (Neue Jahrbücher
Trier's studies have proved to be of great importance for the development of modern semantics. The entire vocabulary of a synchronic stage of the language is viewed as being divided into various "Wortfelder," which either exist side by side, or in hierarchical relationships. The "Wortfeld" is seen as belonging to a more or less closed "Begriffskomplex"--the "Bedeutungsfeld" (see Geckeler 100-07).

Trier's concept of the "field" may be further clarified by citing a few of the main ideas expressed in his study *Der deutsche Wortschatz im Sinnbezirk des Verstandes*:

Die Worte im Feld stehen in gegenseitiger Abhängigkeit voneinander. Vom Gefüge des Ganzen her empfängt das Einzelwort seine inhaltliche begriffliche Bestimmtheit. (2)

Die Bedeutung des Einzelwortes ist abhängig von der Bedeutung seiner begrifflichen Nachbarn. Alle schliessen sich zu der Aufgabe zusammen, in den Block ungegliederten Bewusstseinhalts gliedernde Grenzen einzuziehen. (3)

Die Geltung eines Wortes wird erst erkannt, wenn man sie gegen die Geltung der benachbarten und opponierenden Worte abgrenzt. Nur als Teil des
Trier has been criticized for his hypothesis that "fields are always completely covered by word-areas like mosaics, and divide up the whole universe into an organically articulated whole," but, as Ullmann clearly points out: "these are mere excesses and excrescences which do not affect the substance of his doctrine, nor the factual evidence on which it is based" (158-59). For a detailed discussion of the various criticisms to which the field theory has been subjected, see Horst Geckeler's *Strukturelle Semantik und Wortfeldtheorie* (115-67). Geckeler sums up the situation thus:

> Unser Überblick über die Diskussion der Wortfeldtheorie sollte gezeigt haben, dass von keiner Seite die Kritik mit so überzeugenden Argumenten geführt wurde, dass die Feldtheorie als ihrer Daseinsberechtigung beraubt und als ungültig und abgetan angesehen werden muss. Um die Feldtheorie sprachwissenschaftlich fruchtbar werden zu lassen, bedarf sie der Ausarbeitung einer Methode und der Entwicklung einer Technik. (166-67)

Certainly one of the most important aspects of Trier's theory is its "structuralist" orientation, for he "tried to interpret single elements as components of an
ever widening circle of higher units from which they
derive their significance" (see Ullmann 159-60). It is
noteworthy that Gipper criticizes the lack of just such a
conceptual viewpoint on the part of many modern linguists,
particularly within studies done by the generative
transformational school, headed by Noam Chomsky:

Was hier unbefriedigend bleibt, ist der Ansatz beim
Einzelwort, wodurch die sinnsteuernde sprachliche
Umgebung, das Feld benachbarter Ausdrücke,
ausgeblendet bleibt und die Struktur des
Wortschatzes, um die es doch in einer strukturellen
Semantik gehen sollte, gar nicht ins Blickfeld rückt
(see par. 973).

Since both Geckeler and Gipper stress the need for a
practical application of theory, it is important that we
outline the practical methods which were used in the
present study in order to ascertain the meaning of the
related terms under investigation.

This limited study did not allow for an investigation
of the complete lexical field around the main term Not;
only the two closely-related terms Elend and Jammer were
also included. Several other terms, such as Arbeit, Mühe,
Leid, etc., would belong within the complete "Wortfeld";
but such a study would have gone far beyond the scope of
this dissertation, and will therefore be left to future
research. It is hoped, however, that the present assessments will prove to be "building blocks" for future investigations of larger units of relevant vocabulary.

The first step of the actual writing stage was to gather the data-base, which consists of the documentation of all occurrences of the relevant terms within Grimmelshausen's *Simplicissimus Teutsch* and *Continuatio* texts. The entire data-base, in combination with the individual contexts, was collected on cards. The collection of the data-base was facilitated by the use of a preliminary version of an *Index verborum* of *Simplicissimus Teutsch* and the *Continuatio*, compiled by Johanna Belkin. All forms of these terms within our texts are considered: nouns, compound nouns, verbs, as well as adjectival and adverbial forms. The second step of the investigation was to closely evaluate and analyze each of the relevant terms within its contextual environment, that is, to investigate the connotations of the terms *Mocht*, *El(l)end* and *Jammer* within the parole of the author, as represented in two of Grimmelshausen's texts.

Although the main goal of the semantic analysis itself will be to present a synchronic overview of the relevant forms, diachronic comparisons will also be made, both to Middle High German and to the modern language.
Thus, the goal of this investigation is the establishment of the complexes of meaning for the specific words Noth, El(l)end and Jammer as documented within Grimmelshausen's *Simplicissimus Teutsch* and the *Continuatio*.

Meanings in dictionaries and grammars do not provide sufficient information as to the diachronic picture; however, they afford us with an historical record, at least to a certain extent. Therefore, we might point out a few of the most important lexical and grammatical reference works in regard to our investigation.

The most basic lexical reference works consulted were Grimm's *Deutsches Wörterbuch*; Kluge's *Etymologisches Wörterbuch*; Hermann Paul's *Deutsches Wörterbuch*; and *Das Etymologische Wörterbuch des Deutschen* by Pfeifer, et. al. Further: *Das Mittelhochdeutsche Handwörterbuch* by Matthias Lexer; *Das Mittelhochdeutsche Wörterbuch* by Benecke, Müller and Zarnecke; *Das Wörterbuch der Deutschen Sprache* by Campe; Trübner's *Deutsches Wörterbuch*; *Das grosse Wörterbuch der deutschen Sprache*, published by Duden; and two early German dictionaries, *Versuch eines vollständigen grammatisch-kritischen Wörterbuches Der Hochdeutschen Mundart, mit beständig der Vergleichung der übrigen Mundarten, besonders aber der oberdeutschen*, by Johann Christoph Adelung, published between the years 1774 and 1786; and *Der deutschen Sprache Stammbaum und Fortwachs*
oder deutscher Sprachschatz, by Kaspar von Stieler, which appeared in 1891, approximately 23 years after the publication of Simplicissimus.

The most important reference works for the ENHG period was Herbert Penzl’s: Frühneuhochdeutsch and Joseph Kehrein’s Grammatik der deutschen Sprache des fünfzehnten bis siebenzehnten Jahrhunderts; however, the Grammatik des Frühneuhochdeutschen by Hugo Moser and Hugo Stopp, as well as the Historisch-grammatische Einführung in die frühneuhochdeutschen Schriftdialekte by Virgil Moser, are both worthy of mention. Hermann Paul’s Mittelhochdeutsche Grammatik, as revised by Moser, Schröbler and Grosse, proved to be of extreme help for this investigation. Also worthy of mention is one of the earliest grammatical works, Justus Georg Schottel’s Ausführliche Arbeit Von der Teutschen Haupt-Sprache, published just five years before the appearance of the Simplicissimus text in 1683.
NOTES: INTRODUCTION


²For a detailed discussion of Trier's "field" investigations, as well as an outline of his "field" theories, compare Stephan Ullmann's The Principles of Semantics, 152-70.

CHAPTER I. THE SUBSTANTIVE NOTH

New High German Not derives from an Indo-European verbal stem *nauj-, originally carrying the meaning "reibend oder stossend drängen und beengen"; with the nominal extension -ti, it gave rise to the feminine stems IE *nauti and Germanic *naudi, both of which carry the meaning "Zwang, Not"; derivations are Gothic naufs, ON naut(r), OS nied, OHG not, OE need or nied, and the modern English need (see Kluge 507; Grimm, DtW. 7: 905). The OHG genitive and dative singular form noti had generally become MHG nota or not, with the latter form
gradually dominating throughout the singular, thus creating a singular form free of declension elements (Grimm, DtW. 7: 905). Although the plural Nöte is organically correct for the nominative and accusative, we find the dative plural form Nöten being used by many of the best authors for all forms in the plural. Trübner makes a point of the fact that Goethe used the form Nöten, and explains it as a "Nebenform": "daneben hat sich unter Einwirkung des viel gebrauchten Dat. eine Nebenform Nöten gebildet, die z.B. bei Goethe begegnet ..." (4: 818).

Curme explains that since the dative plural form Nöthen appears in so many idiomatic expressions, its frequent usage has often led to the "erroneous idea" that this is the form throughout the plural (83). Although we find twelve examples of the plural form Nöthen in the Simplicissimus and Continuatio texts, all of these occur in the dative case, so that it is impossible to comment as to Grimmelshausen's use of the so-called "Nebenform".

The orthographic form not (sing.) was able to maintain itself until well into the sixteenth century, when the variants noht and noth began to occur with an inorganic <h> indicating long quality of the vowel. However, neither the orthography Not nor Noht occurs within the Simplicissimus or Continuatio texts. The orthography Noth/Nöthen is used almost exclusively
throughout our texts. The only exception occurs in the one entry of the term *naut*, which Grimm defines as “mundartlich ... mit wieder diphthongisiertem vocal, wetterauisch *naut* ...” (*DtW.* 7: 905). Grimm refers to *Simplicissimus* as the textual example for this form.

As stated in the "Introduction," the methodological approach used in this study is based primarily upon an analysis of relevant word material in the surrounding text. As in NHG, the term *Not(h)* proved to be polysemous, including the conveyance of a very broad and general significance, without any specific nuance of meaning predominating. This group will be discussed first, and then more specific semantic concepts of the word as they appear in our texts.

A. In this broad and non-specific sense, the substantive *Not(h)/Nöthen* occurs in 30.33, 43.15, 51.34, 164.05, 196.05, 247.01, 434.33, and 435.12 in the *Simplicissimus* text, and in 487.03 in the *Continuatio*.

In 30.27-31.04 the naive youth Simplicissimus is still living in the wilderness with his hermit father. While trying to read his father's Bible and grasp the meaning of a woodcut depicting the first chapter of Job, he attempts to speak to the figures in the woodcut.
Having seen and heard the hermit read aloud from this same Bible, he can only assume that his hermit father had been speaking with these illustrations:

Ihr kleine Hudler / habt ihr dann keine Mäuler mehr?
habt ihr nicht allererst mit meinem Vatter (dann also
muss ich den Einsidel nennen) lang genug schwätzen
cönnen? ich sihe wol / dass ihr auch dem armen Knan
seine Schaf heim treibt / und das Hauss angezündet
habt / halt/ halt / ich will diss Feuer noch wol
leschen / damit stunde ich auff Wasser zu holen /
weil mich die Noth vorhanden zu sein bedunkte.

Wohin Simplici? sagt der Einsidel / den ich hinder
mir nicht wuste / Ey Vatter / sagte ich / da sind
auch Krieger / die haben Schaf / und wollens weg
treiben / sie habens dem armen Mann genommen / mit
dem du erst geredet hast / so brennet sein Hauss auch
schon liechterlohe / und wann ich nicht bald lesche /
so wirds verbrennen; mit diesen Worten zeigte ich ihm
mit dem Finger / was ich sahe: Bleib nur / sagte der
Einsidel / es ist noch keine Gefahr vorhanden;

(30.27-31.04)

Noth in this case carries a very broad concept of
"Notwendigkeit," in the sense that Simplicissimus
envisions a war situation requiring some sort of outside
help--help which he is ready to administer. At the same
time Noth is modified and specified in its meaning by the contextual vocabulary: Krieger, Feuer, leschen, and so brennet sein Hauss auch schon liechterlohe. Although the hermit explains that there is no actual danger at hand, Simplicissimus certainly perceives himself to be in a life-threatening situation. This example shows, as many others, that although a broad, or primary meaning predominates, a more specific concept is noticeable as indicated by way of a particular situation.

In 51.31-34 we find Noth associated with Wald—the place of "wilderness," "isolation," and "loneliness." A state of desperation prevails, as Simplicissimus suffers the pain of total abandonment caused by the recent death of his hermit father:

The hermit seems to be speaking to Simplicissimus
from the grave, and there seems to have been a direct intervention by God Himself. Although Simplicissimus had made up his mind "die Wildnus nimmermehr zu verlassen" (39.09), the hostilities of the war now force him to make a move. Also, with his village plundered, the pastor has been arrested and taken to Hanau—the city where he will soon recognize the protagonist and save him from certain death by torture. The inclusion of den Pfarrer, as well as the use of the adjective gegenwärtigen, modifying ausg... Nöthen, support the notion that the hermit father seems to have had premonitions about the pastor's present predicament, as well as that of his son. The plural Nöthen then expresses dangers and needs of many kinds, as well as those of these two people so close to the hermit.¹

Instead of speaking of a broad meaning, we should perhaps better say "complexity of meaning." This complexity of meaning is clearly indicated in the following passage (486.36-487.04), where Noth is embedded in an association group of terms, such as Sorg, Angst, Mühe, and Arbeit which can be called contextual variants of Noth, and which reflect nuances of meanings contained in the word Noth; they constitute co-hyponymic components of a lexical field around the superordinate term Noth. This passage is part of a dream sequence that appears in
the Continuatio, in which the personification of "Mammon" is attacking the personification of "Verschwendung" before an assembly of Lucifer and the other devils in Hell:

ich will nit sagen von den Kriegen die ich anstiffte / noch von dem Ubel das darauss entstehet / dann solches ist aller Welt bekannt! will auch nicht erzehlen / wievil Wucherer Beutelschneider / dieb/ Rauber und Mörder ich mache; weil ich mich dessen zum höchsten rühme / das sich alles was mir beygethan ist / mit bitterer Sorg / Angst / Noth / Mühe unnd Arbeit schläppen muss; (486.36-487.04)

Noth here represents the sum of all afflictions, both of the body as well as of the spirit. It is accompanied by Sorg and Angst on the one hand, and Mühe and Arbeit on the other--expressing the afflictions of the human spirit, as well as those of human existence, since Sorg and Angst represent the frame of mind arising out of Noth, while Mühe and Arbeit serve as expressions for physical agony.

As in the example above, Noth is associated with Mühe and Arbeit in 434.23-35. Here too it acts as a type of term bridging the realm of physical existence and that of the emotions. This time, however, the emotions are of a positive quality--Gedult / Gedult versus Mühe und Arbeit:

Dergestalt kam ich ohnvermerckt je länger je weiter
von dem Ort / wohin ich am allermeisten begehrte / 
und was das schlimmste war / wurde ichs nicht eher 
innen / biss sich die Sonn neigte / und ich mir nit 
mehr zu helfen wuste / da stunde ich mitten in einer 
Wildnus wie Matz von Dressden / beydes ohne Speiss 
und Gewehr / dessen ich gegen die bevorstehende Nacht 
wol bedürftig gewest wäre; Doch tröstete mich mein 
Stein / den ich mit mir auss dem innersten Ingeweid 
der Erden herauss gebracht hatte: Gedult / Gedult! 
sagte ich zu mir selber / dieser wird dich aller 
überstandenen Noth wiederum ergetzen / gut Ding will 
Weil haben / und vortreffliche Sachen werden ohne 
grosse Mühe und Arbeit nicht erworben / (434.23-35) 
Simplicissimus is lost in the wilderness, just after 
his return from the Mummelsee, where he had experienced a 
utopian paradise. Noth refers to his needs of the moment 
now that night is quickly closing in on him, and he lacks 
both provisions and a means of self-defense. When he says 
he was behaving like Matz von Dresden, he is 
metaphorically describing his state of isolation and 
helplessness.² Although Noth denotes the concepts of 
"Mühe" and "Arbeit," it is also accompanied by the term 
Gedult, that is, by a positive emotion and a state of mind 
which are possible because of the consolation supplied 
Simplicissimus by his "Mummelsee-Stein." It is this
positive state of mind which allows him to resolve a physical struggle in the wilderness expressed by the negative terms Mühe and Arbeit. Thus Noth can be modified by the adjective überstanden, which expresses a resolution to this difficult situation.

The negative connotation of the term Noth is once again coupled with a positive counterpart a few lines further on in this same episode, when Simplicissimus spies a group of woodsmen who do not appear to be totally trustworthy. This time Noth is counterbalanced by Courage.

und von fernen sahe / dass sich etliche Wald-Bauren darbey befanden / die mit dem Hartz zu thun hatten: Wiewol nun solchen Gesellen nit allzeit zu trauen / so zwang mich doch die Noth / und riethe mir meine eigene Courage ihnen zuzusprechen; (435.09-13)

Here (as in 51.31-34 above) Noth is used in a situation which expresses the concept of being caught between two evils: continued isolation in the wilderness, and facing potentially dangerous woodsmen. Again, a positive emotion arises out of this predicament--this time that of "courage". Furthermore, this "courage" which grew out of "Not" effects a positive change of events; for now the fear which Simplicissimus had previously experienced
transfers itself to the woodsmen for whom the darkly-clad figure of Simplicissimus now seems both sinister and evil, and something to be feared.

In the following passage the comprehensiveness and variety of needs is especially well expressed in the more or less set expression in allen Nöthen, which receives a positive accent through its combination with the infinitive beyzustehen and the preceding infinitive phrase einander biss in den Todt zu lieben, as well as the predicate Aydlich zusammen schwuren. Simplicissimus and young Hertzbruder swear an oath of life-long friendship and mutual assistance "in all difficulties," or "through all troubles" upon the latter's farewell:

dass wir Aydlich zusammen schwuren / einander biss in den Todt zu lieben / und in allen Nöthen beyzustehen.
(164.04-05)

A similar comprehensiveness of meanings is expressed by auss allen Nöthen in 196.01-07 where the negative quality of the phrase auss allen Nöthen receives a positive accent through helfen; in this case auss allen Nöthen helfen is juxtaposed to its negative counterpart: verrathen / verkauffen / und umb die Häls bringen:

Dem Bauren aber / welchem sie den Bach=Ofen
aussgeläert hatten / schickte die Partey auss
gemeiner Beut 16. Reichsthaler / dann ich hatte sie
gelernt / dass sie solcher gestalt den Landmann auff
die Seite bringen müssen / als welche einer Partey
offt auss allen Nöthen helfen / oder hingegen eine
andere verrathen / verkauffen / und um die Häls
bringen könten. (196.01-07)

The expression *auss allen Nöthen* refers to those
difficulties which soldiers face in time of war, but which
can be overcome by treating the local peasants fairly.
The modifying adjective *allen* clearly denotes generality,
as well as a wide range of possibilities. The general
term is set into the framework of the life-threatening
dangers of war.

Such generality of meaning is again expressed by the
prepositional phrase *in Nöthen* in 246.38-247.03 where it
denotes overall difficulties, but in this case it becomes
somewhat more specified through the addition of the
genitive personal pronoun *meiner*, in the phrase *sich
meiner in Nöthen annehmen*. Again the negative quality of
*in Nöthen* receives a positive counterpart through the verb
*annahmen*. However, Simplicissimus' situation is such that
he has no relatives who would help him and avenge his
possible murder, for Spring-ins-Feld has warned him that
his fame and fortune as the Jäger von Soest has been bought at the expense of great envy and malevolence on the part of his enemies:

und bedachte / dass ich keinen einigen angeborenen Freund hätte / der sich meiner in Nöthen annehmen / oder meinen Todt / er geschehe heimlich oder öffentlich / rächen würde; (246.38-247.03)

In 43.10-15 Notth is used in an adage or proverbial maxim which is still common today: Not_lehrt_beten. This saying can be applied to any situation as it expresses a general "wisdom of life," and thus carries a very broad concept of "Notwendigkeit":

Als ich wieder heim kame / befand ich / dass mein Feurzeug und gantzer hausrath / sampt allem Vorrath an meinen armseeligen Essenspeisen / die ich den Sommer hindurch in meinem Gerten erzogen / und auff künfftigen Winter vorm Maul erspart hatte /
miteinander fort war: Wo nun hinauss? gedachte ich / damals lernet mich die Notth erst recht beten;
(43.10-15)

Again the concept conveys a more specific or secondary meaning, namely that of deprivation, due to the loss of provisions at the onset of winter in the abandonment of the wilderness, after the death of
Simplicissimus' hermit father. The intensity of the all-embracing complex of meaning as "drückender mangel, dürftigkeit, armut, elend" expresses almost a personification of "Not" in this passage, which according to Grimm is often the case with such proverbial expressions (DtW. 7: 906). It is "Not" itself which ever reminds of the "help" and "comfort" to be found in prayer.

B. We shall now turn our attention from the broader and more complex sphere of meanings of the substantive Noth/Nötzen, to more specific contents of the term.

1. In 231.17-26 of the Simplicissimus text the substantive Noth is used in its original sense of "physical force" or "Zwang," as the expression ohne ... Noth means "without being forced," or more specifically "without a military defeat." It occurs in a message from an enemy commander sent to Count von der Wahl in answer to a demand that the former surrender a military stronghold:

er einen solchen Ort / wie dieser ist / dem
Gegentheil ohne sonderbare Notth einhändigte:
Wessentwegen Dieselbe mich dann verhoffentlich nicht
verdencken werden / wann ich mich befleissige zu
verharren / biss die Waffen Euer Excell. dem Ort
zusprechen. (231.17-28)

Traditionally the term Zwang had often been used in
combination with Notth in order to form a synonymic pair of
substantives (Grimm, DtW. 7: 905); Trübner emphasizes
that the original sense of "Zwang" for the term Not has
been most keenly preserved in situations referring to
"Kriegsgewalt" (4: 816); and as of 1777 Adelung specified
one of the primary meanings of Notth as "äusserer und
physischer Zwang" (3: 829).

2. This section addresses the term Notth/Nötthen in
the meaning of a "life-threatening situation," or
"Lebensgefahr," as in 57.36, 322.12, 369.14, and 374.04 in
the Simplicissimus text, and in 516.09, 551.23, and 565.37
in the Continuatio.

The following text is from the Continuatio and
portrays the life-threatening situation of shipwreck and
the resultant loss of life. Simplicissimus has decided to
leave Arabia aboard a Portuguese ship, and to make a
pilgrimage to Santiago de Compostela in order to thank God
for his rescue from captivity in Arabia. His ship, however, suffers shipwreck somewhere off the coast of Madagascar. The concept of "danger" in Not is very much intensified by the substantive Untergang, which serves to help define the meaning of Noth as "Leibes- und Lebensgefahr":

\[\text{da sahe und hörte man hie und dort oben auf den Wellen und unten in der Tiefe die unglückselige Leut an den jenigen Sachen hangen / die ihnen in solcher Noth am allerersten in die Hände gerathen waren / welche mit ellendem Geheul ihren Untergang bejammerten / und ihre Seelen Gott befohlen; (551.20-25)}\]

In 57.34-37 Grimmelshausen uses a proverb, which is still very common in modern German, to express the highest degree of danger, but also the highest degree of help, thus adding a positive counterbalance to Noth:

\[\text{Also klagte ich mich selber an / bat Gott umb Vergebung / und befahl ihm meine Seel: Indessen näherten wir dem Diebs=Thurn / und als die Noth am grössten / da war die Hülff Gottes am nächsten; dann als ich mit den Schergen umbgeben war / und sampt einer grossen Menge Volcks vorm Gefängnus stund / zu warten biss es auffgemacht / und ich hinein gethan}\]
würde / wolte mein Pfarrherr / dem neulich sein Dorff geplündert und verbrennt worden / auch sehen / was da vorhanden wäre: (dann er lag zunächst darbey auch im Arrest) Als diser zum Fenster aussahe / und mich erblickte / ruffte er überlaut: o Simplici bistus? (57.34-37)

The concept of Noth as "Lebensgefahr" is modified and further defined by several terms which occur around the term, such as Diebe-Thurn, Schergen, Gefängnis, geplündert, verbrennt and Arrest. The situation seems hopeless unless some sort of divine intervention should take place. Simplicissimus' "Noth" is truly superlative in nature, for a painful and cruel death is almost certain to follow. At the same time, however, help of the highest order is near, God's help in the person of the village pastor who is the only person who has had any contact with Simplicissimus since the hermit's death, and therefore the only one who can solve the mystery of his true identity, and thus bring about his release.

In the following text from the Continuatio, we find Noth directly associated with Gefahr, and furthermore intensified to hölliche Noth. Noth is used to express the highest degree of pain and suffering, as well as the concepts of "Todesangst" and "Lebensgefahr":
da dann der Herbst und alle andere Feldarbeiten verbey waren / nahme er uns nacheinander hervor / stellte uns zweydtzet weiss in ein kleines Stübel hinder dem Ofen / und heitzte dermassen ein / als wann wir die Frantzosen hetten ausschwitzzen sollen / in welcher Höllischen Noth und Gefahr ich offt gedachte / wir würden dermal eins sambt dem Hauss in Flammen gen Himmel fahren / wie dann auch offt geschihet; (516.04-11)

A personified piece of toilet paper is telling Simplicissimus about the different metamorphoses it has had to undergo in order to render service to mankind. Grimmelshausen's use of irony is particularly interesting in the contrast between the satanic and the divine in the phrase Höllischen Noth und Gefahr as compared to in Flammen gen Himmel fahren.

We once more find Not placed in contrast to both the satanic and the divine within the polarities represented by der höllische Sathan and Gottes Hülff in the epitaph composed by Simplicissimus in honor of his dead comrade, the carpenter, on the island in the Continuatio:

Dass ich hier: und nicht ins Meer bin worden begraben / Auch nit in d'Höll; macht dass umb mich gestritten haben / Drey Ding! das erste der wüthende
Ocean! Das zweit: der grausamb Feind! der höllische Sathan; Diesen entranne ich durch GÖttes Hülff auss mein Nöthen / Aber vom Palmwein / dem dritten / liess ich mich tödten. (565.33-38)

The expression **aus mein Nöthen** denotes the carpenter's divine deliverance from the perilous situation of shipwreck; as well as from the satanic temptations of the Abyssinian maid, whose purpose had been to deliver him into the fires of Hell. The verb **entranne** places a further positive accent upon **auss mein Nöthen**. The third associative term to **Noth** is the term Palmwein--the decisive expression here in the sense that it represents the carpenter's downfall, since it was his unwillingness to curb his overindulgence to drink that eventually led to his death.

In the following passage Simplicissimus has just been saved from drowning in the swollen waters of the River Rhine. Again we find **Noth** associated with expressions of divine intervention, as in 57.34-37 and 565.33-38 above:

Da ich nun dergestalt dem Todt entronnen / hätte ich billich am Ufer auff die Knye fallen / und der göttlichen Güte vor meine Erlösung dancken / auch sonst mein Leben zu bessern / einen Anfang machen sollen / wie ich denn solches in meinen höchsten
Nöthen gelobt und versprochen. (322.08-12)

The meaning of the phrase *in meinen höchsten Nöthen* is defined by the preceding descriptive phrase *von grosser Leib- und Lebensgefahr* (319.30), as well as by *Seelengefahr* (319.31), which both refer to this same episode and experience. The spiritual dimension of "Seelengefahr" is closely bound to that of "Leib- und Lebensgefahr," and also to "Gottes Gnad" in this introductory text to our passage. Simplicissimus quickly forgets his "höchste Nöthen" and breaks his holy "Gelübde" (321.17-23) in order to return to a life of "Lügen" and false "Schwüren" (322.23-24).

A similar association of *Noth* with both *Gott* and *Gelübde*, as well as with God's *Hülff*, is present in the following passage in which the young Hertzbruder has been attacked and robbed by enemy soldiers at Breisach, and then thrown into the swollen waters of the Rhine to drown:


Again, just as with Simplicissimus, it is the hand of God or divine intervention that saves the young
Hertzbruder, who has also sworn "Gelübde" in order to obtain God's help:

Nachdem Hertzbruder wieder allerdings erstarckt / und an seinen Wunden geheylt war / vertraute er mir / dass er in den höchsten Nöthen eine Wallfahrt nach Einsidlen zu thun gelobt; (374.01-05)

The expression in den höchsten Nöthen refers to Hertzbruder's perilous experience when, after having been "jämmerlich verwundet" (369.20), he is thrown into the Rhine "vor todt" (369.13). Hertzbruder, however, in direct contrast to Simplicissimus, not only remains firm in his commitment to honor his sacred vows to God, but seeks to accomplish them under the most austere and harsh conditions, including making a pilgrimage as a beggar: "zu Fuss / und darzu auff Erbsen" (374.17).

In the present section dealing with Noth/Nöthen in the meaning of a "life-threatening situation," four of the seven passages discussed have employed the plural form Nöthen, although the use of the plural form in phrases like that is rare today. Even as early as 1777 Adelung considered the use of the plural to denote a "Leibes- und Lebensgefar" as archaic (3: 830-31).

It is important to bear in mind, however, that in all of these passages employing the plural Nöthen in the sense
of a "life-threatening situation" (585.33-38, 374.01-05, 396.14-17, and 322.08-12), help has been supplied by the direct intervention of God. Thus, the usage of the plural in these passages may have been influenced by biblical references, especially in view of the fact that Adelung points out that the plural was often still used "in der biblischen Schreibart" (3: 830).

3. Noth/Nöthen expresses "deprivation," "poverty," or some kind of "existential need" in 84.19, 312.12, 319.01, and 405.03 in the Simplicissimus text, and in 500.09 in the Continuatio. 7

In 318.36-319.03 Noth refers to the very basic existential situation of a lack of food or even possible starvation, as the variant expression Hunger leiden indicates:

Und was mich am allermeisten verdross / war dieses / dass ich mich noch darzu muste foppen lassen / wenn die Bursch sagten / soltest du ein Doctor seyn / und kannst anders keine Kunst / als Hunger leiden? Endlich zwang mich die Noth / dass ich etlich schöne Karpffen auss dem Graben zu mir auff den Wall gaukelte / (318.36-319.03)

The use of the verbal form zwang intensifies the meaning of Noth in this case, giving it the
"Nebenbedeutung" of a "Naturtrieb," namely "Hunger."
Furthermore, Grimmelshausen demonstrates that his
picaresque protagonist possesses "Kunst," that is the
ability to sustain himself by overcoming circumstances of
"Not."

In the following passage Noth carries the meaning of
"existential needs," but is specifically associated with
monetary values or the lack of them. Simplicissimus
wishes to withdraw into a life of "Contemplationen"
(405.28), and thus hands his "Vermögen" over to his foster
parents, with the exception of some money and jewelry
which he retains as a reserve in case of financial or
existential need. Ausserste, the qualifying superlative
adjective to Noth, conveys the presence of an extreme
situation, or even of a crisis:

und übergab diesen beyden Alten Hauss und Hof / sampt
meinem gantzen Vermögen / biss auff gar wenig gelbe
Batzen und Kleinodien / die ich noch auff die
Ausserste Noth gespart und hinterhalten hatte /
(404.36-405.04)

In the following passage the plural form in Nöthen
also refers to a precarious situation caused by the lack
of money:
Alles solche Zeitungen einlieff / fieng dass Iuli
Sach abermal an zuhincken / er hatte zwar noch ein
wenig Geld / aber viel zuwenig / weder seinen
verschwenderischen Pracht hinauss zuführen / noch
sich auff eine Reiss zu mondiren / irgends einem
Herrn mit einen baar Pferdten im Krieg zudienen /
warzu ihm beydes Hoffart und Verschwendung anhetzte;
und weil ihm auch hierzu niemand nichts vorsetzen
wolt; flehet er seinen getreuen Avarum an / ihme von
dem was er gefunden / die Nothdurfft vorzustrecken;
Avarus antwortet / Eur Gnaden / wissen wohl / dass
ich ein armer Schuler bin gewesen / und sonst nichts
vermag / als was mir neulich Gott bescherrt (ach
heuchlerischer Schalck gedachte ich / hett dir das
nun Gott bescherrt / was du deinem Herrn abgestohlen
hast? soltestu ihm in seinen Nöthen nit mit dem
seinigen zu hülf kommen? und das umb sovil desto
ehenter / dieweil du / so lang er etwas hatte /
mitgemacht / und das seinige hast verfressen /
versauffen / verhurren / verbuben / verspielen und
verpancketirem helfen? O Vogel gedachte ich / du
bist zwar auss Engelland kommen wie ein Schäaf / aber
seit dich / der Geitz besessen / in Franckreich zu
einen Fuchs: ja gar zu einem Wolff worden.)
(499.34-500.15)
This text is taken from a dream sequence in the Continuatio in which two satanic entities, "Mammon" and "Verschwendung," each strive to win over one of two Englishmen traveling in France--Avarus and Julus respectively. Avarus has succeeded in stealing great wealth from his master, Julus, who has now become destitute. The expression in seinen Nöthen refers to the dire economic situation in which the latter now finds himself. Furthermore, the use of Notdurfft8 helps define the sphere of meaning as "Bedürftigkeit," or as "economic deprivation." Julus is forced to beg his dishonest servant Avarus--who has been corrupted by "Mammon"--for enough money to meet his basic needs, because Julus himself has wasted away his wealth under the influence of "Verschwendung." There is a certain positive accent placed upon "Not" through the phrase ihm ... zu hülff kommen.

In NHG it is no longer possible to use the plural form Nöthen as in the phrase in seinen Nöthen above, that is, in the meaning of "deprivation," or "poverty" (Duden 4: 1895). As early as 1777 Adelung warned against such usage in "der reinen und anständigen Schreibart"; but also admitted that such usage had not only been very common in the past, but was still to be found in poetic and religious writings of the day (3: 830).
In 312.11-14 the expression zur Noth is used to denote a minimum of existential necessity; there is, however, a positive accent placed upon zur Noth through the verbs behelffen and tröstete. The question arises whether this expression had already become formulaic as in NHG, that is, with a weakened meaning of simply "allenfalls" (Trübner 4: 817); or whether it still carried the concept of "notdürftig," especially since zur Noth occurs only once in our texts:

    Nichts tröstete mich mehr / als dass es gegen dem Sommer gieng / und ich mich zur Noth hinder einer Hecken behelffen konte / weil mich niemand mehr im Hauss wolte leiden. (312.11-14)

Simplicissimus is on his return journey to Germany from France, just after his recovery from the Kinds-Blattern (310.33) or smallpox. The infection has left him with so many scars that he describes his face as "ein Scheur-Denne / darin man Erbsen gedroschen"; and his once beautiful hair has become like "Säuborsten" (310.36-311.04). As he has no money to buy lodging, and is too sick to work, he is totally at the mercy of the elements. Zur Noth here refers to "notdürftige Unterkunft," in this case the natural shelter of a hedge. The fact that the concrete meaning of "Notdürftigkeit" is still present in
the expression *zur Noth* during Grimmelshausen's time is documented by contemporary dictionaries. Adelung equates the expression *zur Noth* with the expression *mit genauer Noth*, denoting "Notdürftigkeit" (3: 829). Stieler would seem to agree with this meaning, as he defines *zur Noth*: "in casu necessitatis"; but also supplies the phrase: "Er hat zur Not sein Auskommen / sufficienter vivit ... " (2: 1337). In 1809 Campe still stressed the concept of "Notdürftigkeit": "Er hat zur Noth zu leben, gerade so viel als er bedarf" (3: 517).

Finally, of special interest within this section is a dialect form of *Not*, namely *naut*, used to express the concept of "deprivation" and "starvation":

> Als ich dieses hörte / sahe ich ferner
> stillschweigend zu / wie man Speiss und Tranck
> muthwillig verderbte / unangesehen der arme Lazarus /
> den man damit hätte laben können / in Gestalt vieler
> 100. vertriebener Wetterauer / denen der Hunger zu
> den Augen herauss guckte / vor unsern Thüren
> verschmachtete / weil naut im Schranck war.
> (84.14-20)

The author is playing with the term *naut* in a most colorful manner. Speaking of the "Hungersnot" which was ravishing the Wetterau area of Germany, he uses this
colloquial and ironical expression meaning both *naut
"nichts," that is, "nichts im Schrank," as well as *naut
"Not"—thus adding intensity and a visual quality to the
implied concept of "starvation." As for the dialect form
*naut of the NHG substantive *Not, Grimm gives us a
phonological explanation of this Wetterau form, speaking
of a "wieder diphthongisiertem" vowel, such as also
appears in the Bavarian, Austrian and Swabian dialect
variants: *naut, *noat and *naot (DwW. 7: 905). Grimm bases
this diphthongization on the Gothic form *naut, as well as
on the Germanic root *nau. In most OHG dialects the
Gothic vowel sequence <au> had become /o/ before dental
consonants, just as Gothic <fi> had become /d/, which in
turn became unvoiced [t] in final position, giving rise to
the OHG form *not. Thus Grimm can speak here—at least
theoretically—of a "wieder diphthongisiertem" vowel.

4. In the following section we deal with *Not/Nöthen
carrying social connotations, and in connection with them
emotional implications and moral "shame" arising from a
sense of social disgrace or embarrassment, as in 153.16,
163.15, 168.10, and 170.26 of the Simplicissimus text.

The term *Ausserste Noth, due to loss of money, occurs
in passage 153.13-17, where it is not only closely bound
to Desperation, but also to *Armut and abscheuliche Laster.
The elder Hertzbruder is speaking to Simplicissimus about the evil consequences that can arise from the vice of gambling—consequences that can result in the winner’s becoming a murderer:

Ja es kan kommen / dass du auch zu einem Mörder an dem jenigen wirst / dem du sein Geld abgewonnen hast / wenn nemlich dessen Verlust so gross ist / dass er darüber in Armut / in die äusserste Noth und [Desperation], oder sonst in andere abscheuliche Laster geräth / (153.13-17)

**Ausserste Noth**, connected with [Desperation], would imply "emotional Not" to the extent of becoming the sin of "Verzweiflung," or a loss of one’s faith.\(^{10}\) The entire sequence of expressions seems to form a three-part intensification. **Armut** represents the existential first stage, with the expression **Ausserste Noth** then bridging this state of human existence with the realm of the emotions, signified by the psychological effect of "Desperation"; the whole situation is a direct result of the loss of money and property. The third stage involves the "abscheuliche Laster," implying grave ethical consequences and the distinct possibility of "spiritual" death; thus Grimmelshausen’s reference to ultimately becoming a murderer.
In 163.05-15 Simplicissimus is commenting on the miserable economic and social situation of the Hertzbruder family:

als sie aber die Sach bey dem Liecht besahen / da manglets am Geld / mit welchem er sich bey seinem Capitain loss kauffen solte / und in dem sie betrachteten und bejammerten / in was vor einem Elend sie die Armuth gefangen hielte / und alle Hoffnung abschnitte / ihren gegenwärtigen Stand zu verbessern / erinnerte ich mich erst meiner Ducaten / die ich noch in meinen Esels=Ohren vernähet hatte; Fragte derowegen / wie viel sie dann Gelds zu dieser ihrer Notdurfft haben müsten? der Junge Hertzbruder antwortet / wenn einer käme / und uns hundert Thaler brächte / so getraute ich auss alien meinen Nöthen zu kommen: (163.05-15)

One could argue that in this text *auss allen meinen Nöthen* carries the simple meaning of "poverty and deprivation." This poverty, however, is greatly aggravated by a sense of shame and the resultant loss of social standing, thus creating a situation far worse than that of simple poverty; a situation which Grimmelshausen further describes by the related expression *Elend*, designating a state of "misery" due to the now added dimension of social shame. Indeed, the primary meaning of
the expression *auss allen meinen Nöthen* would seem to be a release from "shame" and "disgrace," with the concept of "poverty" now secondary in nature. This connotation is also further established and supported by the surrounding context, which shows that the situation becomes so unbearable that the elder Hertzbruder falls gravely ill and lingers on the verge of death. The son was cast into utter social shame and disgrace: "von welcher Zeit an er bey männlich so veracht wurde / dass ihn die Hund hätten anpissen mögen" (162.10-12). The father, although heartbroken, did not wish to die: "weil er seinen Sohn in solcher Schand hinder sich lassen solte" (162.32-33). Simplicissimus' financial assistance is necessary in order to acquire a release for young Hertzbruder from his present regiment, and thus allow him to seek his fame and fortune elsewhere—away from the social shame into which he and his father have been cast. The term *wie viel* ... *Gelds* denotes the amount of money necessary to cover the bare necessities of life, as expressed here by the term *Notdurfft*. The money supplied by Simplicissimus thus provides an escape from the social "Elend" within whose bonds the family has been so unjustly held hostage by the spectre of "Armuth." Such a concept of escape is suggested by the predicate verb *getraute* and by its dependent infinitive *zu kommen*.
As in the above passage, the expression *auss allen meinen Nöthen* is used in 168.12-18 in order to refer to difficult social circumstances. Simplicissimus has been abducted by witches to a camp near Magdeburg; but he has not as yet been able to rid himself of the fool's costume, which had been forced upon him by the governor at Hanau. He now decides to exchange the "Narrn-Kappe," which he finds demoralizing, for a "Baurenkleid," the typical dress of a low social order; however, he succeeds only in finding its feminine counterpart, that is, a "Weiber=Kleid":

> stal ich mich auch hinweg / und suchte / ob ich nicht ein altes Baurenkleid finden möchte / umb welches ich meine Narrn-Kappe verduaschen könne; Aber ich fande nicht was ich wolte / sondern muste mit einem Weiber=Kleid vor lieb nemmen; Ich zog selbiges an / weil ich mich allein sahe / und warff das meinig in ein Secret / mir nichts anders einbildende / als dass ich nunmehr auss allen meinen Nöthen errettet worden. (168.12-18)

The use of the passive participial construction *errettet worden* would seem to give *auss allen meinen Nöthen* a positive accent, but the clause *mir ... einbildende* signifies that Simplicissimus has not yet
succeeded in ending his social predicament, as will become clear in the following passage.

In 170.21-26 the expression *auss allen deinen Nöthen* is used like *auss allen meinen Nöthen*, only that Simplicissimus is referring to himself in the second person. This time the verb *helffen* succeeds in placing a positive accent upon "Not" (even though Simplicissimus' hopes are again not realized in the end). The context shows that this expression here carries primarily sexual connotations. Although Simplicissimus finally succeeds in discarding his fool's suit, which has been associated with demoralizing disgrace, he does not succeed in putting an end to his troubles; for his new found clothes not only establish a social position for him, but lend him the properties of a "sexual disguise" as well. He decides to enter the service of a captain's wife who saved him from sexual molestation by a violent group of foragers. This woman, however, has her own designs upon Simplicissimus due to his "glatten Spiegel und geraden Leib" (168.35-36). Indeed, one might say that the role of fool has now passed to her, as Grimmelshausen explains her condition as "vernarret" (168.35). A perverse love situation now arises in which we find this captain's wife pursuing Simplicissimus the "woman," while both her husband and the
latter's manservant do the same:

Ich beschloss endlich dieselbe Nacht / mich dem
Knecht zu offenbaren / so bald es Tag würde / dann
ich gedachte / seine Liebsregungen werden sich
alsdann legen / und wenn du ihm von deinen Ducaten
spendirest / so wird er dir wieder zu einem
Mannskleid / und also in demselbigen auss allen
deinen Nöthen helfen. (170.21-26)

The context clearly conveys a negative evaluation of
the sexual drive as emotionally disturbing or even "sick,"
for we are told that "Der Rittmeister und sein Knecht
lagen in gleichem Spital Kranck" (169.04-05). Indeed, one
could argue that the sexual drive is portrayed here as a
true "illness," which can lead to terrible consequences—
namely to violence and suicide.13 Simplicissimus informs
us that the captain's lust became so overwhelming that he
sought to use "Gewalt" (169.15) in order to obtain "was
ihn doch zu bekommen unmöglich war" (169.15-16); while the
servant's condition is described as "verzweifelt"
(169.28): "dann er zoge seinen Degen auss / setzte die
Spitz an die Brust / und den Knopff an Wagen / und thät
nicht anderst / als wenn er sich jetzt erstechen wolte"
(169.30-32). Simplicissimus' sexual disguise has led to
aggressive and direct sexual advances from both sexes, and
to a renewed sense of social, emotional, and moral
distress. He concludes that his only alternative is to confide in one of his sexual pursuers, and then attempt to pacify him with a financial compensation in order to gain help in obtaining a proper suit of clothes.

This passage contains the only textual reference to homosexuality in the Simplicissimus and Continuatio texts. Although Grimmelshausen does not give a specifically negative view of the "Rittmeisterin" and her lesbian desires—indeed one might argue that she stands above her two male counterparts—he nevertheless refrains from confronting the issue directly by describing her lesbian drives through the idiomatic: "wo sie der Schuh am meisten drücke" (168.38-169.01).14

5. The term Noth is used in the sense of "bodily illness and disease" in 15.23 and 409.11 of the Simplicissimus text.

In 409.03-11 Simplicissimus listens as two men complain that their illnesses have cost them all their possessions. Here Noth has the sense of "misery," due to an illness which has arisen from the vice of drunkenness:

Und in dem ich zu Gemüth führte / wie viel schön Geld ich die Tage meines Lebens gehabt und verschwendet / zumal solches zu bedauren anfinge / kamen zween gute Schlucker oder Weinbeisser / (denden die Cholica in
die Glieder geschlagen / desswegen sie denn erlahmet / und das Bad sampt dem Saurbrunnen brauchten) die setzten sich zu nächst bey mir nieder / weil es eine gute Ruhestatt hatte / und klagte je einer dem andern seine Noth / weil sie vermeynten allein zu seyn /

(409.03-11)

The "Saurbrunnen" represents the only help available for these two, who have allowed the vice of drink to make them ill—probably with a form of "Gicht-Kolik," or arthritical gripes and paralysis.15

The following example is rather similar, in that Noth once again is caused by excess indulgence—this time by that of rich food and drink combined, which leads to illness, and even to death:

**Vom bitter-bösen Podagram**

Hört man nicht / dass an Bauren kam /
Das doch den Adel bringt in Noth /
Und manchen Reichen gar in Todt. (15.21-24)

The bitter-bösen Podagram refers to the disease of the nobility and the well-to-do, better known as "Gicht" or gout. The phrase in Noth bringen designates the misery and pain associated with this Podagram.16 The above text is a stanza from the famous "Bauernlied," which Simplicissimus' mother taught him as a small child, and
which praises the "Bauernstand" of the time.

6. The following text (512.35-513.04) from the Continuatio gives an example of Noth designating a necessary bodily function, or the "Naturtrieb" often referred to as "necessitas naturae." This constitutes a euphemistic use of the term Noth, with a positive accent supplied by the clause viel besser versehen ... als ich ... hät hoffen dörffen:

Ich erwachte viel früher als die Hauss=Genossen selbst / kondte aber drumb nicht aus der Cammer kommen / einen Last abzulegen / der zwar nicht gross / aber doch sehr beschwerlich war / ihn über die bestimmte Zeit zutragen; fande mich aber hinder einer Tapezerey mit einem hierzu bestimbten Ort / welchen etliche eine Cantzeley zunennen pflegen / viel besser versehen / als ich in solcher Noth hät hoffen dörffen; (512.35-513.04)

Adelung states that it was still common usage in certain circles of eighteenth-century society to use Noth in this way: "Im gemeinen Leben sagt man noch, es thut mir Noth, wenn man den Naturtrieb zur Erleichterung des Leibes empfindet" (3: 830).17

7. In 332.14-22 of the Simplicissimus text the
substantive Noth is used in the meaning of "Mühe." Noth, as in 231.17-26 (see B.1. above), is used in combination with the preposition ohne, but this time in the standard NHG meaning of "ohne Mühe" or "ohne weiteres":


Irony is clearly apparent in this passage in the fact that "Not"--in all its aspects of meaning--seems to be absent from the lives of these "Merode=Brüder," or mutinous soldiers. The entire thirteenth chapter of the fourth book of Simplicissimus is devoted to a discussion of these "Merode=Brüder," who not only live by pillaging the countryside, but also make a habit of spoiling everything in their path which they cannot use. Breuer explains that Grimmelshausen's use of the word Merode=Brüder refers to the Swedish commander Werner von Merode, whose troops mutinied in 1835, pillaging the
countryside in disorderly bands (924). Within the *Simplicissimus* text itself, Grimmelshausen describes Merode=Brüder as: "unberittene Reuter / die unachtsamer Weis ihre Pferd verderben lassen / und sich auff Merode begeben / damit sie ihre Haut schohnen können (332.26-28).

Bärnhäuter traditionally implies: "Faulenzer," or someone who follows the vice of "auf der faulen Haut liegen." It is interesting that in 1670 Grimmelshausen composed a short tale entitled "Der erste Beernhäuter," which is included in Tarot's edition of Grimmelshausen's *Kleinere Schriften* (1-10). In this work Grimmelshausen attempts to explain the derivation of the derogatory term Bärnhäuter. He states that "Per Ethymologiam" most believe that the term originally referred to the laziness of any of those ancestrial Germanic tribesmen who "aus Faulheit auf ihrer Bernhaut liegen blieben / und nie nichts Tapffers auszurichten begehrt" (3.09-10).

Before continuing on to the next section of the investigation, which will turn to a semantic analysis of certain compound substantives employing the form Not(h), we shall first summarize some of the most important findings for the simple substantive Noth/Nöthen as far as form and content are concerned.

In regard to the orthography, the singular form
Noth has remained constant throughout the Simplicissimus and Continuatio texts, with the sole exception of the dialect form naut in 64.19. Nöthen occurs only as a plural dative form used within prepositional phrases.

This plural dative form Nöthen is frequently combined with a possessive adjective, whereas only one such example occurs in the singular in the phrase: seine Noth (409.11).

In the plural we find six examples of such a possessive adjective modifier, or in one-half of the total number of twelve entries (163.15, 168.10, 170.26, 322.12, 500.09 and 565.37). Furthermore, the genitive pronoun is used in 246.36-247.03 in the phrase sich meiner in Nöthen annehmen.

The plural form Nöthen only occurs in combination with the prepositions in and aus within our texts; the singular Noth appears with in (15.23, 153.16, 513.04, 516.09 and 551.23), auf (405.03), ohne (231.23 and 332.21) and zu (312.12).

We also found two examples of Noth used within proverbial expressions (43.15 and 57.36).

As regards the semantic content, we found six passages in which the singular form Noth was used in a non-specific sense, denoting a complexity of meaning. The plural Nöthen is also used three times in order to denote
such a complexity of meaning: in 246.38-247.03 within the phrase in Nöthen; in 164.04-05 within the phrase in alien Nöthen; and in 196.01-07 within the phrase auss alien Nöthen.

Furthermore, the addition of the adjective alien in 164.04-05 and 196.01-07 instils these phrases with a comprehensive quality.

In regard to specific meanings of Noth/Nöthen we established the following divisions: 1. (Ohne) Not used in the original meaning of "(without) physical force"; 2. Not used to designate a "life-threatening situation"; 3. Not expressing "deprivation, poverty, existential need"; 4. Not carrying social connotations with emotional implications; 5. Not expressing "physical illness"; 6. Not expressing the "Naturbrieb" of "necessitas naturae"; 7. Ohne Not used in the standard NHG meaning of "ohne weitere." 

In 231.17-26 Not occurs in its original meaning of "Zwang" when used in the expression ohne Noth. The expression occurs in an official letter, thus denoting a context of "elevated" style. Indeed, ohne Noth may still be used in elevated style within NHG with its original meaning of "ohne Zwang" still intact (see Duden 4: 1696). 

Of the seven passages in which Not expresses a "life-threatening situation," two of these employ the singular
form *Noth* within the prepositional phrase *in ... Noth* (518.04-11 and 551.20-25). In 57.34-37 we find *Noth* used within the proverb: *als die Noth am grössten / da war die Hülff Gottes am nächsten*. In this passage we find more than just a positive accent upon *Noth*, for there seems to have been a direct intervention by God Himself; in fact, such divine intervention also occurs in the remaining four passages within this group, all of which employ the plural form *Nöthen* within the phrases *in ... Nöthen* (322.08-12 and 374.01-05) and *auss ... Nöthen* (565.33-38). In 322.08-12 and 374.01-05 the addition of the superlative adjective *höchsten* intensifies a "life-threatening situation" to one of the highest degree. As has already been noted in the body of the chapter above, the use of the plural in order to denote a "life-threatening situation" had become archaic as early as 1777 (see Adelung 3: 830-31).

Of the five passages in which *Not* expresses "deprivation, poverty, existential need," the singular form *Noth* occurs in 318.36-319.03 and 404.36.-405.04; in the former passage it is directly connected to the verbal form *zwang*, indicating a close semantic link to an original meaning of "Zwang"; in the latter case it occurs within the prepositional phrase *auf die äusserste Noth*, with the superlative adjective *äusserste* denoting an
extreme degree of "Not." In 312.11-14 the set expression zur Noth is used in the NHG meaning of "allenfalls," but the context instils zur Noth with the sense of "existential need"—a fact which could well indicate the presence of a now archaic meaning.

In 499.34-500.15 the plural form Nöthen occurs in the phrase in Nöthen. In 84.14-20 the dialect form naut appears in the meaning of both "nichts" ("nichts im Schrank") and "Not" ("deprivation").

Of the four passages in which Not carries social connotations along with emotional implications, the singular form Noth occurs only once (153.13-17) within the prepositional phrase in die äusserste Noth, with the superlative adjective äusserste once more denoting an extreme degree of "Not." The remaining three passages (163.05-15, 168.12-18 and 170.21-26) all employ the prepositional phrase auss allen ... Nöthen, with the adjective allen adding a certain comprehensive quality to these phrases.

In 15.21-24 and 409.03-11 the singular form Noth is used to designate "physical illness"; in the former case it occurs within the verbal phrase in Noth bringen.

In 512.35-513.04 the singular Noth is used as a euphemism denoting the "Naturtrieb" of "necessitas naturae" within the prepositional phrase in solcher Noth.
The expression **ohne Noth** occurs in 332.14-22 in the meaning "ohne weiteres," which has become standard for this expression in the modern language.

On a more general level, we have established that the term **Noth/Nöthen** can cover both the psychological or emotional realm, and the physical or existential one. Passage 486.36-487.04 would seem to offer an excellent example for these two basic components within the lexical field of **Not**. The concepts of "Sorge" and "Angst" would represent the basic emotional dimension, while "Mühe" und "Arbeit" would serve to denote those in the physical or existential realm.

In the thirty instances of the substantive **Noth/Nöthen**, ten have revealed a direct relationship to war situations as the origin for the existence of "Not";\(^{21}\) and in many more war plays an important, if only secondary role in creating a state of "Not." This is certainly not surprising in a novel which deals primarily with the period of the Thirty Years War.

In seven cases **Not** expresses a specific vice or "Laster,"\(^{22}\) such as the vice of gambling in 153.13-17, which has resulted in poverty and emotional despair; or the vice of overindulgence to drink in 409.03-11, which has resulted in illness. One can also point to vice as an
attribute, if not a direct cause, for many other examples of "Not" situations, such as in passage 322.08-12, when Simplicissimus resorts to "Lügen" and "Schwären," or in 170.21-26, when Simplicissimus' problems are aggravated by the aggressive sexual advances of the captain, his wife, and the former's manservant.

In four instances "Not" is directly linked to Wald, as a place of wilderness and isolation, a concept which had been a commonplace of medieval literature in general. In three of these four passages the situation is improved by the presence of a positive mental or spiritual attitude on the part of Simplicissimus--"Gedult" in 434.23-35, "Courage" in 435.09-13, and the comfort of prayer in 43.10-15, while in 51.27-34 there seems to have been direct divine intervention.

The concept of divine intervention is strong in both the Simplicissimus and Continuatio texts, for in addition to the above example (51.27-31), the hand of God can be seen at work within five further passages dealing with Noth/Nöthen.23 This intervention can often be contrasted directly to that of Satan and the powers of Hell, as in 565.33-38. Divine intervention can be initiated through prayer or by certain acts of faith, such as the "Gelübde" sworn by Simplicissimus in 322.08-12.
NOTES: CHAPTER I

1Grimm cites this quote as an example of Nöthen used in combination with a preposition (DtW. 7: 908).

2Matz von Dresden was a "kauernde Steinfugur" on the old bridge over the River Elbe at Dresden (see Kelletat, Simplicissimus Teutsch 652).

3This denotation appeared in 30.27-31.04 and 196.01-07 as a secondary meaning, here however, we shall be discussing only those passages in which Noth/Nöthen carries a primary meaning of "Leib- und Lebensgefahr."

4See also the form bejammern in Chapter XI.B.1. below.

5Grimm establishes a special catagory of "Noth in der hölle" such as "Höllennoth," "Höllenpein," and "Höllenqual" (DtW. 7: 912).

6See discussion of the adverbial form jämmerlich below (Chapter X.B.1).

7This denotation appeared in 43.10-15 as a secondary meaning (see this chapter I.A above); here however, we shall be discussing only those passages in which Noth/Nöthen carries a primary meaning of "deprivation" or
"existential need".

8See the compound substantive Nothdurfft (Chapter II.A) below.

9Höfler's Deutsches Krankheitsnamen-Buch defines Kinds-Blattern: "Variola, d. eigentlichen Blattern, da sie bei den früher meist ungeimpften o. noch nicht durchblattierten Kindern am häufigsten vorkamen" (51).

10The adjective desperat first appeared in the sixteenth century in the meaning: "verzweifelt" (see Schulz and Basler 137).

11See discussion of the substantive El(l)end (Chapter VI) below.

12See discussion of the compound substantive Nothdurfft (Chapter II.A) below.

13Although Höfler’s Deutsches Krankheitsnamen-Buch refers to Not as denoting both physical and emotional illnesses (449), here we have chosen to deal with the emotional aspect of the meaning of Not separately.

14Höfler denotes one of the primary meanings of Not as "der Geschlechtstrieb" (449).

15Höfler describes Gicht-Kolik as "Metastase der Gicht auf die Gedärme, welche kolikartigen Schmerz macht," and gives the English equivalent as "arthritical gripes" (281).

16Höfler states that the term Podagram derives from
Greek, and carries the meaning: "Fusschmerz" or "Fusslähme." Other common forms of the word include Podagra and Pfotengram, denoting: "Fuss-Gicht," "Handgicht" or "Gicht überhaupt" (478).

17Grimm states that Noth can be: "das naturbedürfnis der leibesausleerung und die ausleerung selbst ... (DtW. 7: 914); and Trübner states that "Wie Notdurft ... so kann auch einfaches Not verhullend stehen für den Drang, das 'menschliche Rühren'..." (4: 817).

18For a detailed discussion of these "Merodebrüder," see Bechtold 230-35.

18Wiesmann explains that the word derives from French marodeur (240 n 4).

20Grimmelshausen introduces his tale with a poem: "So sah ich aus, ich erster Beerenhüter," by "f. Protursicutius"--a name which Kelletat explains as a "scherzhaft gebildeter Name aus prot=erste, ursus=Bär, cutis=Haut; f.=fecit, machte" (Simplicianische Schriften 862).

21"Not" due to a war situation occurs in: 30.27-31.04, 43.10-15, 51.31-34, 57.34-37, 84.14-20, 196.01-07, 231.17-26, 322.14-22, 369.14-17 and 374.01-05.

22"Not" due to "Laster" occurs in: 15.21-24, 84.14-20, 153.13-17, 409.03-11, 488.36-487.04, 499.34-500.10 and 565.33-38.
"Not" is resolved by divine intervention in: 43.10-15, 57.34-37, 322.08-12, 374.01-05, 396.14-17, 551.20-25 and 565.33-38.
CHAPTER II. COMPOUND SUBSTANTIVES CONTAINING THE ELEMENT NOT(H)

In regard to the orthography, fluctuations occur between Noth and Not, even within some of the same compounds. This fact stands in contrast to the orthography of the simple substantive Noth/Nothern, whose orthography proved to be consistent throughout the Simplicissimus and Continuatio texts.¹

Four different compound substantives appear in the Simplicissimus and Continuatio texts: Not(h)durchfft, Nothfall, Not(h)wendigkeit, and Nothstall. The orthographic variants of the compounds Not(h)durchfft and Not(h)wendigkeit do not show any tendency toward a set form. In the first, second and third books of Simplicissimus we find only the form Notdurfft; in the fourth book Nothdurfft; the word does not appear in the fifth book. In the Continuatio the first seven examples of Nothdurfft continue the orthography with <h>, which had appeared previously only once in the fourth book of the Simplicissimus text; but this form is then replaced by Notdurfft in the last two examples in the text (564.10 and
In the third and fifth books we find one example each for Notwendigkeit; the first and only example for the orthography Notwendigkeit appears approximately two-thirds of the way through the Continuatio text (545.21). The total orthographic breakdown for these two compounds is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Notdurfft</th>
<th>Notwendigkeit</th>
<th>Notdurfft</th>
<th>Notwendigkeit</th>
</tr>
</thead>
<tbody>
<tr>
<td>first book</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>second book</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>third book</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>fourth book</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>fifth book</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Continuatio</td>
<td>2</td>
<td>7</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

These discrepancies <t/th> are most likely to be attributed to the typesetters' personal preferences, rather than to any orthographic tendency on Grimmelshausen's part. We know that printers were in the habit of handling manuscripts submitted to them extremely freely (Keller 363), and Arno Schirokauer states that a neglect in questions of "Sprachform," as well as a lack of
"Formensinn," belong to the "Kennzeichen" of the ENHG period (1: 896).

The introduction of the consonantal grapheme <h> in order to show the length of the preceding vowel seems to have been a rather confusing and lengthy process. Kehrein refers to Grimm as one of the first to perceive this orthographic trend, and then to equate the digraph <th> with <ht> as in Noth for Noht (1: par. 18). Schottel, whose grammatical tenets generally prevailed throughout the second half of the seventeenth century, uses only the Noht orthography, citing the compounds Nohtdürftig, Nohtfall, Nohtwendig, and Nohtstall (1: 470). In 1617 Sattler published Teutsche Orthographie und Phraseology in which he cited the form as Noth, but also stated that there was "noth ohne h" (31). In 1691 Stieler makes no mention of an orthography with <h> at all, citing only the form Not (2: 1336), as well as the compound Notfall (1: 419). Thus, one can find authorities advocating all three variants in the orthography of No(h)tdurfft during the seventeenth century. Grimmelshausen’s Simplicissimus and Continuatio texts, however, at no time use the orthography Noht.

A. The primary compound substantive No(h)tdurfft is the most numerous one in Simplicissimus and the
Continuatio, as well as the most interesting one semantically. As mentioned above it occurs sixteen times. In checking the dictionaries and contemporary grammars we notice that Not(h)durft carried the same meaning as the simple substantive Noth, with both words appearing in the same "Redewendungen," and with Noth frequently used alongside the simple substantive Durft, as Noth und Durft, or Durft und Noth (Grimm, DtW. 7: 924). In fact, Durft had originally carried the meaning of "Not" in the sense of "was nötig ist," or "Bedürfnis," as well as "Not" in the sense of "Mangel" and "Armut" (Grimm DtW. 2: 1730). Adelung believes Noth to be an archaic "Bey= und Nebenwort" within the compound Nothdurft, or a word which serves as a simple intensifier for the meaning of Durft itself (3: 833). Thus the formation Not(h)durfft originally represented either an intensive compound in which the meaning of Not(h) served to intensify the meaning of Durfft, or a tautological compound in which two synonyms were merely juxtaposed.

The simple substantive Durft does not appear in either Simplicissimus or the Continuatio, which reinforces Grimm's opinion that the word had already become obsolete by the end of the seventeenth century (DtW. 2: 1730). In 1777 Adelung mentions that the simple substantive Durft had often been used in the past instead of the compound
substantive Nothdurft; and he adds that Nothdurft can be found in all the meanings of those of the simple substantive Noth within the writings of the older authors (3: 833). Stieler not only failed to list the substantive Durft in his dictionary of 1691, but also neglected to make any reference to the form Notdurft as well.

Grimmelshausen does not employ the plural form within the Simplicissimus or Continuatio texts. Hermann Paul states that the plural forms Notdürfte and Notdürften occur only rarely (DtW. 467);5 and this seems to have been the case as early as 1777 as well, for Adelung regarded the plural as already out-of-use (3: 832).

We can establish four distinct semantic contexts for the word Not(h)durfft as used within the Simplicissimus and Continuatio texts, including a very broad or non-specific signification. It is to this latter group that we shall first turn our attention.

1. A very broad and non-specific sense for the substantive prevails in 231.09, 481.33 and 550.32, namely that of “Notwendigkeit.”

This signification for Not(h)durfft is of particular interest, since such a broad or non-specific use of this substantive is no longer evident in New High German (Duden 4: 1897). It would seem, however, that it had previously
been quite common, for Adelung states that the Upper and High German chanceries had continued to use *Nothdurft* in the simple sense of "was man nöthig, für nothwendig hält" during the latter eighteenth century (3: 832-33).

In passage 231.02-09 it is the general context that establishes the meaning of *Notdurfft* as "Notwendigkeit." Simplicissimus is under arrest for having participated in a duel with a cavalryman. Due to the frequency of such duels among soldiers, as well as the need to maintain strict military discipline, the quartermaster-general perceives a compelling "need" to set an example with Simplicissimus:

> Demnach unser General Feldzeugmeister strenge Kriegs-Disciplin zu halten pflegte / besorgte ich die Verlierung meines Kopffs; Hingegen hatte ich noch Hoffnung darvon zu kommen / weil ich bereits in so blühender Jugend jederzeit mich gegen dem Feind wol gehalten / und einen grossen Ruff und Nahmen der Dapfferkeit erworben. Doch war solche Hoffnung ungewiss / weil dergleichen täglichen Händel halber die Notdurfft erfordert / ein Exampel zu statuiren. (231.02-09)

In passage 481.27-34 from the *Continuatio*, the personification of the demonic vice of "Verschwendung," or
"waste," is heard defending herself before Satan, as her grandfather "Mammon" has brought accusations against her character:8

Er rucket mir auff / dass ich mich bissweilen vor die Freygebigkeit aussgebe / und unter solchem Schein meine Geschäffte verrichte; ach einfältiges Anbringen eines alten Gecken! welches mehr zuverlachen als meine Handlungen zu bestraffen; weiss der alte Narr nicht / dass keiner under allen höllischen Geistern ist / der sich zu Zeiten nit nach gestaltsame der Sach und erheischender Nothdurfft nach in ein Engel dess Liechts verstelle? (481.27-34)

The phrase erheischender Nothdurfft nach is used in the broad meaning of "wie es zweckmässig ist"; moreover, erheischender Nothdurfft nach stands parallel to nach Gestaltsame [Beschaffenheit] der Sach, with the adjective erheischender also emphasizing the latter phrase in the sense of "so wie die Umstände erfordern." Thus the two phrases together denote a general meaning: "so wie es nötig ist" according to needs and circumstances. In such a situation of "need," or "Notwendigkeit," the personification of "Verschwendung" disguises herself as an angel of light.

Similarly, in 550.25-33 the phrase dess Schiffs
Nothdurfft erfordern also carries the broad meaning: "wie die Notwendigkeit es verlangt." Simplicissimus' duties were to be assigned according to the "Notwendigkeit" underlying the ship's survival. The constellation "need—circumstance," is expressed here through the terms Nothdurfft and Gelegenheit:

überkam ich mit dem Portugesischen Ober-Kauffmann auff dem Schiff / dass er alles mein Geld annehmen: selbigs in seinen Nutzen verwenden: mir aber solches in Portugal wieder zustellen: und interim an statt interesse mich auff das Schiff an seine Taffel nehmen / und mit sich nach Hauss führen solte; dahingegen solte ich mich zu allen Diensten zu Wasser und Land wie es die Gelegenheit und dess Schiffs Nothdurfft erfordern würde / unverdrossen gebrauchen lassen;

(550.25-33)

2. Among the specific meanings of Not(h)durfft, we find that of "bare necessities" required for the maintenance of life. This signification represents a more narrow and limited semantic aspect than that of the general and non-specific context of "Notwendigkeit," as in examples 183.13, 348.14, 492.23, 498.09, and 500.04.

In passage 348.10-21 the term zur Nothdurfft, denoting the "bare necessities" of life, stands in clear
contrast to extravagance and waste:


Olivier is telling Simplicissimus about his school days in Liège: zur Nothdurfft refers to the maintance of life at a "basic" level, while the terms reichlich and fette denote the opposite, thus emphasizing the constrast to zur Nothdurfft.

The next three passages (492.23, 498.08, and 500.04) all come from the Continuatio, and specifically from the dream sequence involving the Englishman Julus and his servant Avarus while on a journey through France. The realm of Hell has managed to gain control over Julus
through a personified demonic figure of the vice of "Verschwendung"; and also over Julus' servant Avarus, through a personification of "Mammon." Avarus secretly steals a great fortune from his master, thus hastening Julus' downfall—the foundations of which had already been well laid by the latter's own extravagance.

In passage 497.35-498.10 the expression die *blosse* Nothdurfft refers to the amount of money necessary to supply the "basic necessities" of life for an "Edelmann" living in Paris. Again contrasting and polarizing terms highlight the meaning of Nothdurfft; thus, the modifier *blosse* is juxtaposed by *mehrer*; and the verb *verschwende* by sich in Paris zubehelfen.

Eben damal bekam Julus von seinem Vatter Briefe / und in denselbigen einen scharffen Verweiss / dass er so ärgerlich lebe und so schrecklich viel Gelds verschwende; dann er hatte von den Englischen Kauffherrn die mit ihm Correspondirten / und den Iulo jeweils seine Wechsel entrichteten / alles dess Julis und seines Avari Thun erfahren / ohne das dieser seinen Herrn bestohle / jener aber solches nicht merckte; wesswegen er sich dann solcher Gestalt bekümmerete / dass er darüber in ein schwere Kranckheit fiel; er schriebe bemeldten Kauffherrn dass sie forthin seinem Sohn mehrers nicht geben
solten / als die blosse Nothdurfft / die ein gemeiner Edelmann haben müsste / sich in Paris zubehelffen;
(497.35-498.10)

Passage 492.18-23 establishes a similar polarity between mehr and Nothdurfft with respect to Geld. The term Nothdurfft is most likely used in a cynical sense here, as Julus exceeds his "basic needs" in the pursuit of sexual satisfaction:

da sahe ich wie Julus auch von dem Vorwitz und der Unkeuschheit (welche darvor gehalten wird / das sie eine Sünd sey / damit die Hoffart gestrafft werde) angerennet und eingenommen wurde / wesswegen wir dann offft an den Oertern da sich leichte Dirnen befanden / länger still liegen musten und mehr Gelds verthäten als sonst wol die Nothdurfft erforderte; (492.18-23)

In 499.34-500.04 Nothdurfft again expresses a minimum of money necessary to live, as compared to the term seinen verschwenderischen Pracht. We are told that Julus could not live on the allowance which his father was sending him: "weil er schon allbereit viel zu tieff in den Schulden stacke" (499.20-21). Thus the term Nothdurfft remains relative to the situation--that which was once sufficient to cover the needs of life has now become
insufficient:

Alss solche Zeitungen einlieff / fieng dess Juli
Sach abermal an zuhinken / er hatte zwar noch ein
wenig Geld / aber viel zuwenig / weder seinen
verschwenderischen Pracht hinauss zuführen / noch
sich auff eine Reiss zu mondiren / irgends einem
Herrn mit einen baar Pferdten im Krieg zudienen /
warzu ihm beydes Hoffart und Verschwendung anhetzte;
und weil ihm auch hierzu niemand nichts vorsetzen
wolt; flehet er seinen getreuen Avarum an / ihme von
dem was er gefunden / die Nothdurfft vorzustrecken;
(499.34-500.04)

In 163.05-15 Nothdurfft again denotes the "bare
necessities" of life; this time however, the accents are
shifted towards economic deprivation, and an accompanying
decline in social status. The constellation Nothdurfft--
Geld (163.12-13) is now associated with Elend--Armuth8
(163.08-09). The all comprehensive auss allen meinen
Nöthen (163.15), moreover, does not refer to a situation
that arose out of vice, but rather is determined by Leyd
(182.22), Unschuld (162.25), weynen (163.01), and Gedult
and Gott (163.02):8

als sie aber die Sach bey dem Liecht besahe / da
manglets am Geld / mit welchem er sich bey seinem
Capitain loss kauffen solte / und in dem sie betrachteten und bejammerten / in was vor einem Elend sie die Armuth gefangen hielte / und alle Hoffnung abschnitte / ihren gegenwärtigen Stand zu verbessern / erinnerte ich mich erst meiner Ducaten / die ich noch in meinen Esels=Ohren vernähet hatte; Fragte derowegen / wie viel sie dann Gelds zu dieser ihrer Notdurfft haben müsten? der Junge Hertzbruder antwortet / wenn einer käme / und uns hundert Thaler brächte / so getraute ich aus allen meinen Nöthen zu kommen: (163.05-15)

3. In 32.19, 557.28, 564.10, and 586.22 Not(h)durfft is used to denote a desired or necessary "amount" of a specific substance or thing.

In 32.19-21 Notdurfft denotes the necessary "amount" of a nutrient, namely salt:


Simplicissimus is relating some facts about his life in the woods before the death of his hermit father. Grimm informs us that the preposition an was common when referring to necessary amounts of specific things, and cites the above example from the Simplicissimus text
under: "der bedarf an nothwendigen dingen besonders zum leben" (Dw. 7: 924-25).

In 557.26-27 the preposition an is used in the very same way as above, but this time Simplicissimus is referring to the amount of eggs he thinks necessary for him and his comrade while they were living together on the deserted island in the Continuatio:

gienge ich umb / biss ich die Nothdurfft an Eyern hatte / und damit widerumb zu unserer Hütten kam /
(557.26-27)

It is also while living on the island with the carpenter that Simplicissimus likewise uses Notdurfft in referring to the amount of wine necessary. The adjective bloss denotes the minimal amount necessary for ordinary consumption:

antwortet ich ihm dann / er solte auff einmal nit so vil sonder die blossse Notdurfft gewinnen /
(564.09-11)

The last example in this group is also taken from the Continuatio. The Dutch seacaptain Jean Cornelissen is describing a specific type of beetle, or firefly, which Simplicissimus had discovered on the island:
in dem hintersten Winckel der Hölle hatte er vil hundert diser Keffer / davon es so hell war / als in einem Zimmer darin überflüssig Lichter brennen; er berichtet mich / dass sie zu einer gewisen Zeit dess Jahrs auff der Insul von einer sonderen Art Holtz wachsen / würden aber innerhalb 4.Wochen von einer Gattung frembder Vögel / die zu derselben Zeit ankommen und junge hecken / alle miteinander auffgefressen / alsdann müsse er die Notdurfft finden / sich deren das Jahr hindurch an statt der Lichter sonderlich in besagter Höle zubedienen; in der Höle behalten sie ihre Krafft übers Jahr / in Lufth aber trücknet die leuchtende Feuchtigkeit auss / dass sie den geringsten Schein nit mehr von sich geben / wann sie nur acht Tag todt gewesen; (586.14-26)

Although Notdurfft refers here to the quantity of these beetles which was necessary in order to light the cave during the coming year, the term Notdurfft itself is neither incorporated into a prepositional phrase with an, nor has it been reduced to a set phrase by the addition of the adjective blossom; but rather stands on its own in the signification of "Bedarf" or the "amount necessary."

4. Not(h)durfft is used to denote various "Naturtriebe" in 23.18, 27.36, 107.36, and 486.02.
In 27.35-37 the prepositional phrase *nach Notdurfft* denotes the "Naturtrieb" of "hunger":

ICH fieng an zu essen / und hörete auff zu pappeln / welches nicht länger währte / als biss ich nach Notdurfft gefüttert hatte / und mich der Alte fort gehen hiesse: (27.35-37)

Underlying the meaning of "Naturtrieb," is the meaning of "amount," namely: "soviel wie notig." Simplicissimus satisfied his hunger "nach Notdurfft," or within the bounds of "natural necessity." Adelung states that the expression *nach Nothdurft* could denote an amount that "kaum und genau hinreicht" (3: 832); and Campe notes that such a designation was still common at the beginning of the nineteenth century (3: 518).

In NHG *Notdurft* has become closely associated with "Nahrung" (Trübner 4: 819); however, it is also commonly used in a broader sense to express: "Bedürfnis des Leibes" (Paul, *DtW*. 467).

In 485.37-486.06 *nach Nothdurff* once again refers to a "natural need" of the body, or "Naturtrieb"—this time to that of "sleep":

ich benemme ihm continuirlich den Schlaff / welchen doch sein aigne Natur selbst so ernstlich von ihm erfordert / und wann er gleich solche Schuldigkeit
nach Nothdurfft abzulegen gezwungen wirdt / so
tilibiere und vexiere ich ihn jedoch hingegen
dergestalt mit allerhandt sorgsamben unnd
beschwerlichen Träumen / dass er nit allein nit ruhen
kan / sonder auch schlaffent viel mehr: als mancher
wachent sündig; (485.37-486.06)

In this passage the personified demonic figure
"Mammon" describes the extent of his influence upon the
rich and greedy of the world, stressing the point that he
is able to rob people of all but the most essential amount
of sleep. Thus once again, we find a secondary
connotation denoting "amount" underlying the meaning of
Nothdurfft, in the sense of "Naturtrieb."

In passage 23.12-20 Notdurfft is again used in the
meaning of "Schlaffbedürfnis":
da wurde mein Magen mit einem Gemühs und Trunck
Wassers gelabt / und mein Gemüt / so gantz verwirret
war / durch dess Alten tröstliche Freundlichkeit
wieder auffgerichtet und zu recht gebracht: Derowegen
liess ich mich durch die Anreitzung dess süßen
Schlaffes leicht bethören / der Natur solche
Schuldigkeit abzulegen. Der Einsidel merckte meine
Notdurfft / darumb liesse er mir den Platz allein in
seiner Hütten / weil nur einer darin ligen konnte;
The term Notdurfft is more closely defined by the phrases Schuldigkeit der Natur and Anreitzung dess süßen Schlaffes, both of which serve as modifications of the phrase meine Notdurfft. Furthermore, the essentially negative term Notdurfft is accentuated here by being connected with positive emotional and spiritual terms, such as mein Gemüt and tröstliche Freudigkeit.

In passage 107.28-108.02 Notdurfft once more denotes a "Naturtrieb," as the clause "dann weil mich eben die Natur triebe" clearly indicates. The phrase meine Notdurfft zu thun refers to "necessitas naturae":

Simplicissimus is being held captive by some of the governor's servants, who are striving to make him believe that he has been carried off to Hell, as part of the elaborate plan to turn him into the governor's fool. Höfler states that the word Notdurft first came to be associated with "die Not der Natur zur Stuhlentleerung, natürliches Bedürfnis" in the sixteenth century (106); and Hermann Paul also speaks of a "Spezialisierung" for this usage during the sixteenth century, although more commonly in combination with the verb verrichten (DtW. 467). Grimm cites this same example from Simplicissimus under the category: "das nothwendige naturbedürfnis der leibesentleerung und diese selbst" (DtW. 7: 926).

B. The primary compound substantive Nothfall occurs seven times in the Simplicissimus and Continuatio texts, all of which display uniform orthography, namely with inorganic <h>, which had been added to indicate length of the vowel. All of the examples for Nothfall occur within the set expression auff den Nothfall (193.20, 205.06, 239.37, 315.17, 427.32 and 537.03), with the exception of 363.12, which displays the variation auff allen Nothfall.
Grimm gives only a very general semantic definition of the term *Nothfall*, but Adelung mentions that the substantive *Nothfall* once carried various meanings in much the same way as the simple substantive *Noth* (3: 834). An analysis of our passages indicates specific shades of meanings of *auff den Nothfall*, although the basic concept of "emergency" or "crisis" is always prevalent.

1. The broadest or least specific sense is evident in 205.06, where *auff den Nothfall* denotes "in an emergency," in a general, non-specified sense, covering situations which may vary greatly:

Mein beyde Knecht hatte ich nach und nach abgericht wie die Wachtelhund / so waren sie mir auch derrmassen getreu / dass jeder auff den Nothfall für mich durch ein Feur geloffen wære / weil sie ihr gut Fressen und Sauffen bei mir hatten / und treffliche Beuten machten: (205.03-08)

The seriousness of such an emergency is emphasized by the clause *Dass jeder auff den Nothfall für mich durch ein Feur geloffen wäre*. The true basis for the loyalty shown by these servants to Simplicissimus, however, is cynically revealed in the phrases *abgerichtet wie die Wachtelhund, gut Fressen und Sauffen bey mir hatten* and *treffliche Beuten machten*. 
2. In 183.20, 239.37, 363.12, and 537.03 auf den Notfall is also used to express "in an emergency," but with the concept of "Leibes- und Lebensgefahr" more clearly defined.

In 239.32-38 Simplicissimus has discovered some ruins which he considers as a possible place of retreat and stronghold for defense. The expression auff den Notfall then refers to a military emergency which could place Simplicissimus and his troops in a life-threatening situation:


Passage 537.01-06 deals with a frightful experience Simplicissimus had when his host forced him to spend the night in a haunted bedchamber. The expression auff den Notfall denotes the apparent danger of the situation, in which Simplicissimus finds himself with hardly any means
of defense. His failure to find a suitable weapon for his self-defense leads to emotional "Not," as expressed by the terms Sorg and Angst:

und was das ärgste war / so hatte ich auch kein Gewähr: Ja auffs eusserst auch meinen kräfftigen Pilgerstab nit bey mir / mit welchem ich mich auff den Nothfall trefflich gewehrt haben wolte; legte mich derowegen wider ins Bette / wiewol ich nicht schlaffen konte / mit Sorg und Angst erwartende / wie mir disse herbe Nacht gedeyen würde. (537.01-08)

In 193.16-26 auff den Nothfall expresses "if need should be," and is once again used to refer to a dangerous situation calling for the use of defensive weapons:

andern Hand / auss demselben fienge er an mich zu exorciren / (193.16-26)

Ironically, it is Simplicissimus who is here feigning to be a demonic spirit, as opposed to passage 537.01-06 above, where our hero feared himself to be at the mercy of such a spirit. Simplicissimus' weapons, in case of need, now consist of a devilish "Kessel=Ring" and "Feuer=Hacken." The pastor and his housekeeper, on the other hand, appear well-armed against the perils of demonic forces, through the spiritual weapon of exorcism.

In 363.10-14 **auf allen Notthall** is also used to denote "in an emergency," with **allen** serving to add intensity, and at the same time generality to the nature of any future emergency which would require the use of weapons:

Und demnach ich mein Rohr zerschlagen hatte / name ich Oliviers Mussquete und Schwerd zu mir / mit demselben versache ich mich auf allen Notthall / und machte mich auss dem Staub / und zwar auf den Weg / da ich wuste / dass unser Baur darauff herkommen müste / (363.10-14)

3. **Auff den Notthall** can also denote a "dire emergency situation in illness," or "in case of sickness,"
as in 315.17. Simplicissimus is on his way back to Germany from France, just after having recovered from smallpox. He acts as charlatan, or quack, in order to obtain money for his journey home by selling a "Theriac" which is supposed to cure all ills, but especially tapeworms. The farmers buy auff den Nothfall, that is "für alle Fälle," as is emphasized by the phrase die kaufftens wol 3. 4. 5. und sechsfach:

Die Bauern sperrten Maul und Beutel auff / da sie diese so gewisse Prob mit ihren Augen angesehen hatten; da war in ihrem Sinn kein besserer Theriac in der Welt / als der meinige / und hatte ich genug zu thun den Plunder in die Zettel zu wickeln / und Geld darvor einzunehmen / es waren etliche unter ihnen / die kaufftens wol 3. 4. 5. und sechsfach / damit sie ja auff den Nothfall mit so köstlicher Gifftlatwerge versehen wären / ja sie kaufften auch vor ihre Freund und Verwandte / die an andern Orten wohnten / (315.11-20)

4. In 427.30-33 auff den Nothfall is further used in the meaning of "existential need," specifically a lack of food supplies. The descriptive adjectives besorgenden and künfftigen give the expression auff den Nothfall the meaning of "in case of a possible future emergency." In
this passage from the Mummelsee episode, Simplicissimus is explaining the situation of the world above to the king of the Mummelsee. He paints a very one-sided view in which life on earth would seem to be very nearly perfect:  

Es gibt ... keine Korn= und Wein-Juden / sondern vorsichtige Leut / die den überflüssigen Vorrath auff den besorgenden künftigen Notthfall vor das Volck zusammen heben. (427.30-33)

C. The compound substantive Not(h)wendigkeit is of rather recent coinage, not having appeared in the language until the sixteenth century, when it was derived from the adjectival form not(h)wendig, 14 in combination with the morpheme -keit (Paul, DtW. 468). Grimm states that its original meaning was basically the same as that of Notdurft (DtW. 7: 959-60); Hermann Paul also stresses its original synonymity with the term Notdurft (DtW. 468). Thus, in addition to the individual semantic analyses for the terms Not(h)durfft and Not(h)wendigkeit, we shall want to compare Grimmelshausen's use of these two terms in their semantic relationship to each other; and, moreover, we shall want to investigate the possibility of semantic shifts between their signification in seventeenth century German and that in the modern language.
1. In \textit{420.07 Nothwendigkeit} expresses an "existential necessity," namely that of the natural spirits of the Mummelsee. The existence of these spirits embodies a "Naturgesetzlichkeit," as they perform an essential duty in the world:

\begin{quote}
als thun wir solches mit einer Ungestümme / damit der Muthwill der jenigen / so sie hinein zu werffen pflegen / abgeschreckt / und im Zaum gehalten werden möge / so dann eins von den vornehmsten Stücken unsers Geschäftts ist / darzu wir erschaffen. Solten wir aber gestatten / dass ohne dergleichen Ungewitter die Stein eingeschmissen / und wieder aussgeschafft würden / so käme es endlich darzu / dass wir nur mit denen muthwilligen Leuten zu thun hätten / die uns täglich von allen Orten der Welt her auss Kurtzweil Stein zusetzen. Und an dieser einzigen Verrichtung die wir zu thun haben / kanstu die Nothwendigkeit unsers Geschlechts abnehmen / sintemal da obiger gestalt die Stein von uns nicht aussgetragen / und doch täglich durch so viel dergleichen unterschiedliche See / die sich hin und wieder in der Welt befinden / dem \textit{centro terrae}, darinnen wir wohnen / so viel zugeschickt würden / so müsten endlich zugleich die Gebäude / damit das Meer an die Erde gehüftet und bevistiget / zerstöret / und die
\end{quote}
The Mummelsee people represent the necessary part of creation that is responsible for keeping order in the subterranean world of the waters--their rivers, lakes and seas; and thus for avoiding "schädliche Confusion," or even "der gantzen Welt Untergang." This is what they have been created for: "darzu wir erschaffen"; this is their existential necessity and purpose within the order of the creation of the world.

2. **Not(h)wendigkeit** carries the meaning of "basic bare necessities," that is, everything required for the maintenance of life in 216.13 and 545.21.15

In passage 216.05-13 "Jupiter" is describing how his future Teutonic hero will call a conference of the most learned theologians, and thus unite all the Christian sects by rewriting the "rechte / wahre / Heilige und Christliche Religion" according to "der H. Schrifft / der uhralten Tradition, und der probirten H. Vätter Meynung" (216.17-19):

Alsdann wird er die aller=geistreichste / gelehrteste
und frömste Theologi von allen Orten und Enden her / auss allen Religionen zusammen bringen / und ihnen einen Ort / wie vor diesem Ptolomaeus Philadelphus den 72. Dolmetschen gethan / in einer lustigen und doch stillen Gegend / da man wichtigen Sachen unbehindert nachsinnen kan / zurichten lassen / sie daselbst mit Speiss und Tranck / auch aller anderer Nothwendigkeit versehen / (216.05-13)

The expression aller anderer Nothwendigkeit denotes all those things which are necessary for life apart from "Speiss und Tranck," although the term Nothwendigkeit collectively includes the latter association group within its scope of meaning.

In 545.16-22 the term andern Nothwendigkeit once more denotes all those things which are necessary for life apart from proviant, which serves as a collective for "Speiss und Tranck." Simplicissimus is describing his booking of passage on a Portuguese ship:

so bald ich ihm aber eine Handvol Ducaten wise / die zu meiner Raiss employrt werden solen / war der Handel ohn einigs ferners Bitten bey ihn schon richtig / ohne das wir sich umb den Schifflohn mit einander verglichen; warauff er mich selber instruirte / mit was vor proviant und andern
D. One more compound substantive occurs in our texts: **Nothstall** in 357.27-31. Since **Nothstall** appears only once, the semantic analysis rests upon a very narrow contextual basis. Hermann Paul documents the term for the ENHG period (DtW. 468). Lexer does not list it; however, Benecke, Müller and Zarncke document a metaphorical use of the term in Wolfram von Eschenbach's *Willehalm* 391,24: "daz was ein wîter nôtstal mit swerten verrigelet manec lebn übersigelet mit des tôdes hantveste" (II, 2: 558).

In 357.27-31 Simplicissimus' companion Olivier is describing his condition after having been caught up physically in a fight-to-the-death between two huge dogs and a cat. The phrase **vor eines Schmidts Nothstall** metaphorically describes Olivier's bloody physical condition:

*Mein Kragen und Koller sahe so blutig auss / als wie vor eines Schmidts Nothstall an S. Steffans=Tag / wann man den Pferden zur Ader lässt; und wuste ich gantz kein Mittel zu ersinnen / mich auss diesen Aengsten zu erreten;* (357.27-31)

In NHG the noun **Nothstall** is no longer in common usage. Grimm states that it was very common in the past,
however, and explains it as a type of stall into which uncontrollable horses were drawn, and then securely fastened so that they could be shod, or given medical treatment (DtW. 7: 952); Noth would then express the concept of "Zwang" within this compound.17

Alfred Kelletat, in his commentary on Grimmelshausen's Simplicissimus Teutsch, explains: "am 3. August füttert man die Pferde mit geweihtem Heu und lässt ihnen zur Ader; das Blut wird als Mittel gegen Krankheiten aufbewahrt" (655). Breuer, however, is more precise: "Am 16. August, dem Gedenktag des Hl. Stephan (König von Ungarn, 969-1038), wurden unbändig Pferde mit geweihtem Heu gefüttert, in ein Holzgestell 'Nothstall' gezwungen und einem Aderlass unterzogen; das Pferdeblut galt als Heilmittel" (938).

Before continuing on to the next section of the investigation, which will turn to a semantic analysis of verbal expressions or "Verbalverbindungen" employing the form Not(h), we shall first summarize some of the most important findings for the compounds Not(h)durfft, Not(h)wendigkeit and Nothfall, as far as form and content are concerned.

None of these three compounds appear in the plural form within our texts. The forms Not(h)durfft and
Not(h)wendigkeit both occur in two orthographic variants, while the orthography of the form Notfall remains constant throughout the texts.

All of the examples for Notfall occur within the set expression auff den Notfall, with the exception of 363.12 which displays the variation auff allen Notfall; allen adds a comprehensive quality to the phrase.

The form Not(h)durfft occurs twice in combination with the adjective blosse (498.09 and 564.10); and twice combined with the possessive adjective meine (23.18 and 107.38). Not(h)durfft appears three times in combination with the preposition nach (27.38, 481.33 and 486.02) and twice with the preposition zu (163.13 and 348.14); in 163.13 we find the addition of the possessive adjective in the phrase zu ... ihrer Notdurfft.

The form Not(h)wendigkeit is used twice in combination with the preposition mit (216.13 and 545.21).

As regards the semantic content, we determined that the basic concept of "emergency" or "crisis" is always prevalent within the compound Notfall, although specific shades of meanings can predominate.

In regards to the originally synonymous terms Not(h)durfft and Not(h)wendigkeit, we find that a type of semantic rivalry may have existed between these two words.
during Grimmelshausen's time. The relatively small number of occurrences of the neologism Not(h)wendigkeit in our texts (three as compared to sixteen for Not(h)durfft) may point toward Grimmelshausen's preference for Not(h)durfft, or even toward a predominance of the latter within his dialect area.18

Although we found three cases in which Not(h)durfft was still used in its original, non-specific sense, we find no such usage of the paraplastic term Not(h)wendigkeit. Hermann Paul states that the term Notwendigkeit continued to express "was notwendig erfordernt wird" during the seventeenth and eighteenth centuries (DtW. 488); this is indeed the case with the three examples for the term within our texts. On the other hand, the term Not(h)durfft has since lost its once broad, non-specific signification (Duden 4: 1897); and has become closely associated with "Nahrung" in the modern language (see Trübner 4: 819).

The compound Not(h)durfft is used euphemistically in 107.36 to denote "necessitas naturae," just as the simple substantive Noth was also in 513.04 (see I.A.6. above).
NOTES: CHAPTER II

1 Compare also the orthography of the adverb vonnöt(h)en (Chapter III) below.

2 Grimm states simply that in the sixteenth century one started to add an <h> in order to denote the long quality of the preceding vowel, and gives the two variants noht and noth as examples (DiW. 7: 905). (Grimm himself, however, uses the form noth exclusively.)

3 Compare here Watermann, 142.

4 Adelung refers to the form noti, and explains that this word had often been used by Otfrid as a "Bey= und Nebenwort"; in such instances it had often served as a simple intensifier in the sense of "sehr" (3: 833).

5 Hermann Paul furthermore refers to Goethe's use of the alternate form Notdurften as evidence for its validity (DiW. 487).

6 The term das Anbringen is used here in the meaning "das Behaupten."

7 The use of such reconstructed comparative forms as mehrers can be traced back to the OHG period; such a recapitulative usage of the term as a neuter singular
substantive had become common by the seventeenth century
(see Grimm, *DtW.* 6: 1872-83)

10See the discussion of the substantive *El(l)end*
(Chapter VI) below.

11See the discussion of the simple substantive *Noth*
(Chapter I) above.

12Compare section A.3 of this chapter above, where
the primary meaning of *Not(h)durfft* was "necessary
amount."

13Compare these observations with passages 32.19-21,
557.26-27 and 564.09-11 in section A.3 of this chapter
above, where *Not(h)durfft* was used to refer to a
"necessary amount" of nourishment.

14Compare this meaning of the simple substantive *Noth*
(Chapter I.B.6.) above.

15The phrase *keine Korn- und Wein=Juden* is used in
the meaning "keine Kaufleute, die zu Wucherpeisen
verkaufen."

16See also Chapter IV concerning the term
*not(h)wendig."

17*Not(h)durfft* was used in this same connotation in
348.14, 492.23, 498.09 and 550.32 in section A.2 of this
chapter above.

18Moreover, Benecke, Müller and Zarncke also mention
the inclusion of this term in L.Diefenbach's
Vergleichendes Wörterbuch der gothischen Sprache, published at Frankfurt am Main in 1846 (II,2: 558).

17 Adelung specifically states that this compound is based on Noth in the sense of "physischer Zwang" (3: 837).

18 Herbert Penzl, in his study of Frühneuhochdeutsch, denotes Grimmelshausen's dialect as Middle German, although the written dialect of Nuremberg--where Grimmelshausen's works were published--was Upper German (Bavarian-East Frankish) with traces of East Middle German (14-18).
CHAPTER III. THE ADJECTIVE FORM NOTH AND THE ADVERB VÖNNOT(H)EN AS USED IN VERBAL PHRASES OR "VERBALVERBINDUNGEN," NAMELY NOTH SEYN, NOTH THUN, VÖNNOT(H)EN SEYN AND VÖNNOT(H)EN HABEN.

In the two previous chapters (I and II) we dealt with the term Not(h) as a noun or as a component of a compound noun, that is, with its conceptual differentiations in nominal function. In this chapter, however, we shall investigate not(h) in such "formelhafte Verbindungen," or verbal phrases as noth thun (15.11), noth seyn (572.31), vönnöt(h)en seyn (102.36, 114.19, 126.36, 160.01, 319.25, 325.15, 417.31, 487.07, 536.06, 561.04, and 585.06), and vönnöt(h)en haben (113.29, 318.26, 322.26, 339.16, 340.04, 363.07, 386.01, 387.02, and 539.05). That is to say, not(h) appears in a predicative function in which the original nominal character of the term seems to become neutralized and gradually weakened to the extent that it is lost. The original noun Not(h) then takes on the qualities of an adjective or adverb within the expressions mentioned above. Such an adjectival character of not(h) has already been documented for Middle High German, as for instance in Parzival 372.28: "mir wart nie sō nōt dīner
helfe"; or in Des Minnesangs Frühling 89.23: "dem lande helfe noch nie noeter wart," with the comparative form noeter still further underlining the adjectival nature of not (Paul, et. al., MHD Gr. par. 264). Furthermore, an adverbial use of the plural nominal form nöt(h)en occurs in the verbal phrases vonnöt(h)en seyn and vonnöt(h)en haben. The adverb vonnöt(h)en represents a combination of the preposition von with the dative plural form of the noun Not(h): Nöt(h)en; vonnöt(h)en replaced an earlier singular form: von not (Duden 6: 2808). In 1811 Campe still considered vonnoth and vonnöthen as variant forms (V: 447). Grimm seems to share this opinion, as he defines vonnöthen as the plural form of vonnoth, and states that the verbal expressions vonnöthen seyn and vonnöthen haben came to be used in the sense of "noth seyn" and "noth haben" respectively (DtW. 7: 916-17). Already in 1780, Adelung was of the opinion that the adverb vonnöthen was used only in combination with the two verbal phrases vonnöthen seyn and vonnöthen haben; furthermore, he considered the use of these expressions to be most common in colloquial speech (4: 1633).

Before turning to our semantic investigation of the adjective noth and the adverb vonnöt(h)en as they are used within the verbal phrases noth thun, noth seyn.
vonnoth(h)en seyn and vonnoth(h)en haben, we shall first state some observations regarding general form and orthography. In Grimmelshausen's text even the orthography may indicate the adjectival character of not(h), since both of the passages which employ the singular form noth within the expressions noth thun (15.11) and noth seyn (572.31) display an orthography with a lower case <n>. This may not be conclusive, however, since the orthography of the time was highly arbitrary.

The adverb vonnoth(h)en, as used in the verbal phrases vonnoth(h)en seyn and vonnoth(h)en haben, occurs with two orthographic variants. These two forms at first seem to be used indiscriminately, but a statistical breakdown reveals a preference for the spelling with <h>, which had been introduced in the previous century:

<table>
<thead>
<tr>
<th>Book</th>
<th>vonnöten</th>
<th>vonnöthen</th>
</tr>
</thead>
<tbody>
<tr>
<td>first book</td>
<td></td>
<td></td>
</tr>
<tr>
<td>second book</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>third book</td>
<td></td>
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<tr>
<td>fourth book</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>fifth book</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Continuatio</td>
<td>3</td>
<td>5</td>
</tr>
</tbody>
</table>

The form with <h> represents the sole form employed in the final book of Simplicissimus, as well as in the Continuatio; the overall frequency of the form of
orthography with <h> is three times that of the form lacking <h>.

As stated above, the expressions noth thun and noth seyn occur only one time each within our texts; in both cases the orthography follows that of the simple substantive Noth, with the exception of a lower case <n>, which would seem to denote adjectival character.

With respect to the semantic description, we shall first turn our attention to the group of expressions employing the singular form noth when used adjectivally (noth thun and noth seyn), and then proceed to those employing the plural form ndt(h)en, as contained in the compound adverb vonnöt(h)en (vonnöt(h)en seyn and vonnöt(h)en haben).

The fact that the substantive quality of the term noth gradually disappeared—giving way to an adjectival one, is due to semantic changes, namely the weakening or even the loss of the original meaning of "Zwang"; so that expressions such as noth thun, noth seyn, vonnöt(h)en seyn, and vonnöt(h)en haben now only express the fact that something is "necessary." Indeed, Hermann Paul explains that it was only after the original sense of "Zwang" had become vague and overshadowed by that of a more general "having a need of," that general constructions such as
"mir ist Geld vonnöten" had first become possible (DrW. 466-67).

In certain instances in Grimmelshausen's texts, however, there are indications that the old meaning of "Zwang" has not yet been entirely lost. In the following investigation we shall attempt to determine such a semantic differentiation on a contextual basis; that is, to determine to what extent the original meaning of "Zwang" is still present within Grimmelshausen's language, as opposed to the later semantic shift to the meaning: "having a need of." In addition, we shall also be investigating other variants of meaning for these verbal phrases as well.

A. The verbal phrases noth thun (15.09-12) and noth sevn (527.25-31) each are documented only once within our texts--noth thun near the beginning of the Simplicissimus text, and noth sevn near the end of the Continuatio. Thus our data base for these two verbal phrases will be limited to one example each.

During the OHG period both of these expressions had retained noth totally in its substantive sense (see above), but during the MHG period this substantive sense gradually weakened when the substantive noth took on the qualities of an adjective within these verbal phrases.
(Grimm, DtW. 7: 918-20). Thus, in MHG the less definite meaning of "nötig sein," "bedürfen" is documented alongside the original one of "zwingen." Grimm assumes that the common expressions leit sän and leit tuon furnished a convenient basis of analogy for the establishment of an adjectival usage of noth; furthermore, he postulates that the fact that noth seyn and noth thun are never accompanied by an article helped to reinforce such "adjectival" usage (DtW. 7: 918). Adelung states that such expressions had become archaic for standard German as of 1777, although he concedes that they had been very common in the older language (3: 829). For NHG Duden classifies not tun and not sein as "Verbindungen," but considers their usage to be both archaic and stilted in the modern language (4: 1895).

1. In 572.25-31 the expression noth seyn still implies a certain degree of "Zwang." This passage is taken from the ship's log of Captain Jean Cornelissen in the Continuatio:

   Gleichwie nun durch diese Zeitung das gantze Schiff=Volck / insonderheit aber die Krancke, hertzlich erfreut wurden / also verlangt auch jederman auffs Land / sich widerumb zuerquicken; ich schickte derowegen einen Nachen voll nach dem andern
The clause welches uns beydes noth war would be rendered in NHG as: "welche beide [Sachen] uns so nötig waren." Such basic bare necessities as health and fresh water seem to imply also the presence of "zingende Umstände" in the term noth seyn.

2. The expression noth thun occurs in a stanza taken from the famous "Bauernlied," which Simplicissimus' foster mother taught him as a child, and which praises the "Bauernstand" of the time. Again, a certain element of "Zwang" would seem to be suggested by the context, but the meaning of "Bedürfnis" predominates:

Fleisch zu der Speiss zeugst auff allein /
Von dir wird auch gebaut der Wein /
Dein Pflug der Erden thut so noth /
Dass sie uns gibt genugsam Brot. (15.09-12)

The NHG version of the phrase Dein Pflug der Erden thut so noth would be: "dein Pflug ist der Erde so nötig." One might speak metaphorically of a plough's "forcing" the earth, and thus possibly perceive evidence of the MHG sense of "zwingen" still present in this song, whose text
undoubtedly derives from an earlier time, probably having come down through folk tradition. One example can hardly be convincing however. It is noteworthy that Grimm cites this usage of noth thun from the Simplicissimus text as an example for its synonymity of meaning with the term noth sevn in NHG; neither noth thun nor noth sevn any longer carries its original specific meaning of "Zwang" (DtW. 7: 918-21).

In neither of our two examples involving noth sevn and noth thun were we able to determine the predominant meaning of "Zwang"; but to some degree this original meaning seems to still be present, along with the general meaning of "Bedürfnis" which now predominates. Indeed, one seems to notice how the original meaning of "Zwang" gradually disappeared, while the later shift to "Bedürfnis" continued to gain predominance.

B. In this section, we shall discuss the verbal expression vonnöt(h)en sevn in 102.36, 114.19, 126.36, 160.01, 318.25, 325.15 and 417.31 of the Simplicissimus text, and in 487.07, 538.06, 581.04 and 585.06 of the Continuatio. The shift from the original meaning of "Zwang" to that of "Bedürfnis" will again be of interest, as well as other variants of meaning.
Certain syntactical relationships and changes within these verbal phrases will also be considered, such as *es war vornötten* (319.22-26) and *ists nicht vornötten* (126.36-127.01), both of which serve as examples for the common ENHG impersonal verbal construction in which an indefinite subject is designated to be the originator of an action through the use of the impersonal *es*. Originally, the expressions *noth seyn*, *noth thun*, *vonnöt(h)en seyn* and *vonnöt(h)en haben* had required the genitive case, as is to be seen in MHG "dēs ist nōt." Hermann Paul points out that when the MHG form "dēs ist nōt" later became "es ist not," the genitive form *es* was mistaken for a nominative (DtW. 467). Similarly, in "eins ist Not," *eins* (genitive) is now felt to be a nominative form (Curme 516).

Furthermore, Grimm is of the opinion that since *es* was originally complemented and completed by a genitive object, that genitive object itself—as "necessary thing"—was also transferred to the nominative case, once *es* had come to be understood as a nominative form (DtW. 7: 916-17). Grimm explains that this change in subject case also helped to reinforce the view of *noth* as an adjective, rather than a substantive in these expressions (DtW. 7: 919).

We find four examples of the *es*-structure, that is, with *es* used as a subject in connection with *vonnöt(h)en*
seyn (102.36, 126.36, 319.25 and 561.04) within the Simplicissimus and Continuatio texts. None of these can be said to retain its original genitive nature however.

1. In some occurrences of vonnöt(h)en seyn, it seems that some degree of the original meaning of "Zwang" is still present, as was also the case with noth seyn and noth thun (see above). Vonnöt(h)en seyn occurs with such a "Nebenbedeutung" of "Zwang" in 114.19, 126.36, 160.01, 319.25, 538.06 and 561.04.

In the following passage the phrase es war vonnötten is used in the general sense of "necessary," but the meaning of "Zwang" is still evident by way of the larger context:


Simplicissimus is describing his life as a musketeer in Philipsburg. The exploration of the environment represents a military necessity which gives the expression vonnöt(h)en seyn the explicit meaning of "es geschieht zwangsweise, unter dem Zwang der Kriegsverhältnisse." A situation prevails which "forces" a certain course of
action upon Simplicissimus.

Again in passage 159.34-160.02, the presence of a military situation implies the presence of "Zwang." This wartime predicament, or "Zwangslage des Krieges," is responsible for the appearance of a military constable who is much more experienced at treachery than circumstances ordinarily demand. Moreover, the expression carries a negative connotation, since vielmehr als places a negative superlative accent upon the term vonnöthen:

Weil der Gebrauch im Krieg ist / dass man gemeinsinlich alte versuchte Soldaten zu Provosen macht / also hatten wir auch einen dergleichen bey unserem Regiment / und zwar einen solchen abgefaumten Ertz=Vogel und Kern=Bösswicht / dass man wol von ihm sagen konne / er seye vielmehr als vonnöthen / erfahren gewesen; (159.34-160.02)

In passage 126.36-127.01 once more a meaning of "Zwang" is implied, since vonnöthen seyn expresses that a "duty" or "an obligation" must be met. In this case, the constraints of professional duty and social rank, as well as the political and moral obligations of the governor of Hanau are contrasted to the freedom which Simplicissimus enjoys in his role as the "calf":

Ists nicht vonnöten / dass du vor alle die Deinige wachest / vor sie sorgest / und eines jeden Klag und Beschwerden anhörrest? Wäre solches allein nicht müheselig genug / wenn du schon weder Feinde noch Missgönner hättest? (126.36-127.01)

In 537.35-538.06 a "Not" situation exists which Simplicissimus must overcome. The presence of "Zwang" is clearly apparent in the clause must uns auch zuhelfen versprechen wann du anderst ungeschorn bleibest wilst. Simplicissimus is forced to promise to help the wandering spirit of an unjust landlord repay an ill-gotten sum of money and thus gain eternal rest:

ich bin ein armer Pilger der sonst nichts als seine aigne Haar hatt / seinen Kopff beydes vor Regen / Wind und Sonnenschein zu beschirmen; zu dem sihe ich euch auch vor kein scherer Gesindel an? drumb last mich ungeschoren; darauff antwortet der Vornembste / wir seynt freylich Ertz= Schärer aber du kanst uns helfen / must uns auch zuhelfen versprechen wann du anderst ungeschorn bleiben wilst; ich antwortet / wann euer Hilff in meiner Hacht stehet / so versprech ich zuthun alles was mir mäßiglich und zu euer Hilff vonnöthen sey; (537.35-538.06)

In this passage the preposition zu (zu euer Hilff)
occurs in combination with *vonnöt(h)en seyn*. Personal reference within the prepositional phrase itself is denoted by the possessive pronoun, that is, by *euer*. The dative personal pronoun *mir*, in the phrase *was mir möglich* ...
*seyn*, denotes Simplicissimus' personal involvement in the action, while the prepositional phrase *zu euer Hilff* would seem to set the purpose and direction of such action.

In passage 560.32-561.10 in the *Continuatio*, the semantic scope of "Zwang" within the phrase *vonnöt(h)en seyn* is due to existential circumstances, namely the total isolation of Simplicissimus and his carpenter companion on the island; and also to the presence of a metaphysical "Zwangslage," or "Not" situation which arises due to the temptations of Satan. Such "zwingende Umstände" demand that Simplicissimus and his companion adopt a new course of action and a life of spiritual strength in the face of evil spirits and diabolical deceptions:

Ich tröstete ihn so gut ich immer konnte / und sagte Gott hätte vielleicht solches zur Warnung über uns verhänckt / damit wir sich künftig vor dess Teuffels Stricken und Versuchungen desto besser vorsehen: und in stätter Gottesforcht leben solten; er hätte zwar Ursach seiner bösen Einwilligung halber Gott
hertzlich umb Verzeihung zubitten; aber noch ein
größere Schuldigkeit seye es / dass er ihme umb
seine Güte und Barmhertzigkeit dancke; in dem er ihn
so Väterlich auss dess leidigen Sathans Lüst und
Fallstrick gerissen: und ihn vor seinem zeitlichen
und ewigen Fall behütet hätte; es würde uns
vonnöthen seyn vorsichtiger zuwandlen / als wann wir
mitten in der Welt unter dem Volck wohnten; dann
solte einer oder der ander oder wir alle beyde fallen
/ so würde niemand vorhanden seyn / der uns wiederumb
auffhülffe / als der liebe GOTT / den wir derowegen
desto fleissiger vor Augen haben: und ihne an
unterlass umb Hilff und Beystand anflehen müsten.
(560.32-561.10)

The use of the subjunctive, although determined by
indirect speech, nevertheless signifies that an
uncertainty exists as to whether or not that which is
necessary can be realized. 4

Again in 114.18-22 a meaning of "Zwang" is
implicated by the context. Vonnöth(h)en seyn, in its
association with the terms Vorsichtigkeit and Verstand,
expresses a compelling necessity of qualities which
Simplicissimus has to acquire, if he wishes to overcome a
"Not" situation which is soon to be forced upon him. The
pastor at Hanau is informing Simplicissimus of the governor's plan to have him made over into a "calf":

darumb wird dir mehr Vorsichtigkeit und Verstand vonnöthen seyn / als zu der Zeit / da du noch nicht wuestest / was Verstand oder Unverstand war / bleibe demütig / und erwarte der künfftigen Veränderung.

(114.18-22)

2. In 102.36, 325.15, 417.31, 487.07 and 585.06 vonntit(h)en sevn denotes merely "bedürfen" as in the modern language.

Passage 585.01-07 is in some ways similar to 114.18-22 and 537.35-538.06 above, in that we are again presented with a "Not" situation, this time however, a hypothetical one. Furthermore, in this case the verbal phrase vonnöthen sven is used without implying any degree of "Zwang." This passage occurs when Captain Cornelissen is confronting Simplicissimus with the possible consequences of the latter's wish to remain behind on the island, and to continue his previous way of life in total isolation. In spite of the possible "Not" situation at the end of his days, Simplicissimus is not forced to act against his will and will indeed not heed the captain's advice:

Item ob er sich / in dem er sovil hundert vnd tausend Meilen von andern lieben Christen=Menschen
abgesondert lebe / nicht fürchte; sonderlich ob er
nicht bedencke / wann sein Sterbstündlein herbey
komme / wer ihm alßdann mit Trost / Gebett /
geschweige der Handreichung / so ihm in seiner
Krankheit vonnöthen seyn würde / zu hülf und
statten kommen werde; (585.01-07)

In passage 325.12-16 vonnöthen seyn is combined
with the prepositional phrase zu Beförderung, whereby the
personal reference is indicated by the possessive pronoun
deiner in deiner Seeligkeit. The entire prepositional
phrase sets both the purpose and the direction of the
action. The meaning of vonnöthen seyn is "to be
necessary." The speaker in this text is the chaplain at
Philipsburg, who is rebuking Simplicissimus for his wicked
ways:5

Heines theils protestire ich vor Gott und der Welt /
dass ich an deiner Verdammnus keine Schuld haben will
/weil ich gethan / und noch ferner gern unverdrossen
thun wolte / was zu Beförderung deiner Seeligkeit
vonnöthen wäre. (325.12-16)

In passage 417.26-36 we find an implied or elliptical
usage of the finite verb form seyn, used in conjunction
with vonnöthen. An omission of auxiliary verbs was common
practice in seventeenth-century German, providing the meaning remained clear, as it does in this passage (see Schottel 1: 744). The prince of the Mummelsee is describing the origin and nature of his people:


(417.26-36)

Passage 487.05-12 also documents such an ellipsis of the finite verb form in the phrase: das kein anderer böllischer Geist weiters vonnöthen [ist], which occurs in a speech given by Mammon to the other devils in Hell near the beginning of the Continuatio:

also peynige ich sie auch in ihrem Gemüth das kein
anderer höllischer Geist weiters vonnöthen / sie den 
Vorgeschmack der Höllen empfinden zulassen / 
geschweige in vnserer Andacht zubehalten; ich 
ängstige den Reichen! ich untertrucks den Armen! ich 
verblände die Jüstitiam, ich verjage die Christliche 
Liebe / ohne welche niemand seelig wird / die 
Barmhertzigkeit findet bey mir keine statt!
(487.05-12)
The use of the adverbial form weiters—in connection 
with vonnöthen—denotes that Mammon's diabolical 
qualities alone are quite sufficient for the process of 
damnation. No further member of Satan's hordes is called 
for here. Grimm states that weiters represents an 
"erstarrtte" form of the comparative adverb weiter, which 
came into common use as an adverb in the sixteenth 
century, with the same meaning and usage as its later 
rival and usurper weiter; the abverbial form weiters 
continued to be used until the nineteenth century in 
certain areas (DtW. 14,1: 1261).

Similarly, weiters is used in 102.33-38 in connection 
with vonnöthen. In this passage Simplicissimus is 
being questioned by the governor and the latter's 
attendants concerning certain occurences which the former 
had observed while locked in the goose pen:
Hierüber erhub sich bey allen Anwesenden ein solch Gelächter / dass mich mein Herr nicht mehr hören / geschweige etwas weiters fragen konte / und zwar war es auch nicht weiters vonnötten / man hätte dann die ehrliche fromme Jungfer soll. auch in Spott bringen wollen. (102.33-38)

Here the term weiters occurs twice alongside the synonymously and more commonly used mehr. The governor's process of interrogation was in no way further necessary--the questioning had reached a sufficient point for Simplicissimus to play the fool for the entire party present.

It is perhaps noteworthy that this is the only example in which vonnöt(h)en sevn occurs in a humorous context--albeit a cynical one, and is used to help intensify the overall sarcastic quality of the passage, describing Simplicissimus' captivity in the goose pen.

The semantic investigation has established that six of the eleven passages with the expression vonnöt(h)en sevn still preserve some degree of the original sense of "Zwang" through contextual suggestion and implication (114.19, 126.36, 160.01, 319.25 and 561.04). Furthermore, we also found this to be true for the passage employing the expression noth sevn (527.31); and also quite possibly
true for noth thun within the stanza of the "Bauernlied" (15.11). Thus, out of a total of thirteen passages involving the three verbal phrases noth sevn, noth thun and vonnöt(h)en sevn, slightly more than half (7—possibly 8) can still be linked through association to the old sense of "Zwang" by way of the context. It was noted in our discussion of noth sevn above (III.A.1), that NHG can no longer distinguish between the original sense of "Zwang" versus that of "Bedürfnis."

C. The verbal expression vonnöt(h)en haben occurs in 113.26, 318.26, 322.26, 339.16, 340.04, 363.07, 386.01 and 387.02 of the Simplicissimus text, and in 539.05 of the Continuatio.

Although in the modern language, a synonymy of meaning exists between vonnötten haben and vonnötten sevn, as well as not tun and not sein, we shall see that the development of vonnötten haben, in regard to certain of its grammatical structures, differs rather markedly from the three verbal phrases we have discussed up to now.

Hermann Paul states that the expression vonnöt(h)en haben was formed in analogy to vonnöt(h)en sevn, once the latter's original sense of "Zwang" had been reduced to that of "Bedürfnis" (Dtw. 467). The verbal phrase vonnöt(h)en haben never carried the meaning of "Zwang,"
which had originally been the sole signification of vonnöt(h)en seyn, as well as of noth seyn and noth thun. Thus, according to Paul we cannot expect to find any significant semantic variants in the case of vonnöt(h)en haben. Grimm further states that the term was used with the object in the genitive case, as in "ich habe es von nöthen," with es being originally a genitive (DtW. 7: 917).

We have already discussed the change from genitive to nominative case in the expressions noth thun, noth seyn and vonnöt(h)en seyn, once the original substantive had come to be regarded as an adjective. In the case of vonnöt(h)en haben, however, that which was "needed" remained the object of the verb haben, and therefore either retained its original genitive case, or was rendered in the accusative as object. We refer to Grimm's example of "ich habe es von nöthen," in which es is actually a genitive, but later came to be considered as accusative later (DtW. 7: 917).

Since we shall see that Grimmelshausen uses both the accusative and the genitive to denote the direct object with vonnöt(h)en haben, we shall attempt to establish whether or not he does this indiscriminately.

Grimmelshausen employs the use of the genitive in six passages in which we find the expression vonnöt(h)en haben.
(113.24-32, 339.13-16, 340.02-05, 363.05-09, 385.35-386.02 and 386.35-387.03) in the Simplicissimus text. In 318.24-27, 322.23-26, and 539.02-05 the expression vonnöt(h)en haben is used with an accusative object.

With respect to the use of the genitive case, it should be mentioned that in MHG the genitive object sometimes carried semantic significance in order to denote a "teilweise Erfassung des Objekts," such as in Hartmann's Iwein 3301: "ich wil im mines brôtes geben," or in Iwein 3423: "wand ich noch einer salben (etwas von einer salbe) hân" (Paul, et. al., MHD Gr. par. 265). This use of the "partitive" genitive survived the MHG period, and remained a significant feature of the language between the fifteenth and the seventeenth centuries (Kehrein 3: par. 169). Joseph Kehrein, in his German Grammar for this period, explains that this "partitive" usage was most pronounced with the verbs haben, nehmen, geniessen, essen, and trinken; in such cases where only an indefinite part of the direct object was affected by the action of these verbs, the object was in the genitive case, but if the action affected the object as a whole, the accusative was employed (Kehrein 3: 169). Furthermore, Behagel points out that the genitive can best distinguish itself in the role of a "partitive" when it is used with those verbs which are free to take other case objects as well--as a
rule, accusative (I: 575).

Grimm traces such a "partitive" phenomenon back to Gothic, explaining that the accusative and genitive constructions had often alternated with each other, since in many cases the context could demand either a "general" or a "partitive" concept; in modern German, this "partitive" aspect of meaning is usually conveyed through the use of the preposition von in combination with the verb haben, such as in "ich habe noch von einer salbe" (Dt.Gr. IV: pars. 647-52). It is perhaps also noteworthy to mention here, that the use of genitive relative pronouns, such as derer in "ich habe noch derer (von der Salbe)," likewise, constitutes the only case in modern German when the genitive itself still signifies its once inherent "partitive" aspect (Grimm, Dt.Gr. IV: par. 648).

1. Grimmelshausen uses the expression vonnöt(h)enhaben in combination with the genitive case in 113.29, 339.16, 340.04-05, 365.07, 366.01 and 387.02 in the traditional way discussed above.

In passage 340.02-05 the genitive phrase eines guten Glücks serves as "partitive" object of vonnöt(h)enhaben: Bruder / hastu ein so edel glückseelig Leben wie du vorgibst / so mache mich deiner Glückseeligkeit auch theilhaftig / sintemal ich eines guten Glücks hoch
Simplicissimus has once again crossed paths with the infamous Olivier, and expresses envy for the latter's fortune. In this passage we find two "partitive" genitives: deiner Glückseeligkeit and eines guten Glücks. The latter phrase acts as an appositive to deiner Glückseeligkeit, and reinforces Simplicissimus' wish to share in a "part" of Olivier's good fortune and happiness. The phrase deiner Glückseeligkeit is dependent on the adjective theilhaftig, which had itself traditionally taken genitive case objects (Wilmanns 3: par. 271). The adverb hoch modifies vonnöt(h)en haben in the sense that it expresses intensification.

In the above text, as well as in four more of the total nine relevant passages (113.24-32, 363.05-09, 385.35-386.02, and 386.35-387.03), we find an ellipsis of the finite verb form of haben; Schottel notes that such an ellipsis was common practice in seventeenth-century German (1: 744).

In passage 385.35-386.02 a "partitive" genitive object again occurs in combination with the expression vonnöt(h)en haben. Simplicissimus is explaining the young Hertzburder's current physical state and need for human assistance. The "partitive" genitive object guter Freunde
implies "some good friends," such as Simplicissimus:

nunmehr aber muste er andere Gedancken concipiren /
dann weil er dasjenige verloren / damit er ein neues
Geschlecht propagiren wollen / zumal von seiner
Lähme mit einer langwierigen Krankheit bedrohet
wurde / in deren er guter Freunde vonnöthen / machte
er sein Testament / und setzte mich zum einzigen
Erben aller seiner Verlassenschaft / (385.35-386.02)

A similar construction occurs in passage 386.35-
387.03; this time the genitive being expressed by the
personal pronoun meiner:

Solche Zeit mochte ich nicht vergeblich hinbringen/
weil ich eine Begierde hatte / demalens eins mein
Weib auch wiederum zu sehen / und weil Hertzbruder
meiner nicht sonderlich vonnöthen / eröffnet ich ihm
mein Anligen / der lobte meine Gedancken / und gab
mir den Rath / ich solte sie besuchen / (386.35-
387.03)

Even today the genitive form of the personal pronoun
meiner can be found in combination with the expression
vonnöten haben, although the common pronoun is now mich
(see Curme 516). It is obvious that in this passage
Grimmelshausen uses the genitive without the partitive
having any semantic value. Such partitives, used to refer
to living beings, had existed during the MHG period, but their use in the singular had already lost all semantic value (Paul, et. al., *MHG Gr.* pars. 204-06). In NHG a synonymous expression would be "er bedürfe meiner nicht."

In 363.05-09 the genitive is expressed by the genitive case of the noun Gold, and the genitive form dessen:?

da ich ihn aber gantz entseelet befande / dünckte mich ungereimt zu seyn / einem todten Körper so viel Golds zu lassen / dessen er nit vonnöthen / zog ihm derwegen das gülden Fell ab / so ich erst gestern gemacht hatte / und henckte es auch an Hals zu dem andern. (363.05-09)

The substantival "partitive" genitive in so viel Golds is due to viel. In MHG the indeclinable form vil had been combined with the partitive genitive in substantival usage, as for example in *Des Minnesangs Frühling* 40,9: "mit manger fröide und liebes vil," or in *Die Gedichte Walthers von der Vogelweide* 15,2: "der man vil der êren giht" (Paul, et. al., *MHG Gr.* pars. 262-63c). In our passage, the partitive genitive--originally dependent upon viel--is retained in the relative pronoun dessen, which is used in combination with the expression vonnöth(h)en haben. Since expressions such as so viel Golds have become limited to poetic usage in the modern
language, the use of genitive relative pronouns, such as the form dessen in the phrase dessen er nit vonnöthen [hattel], constitutes the only case in modern German when the genitive still signifies its once inherent "partitive" aspect (see Grimm, Dt.Gr. IV: par. 648). The meaning of the term nit vonnöt(h)en is "not in need," or "not necessary."

In 339.13-19 the genitive form dessen is once more used as a relative pronoun:

Wir hätten noch mehr miteinander disputirt / weil aber der Baur mit dem Essen und Trincken kam / sassen wir zusammen / und stillten unsere Mägen / dessen ich denn trefflich hoch vonnöthen hatte. (339.13-16)

In the passage above (363.05-09) dessen refers back to the antecedent so viel Golds; in the present case, however, dessen refers to the entire preceding phrase und stillten unsere Mägen--thus a "partitive" usage would seem unlikely. The genitive form dessen does not seem to carry any semantic value with respect to a partitive meaning. The indefinite relative pronoun dessen has only a grammatical function in combination with the expression vonnöt(h)en haben.

As in 363.05-09 above, the subordinating conjunction
so viel is used in 113.24-32; this time, however, with the comparative conjunction als (so viel ... als). To the modern reader the phrase so viel Witz ... als ... vonnöthen does not imply a partitive comprehension dependent on viel; however, one can easily substitute an older version vil der Witz into this passage—Witz then being a genitive plural form. Simplicissimus is expressing his view of life as seen through the eyes of the governor's "calf":

und das thät ich darumb / damit ich diejenige auch genug narrete / die mich zum Narren zu haben vermeynten: Und machte diesen vesten Schluss / dass der grundgütige GÖtt einem jeden Menschen in seinem Stand / zu welchem er ihn beruffen / so viel Witz gebe und verleyhe / als er zu seiner selbst=Erhaltung vonnöthen / auch dass sich dannenhero / Doctor hin oder Doctor her / viel vergeblich einbilden / sie seyen allein witzig / und Hans in allen Gassen / dann hinder den Bergen wohnen auch Leut. (113.24-32)

In this passage a prepositional phrase, zu seiner selbst=Erhaltung, is combined with vonnöthen haben, whereby personal reference is indicated by the possessive pronoun seiner; the entire prepositional phrase sets both the purpose and the direction of the action (see also 325.12-16 and 537.35-538.06 above).
2. The expression *vonnöthen haben* occurs in combination with an accusative direct object in 318.24-27, 322.23-26, and 539.02-05. In all these cases *vonnöthen haben* carries the meaning of "etwas bedürfen" or "etwas brauchen." These examples do not lend themselves to a "partitive" interpretation.

In passage 318.24-27 the expression *vonnöt(h)en haben* is used in combination with a singular accusative object denoting a "skilled person," that is, "a musician":

etliche konten und trieben etwan ein Handwerck / ich Tropff aber hatte keines gelernt / zwar wenn man ein Musicanten vonnöthen gehabt hätte / so war ich wol bestanden / (318.24-27)

In passage 539.02-05, which represents the sole example for the expression *vonnöt(h)en haben* within the *Continutatio* text, Grimmelshausen employs the accusative object *keine Karbatsch*. Simplicissimus is being confronted by his host after the latter has forced him to spend the night locked in a haunted bedchamber:

ES war schon zimblich lang Tag gewesen / als der Schloss=Herr mit seinem Diener wieder vor mein Bethe kam; woh! Herr Simplici, sagte er / wie hats ihm heint Nacht zugeschlagen / hat er keine Karbatsch
In passage 322.23-26 a contracted form of the accusative pronoun *es* is used in combination with the expression *vonöthen haben*. Simplicissimus has been rescued after nearly drowning in the River Rhine; he lies to the officers on board the ship, since he had actually been part of a raiding party sent out to waylay and rob them:

Und nachdem ich diese meine Lügen wol füttern konte / zumalen auch mit Schwüren bekräftigte / wurde mir geglaubt / und mit Speiss und Tranck alles Gutes erwiesen / mich wieder zu erquicken / wie ichs denn trefflich vonöthen hatte. (322.23-26)

The meaning of *vonöthen haben* in this passage would seem to signify "Zwang" through "basic existential human needs," since Simplicissimus refers to food and drink in the phrase *mich wieder zu erquicken*; thus, we can establish a secondary meaning of "Zwang," alongside the primary meaning of "von grossem Bedürfnis." This is of particular interest to our investigation, since the expression *vonöthen haben* did not originally carry the stronger meaning of "Zwang," which was the original meaning for our other relevant verbal phrases. Thus, this example of *vonöthen haben* would seem to help illustrate
how the synonymity of the four verbal expressions noth seyn, noth thun, vonnöt(h)en seyn, and vonnöt(h)en haben was eventually able to develop in NHG.

Before continuing on to the next section of the investigation, which will turn to a semantic analysis of adjectival and adverbial forms containing the element Not(h), we shall first summarize some of the most important findings for this chapter, as far as form and content are concerned.

We have seen that in Grimmelshausen's language a fluctuation existed between the genitive and accusative cases, when these were used in order to denote a direct object in combination with the expression vonnöt(h)en haben. From a total of nine occurrences of the expression vonnöt(h)en haben, three examples were found for the direct object expressed in the genitive case (340.02-05, 385.35-386.02 and 386.35-387.03), and three expressed in the accusative case (318.24-27, 322.23-26 and 539.02-05). The remaining three occurrences of vonnöt(h)en haben (113.29, 339.16 and 363.07) do not involve a direct object; two of these, however, are used in combination with the genitive relative pronoun dessen (339.13-18 and 363.05-09), while 113.24-32 involves the conjunctive phrase: soviel Witz ... als ... vonnöthen, in which Witz
probably represents an archaic genitive form.

From a total of eleven examples, there were only two cases of an ellipsis of auxiliary verbs in combination with the term vonnöt(h)en seyn (417.26-36 and 487.05-12); in the case of the term vonnöt(h)en haben, however, we find that such an ellipsis occurs in five (113.14-32, 340.02-05, 363.05-09, 385.35-386.02 and 386.35-387.03) out of our total of nine passages.

We have discussed the change from genitive case to a nominative subject for the expressions noth seyn, noth thun and vonnöt(h)en seyn, which was in large part due to the loss of the genitive character regarding the gen-
structure. Although we were not able to establish any use of the genitive case as subject within the Simplicissimus or Continuatio texts, the neuter "nominative" (actually genitive) pronoun es serves as a subject for the expression vonnöt(h)en seyn in 102.33-38, 126.36-127-01, 319.22-26 and 560.32-561-10.

The original dative construction, used to indicate the person involved, occurs in combination with the expressions noth seyn, noth thun, and vonnöt(h)en seyn in seven out of our thirteen passages (15.09-12, 114.18-22, 417.26-36, 537.35-538.06, 560.32-561.10, 572.25-31, and 585.01-07). Curme is of the opinion that in NHG such use of the dative personal pronoun with verbal phrases as
vonntiten sein\textsuperscript{10} often implicates an emotional quality: that the person is involved in the action in an "emotional way," or through "personal interests" (499). Thus this grammatical structure implies semantic aspects. Throughout the chapter we have also noted the occurrences of prepositional objects in combination with our relevant expressions (113.24-32, 325.12-16 and 537.35-538.06). In all three cases, the preposition \texttt{zu} is employed in order to denote the purpose and direction of the action, while personal reference is denoted by the use of a possessive pronoun, such as in \textit{zu euer Hilff vonntiten sev} (see 537.35-538.06 above).

As regards the semantic content, from our limited investigation—which was done for only two of Grimmelshausen's texts—it would seem that the original sense of "Zwang" often remained linked to the verbal phrases \texttt{noth seyn}, \texttt{noth thun} and \texttt{vonnöthen seyn} through association. We were not able to determine any instance in which the later meaning of "Bedürfnis" was not the primary signification however, so that the original sense of "Zwang" was always documented by suggestion or implication through context. Thus, in Grimmelshausen's language the primary meaning of these verbal phrases would seem to correspond to that of modern-day German, that is,
"sehr nötig"; however, a strong link to the original sense or idea of "Zwang" still seems to prevail through contextual association.

Grimmelshausen’s frequency of usage shows a definite preference for the terms vonnöth(h)en seyn (11) and vonnöth(h)en haben (9) over noth seyn (1), noth thun (1) and noth haben (0). This would also indicate a close relationship with modern German, for we know that the verbal phrases employing the singular form noth were already felt to be archaic as of 1777, while the verbal phrases employing vonnöth(h)en were quite common colloquially (Adelung 3: 829).

From our investigation, it would seem that Grimmelshausen continued to use the "partitive" genitive as in Middle High German, at least in combination with the expression vonnöth(h)en haben. We can once more refer to Kehrein’s statement that partitive usage remained most pronounced with certain verbs, among them haben (3: 169); furthermore, in 1780 Adelung stated that the expression vonnöthen haben sometimes governed a genitive object, rather than an accusative one (4: 1634). This is indeed noteworthy, since Adelung establishes this criterion as a syntactical distinction between the two verbal phrases vonnöthen seyn and vonnöthen haben; moreover, Grimmelshausen does not use the genitive in combination
with the expressions *vonntothen seyn*, *noth seyn* or *noth thun*.

It would seem that Grimmelshausen uses all four of our relevant verbal phrases (*noth thun*, *noth seyn*, *vonntothen seyn* and *vonntothen haben*) synonymously—just as they are in NHG, that is, in the meaning of "having a need of." Although we were able to document the older specific meaning of "Zwang" for slightly more than half of the passages involving *noth thun*, *noth seyn* and *vonntothen seyn*, we also found one passage with *vonntothen haben* which served as documentation for a concept of "Zwang." Thus, we have to conclude that Grimmelshausen, although still making a distinction between the partitive genitive and accusative as object, did not make a semantic distinction between the expressions *noth seyn*, *noth thun*, *vonntothen seyn* and *vonntothen haben* as far as content and meaning were concerned.
Grimm explains that it was natural for uninflected predicate adjectives to take on adverbial properties in such cases (DtW. 7: 942).

Grimm also documents the use of vonnöthen thun in the sense of "noth thun" (DtW. 7: 917), but this expression does not appear in our texts; nor does the construction vonnöthen halten which Grimm documents (DtW. 12,2: 774); (see halten vor nöt(h)ig in Chapter IV.A.2 below).

Fluctuation persisted for some time as we find that Stieler uses the form vonnöt en exclusively in his dictionary in 1691 (2: 1336). (Also see Chapters I and II above, regarding the digraph <th>).

These subjunctive forms express man's "duty to God," ("Schuldigkeit") which is juxtaposed to the snares and temptations of "Sathans Lüst und Fallstrick" (compare Paul, et. al., MHD Gr. par. 313).

Simplicissimus had been rendered into a "calf," because everyone thought his morals were those of a fool,
and has even sunk to the level of a true beast. Our hero admits that he is simply living from day to day "wie ein Viehe" (324.20).

It should perhaps also be noted here that Duden fails to list the verbal phrase vonnöten haben as a lexical entry for NHG (6: 2808).

The Golden Fell refers to a type of scapular, or undergarment, into which Simplicissimus had sewn a small fortune in gold in order to allow Olivier to carry it with him more easily.

The genitive form of the relative pronoun, however, could possibly have been influenced by its antecedent Golds, for it had been common during the NHG period for the relative pronoun to agree in case, as well as in gender and number with its antecedent—a grammatical phenomenon commonly referred to as "Attraktion" (Paul, et al., MHD Gr. par. 346). Thus, we cannot rule out completely the existence of grammatical agreement for the use of dessen, although a "partitive" connotation does seem very probable here—or perhaps even a combination of both semantic and grammatical criteria.

The original gender of Witz was feminine. Stieler gives both masculine and feminine variants for this noun as of 1691 (2: 2570); in 1771, however, Adelung considered only the now standard masculine gender to be acceptable.
Curme uses the term "loosely compounded verbs," rather than verbal phrases.
CHAPTER IV. ADJECTIVAL AND ADVERBIAL FORMS CONTAINING THE ELEMENT NOT(H).

A. We shall begin this section of the semantic investigation by discussing the terms nöt(h)ig and not(h)wendig as they appear in the verbal phrases nöt(h)ig seyn, vor nöt(h)ig achten, vor nöt(h)ig halten, ohnnöt(h)ig seyn, and not(h)wendig seyn. The terms nöt(h)ig and not(h)wendig are also analyzed under section B of this chapter below, but only in regard to their function as attributive adjectives and adverbs.

The adjective nötig has been in the German language since the OHG period as nötig or nötig; MHG notec or nôtic, and then later with umlaut as noetec or noetic (Grimm, DtW. 7: 940).¹

Nöt(h)ig orginally denoted "zingend" and then came to be used to refer to "was notwendigerweise getan werden muss"; however, the term notwendig--a neologism of the sixteenth century--has since become the preferred term for this meaning (Paul, DtW. 467). In modern German nötig means "erforderlich"; notwendig "unbedingt erforderlich"
(Duden 4: 1898-99), or "ein stärkeres nöthig" (Grimm, DtW. 7: 956). Although Hermann Paul thinks that such a differentiation in meaning between these two terms did not come into effect until the end of the nineteenth century, Adelung was of the opinion that nöt(h)ig in the sense of "nothwendig" had already become archaic as of 1777, except among Upper German writers (3: 835-36).

In our semantic investigation, we shall attempt to determine to what extent Grimmelshausen continues to use the term nöt(h)ig in the original meaning of "zwingend," and then further attempt to analyze whether the author makes a semantic distinction between the terms nöt(h)ig and not(h)wendig in their relationship to each other.

First, however, we shall note some orthographic variants.

Nöthig, that is, the form with the consonantal grapheme <h>, replaces the form nötig in the fourth book of the Simplicissimus text. The term does not appear in the fifth book; all our examples from the Continuatio display the consonantal digraph <th>.²

Our only example for the verbal phrase nothwendig seyn occurs in the second book of Simplicissimus, and displays the digraph <th>.

1. We shall now investigate the use and meaning of the term nöt(h)ig in the verbal phrase nöt(h)ig seyn,³ as
it appears in 26.30, 33.18, 167.09, 366.05 and 517.13 of our texts.

Grimm states that during the seventeenth century, nöt(h)ig seyn generally began to replace the synonymous expressions noth sein and vonnöthen sein (DtW. 7: 941). Compared to five examples for nötig seyn, however, we find a total of twelve occurrences of noth seyn (1) and vonnöt(h)en seyn (11) in our texts.

The expression nöt(h)ig haben does not appear in Simplicissimus or the Continuatio, although Grimm states that it also began to replace noth haben and vonnöt(h)en haben during this same period, except in the Upper German dialects where the latter expressions remained fixed (DtW. 7: 941-42). We can establish a ratio of nine to zero in favor of the retention of vonnöt(h)en haben in Grimmelshausen’s language, since neither noth haben nor nöt(h)ig haben appears within our texts. This is indeed noteworthy since Grimmelshausen’s dialect was Middle German, although the written dialect of Nuremberg—where his works were published—was Upper German, with traces of East Middle German (Penzel 14-18).

In 366.01-05 nöt(h)ig seyn is used to refer to such qualities of life as "hunger" and "sleep." Thus, the predicate adjective nöthig still carries its original sense of "zingend sein"; and here specifically "durch die
Not der Naturtriebe gezwungen":
Nachdem er mich nun entliesse / und befohlen / einen Pass vor mich zuschreiben / gienge ich den nächsten Weg ins Wirthshauss / und wuste nit / ob ich am ersten schlaffen oder essen solte? denn es war mir beydes nöthig; (366.01-05)

In 167.08-10 nöt(h)ig seyn is followed up and modified by nützlich and gut. It seems that nöt(h)ig seyn expresses here a "necessity" and is used in a more general sense than in 366.01-05; whereby nützlich serves as a variant, expressing the more specific sense of "useful," while gut designates a moral qualification. Simplicissimus is pondering the value and usefulness of prophecies and horoscopes, after the murder of the elder Hertzburder:

Auff die Frag / die sich ereignen möchte / obs einem Menschen nötig / nützlich und gut seye / dass er sich wahrsagen / und die Nativität stellen lasse?
(167.08-10)

This passage serves as an excellent example for Grimmelshausen’s awareness of semantic content and word variation.

Similarly, in 517.11-14 Nöthig appears in combination
with the variant term *nützlich*; this time being even more closely connected by the use of *und*; this way also narrowing down the semantic difference between "necessary" and "useful." In this passage from the *Continuatio*, a personified piece of paper is relating its life story to Simplicissimus, explaining how it ended up becoming toilet paper:

> und freute mich / dass ich dermaleins durch Überstehung so vieles Leydts und Leydens zu einer *Materi* worden / die euch Menschen so nöthig und nützlich wäre: (517.11-14)

In 26.24-30 the comparative form *nütiger seyn* is used in the sense of "to be more necessary." The hermit father feels that the Word of God and salvation are "more necessary" or "of greater need" to Simplicissimus than cheese:

The semantic quality of the comparative form notiger is underlined by the use of the indefinite intensifier viel. Furthermore, the human necessity for a knowledge of God is emphasized by the hermit father's comparison with the physical necessity of having food.

In 33.18-20 the superlative form am nötigsten seyn expresses a sense of "am dringlichsten erforderlich sein," in referring to the dictates of the laws and circumstances of nature and the elements. Simplicissimus is describing life with his hermit father:

An den Wercktägen thäten wir / was am nötigsten zu thun war / je nachdem sichs fügte / und solches die Zeit dess Jahrs / und unser Gelegenheit erforderte /

(33.18-20)

The verb erforderte compliments the phrase am nötigsten zu thun war, with both denoting "was getan werden musste." Thus, the concept of necessity is underlined by superlative and lexical variants.

Passges 33.18-20 and 366.01-05 are similar in that both preserve an element of "Zwang" within the phrase not(h)ig seyn, due to the laws of nature and the dictates of the elements.
2. The term \( \text{nöt(h)} \)ig also appears in the verbal combinations \( \text{halten vor nöt(h)} \)ig in 248.12, and \( \text{achten vor nöt(h)} \)ig in 35.37 of the Simplicissimus text.

The prepositions \( \text{vor} \) and \( \text{für} \) were originally more closely related than they are today, with the former denoting position and therefore governing the dative, and the latter used with the accusative in order to denote motion; in the ENHG period these relations became unclear, however, and \( \text{vor} \) assumed in large measure the meaning of \( \text{für} \), and thus began to govern both the accusative and the dative cases (Curme 375). Although Schottel (1683) was of the opinion that \( \text{für} \) always governed the accusative, and \( \text{vor} \) either the accusative or the dative (1: 767-71), Lockwood, in his work Historical German Syntax, determines that this position was not generally reached until the middle of the eighteenth century (181).

Although Grimm states that the use of the adjective \( \text{nöt(h)} \)ig is very common in the expression \( \text{halten für nötig} \), as well as in other similar expressions, for example \( \text{finden für nöthig} \) (DtW. 7: 941), we have established only one occurrence for \( \text{halten vor nötig} \) and none for \( \text{finden vor nötig} \).

In 248.10-13 the phrase \( \text{hielte ich vor nötig} \) means "I was forced to." Simplicissimus, in his role as the "Jäger
von Soest," feels he can no longer take the position of "Hoffart" (superbia); a display of the opposite attitude is forced upon him, namely that of "Demut":

vornemlich aber merkte ich klar / dass meine eigene Hoffart mich mit den meisten Feinden beladen hatte / desswegen hielt ich vor nötig / mich wieder demütig zu stellen / (248.10-13)

In 35.35-36.01 vor nötig achten occurs in the phrase vor gut und nötig geachtet, in the meaning "considered it as good and necessary." Simplicissimus is relating the qualities of his late hermit father:

Diese drey Stück / sich selbst erkennen / böse Gesellschaft meiden / und beständig verbleiben / hat dieser fromme Mann ohne Zweifel desswegen vor gut und nötig geachtet / weil er solches selbsten practicirt / und dass es ihme darbey nicht misslungen ist; (35.35-36.01)

In this passage nöt(h)ig is very closely connected to gut by the use of und. Thus, the moral qualification expressed by gut modifies and intensifies the meaning of the term nöt(h)ig. The hermit father's moral convictions are supported by the clause weil er solches selbsten practicirt, while the clause dass es ihme darbey nicht misslungen ist denotes the achievement of moral goals.
This passage (35.35-36.01) and 517.11-14 (see section A.1. above) are similar in that they present nöt(h)ig in a set expression: gut und nötig and nöthig und nutzlich, respectively. Whereas in the present passage the term nötig is overshadowed by the moral quality expressed by the variant gut, in 517.11-14 nöthig is colored by the meaning of its variant term nutzlich. Thus, in both cases the original meaning has become reduced to the general concept of "necessitas."

3. The negative term ohnnöt(h)ig occurs in the verbal phrase ohnnöt(h)ig seyn in 96.04 and 272.21 of the Simplicissimus text. To ohnnöt(h)ig as attributive adjective and adverb see also section B.1. of this chapter below.

In 96.02-05 ohnnöt(h)ig seyn is used in the broad sense of "to be "unnecessary."" Grimmelshausen refers here to one of his earlier publications entitled Schwarz und Weiss oder der Satyrische Pilgram:

In meinem Gänns-Stall concipirte ich / was beydes vom Tantzen und Sauffen ich im ersten Theil meines Schwartz und Weiss hiebevor geschrieben / ist derowegen ohnnötig / diss Orts etwas ferners darvon zu melden: (96.02-05)
Ohnnöt(h)ig seyn occurs with the same meaning in 272.21-23. Simplicissimus is explaining how he was unexpectedly forced into marriage:

Es ist ohnnötig / alle Thorheiten meiner Leffeley umbständlich zu erzehlen / weil dergleichen Possen ohne das alle Liebes-Schrifften voll seyn.

(272.21-23)

4. The verbal phrase nothwendig seyn occurs in 129.38-130.05 when Simplicissimus, in his role as "calf," speaks to the governor's dinner guests on the subject of the intelligence of animals. Nothwendig expresses a necessity determined by the vegetative condition of gaining food, thus denoting specifically "durch die Not des Hungers gezwungen":

es kennet je eines das ander / sie unterscheiden sich vor einander / sie stellen dem nach / so ihnen nützlich / fliehen das schädlich / meiden die Gefahr / samblen zusammen / was ihnen zu ihrer Nahrung nothwendig ist / und betrügen auch bissweilen euch Menschen selbst. (129.38-130.05)

Nothwendig seyn is synonymous in meaning to nötig seyn in 366.01-05 above, both expressions being used to refer to a basic natural need in living beings. However, since nothwendig seyn occurs only once in our texts, no
further conclusions can be drawn as to the synonymity of the two terms.

Not(h)wendig seyn is used here in combination with the dative personal pronoun ihnen; the dative being also the most common case for expressing the person in noth seyn, vonnöt(h)en seyn and nöt(h)ig seyn (Grimm, DtW. 7: 918-17).

B. The terms unnöt(h)ig, ohnnöt(h)ig, not(h)wendig, nothdringlich, and nothvest are used as attributive adjectives and adverbs within the Simplicissimus and Continuatio texts.

1. We shall first investigate the negative term unnöt(h)ig in 302.23 and 526.08; and the parallel negative term ohnnöt(h)ig in 68.13.8

With respect to unnöt(h)ig versus ohnnöt(h)ig the following should be remembered: the negative expression unnöt(h)ig, formed by adding the privative particle un to nöt(h)ig, has been present in the language since the OHG period when the form was unnotag (Grimm, DtW. 11,3: 1209). In the fifteenth century, a certain confusion arose between the privative particles ohn and un, due partially to a type of analogy in folk etymology.7 Hermann Paul explains that due to this confusion neologisms with ohn
began to be coined on the pattern of older, legitimate words; for example, the word ohnfehlbar—which was associated in the mind of the speaker with the term ohne Fehl—was patterned on the existing word ohngefhhr (DtW. 474-75). In regard to the word ohnnöt(h)ig, Grimm points out that speakers clearly associated this term with the expression ohne noth (DtW. 7: 1202).e

In Clajus' grammar (1578) we find both un and on, with the distinction that un was considered inseparable, while on was separable (201). Schottel's grammar (1663) lists the forms as un and ohn, with the same distinctions as to their separable and inseparable natures; however, he condemns the use of ohn for un as "misbräuchlich," since these represent two different prepositions (1: 649).

During the eighteenth century most of the hyperforms with ohn were slowly eradicated from the language, and eventually replaced once more by the correct particle un (Grimm, DtW. 7: 1201). In fact, we find that this use of ohn for un had generally become uncommon as of 1809, although Campe states that many different types of words were still combined with ohn in the Upper German dialects (3: 552).

In 68.07-14 ohnnötig is varied by vergleichlich, and closely connected to it through und; thus, the general
meaning of the adverb *ohnnötig* as "unnecessarily" is underlined by its variant term *vergeblich*: "in vain." The innocent and inexperienced Simplicissimus does not understand God’s commandment against "Abgötterey," and holds it to have been given both "unnecessarily and in vain":

Als ich noch bey meinem Einsidel den Weg zum ewigen Leben studirte / verwundert ich mich / warumb doch Gott seinem Volck die Abgötterey so hochsträfflich verbotten? dann ich bildete mir ein / wer einmal den wahren ewigen Götter erkennen hätte / der würde wol nimmermehr keinen andern ehren und anbeten; schlosse also in meinem dummen Sinn / diss Gebot seye ohnnötig / und vergeblich gegeben worden: Aber Ach! ich Narr wuste nicht was ich gedachte / (68.07-14)

The parallel adjectival form *unnötig* carries the same meaning as *ohnnöt(h)ig*, as passage 302.22-26 shows. Simplicissimus, in his role as Parisian paramour, is being reassured by a German noblewoman that he is in no danger at present:

Sachte / sachte / mein hochgeehrter Herr Landsmann / er lasse diese unnötige Gedancken auss dem Sinn / (antwortet sie mir) die Weibsbilder sind seltzam und
vorsichtig in ihren Anschlägen / dass man sich nit
gleich anfangs so leicht darein schicken kan;

(302.22-26)

In 526.06-10 unnötig, in the phrase unnöthige Gefahr,
still shows some of the original concept of "Zwang" which
the term Not carried. In this case unnöt(h)ig designates
"ohne Not," that is "without being compelled," in this
case, to submit to a danger. Simplicissimus begins to
worry because he has deceived his host into believing in a
secret incantation, which is reputed to protect one
against wounds from firearms:

villeicht gedachte ich / wird er diese Schrifft und
närrische Wörter kunfftig seinen Kindern oder sonst
seinen Freunden als ein gewisse Sach / communicirn,
die sich alssdann darauff verlassen: in unnöthige
Gefahr geben: und darüber ins Grass beissen werden /

(526.06-10)

Although passages 68.07-14 and 302.22-26 show that
the negative terms unnöt(h)ig and ohnnöt(h)ig both carry
the same general meaning, ohnnöt(h)ig in 68.07-14, as well
as in 96.02-05 and 272.21-23 above (A.3.), could be
substituted by ohne Notth. However, the term unnöt(h)ig
could not be substituted by ohne Notth in passages 302.22-
28 and 528.06-10, since it is used as an attributive adjective.

2. *Not(h)wendig* is used as an attributive adjective in 6.08, 105.31, 405.23, 440.34, and 492.12.

*Not(h)wendig* is an ENHG coinage dating from the first half of the sixteenth century, when the form first appeared in Alemannic-Alsatian and Frankish sources, and also less frequently in Bavarian-Austrian ones. It began to be used alongside and often instead of *notdurftig* about 1520, when a narrowing of meaning in *notdurftig* very probably helped prompt the coinage of this neologism, or new modifier (Grimm, *DtW*. 7: 955-56). Adelung states that the form *notdurft* had once served as a common "Bey- und Nebenwort" in those semantic situations in which we now find the form *notwendig* (3: 833). Although *notdurftig* had once carried the broad meaning "unentbehrlch nöthig, notwendig" (Grimm, *DtW*. 7: 928), it has come to stand for "gerade (kaum) ausreichend" in modern German (Trübner 4: 819). Both Grimm (*DtW*. 7: 956) and Trübner (821) mention that *notwendig* does not occur in any of Luther's writings; and Stieler neglects to list the word in his dictionary in 1691. Moreover, Grimm remarks that the use of *notwendig* did not become completely common in the written language until the
It is noteworthy that despite Grimm's dating, the modifier not(h)wendig appears thirteen times in the Simplicissimus and Continuatio texts; on the other hand, the adjective nothdürftig does not occur at all within our texts, despite the rather wide range of meanings we found for the substantive Not(h)durfft. We can conclude that not(h)wendig represents a paraplastic form, having already succeeded in usurping the semantic field once held by the older form nothdürftig (before the semantic shift in the latter), but that the older, established substantive Not(h)durfft still managed to retain a certain supremacy (16 examples) over the new substantive Not(h)wendigkeit (3 examples) in Grimmelshausen's language.

Grimm notes that in form this new modifier found a precedent in the early MHG leitwentlich; furthermore, he adds that the element wendig can have either active quality, as "die noth wendend, beseitigend," or passive quality, giving the compound the meaning of "in die noth gewendet, durch sie gezwungen" (DtW. 7: 956).

Hermann Paul is of the opinion that the term nothwendig also succeeded in partially repressing the use of the already established term nöt(h)ig, since these terms were originally synonymous in meaning (DtW. 468). It was only later that a slight distinction between their
meanings was able to establish itself. Therefore, in our semantic investigation we shall also attempt to determine whether or not Grimmelshausen uses _notwendig_ as synonymous with _nötig_, or if he makes a semantic distinction between these two terms.

In regard to the orthography, we find a fluctuation between the forms _notwendig_ and _notwendig_. The form _notwendig_ is dominant, however, as _notwendig_ occurs only once in our texts in 17.15.

In 440.32-35 the term _notwendig_, within the phrase _mit aller notwendigen Pfleg_, denotes services which are necessary for the "basic human care" of women during childbirth, as well as for their offspring. Simplicissimus is describing the life style of Hungarian Anabaptists:

> Ich fande Zimmer / in welchen nur Kindtbetterinnen waren / die ohne Obsorg ihrer Männer durch ihre Mitschwestern mit aller notwendigen Pfleg sampt ihren Kindern reichlich versehen wurden /

(440.32-35)

In 405.22-26 the adjective _notwendig_ once more signifies what is basically necessary, here referring to basic provisions in the phrase _mit allerhand notwendigem_
Vorrath:
Auff solche Weis wurde mein Bauren=Hof in kurtzer
Zeit mit allerhand nothwendigem Vorrath / auch gross
und kleinem Vieh genugsam versehen / also dass er in
Bälde vor den besten in der gantzen Gegend geschätzt
wurde (405.22-26)

In a nondescript general way the term nothwendig
(6.07-10) denotes "basic necessities" in the phrase andern
nothwendigen Sachen, which occurs in the "Inhalt dess
Ersten Buchs":

Das 11. Capitel.

Redet von Essenspeiss / Haussrath und andern
nothwendigen Sachen/ die man in diesem zeitlichen
Leben haben muss. (6.07-10)

If this content synopsis for the eleventh chapter of
the first book of the Simplicissimus text speaks of
"andern nothwendigen Sachen" which stand apart from
"Essenspeiss" and "Haussrath," these most likely refer to
an understanding of the "geistlichen Sachen," the
"Christenthum" and "die Teutsche Sprach" mentioned as
basically necessary in Simplicissimus' education
(33.35-37).

Passages 6.07-10, 405.22-26 and 440.32-35 are all
similar in that the attributive adjective not(h)wendig is
used without carrying any concept of "Zwang"; furthermore, in each of these occurrences not(h)wendig carries the common meaning of "basic necessities."

In 492.07-13 the adjective nothwendig signifies something that is "necessary." In this case we are also able to determine—at least to some extent—the original meaning of not(h)wendig as "die Not wendend." There is still another aspect to the meaning of Nothwendig in this context. Since the term is used in reference to convoys and passports which are necessary for easy and rapid travel during military occupation, it also implies that a certain "Zwangsläufige" situation is present. The Englishmen Julus and Avarus are traveling through the Spanish Netherlands and must pass through various hostile garrisons:12

\[
\text{die Raiss gieng glücklich ab / und wann schon}
\]
\[
\text{gefährliche Ungelegenheiten sich eraigneten / so}
\]
\[
\text{überwünde jedoch des Julii schwerer Säckel solche}
\]
\[
\text{all; weil er sich kein Geld tauren liesse / und sich}
\]
\[
\text{umb solches (weil wir durch unterschiedliche}
\]
\[
\text{wiederwertige Guarnisonen raysen musten) aller Orten}
\]
\[
\text{mit nothwendigen Convoven und Pass-Briefen versehen}
\]
\[
\text{liesse; (492.07-13)}
\]
Again in 105.27-32 the term *nothwendig* retains some of its original meaning "die Not wendend." Certain medicines are necessary to avert the danger of Simplicissimus' being transformed into a fool and losing both his reason and his health. It is a situation of utmost "Not," in which the pastor gives Simplicissimus the means to protect himself from the governor's impending plan to rob Simplicissimus of his wits. The phrase *nothwendigen guten Mitteln* modifies and defines the phrase *gegenwärtige Artzney*, whereby *gut* underlines the effective quality of these necessary means:

Weil aber solches ein misslich und sorglich Handwerck ist / als hab ich umb deines Einsidlers Frommkeit / und umb deiner eigenen Unschuld willen / auss getreuer Christlicher Liebe / dir mit Rath und nothwendigen guten Mitteln beyspringen / und gegenwärtige Artzney zustellen wollen; (105.27-32)

3. The compound form *not(h)wendig* is used as an adverb in 17.15, 165.22, 239.08, 277.03, 311.04, 415.30, and 419.29. In all of these occurrences *not(h)wendig* appears in semantic situations where the term *nothwendigerweise* would be preferable in modern German. Furthermore, it seems that *nothwendig* in the adverbial sense of "nothwendigerweise" always expresses
"nothgedrungen" or "durch Not gezwungen."

In 415.27-38 nothwendig refers to a "cause and effect" relationship. The prince of the Hummelsee is explaining the essential role his people play within nature and the existential world order:

Wenn wir aber gegen derselben letzten Zeit unsere Geschäften / darzu wir von Gott und der Natur erschaffen und verordnet sind / aus einer oder andern Ursach unterlassen müssen / so muss auch notwendig die Welt durchs Feuer untergehen / so aber vermuthlich nit ehender geschehen kan / es sey denn / dass ihr den Mond / (donec auferatur luna, Psal. 71.) Veneram oder Martem, als Morgen- und Abendstern verlieret / denn es müsten die generationes fructur- & animalium erst vergehen / und alte Wasser verschwinden / ehe sich die Erde von sich selbst durch der Sonnen Hitz entzünde / calcinire / und wiederum regenerire; (415.27-38)

The context of this passage places nothwendig in close relationship to Ursach; that is to say, if the Hummelsee people were not able to carry out their duties and play the role which was given to them by God's and nature's world order, the end of the world by fire would be caused "nothwendigerweise" due to a lack of water. Nothwendig and Ursach then express a cause and effect
relationship.

A natural "cause and effect" relationship is again expressed in 419.27-32, where the prince of the Mummelsee people uses the phrase nothwendig und natürlicher Weis. Nothwendig, in its close grammatical relation to natürlicher Weis, almost takes on the NHG form notwendigerweise, it remains however without the inflection which is present in the term natürlicher Weis:

hingegen diese See alle miteinander biss auff das centrum gantz Bodenloss und offen seynd / also dass die Stein sol hinein geworffen werden / nothwendig und natürlicher Weis in unsere Wohnung fallen / und ligen bleiben müsten / wenn wir sie nicht wieder zu eben dem Ort / da sie her kommen / von uns hinauss schafften / (419.27-32)

In 239.06-10 nothwendig is once more used in the sense of "notwendigerweise"; however, not to express a cause and effect situation within the realm of nature, but rather of the moral order. Nothwendig may also express the meaning of "zwangsweise." Simplicissimus is speaking in retrospect about the foolish pride he had felt while acting out his youthful role as the "Jäger von Soest":

In Summa / die Allerklägste müssen mich ohn allen
Similarly, in 277.01-05 *notwendig* denotes "notwendigerweise" and also "zwangsweise"; this time, however, referring to the mores and follies of the social order, as well as to the general condition of human nature—-all of which are restrictive and conditioning. At the same time they serve as an excuse for the rather unusual circumstances of Simplicissimus' wedding celebration:

und weil ich sahe / dass kein Kopff recht stunde / liess ich mich noch freyer herauss / und entschuldigte mich desswegen / dass ich notwendig jetzt nit wol klug seyn müste / weil andere Hochzeiter 4. Wochen vor und nach der Hochzeit nit recht bey Sinnen seyen; (277.01-05)

In 17.10-20 Simplicissimus appears to view certain evils in the world as "unavoidable" occurences—-an opinion which the term *notwendig* seems to help express. *Notwendig* carries an almost deterministic quality in this passage, since the evils of the war are destined through
"divine order," which is emphasized by the term *verhängt* (haben verhängt werden müssen). There is bitter irony in the fact that knowledge of God and the "Güte dess Allerhöchsten" must be realized through the "Grausamkeiten" of the war:


Beyond the ironic level there is yet another way to read this passage: the evils in the world seem to be "forced" upon man, that is, they seem to be "zwangsweise" verhängt in order to avoid yet worse evils--such as the loss of one's soul. The soldiers (Krieger) force Simplicissimus into the world (unter die Leut gezwungen), and thus end his period of ignorance; in the same way, most people must be "forced"--through certain worldly
evils--to acknowledge God, and thus end their state of religious ignorance.

In 310.36-311.05 nothwendig again carries the meaning of "notwendigerweise" and "zwangsweise." Simplicissimus has lost his hair and his appeal to women due to his infection with smallpox, and is forced to wear a "Barucque" in order to hide his shameful natural appearance:

ja ich wurde so hesslich / dass sich meine schöne krause Haar / in welchem sich so manch Weibsbild verstrickt / meiner schämten / und ihre Heimat verliessen; An deren statt bekam ich andere / die sich den Säubersten vergleichen liessen / dass ich also nothwendig eine Barucque tragen musste /

(310.36-311.05)

Finally, in 165.14-22 nothwendig denotes an intensified quality of necessity, an "urgent need," or an "urgency" which is caused by fear and premonitions of personal misfortune. Nothwendig contains some of the original meaning of Noth, namely that of "Zwang," since the lieutenant is incontinent of fear and thus driven to speak with the elder Hertzbruder, whose excellent ability in astrology and palmistry has become renown among the
soldiers:

Er lag also allein darinnen / und betet ohn Unterlass / da es aber umb den Nachmittag wurde / kam ein Leutenant auss dem Reuter-Läger daher geritten / welcher nach dess Obristen Stallmeister fragte; Er wurde zu uns / und gleich darauf wieder von uns abgewiesen / er wolte sich aber nicht abweisen lassen / sondern bate den Fourierschützen mit untergemischten Verheissungen / ihn vor den Stallmeister zu lassen / als mit welchem er noch diesen Abend nothwendig reden müste / (165.18-22)

In all seven of these passages in which not(h)wendig has been used as an adverb, we have found the meaning to be "notwendigerweise." Furthermore, in all of the occurrences the term contained an element of "Zwang." In the following passage, however, we find that Grimmelshausen uses the adverb nothdringlich in order to express "forced upon" in the literal sense of "physical force being exerted."

4. The compound form nothdringlich is used as an adverb in passage 220.06-13, where it means "gedrängt durch Not," "der Not gehorchend," or "gezwungenermassen." Jupiter is relating the complaints and accusations brought
against the women of the world by the flea kingdom:  

Was wolts seyn? können sie uns doch in unserm eigenen Territorio nit leiden / gestalt manche ihr Schoshündlein mit Bürsten / Kämmen / Säiffern / Laugen und andern Dingen dermassen durchstreifft / dass wir unser Vatterland nothdringlich quittiren / und andere Wohnungen suchen müssen / ohnangesehen sie solche Zeit besser anlegen / und etwan ihre eigene Kinder von den Läusen säubern könten / (220.06-13)

In 1777 Adelung was of the opinion that this word was only common in the Upper German chanceries, where it had been derived from the verb nothdringen (3: 832). In 1809 Campe considered nothdringlich to be a variant form for nothdringend, but advocated the general use of the verb nothdrängen, which he felt to be superior to "das gewöhnlichere nothdringen" (3: 518).

5. The compound adjective nothvest occurs in 362.22-27, where it can be transcribed as "fest in der Not," with Noth expressing the old meaning of "Kampf," as is evident through the association with Schwerd. Thus the concept of "das im Kampf unbezwingliche Schwert" is present, or in a more figurative sense, the concept of "trustworthy":  
darauff wischte Olivier mit seinem nothvesten Schwerd / welches Haar schure / und wol dess Königs Arturi in
England *Caliburn* verglichen werden möchte / von Leder
/ und hieb den fünfften von der Achsel an biss auff
den Bauch hinunter / dass ihm das Ingeweid herauss /
und er neben demselben darnieder fiel / (362.22–27)

The comparison with the sword of King Arthur of
England represents an absolute superlative of quality, as
the famous sword "Excalibur" was a legend onto itself.
The clause welches Haar schure also emphasizes the
superior quality of Olivier's sword, since it is indeed
"haarscharf"; at the same time, this archaic term helps to
shift the accent to a mock-heroic tone, which is in
keeping with Olivier's character.

The MHG form of the adjective had been *notveste*,
meaning "fest in der not, im kampfe," and Lexer points out
that it was especially common as a descriptive appellation
or epithet, denoting "tapferer streiter" (2: 115). In
1809 Campe declared the term *nothvest* to be "alt" but
still "brauchbar" in the meaning "standhaft, in Noth
ausdauernd, wie auch tapfer," and remarks the frequent use
of the word as an epithet in ages past (3: 519).

C. Finally, it has to be mentioned that in 542.37–
543.03 the adjective *nöthig* is used as a substantive in
the term *viel nöthigs*, where it carries the general
meaning of "much of importance," with *viel* requiring the
genitive case. Simplicissimus had been forced to help the wandering spirit of an unjust landlord repay an ill-gotten sum of money and thus gain eternal rest. Now, out of gratitude for having resolved the family curse by setting free the captive ghost of his ancestor, a certain nobleman not only sends one of his servants along with Simplicissimus, but also provides him with letters of recommendation:

Als solches geschehen / liese er mich passiren und gab mir etliche Schreiben mit / selbige unterwegs an seine Verwandte zubestellen / mehr mich ihnen zu recommendiren als dass er viel nöthigs zuberichten gehabt hätte. (542.37-543.03)

Before continuing on to the next section of the investigation, which will turn to a semantic analysis of the verb nöt(h)igen, some of the most important findings for the adjectival and adverbial forms containing the element Not(h) will be summarized with regard to form and content.

The term nöt(h)ig occurs five times in combination with the verb seyn, that is to say, within the verbal phrase nöt(h)ig seyn; furthermore, the negative parallel form ohnnöt(h)ig also appears twice in combination with the verb seyn (96.04 and 272.21). Nöt(h)ig also occurs in
the verbal phrases *achten vor nöt(h)ig* (35.37) and *halten vor nöt(h)ig* (248.12), as well as in the phrase *viel nöthigs* (543.03), where it is used as a substantivized adjective. The superlative adverbial construction *am nöt(h)igsten* occurs in the verbal phrase *am nötigsten seyn* in 33.18. The negative form *unnöt(h)ig* is used twice as an attributive adjective within our texts (302.23 and 526.09); its parallel, the negative form *ohnnöt(h)ig* (also used in verbal phrases with *seyn*) occurs as an adverb in 68.13. It is noteworthy that the form *nöt(h)ig* does not occur as attributive adjective within our texts, except in the negative form *unnöt(h)ig*; nor does it occur as simple adverb, except for the negative form *ohnnöt(h)ig*.

In regard to the orthography, *nötig*—the form without an added `<h>”—appears nine times within the first four books of the *Simplicissimus* text; *nöt(h)ig*, with the digraph `<th>`, occurs once in the fourth book of the *Simplicissimus* text, and three times in the *Continuatio*, or a total of four times within our texts.

A statistical breakdown reveals the following collocation for the term *nöt(h)ig* (including the prefixed forms *unnöt(h)ig* and *ohnnöt(h)ig*) within our texts:

<table>
<thead>
<tr>
<th>Book</th>
<th>nötig</th>
<th>nöthig</th>
</tr>
</thead>
<tbody>
<tr>
<td>first book</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>second book</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>third book</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>
fourth book  nötidg 1  nöthig 1  
fifth book  nötidg 0  nöthig 0  
Continuatio  nötidg 0  nöthig 3

Unnötd(h)ig and ohnnötd(h)ig:

first book  unnøt(h)ig 0  ohnnøt(h)ig 1  
second book  unnøt(h)ig 0  ohnnøt(h)ig 1  
third book  unnøt(h)ig 0  ohnnøt(h)ig 1  
fourth book  unnøt(h)ig 1  ohnnøt(h)ig 0  
fifth book  unnøt(h)ig 0  ohnnøt(h)ig 0  
Continuatio  unnøt(h)ig 1  ohnnøt(h)ig 0

The compound form nothwendig occurs twenty-six times; notwendig only once in 17.15 of the Simplicissimus text. There is only one count of not(h)wendig within the verbal phrase not(h)wendig seyn (129.04), five as an attributive adjective (8.08, 105.31, 405.23, 440.34, and 492.12), and seven as an adverb (17.15, 165.22, 239.08, 277.03, 311.04, 415.30 and 419.29).

As with the similar expressions noth seyn and vonnøt(h)en seyn, the verbal phrase nötd(h)ig seyn is sometimes used with the genitive case (Curme 516). Although we could not determine any definite examples of the genitive case used with the verbal phrase nötd(h)ig seyn, the neuter "nominative" (originally genitive)
pronoun *es* serves as subject for *not(h)ig seyn* in two passages (366.01-05 and 167.08-10), as well as for the negative phrase *ohnnöthig seyn* in 272.21-23;\(^{17}\) furthermore, in 92.02-05 we find an elliptical subject usage of *es* in combination with *ohnnöthig seyn*. Moreover, four of our five occurrences of *nöt(h)ig seyn* (26.30, 167.09, 366.05 and 517.13), as well as the single one of *nöt(h)wendig seyn* (130.04), are all used in combination with a dative personal object, which was the most common case for expressing the person involved in situations employing the synonymous terms *noth seyn* and *vonnöthig seyn* (see Chapter III above).

As regards the semantic content, in the specific case of the verbal phrases, *nöt(h)ig seyn* retains some of its original specific sense of "Zwang" in 33.18-20 and 366.01-05, but has been reduced to the more general denotation of "Bedürfnis" or "necessitas" in 167.08-10, 28.24-30 and 517.11-14. The negative verbal phrase *ohnnöthig seyn* is used in the sense of "necessitas," that is, without any concept of "Zwang," in 96.02-05 and 272.21-23. The phrase *halten vor nöt(h)ig* in 248.10-13 preserves an element of the original meaning of "Zwang," while the phrase *achten vor nöt(h)ig* in 35.35-36.01 only denotes "necessitas." The phrase *not(h)wendig seyn*, with only one occurrence in
129.38-130.05, contains a concept of "Zwang" in the sense of "durch die Not des Hungers gezwungen." Thus, out of a total of ten passages employing verbal phrases involving the terms nöt(h)ig and not(h)wendig, four still retain some concept of "Zwang."

In regard to the negative terms ohnnöt(h)ig and unnöt(h)ig, all three of our examples for ohnnöt(h)ig could be substituted by ohne Noth (68.07-14, 96.02-04 and 272.21-23). On the other hand, both examples of unnöt(h)ig occur as attributive adjectives (302.22-26 and 526.06-10), and could not be substituted by ohne Noth. Therefore, Grimmelshausen's usage of these two terms would seem to confirm Grimm's opinion that speakers associated the terms ohnnöt(h)ig with ohne Noth (DtW. 7: 1202). Otherwise, we were unable to establish any semantic difference between the terms ohnnöt(h)ig and unnöt(h)ig.

We have established that only four of the thirteen passages employing the term nöt(h)ig still preserve the original concept of "Zwang," that is in somewhat less than one-third of the cases within our texts (33.18-20, 248.10-13, 366.01-05 and 526.06-10). This stands in direct contrast to our semantic findings for the term not(h)wendig, where out of a total of the same number of passages (13), only three of the semantic analyses failed to provide us with a certain element of "Zwang" (6.07-10,
At the same time, however, it would be somewhat misleading to suggest that Grimmelshausen distinguished between the two terms not(h)ig and not(h)wendig as far as semantic content is concerned. First, we have already noted that Grimmelshausen uses the verbal phrases not(h)ig seyn and not(h)wendig seyn as synonyms (see section A of this chapter above). Second, we find that in three of our five passages employing not(h)wendig as attributive adjective, the meaning does not convey any element of "Zwang," but rather only the concept of "necessitas." Furthermore, these semantic statistics for not(h)wendig as attributive adjective are completely congruent to those of the verbal phrase not(h)ig seyn: in both cases we find a ratio of only 2:5 for the presence of "Zwang." Third, we have noted in the text that the adverbial form not(h)wendig always seems to denote some concept of "Zwang." Since seven of the thirteen passages involving not(h)wendig use the term in such an adverbial sense, that is, as "notwendigerweise," we could perhaps better speak of a ratio of 1:2 regarding the presence of a concept of "Zwang" within the passages involving the term not(h)wendig. Thus, it would not seem that Grimmelshausen made a semantic distinction between the terms not(h)ig and not(h)wendig concerned.
NOTES: CHAPTER IV

1 All of the forms in the Simplicissimus and Continuatio texts display umlaut.

2 For a complete statistical breakdown of the collocation of the orthographic forms of nöth(h)ig within our texts, see the conclusion for this chapter (IV) below.

3 Compare vonnöth(h)en seyn in Chapter III.B above.

4 Compare here also sections B.2 and B.3 of this chapter.

5 Grimm remarks that the preposition zu was frequently used in combination with the expression nothwendig seyn, and cites this occurrence of nothwendig within the Simplicissimus text as an example of such usage (DtW. 7: 957).

6 Compare here also section A.3 of this chapter.

7 This confusion was supported on the phonetic level by a change of the particle /un/ to /on/, with /on/ then becoming identified with the prefix ohn from the preposition ohne, thus resulting in the frequent merging of un with ohn (Grimm, DtW. 7: 1201). This lowering of /u/ to /o/ before nasals---even before the clusters <nn>
and <mm>—represents a regular phonetic change from Middle High German to the modern language (Paul, et. al., MHD Gr. par. 32).

8 Compare the discussion of the expression ohne Noth in Chapter I.B.1. and I.B.7. above.

9 Compare both Not(h)wendigkeit in Chapter II.C and Not(h)durfft in II.A above.

10 This word is not listed in Lexer or in Benecke, Müller, Zarncke. Lexer, however, does give leitwende as "wendung zur betrübnis," "zufügen von leid" (1: 1876).

11 Grimm cites this occurrence of nothwendig within the Simplicissimus text as an example for attributive adjectival usage (DtW., 7: 957). The word Obsorg was limited to Upper German speech areas, where it was used in the sense of "Vorsorge" (Adelung 3: 878).

12 The phrase weil er sich kein Geld tauren liesse means "weil ihn kein Geld reute."

13 Grimm cites this occurrence of the term nothwendig within the Simplicissimus text as an example of adverbial usage (DtW., 7: 958).

14 The verbal form ohnangesehen is interesting, because we have a past participle combined with three prefixes. Grimm explains that this usage derives from a combination of ohne plus the infinitive, as for example ohne anzusehen (DtW., 7: 1202).
The form möchten is used in the meaning "konnte."

The indefinite adjective viel is used to denote quantity, rather than number, and the form nichts represents a partitive genitive which is dependent upon the indeclinable form viel (Paul, et al., MHD Gr. pars. 262/263 c).

See Chapter III above regarding this change of subject case from genitive to nominative in the similar expressions noth sevn and vonnüt(h)en sevn.
CHAPTER V: VERBAL FORMS CONTAINING THE ELEMENT NOTH

The verb *nöt(h)igen* originally carried the meaning "zwingen" as in MHG *nötlegen* or *nötigen*, OHG *nötegen*, OS *nödian*, OE *nödan*, ON *nevda* and Gothic *naufjan* (Kluge 508). It was used alongside the verb *nöth(h)en* until into the NHG period, when it finally replaced the latter verb in literary German (Grimm, DtW. 7: 931; 942). However, in 1691 Stieler listed *nötten* and *nötigen* as alternate verbal forms (2: 1338), and the Upper German dialects retained the use of both verbs. As late as 1777 Adelung states that both *nöthen* and *nöthigen* were still very common among Upper German writers (3: 836). Grimmelshausen uses only the form *nöt(h)(t)igen*.

We find three orthographic variants for the term *nöt(h)(t)igen* within our texts: the *Simplicissimus* text uniformly displays a form with a single <t>, that is, *nötigen*; the *Continuatio*, however, contains two further forms: the digraph <th> (*nöthigen*) in 513.17 and 543.22; and the double consonant <tt> (*nöttigen*) in 549.18. In NHG double consonants usually denote a short vowel, but during the ENHG period consonantal doubling—such as
<tt>— was used to denote "Verlängerung des kurzen Vokals" (Kehrein 1: par. 34); thus, the use of <tt> could have served the same phonetic purpose as the digraph <th>.

There exists a further incongruency between the orthography of the Simplicissimus text and the Continuatio: neither of the two past participial verb forms which appear in the latter text contain an <e> between the final consonant of the stem and the dental of the participial ending: (zu)genöt(h)(t)igt (513.17 and 549.18); whereas the three participial forms in the Simplicissimus text all display an <e> in this position: genötigt (86.04, 177.16, and 418.25). In 1663 Schottel gave only <et> as the past participial ending for weak verbs (1: 574); in 1762 Gottsched still held this to be the rule (311); however, as early as 1578 Clajus was of the opinion that syncope of the <e> in the participial ending <et> could occur due to both "breuitatis" and "Euphoniae" (187). Indeed, Keller says that during the sixteenth century <et> and <t> were more or less evenly distributed in the past participle; the phonetic environment seems to have determined the presence or absence of syncope; even Luther varied his practice (419). The present rules of orthography result from rational standardization in the eighteenth century which insist on the presence of <e> where assimilation would otherwise
have obliterated the inflectional suffix (Keller 568).

The following breakdown may illustrate the orthographic variants of nöt(h)tigen in Simplicissimus and the Continuatio:

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<th>infinite</th>
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<tbody>
<tr>
<td>first book</td>
<td>nötigen 1</td>
<td>genötiget 1</td>
</tr>
<tr>
<td>second book</td>
<td>nötigte 2</td>
<td>genötiget 1</td>
</tr>
<tr>
<td>third book</td>
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<td>fifth book</td>
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<td>genötigt 1</td>
</tr>
<tr>
<td>Continuatio</td>
<td>nöthigte 1</td>
<td>genöttigt 1</td>
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<td></td>
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<td>zugенöthigte 1</td>
</tr>
</tbody>
</table>

A. The semantic investigation will first discuss nöt(h)tigen in its original meaning of "zwingen," or "Gewalt anwenden," as in 177.16, 178.14, 178.21, and 418.21. In all four of these passages the verb nöt(h)tigen is associated with death, that is, with the threat of death.

The following three passages describe the Battle of Wittstock. In 178.09-16 prisoners of war are threatened upon pain of death, and forced to accompany a military constable; thus, nötigen signifies physical force under
the threat of death:

Bey welcher Bewandnus mein Herr Provos mit seinen gefangenen auch nach der Flucht griffe / wiewol wir mit einiger Gegenwehr umb die Überwinder keine Feindseeligkeit verdient hatten / und indene er Provos uns mit dem Todt bedrohete / und also nötigte sampt ihm durchzugehen / jagte der junge Hertzbruder daher mit noch fünff Pferden / und grüste ihn mit einer Pistoln: (178.09-18)

Similarly, in 178.19-24 nötigen conveys the meaning of exercising physical force under the threat of death. Here the young Hertzburder forces one of the enemy musketeers to kill the evil "Provos":

Oho bistu der Haar? sagt Hertzbruder / ich will dir nicht vergeblich zu gefallen herkommen seyn / du must sterben / und wäre dir gleich die See1 angewachsen / nötigt darauff einen Mussquetierer von dess Provosen bey sich gehabter Wacht / dass er ihn / dafern er anderst selbst Quartier haben wolte / mit einer Axt zu todt schlug. (178.19-24)

In 178.09-18 and 178.19-24 Grimmelshausen uses nöt(h)igen as an active verb with a subject and an accusative object in order to signify that someone forces another person or persons to carry out a given command
under the threat of death.

In 177.13-18, however, we find the statal, or false passive construction *welche sie zu leisten genötiget waren*, which, in turn, is directly associated with the constellation *zu Vertheidigung--in dieser Schuldigkeit*. Thus, once more the notion of being physically forced to the point of suffering death is conveyed by *nöt(h)igen:

die Pferd selbst hatten das Ansehen / als wenn sie zu Vertheidigung ihrer Herrn je länger je frischer würden / so hitzig erzeigten sie sich in dieser Schuldigkeit / welche sie zu leisten genötiget waren / deren sahe man etliche unter ihren Herrn todt darnider fallen / voller Wunden / welche sie unverschuldter Weis zu Vergeltung ihrer getreuen Dienste empfangen hatten;

(177.13-18)

In 418.20-28 the passive construction *genötiget . . . werden* is used in a similar manner to denote physical force, and is once more associated with death (*getödtet*), as well as with the state of captivity (*befängnust werden*). This time, however, *genötiget . . . werden* is associated with *zu etwas unbeliebigem*, thus denoting the freedom that the Mummelsee people enjoy from being forced to do anything against their will. Simplicissimus is
commenting on the nature of these aquatic beings:

gegen der Freyheit / deren er sich gerühmt / sey die Freyheit dess allergrösten Monarchen unter uns irdischen Menschen gar nichts / ja nit so viel als ein Schatten zu rechnen / dann sie könnten weder von uns noch andern Creaturen getödtet / noch zu etwas unbeliebigem genötiget / viel weniger befängnust werden / weil sie Feuer / Wasser / Luft und Erde ohn einige Hühe und Müdigkeit (von deren sie gar nichts wüssten) durchgehen könnten. (418.20-28)

B. Nöt(h)igen is used in the meaning of "dringend bitten" or "dringend einladen," but with at least some degree of its original meaning of "zwingen" still intact in 35.01, 86.04, 543.22 and 549.18.

Hermann Paul states that by the ENHG period nötigen was often used in such a weakened ("abgeschwächt") meaning, that is, as "dringend bitten, einladen"; and that Luther had used nöt(h)igen in this sense (DtW. 488).

In 549.13-19 the term genötigt ... worden denotes "officially summoned." Certain Europeans request an audience with the Arabian Bassa in order to gain Simplicissimus' rescue from captivity:

interim wolten sich meine unrechtmessige Herrn nicht zu friden geben / weilen aber unterm Umbstand Leut
von der Obrigkeit von Alkayr hervortratten / die bezeugten / dass sie mich vor einem halben Jahr in ihren Vatterland behauudet gesehen hetten; hierauff beruften sich die Europeer vor den Bassa / vor welchem zuerscheinen meine 4. Herrn genöttigt worden;

Since the Europeans now have the testimony of certain Egyptians to back them up, Simplicissimus' captors and tormentors are summoned under threat of physical force to appear before the Bassa. In this case the threat is indeed carried into reality, as these four men are not only taken captive, but also condemned to serve as galley slaves--their fortunes seized by the state. Thus, some degree of "zwingen" is still very clearly present within this context.

In 35.01-07 the meaning of nötigen is underlined by the verbs heulen and weynen, both indicating the manner in which Simplicissimus is trying to beg and indeed to force his hermit father to remain with him. Moreover, the meaning of nötigen is further clarified by its synonym zwingen. This passage conveys the words of Simplicissimus' father, who attempts to reconcile the grieving Simplicissimus with death:

vermeynest du mich zu nötigen / länger in diesem
(35.01-07)

The above passage (35.01-07) serves as an example for nöt(h)igen in the sense of "dringend bitten" to the extent of "zwingen"; the following two passages (86.02-06 and 543.19-23) also reflect this meaning for nöt(l)igen, but here the emphasis shifts to the broader and more general meaning of "einladen widerwillen."

In 86.03-06 the form genötiget is used in the sense of "einladen," but with such vigorous insistance that it denotes being invited in a most forceful way:
mein Pfarrer war noch vorhanden / und wurde so wol als andere zum Trunck genötiget / er aber wolte nicht recht daran / sondern sagte: Er möchte so bestialisch nicht sauffen; (86.02-06)

Grimm cites this example of genötiget from Simplicissimus, denoting its meaning as "gezwungen, wider willen" (7: 943).
Similarly, in 543.19-23 nöt(h)igen is used in the sense of "to invite forcefully." A certain nobleman has sent his servant along with Simplicissimus out of gratitude, although the latter clearly does not wish to accept his services (nicht annehmen wolte):

dieser hatte gemeiniglich auch an den Enden zuthun / wo ich meines Schloss-Herrn Schreiben abzulegen hatte / allwo man uns dann Fürstl. tractierte, wann er aber in einem Wirthshauss einkehren muste / nöthigte er mich zu ihm und zahlte vor mich auss / welches ich die länge nicht annehmen wolte / (543.19-23)

Such customs seem to have been rather common in society, as for instance Adelung (1777) states: "Das Nöthigen bey Tische ist nicht mehr Mode" (3: 836); and in 1809 Campe says that this and similar customs are to be viewed as "etwas Lästiges in der feinern Welt" (3: 519-20).

C. Nöt(h)igen is used in the sense of "notzüchtigen," or "sexuelle Nötigung" in 171.01-06. Simplicissimus, playing the role of handmaid, finds himself compromised by the amorous advances of the "Knecht," who pleads him for an amorous rendezvous:

Zuletzt weckte mich der Knecht mit seiner Importunität / und nötigte mich / entweder auss dem
Wagen zu ihm zu kommen / oder ihn zu mir einzulassen / ich aber schalt ihn auss / und fragte / ob er mich dann vor eine Hur ansehe? meine gestrige Zusag sey auff den Ehestand gegründet / ausser dessen er meiner nicht theilhafftig werden könte; (171.01-06)

Although the actual act of rape does not take place within this passage, the context makes it clear that Grimmelshausen is playing with this alternate meaning of nöt(h)igen. Such an interpretation is indicated by the word Importunität, denoting the manservant's persistent harassment and demands for sexual gratification. Furthermore, the pair of coordinating conjunctions entweder--oder serve to further underline the servant's importunate urgency, and thus give the entire passage the coloring of a sexual ultimatum.

In fact, Hermann Paul speaks of a specialization of meaning for nöt(h)igen in ENHG as “notzüchtigen” (DtW. 468); in 1777 Adelung stated: “Ehedem war eine Jungfrau nöthigen oder nöthen so viel, als sie nothzüchtigen” (3: 836); and Grimm gives the definition: “zwingen ... zum beischlaf,” and remarks that the closely-related verb nöthen had also been used in this meaning (DtW. 7: 932; 942).

D. Finally, it has to be mentioned that in 513.15-20
the past participial form *zugängig* is used as an attributive adjective. The text in which it occurs is part of an allegory told to Simplicissimus by a personified piece of toilet paper, which has had to suffer many different hardships in order to render service to mankind. These *zugängigte Gefahren* represent the dangers which have been physically forced upon this unfortunate victim, just as the *überstandene vielfaltige Peinigungen* express the physical sufferings it has been forced to endure:

\[
\text{ach! sagte dasselbige / so muss ich dann nun auch / vor meine treue Geleiste Dienste und lange Zeit überstandene vielfaltige Peinigungen / zugängigte Gefahren / Arbeiten / Aengste / Elend und Jammer / nun ererst / dem allgemeinen Danck der ungetreuen Welt erfahren und einnehmen? (513.15-20)}
\]

The verb *zunötigen* seems to have become archaic during the eighteenth century. In 1691 Stieler included *zunötigen* in his dictionary along with the example: "Er nötigt sich mit Gewalt zu mir" (2: 1338); but by 1777 Adelung states that it had become a "seltenes Wort," with only the substantive *Zunöthigung* remaining in common usage (5: 445); and by 1811 Campe was of the opinion that the verb *zunötigen* had become "ganz ungewöhnlich" (5: 910).

In summary, various orthographic forms of the verb
nöt(h)igen appear a total of ten times within the Simplicissimus and Continuatio texts. Although there is only one occurrence of an infinitive form, namely nötigen (35.01) in our texts, based on other finite and infinite forms which occur, we can reconstruct the further infinitive forms: nöthigen and nöttigen. (See this chapter above for a breakdown of both finite and infinite orthographic forms.)

On the semantic level, our investigation has shown that in better than half of the passages employing a form of the verb nöt(h)igen (6 out of 10), the original acute sense of "Zwang" remains intact, that is to say, the verb nöt(h)igen is used in the meaning: "Gewalt anwenden" (171.01-08, 177.13-18, 178.09-18, 178.19-24, 481.20-28 and 513.15-20); moreover, within three of these passages (177.13-18, 178.09-18 and 178.19-24) we can further specify the meaning of "Kriegsgewalt ausüben." Trübner is of the opinion that the use of nötigen in this acute sense, that is, in the meaning "Gewalt anwenden"--and especially "Kriegsgewalt anwenden"--has been lost in modern German (4: 821). Thus, we can establish a further shift in meaning for the term nöt(h)igen between Grimelshausen's time and the modern language. Furthermore, in the remaining four passages (35.01-
07,86.02-06, 543.19-23 and 549.13-19) we find that at least some degree of the original meaning of "zwingen" is still intact. Thus, Grimmelshausen's usage of the verb nöt(h)igen--as found within the Simplicissimus and Continuatio texts--always conveys some concept of "zwingen," even though this has been reduced to a secondary meaning in two-fifths of the passages.

We have also established the usage of the now archaic prefixed verb zunötigen, in the participial form zugennöthigte, which is used adjectivally in 513.15-20. Grimmelshausen's use of this word within the Continuatio text, combined with the fact that Stieler lists it in his dictionary of 1691, would seem to indicate a probable common usage for the word during the seventeenth century.
NOTES: CHAPTER V

1 Although both Grimm and Hermann Paul state that nöthen represents the older of these two verb forms, neither of them give any further specifications.

2 For a discussion of Grimmelshausen's possible role in the Battle of Wittstock, as well as a literary analysis of this section of the text, see Gilbert 264-69.
PART II

THE TERM EL(L)END WITHIN THE SIMPLICISSIMUS AND CONTINUATIO TEXTS

The second major division of this semantic investigation deals with the term El(l)end, and its related forms, that is, with El(l)end as noun, adjective and adverb, as well as the compound forms elendiglich and aller=elendeste. This part is divided into the following chapters: VI. The substantive El(l)end; VII. El(l)end as adjective and adverb, as well as the compound forms elendiglich and aller=elendeste; and VIII. El(l)end in combination with Jammer in the formulaic expressions El(l)end und Jammer and Jammer und El(l)end, as well as when used in close semantic relation with the compound nouns Jammer=Geschrey and Jammerthal.

CHAPTER VI: THE SUBSTANTIVE EL(L)END

The substantive Elend was originally derived from its corresponding adjective: OHG eli-lenti, OS eli-lendi.
OE *ellende*: the abstract neuter noun was used in the concrete meaning of "in einem anderen Land" (Kluge 174). The original West-Germanic adjective form was *alila-landia-* (or *ali-*) in the meaning "ausser Landes seiend"; the form *alila-* represents the pronominal stem *alila-* in the meaning of "anderer," as is also the case in Goth. *alila*, Lat. *alius*, and Gk. *allos* (Kluge 174). The noun *elilenti* appeared at the very beginnings of OHG poetry in the "Hildebrandslied," where it was used to denote "Verbannung," as well as the "Mühlen und Gefahren" which such a condition connoted for the Germanic hero Hildebrand (Trübner 2: 176). The literal meaning of OHG *elilenti* can still be seen in the word *Elsass* (OHG *Elisaso*) from the early medieval Latin *Alisatia*: "der drüben, am andern Ufer Wohnende" (Weigand 1: 433); one can also compare the early ON *aliamarkir* meaning "Fremder" (see Pfeifer, et al. 1: 349). Since exile from one's family clan and the larger social community tend to make one forlorn and miserable, the word underwent a shift in meaning to the much broader one of overall "miseria," with this general concept then eventually replacing the original concrete meaning entirely (see Grimm, Dtw. 3: 409). Kluge draws a parallel here to the English term *wretch* which had originally carried the concrete meaning of "outcast" ("Vertriebener"), but has
since undergone a shift in meaning to "wretch," equivalent to NHG "Elender" (174). With respect to the later range of meanings of German Elend, it can be said that by the time of Luther the old meaning of "exile," and the later general meaning of "miseria" had both been equally strong in their representation in the language (Trübner 2: 176). However, in 1774 Adelung states that Elend in its original meaning had become "ein grösstentheils veraltetes Wort," which could only be used in certain "Redensarten" (1: 1648); and although Goethe, Schiller and Uhland later used Elend in its original concrete sense, such usage was "künstlich wiederhergestellt" (Paul, DtW. 161).

In the Simplicissimus text we find only the modern NHG form Elend, while the Continuatio uses both Elend and the alternative form Ellend. An orthographic breakdown by individual chapter reveals the following collocation:

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<tbody>
<tr>
<td>Elend</td>
<td>2</td>
<td>4</td>
<td>1</td>
<td>9</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Ellend</td>
<td>4</td>
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<td></td>
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<td></td>
<td>4</td>
</tr>
</tbody>
</table>
In the following we shall turn to the primary task of this investigation, namely to the semantic analysis of the substantive \texttt{El(l)end}. We know that the original concrete meaning for this substantive had become archaic by the eighteenth century (Adelung 1: 1648), but had still been very much alive during the sixteenth century (Trübner 2: 176). Thus we shall be interested in determining whether Grimmelshausen used the substantive \texttt{Elend} in its original concrete sense within the \texttt{Simplicissimus} and \texttt{Continuatio} texts dating from the seventeenth century.

A. We find the substantive \texttt{El(l)end} used in the concrete sense of "exile" or "Verbannung" in 127.09 and 180.19 of \texttt{Simplicissimus}, and in 549.26 and 578.28 of the \texttt{Continuatio}.

In 180.10-20 Grimmelshausen uses \texttt{Elend} in a humorous and sarcastic manner in order to denote "exile," since \texttt{Simplicissimus} is describing a battle which he had raged against lice.\footnote{Thus, we find the original sense preserved through metaphorical and satiric usage:}

\begin{verbatim}
Einmal / ich getraute meine Pein nicht l"anger zu gedulden / sondern gienge als theils Reuter f"utterten / theils schlieffen / und theils Schildwacht hielten / ein wenig beyseits unter einen
\end{verbatim}
Baum / meinen Feinden eine Schlacht zu liefern / zu solchem End zog ich den Harnische auss / unangesehen andere denselben anziehen / wann sie fechten wollen / und finge ein solches Würgen und Morden an / dass mir gleich beyde Schwerder an den Daumen von Blut trieften / und voller todtten Körper / oder vielmehr Bälg hiengen / welche ich aber nicht umbbringen mochte / die verwiese ich ins Elend / und liess sie unter dem Baum herumb spatzieren. (180.10-20)

This passage represents a parody of actual battle with the conquered survivors driven into exile by a victorious force: "die verwiese ich ins Elend." The verb verwiese denotes punishment by way of expulsion from the protection which the "Harnisch" had provided the lice (179.15), thus forcing them to fend for themselves: "liess sie unter dem Baum herumb spatzieren."

Elend is also used in the original sense of "exile" in 127.04-17 where Simplicissimus refers to events centered around certain heroes of the ancient world. Simplicissimus is speaking to the governor in Hanau while still in his role as "calf":

Wann du es nicht weist / so lasse dirs den Griechischen Domosthenem sagen / welcher / nachdem er den gemeinen Nutzen / und das Recht der
Athenienser / dappfer und getreulich befördert und
beschützt / wider alles Recht und Billichkeit / als
einer so ein greuliche Missethat begangen / dess
Lands verwiesen / und in das Elend verjaget ward;
dem Socrati ward mit Gifft vergeben; dem Hannibal
ward von den seinen so übel gelohnet / dass er
elendiglich in der Welt Land=flüchtig herum
schwaffen muste; also geschahe dem Römischen
Camillo; und dergestalt bezahnten die Griechen den
Lycurgum und Solonem, deren der eine gesteiniget
ward / dem andern aber / nachdem ihm ein Aug
aussgestochen / wurde als einem Mörder endlich das
Land verwiesen. (127.04-17)

The phrase in das Elend verjaget is
complemented by the variant phrase dess Lands verwiesen,
thus clearly expressing "forced exile." Further variants
in this passage that underline this meaning are verjaget
(127.10), Land=flüchtig herum schwaffen (127.12), and
verstossen (127.23). At the same time, however, the
broader and less specific concepts of "misery" and
"punishment" are associated with Elend. This is
particularly evident by the use of the adverb elendiglich
which conveys the sense of "misery" due to the suffering
and hardships of life in exile. The content of
"punishment" is exemplified by the mention of the
specific historic cases of "Demosthenem," "Socrati," "Hannibal," "Camillo," "Lycurgum," and "Solonem"; as well as by terms such as "mit Gifft vergeben" (127.10), "gesteiniget ward" (127.15) and "ein Aug aussgestochen" (127.15-16). Thus, this passage can serve as example for Elend in its concrete meaning, that is, for Elend in the specific sense of "forced exile," as well as in the general abstract sense of "misery" and "punishment."

In the following passage Ellend also denotes both the state of exile, or here more specifically that of "foreign captivity," as well as the accompanying state of general "misery." Simplicissimus has been held captive by a group of Arabs who exhibited him as a type of one-man side show around the Red Sea:

gefangen und verkauft worden / wider aussgelöst
werden solten/ diss Urteil wurde nicht allein
öffentlich aussgesprochen sonder auch alsobald
vollzogen / wardurch mir neben meiner Freyheit mein
Rock und ein schöne Summa Gelds zustunde. (549.19-
31)

The term aussgestanden Ellend denotes the state of
"foreign captivity" which Simplicissimus was forced to
endure, but it also carries the meaning of general misery
which such a lack of freedom necessarily entailed.

Kluge points out the parallel relationship that
exists in the development of Italian cattivo ("elend")
from the original concrete Latin term captivus
("gefangen") and the development of the now abstract term elend in German (174).

Passage 578.17-28 is particularly interesting in
that Grimmelshausen employs the phrase unruhiges
immerwehrendes Ellend in denoting life in his homeland
and Europe in general:

ja wann ihr selber wölt / euch widerumb auss dieser
vertrüsslchen Einsambkeit mit uns in Europam
zunehmen; aber es wurden uns zur Antwort / er
bedanckte sich zwar dess guten Anerbietens seye aber
gantz nicht bedacht / etwas von unseren offerten
anzunehmen/ dann gleich wie er vermittelst
Göttlicher Gnaden nunmehr über fünfzehn Jahre lang
mit höchster Vergnügen aller Menschlichen Hilfe und
Bewohnung an diesem Ort entbären können / also
begere er auch noch nicht wider in Europem zu kehren
/ umb so thörechter Weiss seinen jetzigen
vergnügsamen Stand durch eine so weite und
gefährliche Reise in ein unruhiges jmerwehrendes
Ellend zuverwechslen. (578.17-28)

The Dutch vessel offers Simplicissimus a return home
from his "exile" on the island, but such "exile" has
become "Heimat": Simplicissimus is recalling his life as
a shipwrecked outcast "seinen jetzigen vergnügsamen
Stand," contrasting it with "ein unruhiges
jmerwehrendes Ellend" at home (578.17-28).

B. In the previous passage (578.17-28) Elend
signifies the general state of life ("Lebenszustand") in
Europe during the Thirty Years' War. Now we shall see
that Elend is also used to denote specific instances of
"physical suffering" and "physical harm" in 19.25 and
363.34.

In 19.22-26 Elend refers to an episode of suffering
and torture during the Thirty Years' War, when an
invading army brought great misery and death upon certain
German peasants, including Simplicissimus' foster family. The general horror of the episode is summed up in a statement preceding our passage: "In Summa / es hatte jeder sein eigene *invention* die Bauren zu peinigen / und also auch jeder Bauer seine sonderbare Marter" (19.03-05). The variant terms *peinigen* and *Marter* help to elaborate the meaning of *Elend*; while the phrase *erbärmlich schreven hörte* underlines the highly emotional and pitiable aspect of *Elend*. Furthermore, Grimmelshausen establishes a crassly grotesque contrast in this passage by juxtaposing the actions of the naive Simplicissimus (*wendet ... Braten* and *and halff ... die Pferd träncken*) to those of the soldiers, which include the rape of Simplicissimus' foster mother and his step-sister Ursele:


In 363.27-35 Simplicissimus confronts the peasant who has been his and the now dead Olivier's confidant. *Elend* is here closely associated with *Körper*, more
specifically the *todten Körper* (363.07), and expresses both "physical harm" and the resultant state of brutal death, as is described in detail in the preceding 362.08-363.02:

Ich gedachte / O Schelm / du hast uns verrathen / damit dir *Oliviers* Geld / so im Baum ligt / zu theil werden möge / liesse mich aber doch nichts mercken / weil ich mich seiner als eines Wegweisers gebrauchen wolte / sondern sagte ihm / dass beydes *Olivier* und diejenige so ihn hätten fangen sollen / todt wären; da es aber der Bauer nit glauben wolte / war ich noch so gut / und gieng mit ihm hin / dass er das Elend an den sieben Körpern sehen konte / (363.27-35)

C. We encounter a further complex of meanings of *Elend*, namely that of "deprivation," "poverty," or "existential need," as we will see in 125.03, 311.28, 312.27, 317.34 and 331.26 of the *Simplicissimus* text.

In 311.24-33 certain hardships, which *Simplicissimus* has experienced in France due to the effects of smallpox, have now led to a situation of "Äusserste Verderben," with the superlative form *Äusserste* further emphasizing *Simplicissimus*’ existential need. In this situation he reflects upon former experiences, as well as upon the
people who have helped him to prevail under such circumstances in the past. Elend is associated here with a similar experience in Simplicissimus' life when his maternal uncle, the Obrist Ramsay, had once rescued him from captivity and the threat of impending torture at Hanau:


In 312.26-31 Grimmelshausen uses the term Elend to denote Simplicissimus' "poverty," which is the direct result of his poor physical condition and wretched appearance. Not only has smallpox left Simplicissimus too weak to work, but it has also so affected his appearance that people are now terrified by his
pockmarked face and body:

Ich gedachte / wenn du nur der schandlichen Flecken
loss wirst / so wird sichs schon auch wieder mit
dinem Elend bessern; und weil mich der Apothecker
tröstete / man würde mir über acht Tag / ohne die
tieffe Narben / so mir die Purpeln in die Haut
gefressen / wenig mehr ansehen / war ich schon
behertzter. (312.26-31)

In 124.36-125.04 Simplicissimus, in his role as "calf," is commenting on the governor's material wealth. The term Elend is used to contrast this wealth (Reichtum) with the harsh "poverty" and even starvation to which the greater part of the populace of Hanau was exposed:

Und gesetzt / dass dir solcher Reichtum verbleibt
(so doch misslich stehet) so mustu sie doch in der
Welt lassen / und nimmst nichts darvon mit dir / als
die Sünde / dardurch du selbigen erworben hast: Hast
du dann das Glück / dass du dir deine Beuten zu nutz
machen kanst / so verschwendest du der Armen
Schweiss und Blut / die jetzt im Elend Mangel leiden
/ oder gar verderben und Hungers sterben. (124.36-
125.04)

Elend is associated with Armen, the poor, and its
variants *Mangel leiden*, *verderben* and *Hungers sterben*. The clause *so verschwendest du der Armen Schweiss und Blut* refers to the pillage of war which has made a bad situation worse, but also establishes definite social and moral connotations for the polarity expressed by the terms *Reichthum—Elend*. Semantically speaking, Grimmelshausen works with opposites (*Elend—Reichthum*) and with variants that break down the collective term *Elend* into its concrete components.

In 317.28-37 *Elend* again means "deprivation" and a "lack of food." Simplicissimus is commenting on the harsh life led by himself and other garrison musketeers. The surrounding descriptive expressions *Maulfutter zu erobern* and *ernehrt werden* help to clarify the meaning of *Elend*, while the context illustrates a definite moral quality, or the lack of it, in this situation of "Elend":

Zwar waren auch etliche / die ihr Ausskommen umb ein kleines besser hatten / und auff unterschiedliche Gattungen / doch kein einige Manier die mir beliebte / und solcher gestalt mein Maulfutter zu erobern / anständig seyn wolte: Dann etlich namen (und solten es auch verlooffene Huren gewesen seyn) in solchem Elend keiner andern Ursach halber Weiber / als dass sie durch solche entweder mit Arbeiten / als nähen /
Similarly, in 331.21-27 the term **allerhand Elend** expresses the lack of a multitude of basic needs which commonly accompany life as a soldier. Simplicissimus compares the lazy attitude of the "Merode=Brüder" with the deprivation which ordinary soldiers are willing to suffer, and thus establishes a moral polarity between the "rechtschaffener Soldat" and these "Merode=Brüder":

> da sihet man sie Hauffenweis beyeinander (wie die Feld-Hïïnner im Winter) hinder den Hecken / im Schatten / oder nach ihrer Gelegenheit an der Sonnen / oder irgends umb ein Feur herumb ligen / Taback zu sauffen und zu faullentzen / wenn unterdessen anderwerts ein rechtschaffener Soldat beym Fählenlein Hitz / Durst / Hunger / Frost / und allerhand Elend überstehet. (331.21-27)

The negative terms **Hitz, Durst, Hunger** and **Frost**—which help to define the overall meaning of **Elend**—are positively counteracted by the verb **überstehet**, which emphasizes the qualities of strength and perseverance present in the **rechtschaffener Soldat**, as compared to the "Merode=Brüder" and their habitual **herumb ligen**.
D. In the following section we see that Elend can denote a loss of social standing and the resultant social disgrace, and also imply certain emotional implications, as well as the moral shame associated with such conditions, as 163.08, 368.11, 368.23, 369.34 and 381.36 of the Simplicissimus text will show.

In 163.05-12 Simplicissimus is inquiring about the miserable economic and social situation of the Hertzbruder family. The strongly emotional quality of this passage is underlined by the verb bejammerten:

als sie aber die Sach bey dem Liecht besahen / da manglets am Geld / mit welchem er sich bey seinem Capitain loss kauffen solte / und in dem sie betrachteten und bejammerten / in was vor einem Elend sie die Armuth gefangen hielte / und alle Hoffnung abschnitte / ihren gegenwärtigen Stand zu verbessern / erinnerte ich mich erst meiner Ducaten / die ich noch in meinen Esels=Ohren vernähet hatte;

(163.05-12)

Elend--closely associated with the terms Armuth, manglets am Geld and gegenwärtigen Stand--is a collective term for the social shame and disgrace which Olivier and the sorcerer have succeeded in inflicting upon the family. This state of poverty
acts as a type of barrier which holds the family captive, as the expressions *gefangen hielt* and *los kauffen* indicate.

The four following passages all concern a similar situation which befell the young Hertzbruder later in life. In the first of these (368.05-11) the substantive *Elend* is used to denote the loss of social dignity and moral integrity which Hertzbruder has suffered. As in the passage above, *Elend* is varied by *Stand*, here even more clearly by *armseeligen Stand*, with both of these terms then being further modified by the phrases *von seiner vorigen Dignität verstossen* and *unredlich gemacht*. Thus, the term *gegenwärtig Elend* denotes Hertzburder's present condition which Simplicissimus specifies as consisting of a "loss of dignity and honor":

Demnach ich nun wieder zu Hertzbrudern kam / und allein neben seinem Bett bey ihm sasse / bat ich ihn / er wolte mir unbeschwert erzehlen / wie er in einen so armseeligen Stand gerathen wäre? denn ich bildete mir ein / er möchte vielleicht wichtiger Ursachen / oder sonst eines Übersehens halber / von seiner vorigen Dignität verstossen / unredlich gemacht / und in gegenwärtig Elend gesetzt worden seyn; (368.05-11)
The emotional connotations of Elend are emphasized in the following passage by the terms Scham and Forcht when Hertzbruder explains to Simplicissimus why he has chosen voluntarily to remain in his present situation of "Elend." Elend is again defined through a variant term, namely Nidere, expressing a socially disgraceful state of life. The depth of the emotional quality is further underlined by sterben and the phrase mich ... verborgen zu halten:

Weil denn nun desswegen hin und wieder vor aller Welt sehr ungleich geredt wird / zumalen wol=ermeldter Graf / sich zu verantworten / nach Wien citirt worden / so lebe ich beydes vor Scham und Forcht / freywillig in dieser Nidere / und wünsche mir offt / entweder in diesem Elend zu sterben / oder doch wenigst mich so lang verborgen zu halten / biss mehr=besagter Graf seine Unschuld an Tag gebracht / (368.18-25)

In 369.22-34 Hertzbruder relates to Simplicissimus the events which have brought him to his present state. Although Elend certainly denotes Hertzbruder's "physical wounds," on the second and deeper level of meaning it expresses his "wounded pride." The phrases das mir weher
that als meine Wunden and so mich trefflich schmirtzete
do not refer to physical injuries, but rather to the
"shame" of defeat, as is indicated by the terms
verzweifelten and Spott, as well as by the phrase
resolvirte ... mich niemand zu offenbaren:
Diese verzweifelten bereits an einem glücklichen
Entsatz der Vestung / das mir weher thät als meine
Wunden / sie erquickten und bekleideten mich bey
ihrem Feur / und ehe ich ein wenig meine Wunden
verbande / musste ich sehen / dass sich die Unserige
zu einem spöttlichen Abzug rüsteten / und die Sach
vor verloren gaben / so mich trefflich schmirtzete /
resolvirte derhalben bey mir selbstgen / mich niemand
to offenbaren / damit ich mich keines Spotts
theilhafftig machte / massen ich mich zu etlichen
Beschädigten von unserer Armee gesellet / welche
einen eigenen Feldscherer bey sich hatten / denen
gab ich ein gülden Creutzlein / das ich noch am Hals
darvon gebracht / vor welches er mir biss hieher
meine Wunden verbunden. In solchem Elend nun /
werther Simplici, hab ich mich bissher beholffen /
gedencke mich auch keinem Menschen zu offenbaren /
biss ich zuvor sehe / wie dess Garfen von Götz seine
Sach einen Aussgang gewinnet. (369.22-34)
In 381.37-382-04 Elend is again used as a general term for Hertzbruder's situation and low social standing as it has been described above (368.05-11, 368.18-25 and 369.22-34). Here Simplicissimus is responding to Hertzbruder's comment that it was the former's duty as husband to return home to his wife. The emotional connotations are suggested indirectly through Simplicissimus' desire to remain with his friend, and further reflected in his feelings toward Hertzbruder, as the expressions allerliebsten Freund and übers Hertz bringen indicate:

Und demnach ich mich entschuldiget / dass ich ihn als meinen allerliebsten Freund in seinem Elend zu verlassen / nit übers Hertz bringen können / beredet er mich / dass ich meinem Weib schriebe / und ihr meine Gelegenheit zu wissen machte / mit Versprechen / mich mit ehistem wieder zu ihr zu begeben /

(381.37-382.04)

E. Elend is used as a superordinate term denoting the "plague of hell" in 462.04-15:

Adieu O Welt / O schnöde arge Welt / O stinkendes elendes Fleisch / dann von deinetwegen und umb dass man dir gefolget / gedieneet und gehorsamet hat / so wird der gottloss unbussfertig
zu ewigen Verdamnus verurtheilt / in welcher in
ewigkeit anders nichts zu gewarten / als an statt
der verbrachten Freud / Leid ohne Trost / an statt
dess zechens / Durst ohne Labung / an statt dess
fressens / Hunger ohne fülle / an statt der
Herrlichkeit und Prachts / Finsternuss ohne Liecht;
an statt der Wollüste / Schmertzen ohne Linderung /
an statt dess dominirens und triumphirens / heulen /
weinen und weheklagen ohne auffhören / Hitz ohne
Kühlung / Feuer ohne Leschung / Kält ohne Maass und
Elend ohne End. (462.04-15)

Elend (noun) and elend (adj.) serve as introductory and
summarizing terms within this very highly-structured
text. Within this framework of elend--Elend, the meaning
of "Elend" (as the world causes it and the plague of hell
describes it) is amplified by elevated style and
rhetorical devices. In the enumerating steps, the
supernym or superordinate term Elend is varied by
hyponyms or subordinate terms. This is done by
repeatedly contrasting components of an antonymous
positive pole, expressing unattainable values, with each
of the co-hyponyms describing "Elend" as the plague of
hell. There is a pattern of antitheses introduced by the
prepositions anstatt--ohne through the first five steps,
following the pattern x--/x--/x--, for instance: Freud--
Leid--Trost. In the sixth step the law of enumeration is evident, both in the temporal ("world") and negative ("hell") poles: xx---; dominirens und triumphirens--heulen/weinen und weheklagen. Steps seven, eight and nine lead toward the climax in a rapid sequence of co-hyponyms and antithetic antonyms connected by ohne. The climactic tenth step repeats the supernym Blend and underlines it by the word play Blend--End, which might even be read as a sort of rhyme.

<table>
<thead>
<tr>
<th>temporal cause</th>
<th>negative pole (&quot;hell&quot;)</th>
<th>positive pole</th>
</tr>
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<tbody>
<tr>
<td>(an statt)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Freud</td>
<td>Leid</td>
<td>Trost</td>
</tr>
<tr>
<td>2 zechens</td>
<td>Durst</td>
<td>Labung</td>
</tr>
<tr>
<td>3 fressens</td>
<td>Hunger</td>
<td>fülle</td>
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<tr>
<td>4 Herligkeit und</td>
<td>Finsternuss</td>
<td>Leicht</td>
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<tr>
<td>Prachts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 Wollüste</td>
<td>Schmerzten</td>
<td>Linderung</td>
</tr>
<tr>
<td>6 dominirens und</td>
<td>heulen/weinen und</td>
<td>auffhören</td>
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<tr>
<td>triumphirens</td>
<td>weheklagen</td>
<td></td>
</tr>
<tr>
<td>7 Hitz</td>
<td></td>
<td>Kühlung</td>
</tr>
<tr>
<td>8 Feuer</td>
<td></td>
<td>Leschung</td>
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<tr>
<td>9 Kält</td>
<td></td>
<td>Maass</td>
</tr>
<tr>
<td>10 Blend</td>
<td></td>
<td>End</td>
</tr>
</tbody>
</table>
F. Finally, in 341.22-33 we find the substantive *Elend* used in a totally different meaning, namely that of "Elchleder," or the "skin of an elk":


(341.22-33)

It is well known that Julius Caesar refers to this animal in his *De bello Gallico*, calling it *alces* (plural), a term which would seem to be a loan translation of North Germanic *algi*, from the IE root *el-, with a <k>-suffix, giving rise to OHG *elahho* and MHG *elch*. During the ENHG period, however, the German word was supplanted by *Elentier*, which became shortened to *Elen(tier)*. In the case of *Elen(tier)*, an <n>-suffix
had become affixed to the IE stem *el- (see Kluge 173-74). Thus, Grimmelshausen's use of Elend in this passage refers to the ENHG Elen(tier). The form Elen(d)tier is related to Lithuanian élnis ("Hirsch"), and has been documented as elint in thirteenth-century German sources originating in Prussia. The form elenhud has also been documented for the fourteenth century in Middle Lower German sources from Lübeck (see Bielfeldt 85). Neither Duden nor Wahrig list Elend in the meaning of "Elch," but both mention Elen and Elentier as NHG synonyms for "Elch."

The German elk has played an important role in both religious and superstitious customs, as well as in folk medicine, and as late as during the Thirty Years' War, its skin was considered to be a protection against physical wounds (Trübner 2: 175-76). In fact, we find that "ein Koller aus Elendshaut wurde einem Harnisch gleichgewertet" (Bächtold-Stäubli, et al. 2: 780). Thus, it is possible that Grimmelshausen is playing with a double meaning of Elend in this passage--the buff-jerkin of elkskin was meant to help remedy the misery ("Elend") of lice and poverty.

In summary, we can say semantically, that we were able to establish four occurrences of the substantive
Elend in which the original concrete meaning of "exile" has been retained by Grimmelshausen—in 127.04-17 and 180.10-20 of *Simplicissimus* and in 549.19-31 and 578.17-28 of the *Continuatio*.

*Elend* in the sense of "physical suffering and harm" has been found twice; it should be remarked, however, that passages 513.15-20, 515.25-32 and 520.15-18 would also fall into this category, but these are discussed below in Chapter VIII due to their close semantic association with the term *Jammer*. Furthermore, passage 459.11-18 (see also Chapter VIII below) uses the term *Elend* to denote "physical debilities and misery" due to the aging process.

We also find the term *Elend* used in the sense of "deprivation" and "existential need" in five passages from the *Simplicissimus* text. In five passages *Elend* denotes a situation of "social disgrace" due to a loss of social standing, and at the same time carries certain emotional connotations associated with the term.

In 482.04-15 *Elend* is used as a superordinate term in regard to various aspects of the "plague of hell."

Finally, we find the homonymic form *Elend* in the meaning "Elch" or "Elentier" in 311.22-33 of the *Simplicissimus* text.
NOTES: CHAPTER VI

1See also Chapter VIII below, regarding the formulaic expressions El(l)end und Jammer and Jammer und El(l)end, as well as El(l)end in close semantic association with Jammerthal and Jammer-geschrey.

2Obviously, this passage does not refer to the common "Kopflaus," but rather to the "Kleider- oder Filzlaus," a type of vermin often referred to simply as Laus (see Höfler 355-56).

3See also Chapter XI.B.2. below.

4See also the adjective elend in Chapter VII below. This is a quote from Antonio de Guevara (1480-1545), who was a Spanish spiritual writer and chaplain to Charles V. This passage is part of an extensive quotation taken by Grimmeinshausen from the twenty-fourth chapter of Contemptus vitae aulicae et laus ruris, as translated into German by Agidius Albertinus in 1591 (Adair 581).

5Compare, for example, Waterman p 21 or Bach par. 29, with respect to Latin al惉s.

6Interestingly, in the eighteenth century Adelung (1774) thought that elend in its original meaning of
"fremd" had served as the basis for the development of 
Elen(d)tier, and thus deduces the original concrete 
meaning of the compound to be "ausländisches Thier" (1: 
1647).

*For a summary regarding the orthographic forms, see 
this chapter above.*
CHAPTER VII: EL(L)END AS ADJECTIVE AND ADVERB, AS WELL AS IN THE COMPOUND FORMS ELENDIGLICH AND ALLER=ELENDESTE

The OHG adjective *elilenti* is derived from a West-Germanic form *al.ia-landia* or *ali-landia*, and carried the meaning of "ausser Landes seiend" (Kluge 174). Hermann Paul explains that the original meaning of "in fremdem Lande befindlich, der Heimat beraubt" was lost by the adjective earlier than by the OHG noun *eli-lenti* (DtW. 161). MHG *elgende* underwent a broadening of meaning from the specific "entfremdet, beraubt" of OHG to "miserable" in a general sense, since the situation of exile aroused feelings of sympathy and pity, becoming generally associated with "verlassen" and "bedürftig"; in fact, during the Middle High German period the adjective *elende* became so broad in scope, that it also denotes "arm," "armseling," "gering," "schlecht" and "bloss" (see Grimm, DtW. 3: 410).

These forms appear with the same two orthographic variants as the substantive *El(l)end*. As was the case with the substantive, we find only the modern spelling
elend in the Simplicissimus text, while in the Continuatio both elend and ellend occur. An orthographic frequency count of el(l)end by chapter shows the following collocation:

- first book elend 6
- second book elend 6
- third book
- fourth book elend 8
- fifth book elend 7
- Continuatio elend 1 ellend 6

With respect to the semantic content of the adjective el(l)end, we find several variants represented within Simplicissimus and the Continuatio. In contrast to the noun El(l)end, we were not able to document any occurrences of the original concrete meaning of "exile," or "exiled." Grimmelshausen does use the adverbial form elendiglich in this sense however, in 127.10-12 (see C.1. of this chapter below).

A. The form el(l)end used as an adjective.

1. The adjective el(l)end is used in the sense of "impoverished" or German "dürftig" in 99.26, 135.16, 150.33, 290.26, 366.13, 366.32, 480.11 and 545.13.
In 135.12-20 *elend*, in the phrase *in so elender Zeit*, denotes "being in need" and "deprived" due to the war. As the context indicates, *Elend* specifically expresses "lacking food," and is juxtaposed to both the life of mortification which Simplicissimus experienced with his hermit father and the extravagant life of the governor at Hanau:

man sahe mir in Bälde an / dass ich mich nicht mehr im Wald mit Wasser / Eicheln / Buchen / Wurzeln und Kräutern mortificirte / sondern dass mir bey guten Bisslein der Rheinische Wein und das Hanauische Doppelbier wol zuschlug / welches in so elender Zeit vor ein grosse Gnad von Gott zu schätzen war / den damals stunde gantz Teutschland in völligen Kriegsflammen / Hunger und Pestilentz / und Hanau selbst war mit Feinden umblagert / (135.12-20)

In 99.21-27 the meaning of *elend* is determined by the variant adjective *dörfstig*. Again the primary meaning seems to be "deprived," or "in need of." There is, however, a lack of negative accents on these terms in this passage, since the term *glückseelig* is not used in a contrasting way, but rather to underscore a positive aspect of *elend* and *dörfstig*:

Darneben betrachtet ich der Welt Thorheit und
Unsinnigkeit / und zog alles zu Gemüt / was mir verwichenen Tag und selbite Nacht begegnet war / auch was ich sonst gesehen / gehört und erfahren hatte. Solche Gedancken verursachten / dass ich damals meines Einsidlers geführtes dürftig und elend Leben vor glückseelig schätzte / und ihn und mich wieder in vorigen Stand wünschte. (99.21-27)

In 366.11-14 *elend* once more denotes "dürftig," this time more specifically "worn out" or "tattered and torn," as the reference is to clothing. The wretched condition of Hertzbruder's clothing as described in this passage is further emphasized by the idiomatic phrase: *dass ich ihm kein Heller darumb geben hätte:*

In dem ich nun so *speculirte* / hinkte ein Kerl in die Stub / an einem Stecken in der Hand / der hatte einen verbundenen Kopff / einen Arm in der Schlinge / und so elende Kleider an / dass ich ihm kein Heller darumb geben hätte; (366.11-14)

In 545.10-23 the adjective *elend* once more carries the meaning of "dürftig," and again refers to clothing as in 366.11-14 above, but also in a more general way to the total appearance, as *auffzug* indicates:¹

*ein wunderlichs: ja göttlichs Ding ist umbs Geld bey*
den Weltmenschen! der Patron oder Schiffherr hatte
mich meines ellenden auffzugs halber nit angenommen /
wann ich gleich eine güldene Andacht: und hingegen
nur pleyern Geld gehabt hette / dann da er mich das
erste mal sahe und hörete / schlug er mein Begehren
rund ab; so bald ich ihm aber eine Handvol Ducaten
wise / die zu meiner Raiss employrt werden sollen /
war der Handel ohn einigs ferners Bitten bey ihn
schon richtig / ohne das wir sich umb den Schifflohn
mit einander verglichen; warauff er mich selber
instruirte / mit was vor proviant und andern
Notwendigkeit ich mich auff die Raiss versehen solte;
ich folgte ihme wie er mir gerathen / und fuhr also
in Gottes Nahmen mit ihm dahin. (545.10-23)

Grimmelshausen emphasizes the high value placed upon
the "material" or "worldly" in comparison with the
"spiritual" when he refers to Geld as a "göttlichs Ding,"
while "eine güldene Andacht" remains worthless when
accompanied by a "poor appearance" (ellenden auffzugs) and
only "lead coins" (pleyern Geld).

The phrase ellenden auffzugs is interesting,
especially in view of the fact that we find the verbal
form zeucht ... elend auff used in the same meaning in
290.25-26 immediately below. By the late eighteenth
century (1774), we find that the word auffzug had become
commonly used in a pejorative sense to refer to "ein jedes sonderbares Einhertreten, besonders in Rücksicht auf die Kleidung und den äussern Anstand" (Adelung I: 499); but it was not until the late nineteenth century that we find the pejorative sense of "Kleidung ... als Maskerade gewertet" (see Küpper 1: 216).

In passage 290.25-26 elend again refers primarily to Hertzburder's total appearance as the expression zeucht Hertzburder sehr elend auff shows, which occurs in the "Inhalt dess IV. Buchs." Since the opposite to elend is reich, the meaning of elend seems to be "poor." Hertzbruder appears in a wretched and poor state:2

Das 25. Capitel.

Simplicius kompt reich darvon / hingegen zeucht Hertzbruder sehr elend auff. (290.25-26)

In 366.28-32 the term elend is associated with Stand, meaning "Zustand" (as in 99.21-27 above), and is used to describe Hertzbruder's overall miserable condition. This "armseliger Zustand" is also "bemitleidenswert" as is indicated by the phrases gieng mirs durchs Hertz and wäre bey nahe in Ohnmacht gesunken:

Ach Freund / sagte er / umb Hertzbruders willen gebt mir auch zu essen! Da er solches sagte / gieng mirs
durchs Hertz / und befand / dass es Hertzbruder selbst war / ich wäre bey nahe in Ohnmacht gesunken / da ich ihn in einem so elenden Stand sahe / (366.28-32)

_Elend_ in 150.32-151.03 carries the meaning of "miserable, pitiable, despised" and is again connected with _Stand_ in the meaning of "Zustand," in the phrase in _diesem elenden und verachtlichen Stand_. Simplicissimus has been abducted by witches to a camp near Magdeburg; but he has not as yet been able to rid himself of the fool's costume, which had been forced upon him by the governor at Hanau. The elder Hertzbruder wishes to help Simplicissimus:

_Ich weiss / dass du kein Harr bist / wie du dich tellest / zumalen auch in diesem elenden und verachtlichen Stand nicht zu leben begehrest: Wenn dir nun deine Wolfahrt lieb ist / auch zu mir als einem ehrlichen Mann / dein Vertrauen setzen wilt / so kannst mir deiner Sachen Bewandnus erzehlen / so will ich hingegen / wo möglich / mit Rath und That bedacht seyn / wie dir etwan zu helfen seyn möchtest / damit du au$ deinem Narrnkleid kommest. (150.32-151.03)
In 479.22-480.13 *ellend* denotes "being deprived," "in need of," or "impoverished"; however, it occurs here in the intensified sense of "wretched" or "destitute," in reference to the allegoric figure of "Hammon" in Grimmelshausen's vision of hell and Lucifer's assembly of devils. "Hammon" appears before this assembly riding a wolf and is later identified as "Geiz," or avarice (484.7-8); he is berating his granddaughter "Extravangance," the splendid lavisher:

Da es nun sahe / als wann diese Reichs Versamblung sich endigen: Und alle höllische Stände widerumb an ihre Geschäfftge gehen wolten / ritte ein zerlumbtter: und von Angesicht sehr blaicher Kerle auff einem alten schäbigen Wolff hervor / Ross und Mann sahe so verhungert / mager / matt und hinfällig auss / als wann beydes schon ein lange Zeit in einem Grab oder auff der Schintgruben gelegen wäre! dieser beklagte sich über eine ansehenliche *Dame*, die sich auff einem neapolitanischen Pferdt von 100. Pistolen werth / tapffer vor ihm tumlete; alles an ihren und dess Pferds Klaidungen und Zierten glänzte von Perlen und Edelgesteinen / die Stegraiff / bei Buckeln / die Stangen alle Rincken / das Mundstück oder Gebiss sambt der Kinketten war von purem Gold / die Hueffbeschläg aber an dess Pferdts Füssen von feinem
Silber: Daher man sie auch keine Hueffeyesen nennen kann; sie selbst sahe gantz herrlich / prächtig und trotzig auss / blühete darneben im Angesicht wie eine Rose am Stock / oder war doch wenigst anzusehen / als wann sie einen halben Rausch gehabt hette / massen sie sich auch sonst in allen ihren Geberdten so frisch stellet; es roche umb sie herumber so starck nach Haarpulver Balsamb / Bissamb Ambra und andern Arrommaten / dass wohl einer andern als sie war / die Mutter hett rebellisch werden mögen. In Summa es war alles so kostbarlich umb sie bestelt / dass ich sie vor die allermächtigste Königin gehalten hette / wann sie nur auch gecrönet gewesen wäre / wie sie dann auch eine seyn muess / weil man von ihr sagt / sie allein herrsche über das Geld und das Geld nit über sie: Gab mich derowegen anfänglich wunder / dass obengedachter ellende Schindhundt auff dem Wolff wider sie mutzen dorffte / aber er machte sich mausiger / als ich ihm zugetraut. (479.22-480.13)

The adjectives zerlumbter, verhungert, mager, matt and hinfällig in the description of "Mammon" (479.24-28), all help to clarify the meaning of elend as "wretched."

Also, "Mammon's" association with "einem alten schäbigen Wolff" helps add intensity to the overall concept of "wretchedness." In fact, both "Mammon" and the wolf are
so wretched in appearance that they seem either to have already been buried alive for some time, or to have spent time in a "Schintgrube."

"Mammon" is the "ellende Schindhundt." The MHG form schint is related to ON skinn in the meaning "abgezogene Haut"; schinden therefore denotes "die Haut abziehen" and Schinder "Abdecker" (Kluge 633-34). Traditionally, the devil was believed to flay corpses and it was a special sport of evil spirits and demons to flay people (Bächtold-Stäubli, et al. 7: 1076). Grimmelshausen's use of the term Schintgrube, as opposed to the more usual term Schindanger, may further underline a concept of "wretchedness."

The semantic constellation Wolff--Ross (479.25-26) is also interesting here, since the wolf was traditionally thought to have been created by the devil himself, and to have born "Teufelshaare" on his teeth, as well as three such hairs upon his forehead. It was also believed that Satan rode astride this creature ("zwischen den Augen sitzt ihm der Teufel"); in fact, we find that the wolf was considered to be "des Teufels Geschöpf, sein Reitpferd (See Bächtold-Stäubli, et al. 9: 720-50). In this passage, however, the wolf seems to have adopted the characteristics associated with his present satanic master, "Mammon" ("schäbig, zerlumpt, verhungert, mager,
Furthermore, Grimmelshausen contrasts Mammon's overall wretched physical appearance with his impertinent behavior and cheeky attitude through the use of the colloquial term \textit{machte sich mausiger}. \textit{Mauser} is a term used in the language of falconry, denoting the moulting period of the falcon, a time when the bird is particularly strong and healthy, and thus "angriffslustig" (See Kluge 469; Küpper 5: 1884).

2. \textit{Elend} in 38.07, 460.38 and 461.16 is used in the sense of "unglücklich," "notvoll," and "leidvoll" and helps to express the "misery of life," according to the baroque concept of the world as a "vale of tears" and the "contemptus mundi" point of view.

In 38.02-08 \textit{elend} is used in direct association with \textit{Leben}, expressing an overwhelming misery of life when associated with such terms as \textit{voll Mühe und Widerwertigkeit} and \textit{Unglück}. The ancient philosophy of death by suicide, "ein kurze Grausamkeit," represents the only release possible:

\begin{quote}
Ach GOTT! wie ist das menschliche Leben so voll Mühe und Widerwertigkeit / kaum hat ein Unglück auffgehört / so stecken wir schon in einem andern / mich verwundert nicht / dass der Heydnische
\end{quote}
Philosophus Timon zu Athen viel Galgen aufrichtete /
daran sich die Menschen selber auffknüpffen / und
also ihrem elenden Leben durch ein kurtze Grausamkeit
ein Ende machen solten; (38.02-08)

Passages 460.37-461.05 and 461.11-23 both come from
the final chapter of the fifth book of the Simplicissimus
text, and are representative of the author’s denial of the
world at this point in the text. In the first of these
passages Simplicissimus defines life by the well-known
contemptus mundi metaphor of "ein elende pilgerfahrt":

Behüt dich Gott Welt / dann mich verdreusst deine
Conversation, das Leben so du uns gibst / ist ein
elende Pilgerfahrt / ein unbeständig / ungewisses /
hartes / rauhes / hinflüchtiges und unreines Leben /
voll Armseeligkeit und Irrthum / welches vielmehr
ein Tod als ein Leben zu nennen; in welchem wir all
Augenblick sterben durch viel Gebrechen der
Unbeständigkeit und durch mancherley Weg dess Tods!
(460.37-461.05)

The meaning of elende Pilgerfahrt is elaborated by
the surrounding context which establishes a complex of
modifications and variations of meaning for the adjective
elend. Especially relevant are the terms unbeständig,
ungewiss, hart, rauh, hinflüchtig and unrein.
The concept of *elend* within the "contemptus mundi" idea is further elaborated in passage 461.11-23. In a direct address (*Du*) the personified "Welt" is accused of rendering man into an "elendes Erdreich." Grimmelshausen is dealing with the characteristic contemptus mundi image of "Dame World" as the beautiful temptress when seen from the front, but with the incorporation of death and decay depicted in the back. There is however a certain shift of viewpoint. It is not Dame World who is depicted here as a figure of earthly deterioration, but rather man himself. The accent is placed upon human life as "elendes Erdreich," that is, as the realm of death. The semantic content of *elend* seems to encompass all of these contemptus mundi aspects:

ach wie wol denen / die dein Gemeinschafft aussschlagen: deine schnelle augenblickliche hinfahrende Freud verachten / dein Gesellschafft verwerffen / und nicht mit einer solchen arglistigen verlornen Betriegerin zu Grund gehen; dann du machest auss uns einen finstern Abgrund / ein elendes Erdreich / ein Kind dess Zorns / ein stinckendes Aas / ein unreines Geschirr in der Mistgrub / ein Geschirr der Verwesung voller Gestanck und Greuel / dann wann du uns lang mit Schmeicheln / liebkosen /
3. Elend also carries the sense of "wicked" or "spiritually lost" when used to refer to an alienation of man from God in 69.25, 325.07, 424.34 and 462.04.

In 462.04-07 the phrase elendes Fleisch denotes the innate "wickedness of the human condition, while the adjective stinkend underlines the idea of "despicable corruption," both morally and physically.

Adieu O Welt / O schöne arge Welt / O stinkendes elendes Fleisch / dann von deinetwegen und umb dass man dir gefolget / gediener und gehorsamen hat / so wird der gottlos unbussfertig zur ewigen Verdamnus verurtheilt / (462.04-07)

In a farewell address to the world and society, the two terms O schöne arge Welt and O stinkendes elendes Fleisch are juxtaposed, thus setting up a two-fold condemnation of the world, and at the same time underlining the temporal nature of man's existence. The terms stinkend and elend denote the vile and base nature of life and worldly existence. Embracing the world, and thus following the way of the flesh, leads man down the
path to eternal damnation, as the phrase zur ewigen Verdammung verurtheilt indicates. One might even argue that the term elend in this case carries much of an originally stronger meaning of "entfremdet," since the flesh remains alienated from God.

In 69.18-31 elend denotes both being alienated from God and having lost one's soul. Simplicissimus uses the exclamation O du elender Mensch in referring to the wickedness of one of the men at the governor's residence at Hanau. In this case, worldly gain (weil er durch prosperirte) has led this man to give "Hertz," Sinn" and "Gedancken" over to an "Abgott"; in fact, he goes so far as to offer up "Tags als Nachts viel 1000. Seufftzer," thus establishing a type of pagan ritual as substitute for Christian prayer:

Ich kante einen Kerl / der konte in etlich Jahren vor dem Toback-Handel nicht recht schlaffen / weil er demselben sein Hertz / Sinn und Gedancken / das allein Gott gewidmet seyn solte / geschenckt hatte / er schickte demselben so Tags als Nachts viel 1000. Seufftzer / weil er durch prosperirte; Aber was geschah? der Phantast starb / und fuhr dahin / wie der Toback-Rauch selbst. Da gedacht ich / O du elender Mensch! wäre dir deiner Seelen Seeligkeit
und dess wahren Göttens Ehr / so hoch angelegen gewesen / als der Abgott / der in Gestalt eines Brasilianers mit einer Roll Toback unterm Arm / und einer Pfeiffern im Maul / auff deinem Gaden stehet / so lebte ich der ohnzweiflichen Zuversicht / du hättest ein herrliches Ehren-Kränzlein / in jener Welt zu tragen / erworben. (69.18-31)

Similarly, in 325.05-12 the phrase *Ach du elender Mensch* is used with *elend* meaning "alienated from God" when the chaplain at Philipsburg refers to Simplicissimus' "Bossheit" and "wicked character"; here *elend* receives the additional quality of "sinful":

Und in dem es schiene / als ob Christus und Tauff an mir verloren wäre / sagte er zum Beschluss: Ach du elender Mensch! ich habe vermeynt / du irrest auss Unwissenheit / aber nun mercke ich / dass du auss lauter Bossheit / und gleichsam versetzlicher Weis zu sündigen fortfährrest / Ach wer vermeynstu wol / der ein Mitleiden mit deiner armen Seel und ihrer Verdammnus haben werde? (325.05-12)

In 424.27-425.04 *elend* in the phrase *Ach elende Blindheit* means "armselig" in the sense of "geistig und seelisch blind," with an accent on "bemitleidenswert."
Here the Hummelsee king is confronting Simplicissimus, whose intellectual curiosity has led him to disturb the aquatic world by throwing stones into the lake:


Elend in the phrase Ach elende Blindheit also expresses "frivolous" and "presumptuous," since it refers to Simplicissimus' arrogant attitude toward God's plan and his own eternal soul. He places an overemphasis on
empirical seeing and discovering of the world's physical wonders, as compared to the metaphysical vision of God's face when the eyes close in death.

4. El(1)end denotes "gequält," that is, a condition of suffering and fear that involves physical, emotional and mental aspects due to being in distress or even danger of death in 57.07, 122.10, 178.05, 192.19, 317.19, 317.27, 321.29, 485.33, 551.18 and 551.24.

In 485.28-486.06 elend, in ellendere Creatur, has the meaning of "tortured" ("gequältes Geschöpf"), a meaning which is emphasized by the term Martyrer. It is "Mammon" who exerts this torture upon the rich and greedy of the world:

Sehet doch alle euren plauten wunder; wie sich diejenige anfahen zu quelen / bey denen ich nur einen geringen Zutritt bekomme; wie unablässig sich diejenige ängstigen / die mir ihr hertz zum Quartier beginnen einzuraumen//vnd betrachtet nur ein wenig / die wegen dessen den ich gantz besitze und eingenommen; darnach sagt mir / ob auch ein ellendere Creatur auff Erden lebe / oder ob jemahlen ein einziger höllischer Geist einen grössern oder standhaftigern Martyrer vermögt unnd zugerichtet habe / als eben derselbig einer ist / den ich zu
unserem Reich ziehe; ich benemme ihm continuirlich den Schlaff / welchen doch sein aigne Natur selbst so ernstlich von ihm erfordert / und wann er gleich solche Schuldigkeit nach Nothdurfft abzulegen gezwungen wirdt / so tribuliere und vexiere ich ihm jedoch hingegen dergestalt mit allerhandt sorgsamben unnd beschwerlichen Träumen / dass er nit allein nit ruhen kan / sonder auch schlaffent viel mehr: Als mancher wachent sündigt; (485.28-486.06)

The expressions sich ... quelen and sich ...

Angstigen qualify elend and help to indicate just how "elend" such a victim really is, since "Mammon" is even capable of extending the realm of torture beyond human consciousness, into the subconscious world of dreams.

In 57.03-07 elend, in elenden Zustand, means "gequalt" and "unglücklich"; it refers to Simplicissimus' miserable circumstances of captivity and impending torture which will almost certainly end in a horrible death. The surrounding context, speaking of grausamen Folterungs=Instrumenten, of Hencker and Steckenknecht, illustrates this condition, the seriousness of which is underscored by the variant term to elend: grausam. Simplicissimus has just been taken prisoner and charged with practicing sorcery:
Dieser Anfang mich zu bewillkommen / war der Welt noch nicht genug / sondern es kamen Hencker und Steckenenknecht / mit grausam Wollterungs- Instrumenten / welche mir / ohnangesehen ich mich meiner Unschuld zu getrösten hatte / meinen elenden Zustand allerest grausam machten: (57.03-07)

In 192.16-20 the term elend is once more used in association with "captivity" and means being "imprisoned." Elend in the phrase der elende Jäger is synonomous with arm¢ in the phrase der arme Simplicius, with both adjectives specified by the term gefangen:

Aber potz Unstern! da ich allerdings Feyrabend gemacht hatte / und wieder Übersich wolte / brach eine Stange mit mir / also dass der arme Simplicius herunter fiele / und der elende Jäger sich selbst / wie in einer Haussfallen gefangen befande: (192.16-20)

In 317.19 and 317.27 elend is used to denote the general misery of military life, which the common soldier is forced to endure. Elend, meaning "miserable," is underscored in both elende Creatur7 and elender Guarnisoner by the variant adjective armseelig (Leben); thus once more establishing a close association between
elend and arm(selig). Simplicissimus' reflects upon his life as a musketeer in Philipsburg:

Und die Wahrheit zu bekennen / so ists wol ein elende Creatur umb einen Mussquetierer / der solcher gestalt sein Leben in einer Guarnison zubringen / und sich allein mit dem lieben trocken Brod / und noch darzu kaum halb satt / behelfen muss; dann da ist keiner anders / als ein Gefangener / der mit Wasser und Brod der Trübsal sein armseelig Leben verzögert / ja ein Gefangener hats noch besser / dann er darff weder wachen / Runden gehen / noch Schildwacht stehen / sondern bleibt in seiner Ruhe ligen / und hat so wol Hoffnung / als ein so elender Guarnisoner / mit der Zeit einmal aus solcher Gefängnus zu kommen.

(317.18-28)

There is also a direct association with the concept of "being held captive" in the above passage; the common soldier must suffer the same lack of food as the common prisoner, but yet does not share the "Ruhe" nor the "Hoffnung" of the latter. In fact, the soldier's lot consists not only of deprivation, but of "Mühe" as well, as the terms wachen, Runden gehen and Schildwacht stehen indicate.

In 172.06-10 Simplicissimus describes the treatment
he received upon falling into the hands of some "Reuter-Jungen," while he was still acting out his role as "handmaid" to the "Rittmeisterin." Again there is a very strong association of "captivity" and "torture":

sie eyleten mit mir einem Busch zu / ihre viehische Begierden desto besser zu sättigen / wie dann diese Teuffelskinder im Brauch haben / wann ihnen ein Weibsbild dergestalt übergeben wird: So folgeten ihnen auch sonst viel Bursch nach / die dem elenden Spass zusahen / (172.06-10)

The term elenden Spass denotes the act of "rape," suffering and harm, which these "Reuter-Jungen" are about to perpetrate upon Simplioissimus. The association of elend with Spass creates a grotesque combination of negative and positive expressions and also gives elend a quality of expressing distress of the mind.

In 387.32-388.05 the adjective elend modifies the noun Jammer; thus two words which express "misery" are combined for ultimate emphasis in reference to the miserable effects of the Thirty Years' War upon the German nation. Simplicissimus' friend "Jupiter" is commenting on the lack of spiritual strength and morality among the German people, who have not only failed to regret the evils of war, but have come to view it as almost a type of
womit haben sie seither verdient / dass ich ihn den Frieden widergeben solte? haben sie sich dann seither bekehrt? seynd sie nicht ärger worden / und selbst mit in Krieg geloffen wie zu einer Kirmess? oder haben sie sich vielleicht wegen der Theurung bekehret / die ich ihnen zugesandt / darinn so viel tausend Seelen Hungers gestorben; Oder hat sie vielleicht das grausame Sterben erschreckt / (dass so viel Millionen hingerafft) dass sie sich gebessert? Nein / nein Mercuri, die Übrig verbliebene / die den elenden Jammer mit ihren Augen angesehen / haben sich nit allein nit gebessert / sondern seynd viel ärger worden als sie zuvor jemals gewesen! (387.32-388.05)

In 178.02-06 elend is directly associated with a derivative form of Jammer, namely jämmerlich in an almost synonymous way, expressing an ultimate state of distress in the danger of death, as well as expressing an anguish of both body and mind: Jämmerlich helps to give this passage a highly emotional quality and denotes "Jammer erregend." Simplicissimus is describing the condition of the battlefield after the Battle of Wittstock:

da sahe man zerstümmelte Soldaten umb Beförderung ihres Todts / hingegen andere umb Quartier und
Verschöhnung ihres Lebens bitten. *Summa Summarum*, da war nichts anders als ein elender jämmerlicher Anblick! (178.02-06)

In 321.26-31 *elend* again denotes being in distress due to danger of death, as Simplicissimus is drowning in the Rhine. The concept of distress is underscored by the terms *erbärmlich* and *schrye* ... umb Hülff:

Ich erhube meine Stimm erbärmlich / und schrye umb Gottes und dess Jüngsten Gerichts willen umb Hülff / und nachdem sie unweit von mir vorüber fahren muchen / und dahero meine Gefahr und elenden Stand desto eygentlicher sahen / wurde jeder im Schiff zur Barmhertzigkeit bewegt / (321.26-31)

The meaning of *elenden Stand* is reinforced by the term *Gefahr*. The term *elend* denotes "being in Not," while *elender Stand* denotes "Notstand, Notlage." The fact that the crew of the ship were moved to "Barmhertzigkeit" throws a positive mental aspect upon the distress of the physical situation of "Not."

The following passage comes from the *Continuatio* and portrays "physical suffering" and "death" due to shipwreck. The adjective *ellend* appears twice within this passage, first in the phrase *ellendes Geschrey*, and then
again in \textit{ellendem Geheul}. In both cases \textit{elend} is directly associated with derivative forms of the word \textit{Jammer}, namely \textit{jämmerlich} and \textit{bejammerten} in an almost synonymous way, thus giving the passage a highly emotional quality.\textsuperscript{13} Terms such as \textit{unglückseelig}, \textit{Noth}, and \textit{Untergang} illuminate the ultimate situation of distress due to danger of death:

\begin{quote}
endlich warfen sie uns suff eine verborgene Stein Klippe mit solcher stärcke / dass das Schiff mit grausamen Krachen zustücken zerbrach / warvon sich ein jämmerlichs und ellendes Geschrey erhub / da wurde dieselbe Gegent gleichsamb in einem Augenblick mit Kisten Ballen und Trümmern vom Schiff überstreut; da sahe und hörte man hie und dort oben auff den Wellen und unten in der Tieffe die unglückseelige Leut an den jenigen Sachen hangen / die ihnen in solcher Noth am allerersten in die Hände gerathen waren / welche mit ellendem Geheul ihren Untergang bejammerten / und ihre Seelen GÖtt befohlen;
\end{quote}

(551.15-25)

5. \textit{Elend} can also mean "miserable," "suffering physically" due to bodily illness and disease, as in 68.31-38 and 439.10-06.

In 439.01-06 \textit{elend} is used in the meaning of "miserable," "suffering physically" in the phrase \textit{elenden}
Krancken. Simplicissimus is responding to the peasants' desire to keep the location of his "Sauerbrunnen" secret from the outside world:

und ihr Mausskopff seyt nicht so ehrlich / einer besorgenden geringen Arbeit willen / darumb ihr doch mit der Zeit wieder ergetzt wurdet / und deren all eure Nachkommling reichlich zu geniessen hatten / beydes eurem Hochlobl. Fursten zu Nutz / und manchem elenden Krancken zur Wolfahrt und Gesundheit diesen heylsamen Sauerbrunnen zu offenbaren; (439.01-06)

In 68.31-38 elende, in elende Menschen, again means "suffering physically" due to illness, but here there is also an additional aspect of "miserable" due to mental and spiritual illness, since elend refers to those who have made themselves ill through to overindulgence to food and drink, and thereby created a new "god," namely their "Bauch" and "Medico":

Auch waren viel / deren Gott ihr eigener Bauch war / welchem sie taglich die Opuffer raichten / wie vor Zeiten die Heyden dem Baccho und der Cerere gethan / und wann solcher sich unwillig erzeigte / oder sonst die menschliche Gebrechen sich anmeldeten / so machten die elende Menschen einen Gott aus dem Medico, und suchten ihres Lebens Auffenthalt in der
Apotheck / auss welcher sie zwar öfters zum Todt befoerdert wurden. (68.31-38)

6. The adjective el(1)end is used as a means of emphasis in 34.02 and 312.38. In 33.31-34.03 the term elend(er), in the sense of "naive" or "deficient in understanding," serves to emphasize both einfältig and Tropff; moreover, there is a direct connection with the word Tropff, meaning "einfältiger, geistig beschränkter, bedauernswerter Mensch" (Pfeifer et al. 3: 1847). Yet further emphasis is achieved through the use of the superlative in the variant term der einfältigste. However, the extreme extent of Simplicissimus' naivety is finally denoted by a metaphoric comparison: dass man keinen Hund mit mir auss dem Ofen hätte locken können:

Zwar wolte mich mein getreuer Einsidel ein mehrers nicht wissen lassen / dann er hielte darvor / es seye einem Christen genug / zu seinem Ziel und Zweck zu gelangen / wann er nur fleissig bete und arbeite / dahero es kommen / ob ich zwar in geistlichen Sachen zimlich berichtet wurde / mein Christenthum wol verstunde / und die Teutsche Sprach so schön redete / als wann sie die Orthographia selbst aussspräche / dass ich dannoch der einfältigste verbliebe;
gestalten ich / wie ich den Wald verlassen / ein
solcher elender Tropff in der Welt war / dass man
keinen Hund mit mir auss dem Ofen hätte locken
können. (33.31-34.03)

In 312.31-38 the adjective elend is once more used in
combination with the substantive Tropff, and again in
reference to the human condition of being "deficient in
understanding." The apostrophe Narr serves as variant to
the term elender Tropff, and helps to clarify the overall
meaning of elend as "armselig." As in 33.31-34.03
immediately above, there is a close semantic relation to
einfältig in the comparison with the einfältigen Bauren;
in this case, however, there is also a semantic relation
to betrügen, thus giving the term elend a negative accent,
"elend" being someone so "ignorant" or "unerfahren," that
he is incapable of deceiving others. At the same time
however, one might argue that the role of elend has been
reduced to that of a mere intensifier in the sense of
"gross," that is, "ein grosser Tropf." Such usage of
elend has become rather common in modern colloquial German
(Duden 2: 676). Furthermore, elend has to be understood
as underscoring the meaning of Tropff within this and the
previous passage. Simplicissimus is making his way back
to Germany from France, after having recovered from
smallpox. As he is destitute due to the effects of the disease, and also too weak to work, he is forced to devise some alternative means for obtaining money:

Es war eben Marckt daselbst / und auff demselben befand sich ein Zahnbrecher / der trefflich Geld löste / da er doch liederlich Ding den Leuten dafür anhängte: Narr / sagte ich zu mir selber / was machstu / dass du nicht auch so einen Kram auffrichtest? bistu so lang bey Mons. Canard gewest / und hast nit so viel gelernt / ein einfältigen Bauren zu betrügen / und dein Maulfutter darvon zu gewinnen / so mustu wol ein elender Tropff seyn.

(312.31-38)

7. In 534.34-535.08 the adjective ell(l)end is used in the general and weakened ("abgeblasst") sense of "bad," "unpleasant," or "adverse." Ellend occurs in conjunction with the noun Wetter in order to denote "bad" or "adverse weather." A curious landowner has sent a servant out to Simplicissimus in order to inquire why the latter is wandering around his grounds during a heavy rainfall:

der sagte / sein Herr begere zu wissen wer ich seye / und was es zubedeuten habe / dass ich so in dem grausamen Regenwetter umb sein Hauss daherumb gehe.

Ich antwortet / mein Freundt / sagt eurem Herrn
widerumb / ich seye ein Ball dess wandelbaren Glücks; ein Exemplar der Veränderung / und ein Spiegel der Unbeständigkeit dess Menschlichen Wesens; dass ich aber so im Ungewitter wandele / bedeute nichts anders / als dass mich seyt es zu regnen angefangen / noch niemand zur Herberg eingenommen; als der Diener solches seinem Herrn wieder hinderbrachte / sagte er / diss seynd keine Wort eines Narren / zu dem ists gegen Nacht / und so ellend Wetter dass man keinen Hund hinauss jagen solte; (534.34-535.08)

The use of ellend in this case presents us with a rather good example of how the original, specific meaning of "being in exile" could first have been metaphorically extended as designation for the "hardships" such a situation necessarily evoked, and then later have became generalized to the nondescript and faded meaning of "harsh" or "bad." The meaning of the phrase ellend Wetter is modified by its variants grausamen Regenwetter and Ungewitter. As in passage 33.31-34.04 above, we once more find elend used in combination with an expression employing the term Hund, thus establishing a semantic association between elendes Leben and the colloquial Hundeleben.

B. Elend is used as an adverb in 54.17, 438.18 and
where it occurs in the general and weakened ("abgeblasst") sense of "badly" or "miserably," in the same way as the adjective in section A.7. of this chapter directly above.

In 54.14-19 Simplicissimus is describing the appearance of the officer at Hanau who examined him on the suspicion of sorcery. The phrase *elend zugerichtet und verstümpelt*, "miserably dressed and stubbed," denotes the "shabby" and "thin" nature of the officer's beard:

Ich wuste nicht / ob er Sie oder Er wäre / dann er trug Haar und Bart auff Frantzösisch / zu beyden Seiten hatte er lange Zöpff herunder hangen wie Pferds=Schwäntz / und sein Bart war so elend zugerichtet / und verstümpelt / dass zwischen Maul und Nasen nur noch etlich wenig Haar so kurzz darvon kommen / dass man sie kaum sehen konnte: (54.14-19)

The adverb *elend*, in the comparative form *elender*, is once more used in the sense of "poorly" or "badly worn" in 486.08-11, where it refers specifically to the manner of dress. "Hammon" is describing his effect upon the greedy of the world:

und wann ich der Hoffart zugefallen nit bissweilen ein Aug zuthätte so müssen sie sich auch elender beklaiden / als die aller armseeligste Bettler; (486.08-11)
In 438.16-19 the comparative form *elender* denotes a high degree of "barrenness" of a particular region. Simplicissimus has just lost his "Mummelsee-Stein," and with it all of his hope; thus he wishes to curse this entire area so that it will be even more desolate (*noch elender*):

Also schiede ich von dannen / und ob zwar dieselbe gantze Gegend unfruchtbar war / und nichts als Tannzapffen trug / so hätten ich sie doch noch elender verfluchen mögen / weil ich alle mein Hoffnung daselbst verloren; (438.16-19)

The variant *unfruchtbar* and the phrase *nichts als Tannzapffen trug* help to define the meaning of *elend* in this passage. This passage may serve as an example for the transference of the original concrete meaning of *el(l)end* as "being (desolate) in exile" to the broader meaning of "verlassen," "dürftig," and in this case, "unfruchtbar."

C. The adjectival form *elendiglich* is used as an adverb in 127.12, 219.07 and 242.20.

In 1691 Stieler listed this form as a variant to *elend* (1: 1065); as of 1774 Adelung considered *elendiglich* to be an archaic form for *elend*, and very seldom used "in
den guten Sprecharten" of the day (1: 1650). Campe (1807) condemned the form elendiglich as not only archaic, but as "verwerflich," "landschaftlich" and "untauglich" for literary language (1: 899). Interestingly, we find that now in modern German Duden considers elendiglich to be "elevated style" (2: 678).

1. In 127.10-12 elendiglich is used in the original sense of elend ("living in exile"), as the variant Land=flüchtig indicates. There is, of course, also the meaning of "miserably":

dem Hannibal ward von den seinen so Übel gelohnet / dass er elendiglich in der Welt Land=flüchtig herum schwaifen muste; (127.10-12)

2. Elendiglich is used in the meaning of "painfully" in 218.35-219.08 and 242.13-21. In neither case, however, does elendiglich seem to represent an archaic word for Grimmelshausen.

That elendiglich means "painfully" in 218.35-219.08 is indicated by association with the verbs gemartert and zerrieben, while the clause dass es einen Stein erbarmen möchte reflects the idea of a situation "worthy of pity." "Jupiter" is explaining the harsh lot which the women of the world have been imposing upon the kingdom of the
Er antwortet / dass das Geschlecht der Flöhe / als sie vernommen / dass er auff Erden kommen seye / ihre Gesandten zu ihm geschickt hätten / ihne zu complimentsiren: Diese hätten ihm darneben angebracht / ob er zwar ihnen die Hunds-Häut zu bewohnen assignirt / dass dennoch zu Zeiten wegen etlicher Eigenschaften / welche die Weiber an sich hatten / theils auss ihnen sich verirreten / und den Weibern in die Beltz geriethen; solche verirrte arme Tropffen aber würden von den Weibern übel tractirt / gefangen / und nicht allein ermordt / sondern auch zuvor zwischen ihren Fingern so elendiglich gemartert und zerrrieben / dass es einen Stein erbarmen möchte: (218.35-219.08)

Again in 242.13-21 Grimmelshausen uses the term elendiglich in the sense of "painfully," as is indicated by the verb tractiren. The phrase sich so schrecklich fürchteten also helps to further underline this meaning. Simplicissimus is investigating the ruin of a haunted house:

Wie ich aber auss dem Hof kam / wurde ich zweyer Bauren gewahr / welche darvon lauffen wolten / so bald sie mich sahen / ich ereylte sie leichtlich /
weil ich sechs Füße und ein eben Feld hatte / und fragte sie / warumb sie hätten wollen aussreissen? und warumb sie sich so schricklich fürchteten? Da erzählten sie mir / dass sie vermeynt hätten / ich wäre das Gespenst / das in gegenwärtigem öden Edelhof wohne / welches die Leute / wenn man ihm zu nahe käme / elendiglich zu tractiren pflege; (242.13-21)

D. The superlative adjectival form elendeste is yet further strengthened and emphasized through its combination with aller= in 124.08 and 327.11.

In 124.07-18 Simplicissimus explains why he prefers his role as "calf" to that of the governor himself. The emotionally pregnant term aller=elendeste--a superlative of the highest degree--is juxtaposed to the positive term arbeitseelige. This conscious contrast serves to instill the very emotionally-charged term with the qualities of reason and rational thought. The makeup of the governor's position is defined by the constellation: aller=elendeste Mensch--arbeitseelige Glückseeligkeit:


Passage 327.03-12 contains the letter Simplicissimus delivered to Hertzbruder when the latter arrived with some dispatches at the garrison in Philipsburg:

_Monsieur, &c. Wenn meinem Hochg. Herrn beliebte / denjenigen / den er hiebevor durch seine Dapffferkeit / in der Schlacht bey Wittstock auss Eisen und Banden errettet / auch anjetzo durch sein vortrefflich Ansehen auss dem aller=armseeligsten Stand von der Welt zu erlöszen / wohinein er als ein Ball dess unbeständigen Glücks gerathen; So würde Ihm solches nicht allein nicht schwer fallen / sondern Er würde Ihm auch vor einen ewigen Diener obligirn / seinen ohne das getreu=verbundenen / anjetzo aber aller=elendesten und verlassenen

S. Simplicissimum.
The term *aller-elendesten* is synonymous with *aller-armseeligste*; both refer to Simplicissimus' state of life as a musketeer at Philipsburg, and more specifically to the "deprivation" and "harsh duties" which such service involved. Both terms express strong emotional feelings, as the third compound *getreu-verbundenen* illustrates. Furthermore, the combination *aller-elendesten* and *verlassenen* may well remind one of the original meaning of "elend" as "in der Fremde seiend."

E. Finally, it must be pointed out that the adjectival form *allerelendeste* is also used as a noun in 456.14-23. The orthography differs from that of the adjective (124.07-18 and 327.03-12). We seem to have a compound, since the noun is written as a single word, without a hyphen. Simplicissimus is contemplating upon the course of his life thus far and realizes that he does not know himself, for he has been blinded by worldly existence (*nosce teipsum* 455.35):

Aber nun du O mein arme Seel was hastu von dieser gantzen Räiss zu wegen gebracht? diss hast du gewonnen: Ich bin arm an Gut / mein Hertz ist beschwerdt mit Sorgen / zu allem guten bin ich faul / trög und verderbt / und was das allerelendeste / so
ist mein Gewissen ängstig und beschwert / du selbst
aber bist mit vielen Sünden überhäuft und
abscheulich besudelt! der Leib ist müd / der
Verstand verwirret / die Unschuld ist hin / mein
beste Jugend verschlissen / die edle Zeit vorlohren /
nichts ist das mich erfreuet / und über diss alles /
bin ich mir selber feind; (456.14-23)

Allerelendeste represents a collective term which
appears within a catalog of individual terms describing a
state of existence, which can be generally denoted as the
"allerelendeste." However, one can also more narrowly
refer das allerelendeste to only Gewissen and Sünden,
whereby the meaning would be: "das allerelendeste von
allem was elend ist," in reference to "my burdened
conscience and my sins." In this case, the spiritual
aspect which is expressed by Gewissen and Sünden would be
particularly illuminated through the use of the
superlative substantive.

Before continuing on to the next section of the
investigation, which will turn to a semantic analysis of
the term Jammer, we shall first summarize some of the most
important findings for the adjectival and adverbial forms
of el(1)end, as well as for elendiglich and
aller(=)elendeste.
The orthographic form el(l)end appears only six times, with all six examples occurring within the Continuatio; elend occurs a total of 30 times within our texts, including once within the Continuatio (486.10). The adjectival form elendiglich occurs three times; aller=elendeste twice as an adjective (124.08 and 327.11), and once as a noun in 456.14-23, written as a compound: allerehelendeste.

As regards the semantic content, we found that the adjective el(l)end was used eight times within our texts in the meaning of German "dürftig" or "in need of." In 135.12-20 it denoted a time of need due to the effects of the war, while in 99.21-27, 150.32-151.03 and 368.29-32 it was combined with Stand in order to denote a deprived "Lebenszustand." In 290.25-26 and 545.10-23 it becomes more specific, expressing the state of personal appearance; and in 366.11-14 yet more specifically the condition of clothing. Finally, in 479.22-480.13 it becomes intensified to the stronger meaning of "wretched."

In 38.02-08, 460.37-461.05 and 461.11-23 elend is used to refer to the general miseries of life within the "contemptus mundi" concept.

We also saw that elend can denote "wicked" or "spiritually lost." It is interesting that in each of the
relevant passages, Grimmelshausen emphasizes the term by incorporating it within an exclamatory phrase beginning with either Q (462.04-07 and 69.18-31) or ach (325.05-12 and 424.27-425.04).

We also find that elend can refer to a condition of suffering and fear which involves physical, emotional and mental qualities due to distress of the mind and body. In 57.03-07, 321.26-31, 178.02-06 and 551.15-25 this distress is further intensified by an impending danger of death. In five of these passages we find an association with the concept of "captivity" (57.03-07, 172.06-10, 192.16-20, 317.19 and 317.27). In 387.32-388.05 elend is directly associated with the term Jammer; similarly, in 178.02-06 and 551.15-25 there is a direct association with derivative forms of Jammer, namely jämmerlich and bejammern.

In 68.31-36 and 439.01-08 elend denotes physically ill; furthermore, in 68.31-36 it acquires an additional aspect of meaning, denoting mentally and spiritually ill as well.

In 33.31-34.03 and 312.31-38 elend is used as a means of emphasis.

In 534.34-535.08 we find the weakened ("abgeschwächt") sense of the adjective, expressing "bad" or "miserable." Similarly, in 54.14-19, 438.16-19 and
486.08-11 the adverbial equivalent of this weakened sense occurs in the meaning of "badly" or "miserably."

In 127.10-12 the adjective elendiglich carries the original concrete meaning of elend: "living in exile"; however, a secondary meaning of "miserably" is also present. In 218.35-219.08 and 242.13-21 elendiglich carries the broad, non-specific meaning of "miserably."

Finally, in 124.07-18, 327.03-12 and 456.14-23 the superlative form elendeste occurs, and is yet further strengthened and emphasized through its combination with the term aller-.
NOTES: CHAPTER VII

1 See also the compound Not(h)wendigkeit (Chapter II.C.2.).

2 In this content synopsis for the twenty-fifth chapter of the fourth book, elend denotes those semantic implications discussed in 366.11-15 and 366.29-32 above (Chapter VII.A.1.).

3 Traditionally, the wolf was considered "das böseste Tier unter allen," appearing in fairy tales as "der Fresser, das gierige Tier, unersättlich wie die Hölle." Similarly, the figure of Satan appears metaphorically as the soul-devouring "Höllenwolf." It is furthermore interesting that within the Icelandic saga Edda, the impending world's end ("Endzeit") is transcribed through the term vargold, in the literal meaning of "Wolfzeit" (See Bächtold-Stäubli et al. 9: 720-50).

4 This is a quote from Antonio de Guevara (1480-1545), who was a Spanish spiritual writer and court chaplain to Charles V. The passage is part of an extensive quotation taken by Grimmelshausen from the twenty-fourth chapter of Contemptus vitae aulicae et laus ruris, as translated into
German by Agidius Albertinus in 1591 (Adair 581).

5Compare also 317.18-28 in this same section below, concerning the phrase elende Creatur.

6The original meaning of the adjective arm was "beklagenswert, elend, besitztlos" (see Pfeifer, et al. 1: 75-76).

7Compare here 485.28-486.06 in this same section above, where the phrase ellendere Creatur also appears.

8The term armselig is not a compound containing the suffix selig (as in glückselig, gottselig), but rather represents a derivative of a compound form with the suffix -sal, as in Trübsal, Mühsal (see Kluge 666).

9See also the term Jammer (Chapter IX.A.).

10For an investigation of Grimmelshausen's probable sources for the character of "Jupiter," see Weydt 250-70.

11See also the term jämmerlich (Chapter X.A.2.).

12For an investigation of Grimmelshausen's possible role in the Battle of Wittstock, as well as a literary analysis of this section of the text, see Gilbert 264-69.

13See also the terms jämmerlich (Chapter X.A.1.) and bejammern (Chapter XI.B.1.).

14It may be mentioned that the word Tropf did not appear in the language until the fifteenth century; furthermore, it lacks cognates in the other Germanic languages. It was originally used in the concrete medical
sense of "Schlagfluss," "Lähmung," "Fallsucht," due to the belief that such illnesses were caused by "Tropf(en)" falling into the brain, spinal cord, nerves, eyes and so on. Later, the name was used as a metonymy to refer to the person suffering from such illnesses, and thus the modern meaning of "armseliger Mensch," "Narr," "Tor." (See Höfler 752-54; Kluge 741; Lindquist 430-32, for this and other possible explanations of the meaning of the word).

15See note no. <9> above in regard to the character of "Jupiter."
CHAPTER VIII: EL(L)END IN COMBINATION WITH JAMMER\textsuperscript{1} IN THE FORMULAIC EXPRESSIONS E(L)END UND JAMMER AND JAMMER UND EL(L)END, AS WELL AS WHEN USED IN CLOSE SEMANTIC RELATION WITH THE COMPOUND NOUNS JAMMER=GESCHREY AND JAMMERTHAL.

In NHG the terms Elend and Jammer have come to denote "miseria" in a general sense (see Grimm, DtW. 4,2: 2250-51). Grimm also explains that in this modern, broad meaning Elend has often become formulaically bound to Jammer. In the following section we shall attempt to determine whether Grimmelshausen already uses these two terms as true synonyms, or whether they only represent closely related semantic relatives.

In this chapter we shall first turn our attention to the set expressions El(l)end und Jammer and Jammer und El(l)end, and then discuss Grimmelshausen's use of the two compound substantives Jammer=Geschrey (520.18) and Jammerthal (35.02), both of which are used in close semantic relationship with the term El(l)end within our texts.

In order to understand the meaning of the expressions El(l)end und Jammer and Jammer und El(l)end, as well as...
the meaning of the compounds *Jammer=Geschrey* and *Jammerthal* as they appear in our texts, we shall have to point out some of the relevant etymological and semantic aspects of the term *Jammer*.

The term *Jammer* is most probably a derivative of an original "Schmerzenslaut" or "Klageruf," with OHG jāmar and āmar, MHG jāmer and āmer, and ON amre, emia and ymja representing onomatopoeic variants (see Pfeifer et al. 2: 757). The original West Germanic form had been used solely adjectively, as was the case with OS jāmar and OE geōmor, but OHG jāmar became nominalized and so came to serve as a neuter substantive in the meaning "Traurigkeit, Herzeleid, schmerzliches Verlangen" (Duden: Etymologie 294). Although the noun had appeared already in OHG as a masculine, the neuter remained predominant until the MHG period, and was still to be found during the ENHG period (Grimm, DtW. 4,2: 2250-51). W. Schulz explains that the original OHG neuter form jāmar reflects a definite Indo-European grammatical function of the adjectival neuter form as either "Eigenschaftsabstraktum" or "Zustandsbezeichnung" (198). All the passages in Grimmelshausen's texts which allow for a determination of gender (41.14, 162.36, 377.26, 386.03 and 419.08) reveal a sole use of the modern masculine gender.
A. **Jammer** is used in combination with **El(l)end** in order to denote "complete general misery" within the formulaic and set expressions **El(l)end und Jammer** and **Jammer und El(l)end** in 459.12, 513.18 and 515.29.

In 459.11-18 **Jammer und Elend** denotes the general misery of old age:


(459.11-18)

The formulaic expression **Jammer und El(l)end** introduces a group of terms detailing various miseries associated with the aging process, and serves as a supernym or superordinate term in relation to these enumerating subordinate terms. The component **Jammer** would seem to carry more emotional weight, while **Elend** pertains more specifically to the physical afflictions of the human condition.

The mental aspect of aging is identified by **Geist** and semantically qualified by the expression **wird schwach**.
The physical process of aging, however, is broken down into detailed features, with each of these then individually modified by a specific term:

<table>
<thead>
<tr>
<th>Physical Feature</th>
<th>Qualifying Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anhem</td>
<td>[wird] schmeckend</td>
</tr>
<tr>
<td>Angesicht</td>
<td>[wird] rultzlicht</td>
</tr>
<tr>
<td>Länge</td>
<td>[wird] krumm</td>
</tr>
<tr>
<td>Augen</td>
<td>werden dunkel</td>
</tr>
<tr>
<td>Glieder</td>
<td>zittern</td>
</tr>
<tr>
<td>Nase</td>
<td>triefft</td>
</tr>
<tr>
<td>Kopff</td>
<td>wird kahl</td>
</tr>
<tr>
<td>Gehör</td>
<td>verfällt</td>
</tr>
<tr>
<td>Geruch</td>
<td>verliert sich</td>
</tr>
<tr>
<td>Geschmack</td>
<td>geht hinweg</td>
</tr>
</tbody>
</table>

The verb pair seuffzet und achzet helps to underline the emotional aspect of Jammer by denoting audible "Weheklage." The verb achzen represents a late MHG derivation from ach in the meaning "ach sagen, stöhnen," which would also seem to be related to the OE verb acan ("schmerzen"), as well as to modern English ache (see Kluge 7). The adjectival pair fual und schwach emphasizes the dull and sluggish mental state as well as physical debilities. The climactic noun pair Mühe und Arbeit summarizes man's lot at the end of life, denoting a state of "Elend" due to mental and physical losses; but at the
same time also echoing the emotional trauma ("Jammer") associated with such a state.

The following three texts from the Continuatio present us with an allegory told to Simplicissimus by a personified piece of toilet paper which has had to suffer many different hardships in order to render service to mankind. Within this allegory itself, the expression El(l)end und Jammer occurs twice (513.18 and 515.29), as well as the compound term Jammer= Geschrey (520.18).

In 513.15-20 the compound Elend / und Jammer uses the same components as in Jammer und Elend (459.11-18 above), but in different order. It is also used in combination with several related terms which modify its meaning. Peinigungen, Gefahren, and Arbeiten denote various physical qualities of misery; the emotional aspect is primarily expressed by Aengste and Jammer, which are further underlined by the introductory interjection ach, an exclamatory "Schmerzenslaut" with a definite audible quality:5

Ach! sagte dasselbige / so muss ich dann nun auch / vor meine treue geleiste Dienste und lange Zeit überstandene vielfaltige Peinigungen / zugenöthigte Gefahren / Arbeiten / Aengste / Elend / und Jammer / nun ererst / dem allgemeinen Danck der ungetreuen
Welt erfahren und einnehmen? (513.15-20)

It must be pointed out that we do not have the true stereotypical compound **Elend und Jammer** in the above passage, since **Elend und Jammer** are set off by a virgel; however, the formulaic **Elend und Jammer** is indeed used to summarize this very same situation in our next passage, which appears further on in the toilet paper's expository in 515.25-32:

alssdann liesse man ererst das Wasser wider ablauffen / trug uns auss / und setzte uns auff einen grünen Wasen / alwo uns bald Sonn / bald Regen / bald Wind zusetzte / also dass sich die liebliche Lufft selbsten ob unseren Ellend und Jammer entsetzte / veränderte / und alles umb uns herum verstenckerte / dass schier niemand bey uns vorüber gieng / der nit die Nasen zuhielte / oder doch wenigist sagte pfuy Teuffel; (515.25-32)

Again the physical and emotional aspects are denoted by **Elend und Jammer**, expressing a condition that is brought about by the ravages of the elements (**Sonn, Regen** and **Wind**). The severity of this condition can be seen in the reaction of the passersby (**Nasen zuhielte** and **sagte pfuy Teuffel**), as well as in that of the air itself. The air, which "sich ... entsetzte," is brought literally "aus dem Sitz," that is, it loses its delicate balance and
experiences a process of negative change "sich ... veränderte," resulting in an overall stench "alles ... verstenckerte."  

B. The term Ell(1)end is used in close semantic combination with the compound substantives Jammer=Geschrey and Jammerthal in 34.35-35.07 and 520.15-18 of our texts.

1. Passage 520.15-18 continues the allegory told by the toilet paper, as discussed above (513.15-20 and 515.25-32). Ellend serves to emphasize a state of bodily harm and physical suffering, namely that of being literally torn to pieces, while the compound Jammer=Geschrey denotes the emotional quality that even becomes audible. The term klagten helps to underscore the semantic significance of Jammer=Geschrey:

daselb wurden wir etlichen alten Weibern übergeben / die uns gleichsamb zu lauter Streichpletzen zerrissen / allwo wir dann mit einem rechten Jammer=Geschrey unser Ellend einander klagten; (520.15-18)

The compound Jammer=Geschrey is especially interesting in regard to the original meaning of Jammer. Grimm equates this term to the Latin "lamentatio" (DtW. 4,2: 2254), while Duden defines it as a "Geschrei aus Jammerlauten" (3: 1377). Both of these definitions
underscore the probable derivation of the word *Jammer* itself, namely that of an onomatopoeic "Schmerzenslaut" (see this chapter above); but more importantly, these definitions demonstrate the primary meaning of *Jammer* as "Klage" or "leidvolles Gefühl," a fact which stands in direct contrast to the term *Elend* whose original meaning was of a concrete nature, as is demonstrated by the meaning of the original OHG form: *ali-lanti* (see Chapter VI above).

2. In 34.35-35.07 the hermit father, in an attempt to reconcile the grieving Simplicissimus to the fate of death, uses the terms *Elend* and *Jammerthal* in parallel semantic constructions: *in diesem Jammerthal zu leben* and *in diesem Elend zu verharren*. Thus, *Elend* and *Jammerthal* would seem to represent synonymous semantic variants in this passage. The term *Jammerthal* arose as a metaphorical expression denoting the "contemptus mundi" view of life and worldly existence as a "vale of tears." The terms *heulen*, *weinen*, and *der Ruhe begierig* all help to underscore such a contemptus mundi concept in this passage:

    nicht also mein Sohn! was unterstehest du dich / meinem schwachen Leib (welcher vor sich selbst der Ruhe begierig ist) auffzubürden? vermeynest du mich
zu nötigen / länger in diesem Jammerthal zu leben?
Ach nein / mein Sohn / lasse mich fahren / sintemal
du mich ohne das weder mit heulen noch weynen / und
noch viel weniger mit meinem Willen / länger in
diesem Elend zu verharren / wirst zwingen können / in
dem ich durch Gottes ausstrücklichen Willen darauss
gefordert werde; (34.35-35.07)

The compound Jammerthal itself combines the emotional
(Jammer) and physical (thal) realms of earthly existence.
Thus, it serves to intensify the original meaning of
Elend, as "im Land der Fremde." Therefore, Elend and
Jammerthal are synonymous in this particular passage,
since they both represent collective terms for "worldly
existence," that is, "das Erdendasein," or even simply
"die Erde" itself.

The first documented usage is MHG jämertal in Hugo
von Trimberg's didactic poem Renner (dated 1300), where it
appeared as a loan translation of the Latin term vallis
lacrimarum from the Vulgata (see Trübner 4: 40; Grimm,
DtW. 4,2: 2260-61; Lexer 1: 1471). Grimm specifies the
original source as Psalm 84,7 and states that the term was
used in the sense of "von der erde und dem irdischen
leben" (DtW. 4,2: 2260). Throughout the later Middle Ages
and the Baroque period it was a typical contemptus mundi
expression and concept. Luther also used the term and
thus helped contribute to its linguistic diffusion (Kluge 339). Interestingly however, in 1691 Stieler failed to list Jammerta(hal among several compound substantives containing the basic form Jammer, but including the word Lebensjammer (2: 2481). In 1775 Adelung mentioned it as a biblical word denoting "die Erde und den Aufenthalt auf derselben" (2: 1425).

In summary, the formulaic expression Jammer und El(end occurs only once within our texts, while El(end und Jammer appears twice; however, in 513.15-20 the two terms are set off by a virgel. El(end is also used in combination with the two compound substantives Jammerthal (32.02) and Jammer-Geschrey (520.18).

In regard to the semantic content, it would seem that the term Jammer carries an emotional emphasis when used in the formulaic El(end und Jammer and Jammer und El(end. Although our data base is very small (three passages), we shall continue this investigation of an emotional aspect in regard to the simple substantive Jammer in Chapter IX below.

In regard to the compound Jammer-Geschrey, we found that it was used to denote an audible expression of pain and suffering ("Schmerzenslaut") due to physical
circumstances signified by the term El(l)end.

In the case of Jammerthal we have a collective term denoting "das Erdendasein als Fremde," and it is in this sense that the term Elend appears as a synonym in 34.35-35.07.
NOTES: CHAPTER VIII

1See also Chapter IX below, regarding the simple substantive Jammer.

2The long quality of the vowel in OHG (i)ämær and MHG (i)ämær remained intact until the fifteenth century, and the short vowel of the modern language did not become standard until the seventeenth century; in fact, the original long quality of the vowel is still retained today in both Upper and Lower German dialects (Grimm, DtW. 4,2: 2250).

3These particular entries are all discussed in Chapter IX below.

4This passage is a quote from Antonio de Guevara (1480-1545), who was a Spanish spiritual writer and court chaplain to Charles V. This is part of an extensive quotation taken by Grimmelshausen from the twenty-fourth chapter of Contemptus vitae aulicae et laus ruris, as translated into German by Agidius Albertinus in 1591 (Adair 581).

5See passage 459.11-18 above, as well as Kluge (7), regarding ach.

6See Kluge regarding entsetzen (181).
PART III

THE TERM JAMMER WITHIN THE SIMPLICISSIMUS AND CONTINUATIO
TEXTS

The final division of my semantic investigation deals with the term Jammer, and its related forms which include: the substantive Jammer itself, the adjective and adverb jämmerlich, and the verb jammern, including its prefixed form bejammern. Jammer in the formulaic expressions Jammer und El(1)end and El(1)end und Jammer, as well as the compounds Jammer=Geschrey and Jammerthal have already been discussed in the preceding chapter (VIII), due to the close semantic relationship which their use bears to El(1)end within the texts.

CHAPTER IX: THE SIMPLE SUBSTANTIVE JAMMER

As the etymology of the form Jammer has already been discussed in Chapter VIII above, we shall immediately turn to the semantic investigation. As in NHG, we find that Jammer within Grimmelshausen's texts can convey a
very broad range of meanings within the general scope of "misery," without any specific nuance of meaning predominating. Within our semantic investigation of *Jammer*, we shall also attempt to determine whether the emotional qualities are indeed omnipresent and binding, as they seem to be within the formulaic expressions *Jammer und El(l)end* and *El(l)end und Jammer*, as well as within the compounds *Jammer=Geschrey* and *Jammerthal* (see Chapter VIII above).

A. *Jammer* is used to refer to the general misery which arises due to wartime conditions in 45.08 and 388.03.

In 44.32-45.12 Simplicissimus is describing the actions of the "Landsknecht" during the Thirty Years' War, summarized by *ihren Wercken* (44.37): that is, by what they are doing and by what is being done to them, or by what they do and suffer. A sequence of expressions in the active and passive follow, such as *morden / und wieder ermordet werden*. The phrases *Jammer anstellen* and *wieder jämmerlich leiden* are embedded within this group of expressions. Although the context of the term *Jammer* seems to express "misery" in general, it is somewhat specified by the association of *Jammer* with *leiden*; *Jammer* means "Leid". At the end of this passage the
"Landsknechte" are characterized by Thun und Wesen (45.12), that is, by what they do and what they are (Wesen means "das Sein"), or by what they are doing and what is being done to them:

Hunger und Durst / auch Hitz und Kält /
Arbeit und Armuth / wie es fällt /
Gewaltthat / Ungerechtigkeit /

Treiben wir Landsknecht allezeit.

Diese Reimen waren umb so viel desto weniger erlogen / weil sie mit ihren Wercken überein stimmten / dem Fressen und Sauffen / Hunger und Durst leiden / huren und buben / rasslen und spielen / schlemmen und demmen / morden / und wieder ermordet werden/ todt schlagen und wieder zu todt geschlagen werden / tribulieren / und wieder getrillt werden / jagen / und wieder gejaget werden /
Angstigen / und wieder geängstigt werden / rauben / und wieder beraubt werden / plündern / und wieder geplündert werden / sich fürchten / und wieder gefürchtet werden / Jammer anstellen / und wieder jämmerlich leiden / schlagen / und wieder geschlagen werden; und in Summa nur verderben und beschädigen /
und hingegen wieder verderbt und beschädigt werden /
war ihr gantzes Thun und Wesen; (44.32-45.12)
Similarly, in 387.32-388.05 the phrase elenden Jammer denotes in a general way "misery," the miserable effects of the Thirty Years' War upon the German nation. Simplicissimus' friend "Jupiter" is commenting on the lack of spiritual strength and morality among the German people, who have not only failed to regret the evils of war, but have come to view this war as almost a kind of "fair" ("Kirmess"):³

womit haben sie seithero verdienet / dass ich ihn den Frieden widergeben solte? haben sie sich dann seither bekehrt? seynd sie nicht Ärger worden / und selbst mit in Krieg geloffen wie zu einer Kirmess? oder haben sie sich willicher wegen der Theurung bekehret / die ich ihnen zugesandt / darinn so viel tausend Seelen Hungers gestorben; Oder hat sie willicher das grausame Sterben erschrickt / (dass so viel Millionen hingerafft) dass sie sich gebessert? Nein / nein Mercuri, die übrig verbliebene / die den elenden Jammer mit ihren Augen angesehen / haben sich nit allein nit gebessert / sondern seynd viel Ärger worden als sie zuvor jemals gewesen! (387.32-388.05)

This passage also gives an excellent example for the close semantic relationship which exists between the terms elend (adj.) and Jammer in the sense of "misery,"
"miserable," with the two terms reinforcing each other in a repetitive and varying way.

B. In 162.31-163.05 and 377.20-30 the emotional quality of Jammer becomes apparent. Jammer refers to the general misery and the emotional effects arising out of social disgrace and moral shame.

In 162.31-163.05 Jammer is associated with the terms von Hertzen weynen and erbärmlich which underline the highly emotional quality of Jammer; furthermore, weynen expresses an audible quality, while erbärmlich anzuschauen expresses a visual one. This "Jammer" arises out of a sense of shame due to social disgrace or embarrassment, as is expressed by in solcher Schand. Simplicissimus speaks of the disgraced state of existence (in welchem Stand) into which Olivier and the sorcerer have cast the Hertzbruder family. Jammer thus also contains an element of social misery:

Über diss versah er sich seines Todts / und wuste doch nicht geruhiglich zu sterben / weil er seinen Sohn in solcher Schand hinder sich lassen solte: In welchem Stand der Sohn desto weniger zu leben, getraute / umb wie vielmehr er ohne das wünschte / vor dem Vatter zu sterben. Es war versichert dieser beyder Jammer so erbärmlich anzuschauen / dass ich
von Hertzen weynen muste! zuletzt war ihr gemeiner
einhelliger Schluss / G0tt ihre Sach in Gedult
heimzustellen / und der Sohn solte auff Mittel und
Weg gedencken / wie er sich von seiner Compagnia
loss würcken / und anderwerts sein Glück suchen
könnte; (162.31-163.05)

In 377.20-30 Jammer is associated with Verdammnus
due to a loss of innocence, and to moral depravity which
can lead to eternal damnation. Again, Jammer is
accompanied by both a visual (stellten sich ... vor
Augen) and an audible (beklagte) term. The terms
Seufftzen and bejammert both indicate this to be a
condition worthy of sympathy, and so very strongly
underline the emotional quality of Jammer:

Von dieser Zeit an folgte ich ihm traurig nach / als
einer den man zum Galgen führt / mein Gewissen fieng
mich an zu drücken / und in dem ich allerley
Gedancken machte / stellten sich alle meine
Bubenstück vor Augen / die ich mein Lebtag je
begangen / da beklagte ich erst die verlorne
Unschuld / die ich auss dem Wald gebracht / und in
der Welt so vielfältig verschertzt hatte / und was
meinen Jammer vermehrte / war dieses / dass
Hertzbruder nit vielmehr mit mir redete / und mich
nur mit Seufftzen anschaute / als hätte er meine Verdammnus gewust / und an mir bejammert.

(377.20-30)

C. In 40.32-41.18 and 418.38-419.13 Jammer expresses a condition of physical pain and suffering due to torture, as well as very strong emotional despair.

In 40.32-41-18 Jammer expresses both the pain and suffering due to physical mutilation, as well as the emotional trauma of having been buried alive. The participial adjective überstandenem refers back to all the past misery that has been experienced but yet withstood, and which is now being lamented by the peasant. We again find Jammer directly associated with a term expressing an audible quality through the use of the verb klagen:

So bald sich derselbe ein wenig ermunterte / und vom Hauffen etliche kennete / erzehlet er / was massen die Bauren den vorigen Tag / als einige seines Regiments auff Fütterung gewest / ihrer sechs gefangen bekommen / davon sie allererst vor einer Stund fünffe / so hindereinander stehen müssen / todt geschossen; und weil die Kugel ihn / weil er der sechste und letzte gewest / nicht erlangt / in
dem sie schon zuvor durch fünf Körper gedrungen / hätten sie ihm Nasen und Ohren abgeschnitten / zuvor aber gezwungen / dass er ihrer fünf (s.v.) den Hindern lecken müssen: Als er sich nun von den Ehr- und Gotts-vergessenen Schelmen so gar geschmäht gesehen / hätte er ihnen / wievol sie ihn mit dem Leben darvon lassen wolten / die aller-unnützste Wort gegeben / die er erdencken mögen / und sie alle bey ihrem rechten Nahmen genennet / der Hoffnung / es würde ihm etwan einer auss Ungedult eine Kugel schencken / aber vergebens; sondern nachdem er sie verbittert gemacht / hätten sie ihn in gegenwärtig Fass gesteckt / und also lebendig begraben / sprechend: Weil er dess Todts so eyferig begehrr / wolten sie ihm zum Possen hierinn nicht willfahren.

In dem dieser seinen überstandenen Jammer also klaget / kam ein andere Partey Soldaten zu Fuss überzwergs den Wald herauf / die hatten obgedachte Bauren angetroffen / fünff davon gefangen bekommen / und die übrigen todt geschossen; (40.32-41.18)

In 418.38-419.13 Jammer is associated with ewig, expressing the eternal condition of the Verdammten, that is, "eternal damnation." Thus, in direct contrast to 40.32-41.18 above, this Jammer can never be withstood,
for it signifies torture and desperation without end. Simplicissimus is speaking with the prince of the Hummelsee who has just been praising the innate noble nature of man and man's destiny to behold the face of God. The negative term *ewiger Jammer* is here juxtaposed to its positive counterpart *ewige Seeligkeit*, both defining the two realms of existence after death:

Ich sagte / was haben drum die Verdamnte davon? Er antwortet mir mit einer Wieder-Frag / und sagte: Was kan die Güte Gottes davor / wenn euer einer sein selbst vergisst / sich der Creaturen der Welt / und deren schändlichen Wollüsten sich ergibt / seinen viehischen Begierden den Ziegel schiessen läßt / sich dadurch dem unvernünftigen Viehe / ja durch solchen Ungehorsam gegen Gott / mehr den höllischen als seeligen Geistern gleich macht? Solcher Verdammeten ewiger Jammer / worein sie sich selbst gestürzt haben / benimmt drum der Hoheit und dem Adel ihres Geschlechts nichts / simtemal sie so wol als andere / in ihrem zeitlichen Leben die ewige Seeligkeit hätten erlangen mögen / da sie nur auff dem darzu verordneten Weg hätten wandlen wollen.

(418.38-419.13)

D. Finally, we find the substantive *Jammer* used
specifically as an interjection or expletive denoting Simplicissimus' strong emotional feelings of "woe" when discussing his homeland and the state of Christendom:4

als ich noch in Europa lebte / war alles (ach Jammer! dass ich solches von Christen zeugen soll) mit Krieg / Brandt / Mord / Raub / Plünderung / Frauen und Jungfrauen schänden Zc. erfüllt;

(584.11-14)

It is noteworthy that in 1775 Adelung still gave the primary meaning of Jammer as "ein hoher Grad des Klagens, des lauten Wehklagens (2: 1424).

In summary, as far as form and gender are concerned, we find only the standard NHG masculine form Jammer.

Semantically, it would seem that the emotional quality of Jammer is omnipresent, representing the actual basis or criterion of meaning. The semantic variations seem to have their origins within the physical circumstances from which "Jammer" arises, that is, within the very cause for Jammer itself, for example, wartime conditions, moral depravity, social shame, etc.

Furthermore, the term Jammer is directly associated with an expression denoting an audible "Weheklag" in three of our passages (162.31-163.05, 377.07-08 and
40.32-41.18); it is also used as an expletive denoting "woe" in 584.11-14. Thus, out of a total of eight passages we find an audible quality expressed in four examples, that is, in fifty percent of the occurrences. We shall continue to investigate such an underlying audible quality in regard to the adjective and adverbial forms containing the element *jammer* (*jämmerlich*) below (see Chapter X).
NOTES: CHAPTER IX

1 see also Chapter VIII above.

2 see also Chapter X.B.2 below.

3 For an investigation of Grimmelshausen's probable sources for the character of "Jupiter," see Weydt 250-70.

4 See passage 459.11-18 in Chapter VIII.A. above, as well as Kluge (7), concerning ach.
CHAPTER X: THE FORM JÄMMERLICH AS ADJECTIVE AND ADVERB

OHG āmarīth and MHG jämerlich, jaemerlich had originally been used in the sense of "kläglich, leidvoll" (Pfeifer, et al. 2: 757). Hermann Paul explains that NHG jämerlich can still occur with its full meaning intact, expressing either "Jammer ausdrückend" or "Jammer erregend," as well as in the more general meaning of "erbärmlich" (DwW. 330).

A. Jämmerlich as an attributive adjective in 19.07, 37.04, 52.28, 106.28, 177.11, 178.08 and 551.17.

1. Jämmerlich is used in combination with Weheklag and Geschrey, terms expressing a "Schmerzensruf," in 19.07, 37.04, 106.28, 177.11 and 551.17. This fact is highly significant, since the original West Germanic adjective jämär most probably also represents a "Schmerzenslaut," and only later became a general term denoting "traurig" (see Kluge 339). Thus, when the adjective jämmerlich is combined with the terms Weheklag and Geschrey, a certain element of the original meaning
and use of the word may well still live on. The underlying cause of "Jammer" in these passages is the presence of pain and physical suffering or even death.

In 19.03-14 the adjective jämmerlich is combined with Weheklag, and is further modified by Schmertzen. Jämmerliche(r) Weheklag denotes both feelings and sounds of pain due to physical suffering. Moreover, Grimmelshausen establishes grotesque ironic contrasts in this passage through the use of the terms glückseeligste and vor lachen ... zerbersten. Simplicissimus is commenting on the events which took place during the pillaging of his foster parents' farm:

In Summa / es hatte jeder sein eigene invention, die Bauren zu peinigen / und also auch jeder Bauer seine sonderbare Marter: Allein mein Knan war meinem damaligen Beduncken nach der glückseeligste / weil er mit lachendem Mund bekennete / was andere mit Schmertzen und jämmerlicher Weheklag sagen musten / und solche Ehre widerfuhr ihm ohne Zweiffel darumb / weil er der Haussvatter war / dann sie setzten ihn zu einem Feuer / banden ihn / dass er weder Händ noch Fuss regen konte / und rieben seine Fusssole(n) mit angefeuchtetem Saltz / welches ihm unser alte Geiss wieder ablecken / und dariurch also kützeln muste / dass er vor lachen hätte zerbersten mögen;
In a similar way in 177.02-12, the expression *jämmerliches Weheklagen* denotes "pitiful cries of pain," here of the dying. Simplicissimus is describing the Battle of Wittstock:

Im Treffen selbst aber / suchte ein jeder seinem Todt mit Nidermachung dess Nächsten / der ihm auffstiess / vorzukommen / das greuliche schiessen / das gekläpper der Harnisch / das krachen der Piquen / und das Geschrey beydes der Verwundten und Angreiffenden / machten neben den Trompeten / Trommeln und Pfeiffen ein erschröckliche *Music*! da sahe man nichts als einen dicken Rauch und Staub / welcher schiene / als wolte er die Abscheulichkeit der Verwundten und Todten bedecken / in demselbigen hörte man ein jämmerliches Weheklagen der Sterbenden / und ein lustiges Geschrey der jenigen / die noch voller Muth stacken / (177.02-12)

These "Weheklagen" of pain and suffering from the wounded who are dying are surrounded by other sounds, as expressed by *Geschrey* and *Music*, as well as by the *lustiges Geschrey* of the yet hale and courageous.

In 36.37-37.09 the term *jämmerlich* is once more
combined with Geschrey, expressing an audible cry of suffering. This time, however, the underlying cause is emotional trauma, rather than physical pain, since Simplicissimus is lamenting the death of his hermit father. The highly emotional quality of jämmerlich is emphasized by the surrounding terms Zähren, Seufftzen and küssen:


In 551.15-25 jämmerlich is again used in combination with a term expressing an audible quality Geschrey, as well as with its variant ellend(es), both helping to
express physical suffering and pain of death due to shipwreck. The phrase *jämmerliches und ellendes Geschrey* is further intensified by its variant phrase *mit ellendem Geheul* ... *bejammerten*, with *jämmerlich* receiving a strong semantic echo through the use of the verb *(be)jammern*:

endlich warffen sie uns auff eine verborgene Stein Klippe mit solcher stärcke / dass das Schiff mit grausamen Krachen zustücken zerbrach / warvon sich ein jämmerlichs und ellendes Geschrey erhub / da wurde dieselbe Gegent gleichsamb in einem Augenblick mit Kisten Ballen und Trümmern vom Schiff überstreut; da sahe und hörte man hie und dort oben auff den Wellen und unten in der Tieffe die unglückseelige Leut an den jenigen Sachen hangen / die ihnen in solcher Noth am allerersten in die Hände gerathen waren / welche mit ellendem Geheul ihren Untergang bejammerten / und ihre Seelen GÖtt befohlen;

(551.15-25)

In 106.19-29 the expression *jämmerliches Geschrey* is intensified to *jämmerliches Zettergeschrey*, where it is used to refer to Simplicissimus’ cries of protest, at being attacked and bodily carried off to Hell by four of the governor’s servants:

Wie der Pfarrer gesagt hatte / also giengs; Im
ersten Schlaff kamen vier Kerl in schröcklichen 
Teuffels=Larven vermutet / zu mir ins Zimmer vors 
Bett / die sprangen herumb wie Gauckler und 
Fassnachts=Narren / einer hatte einen glühenden Hacken 
/ und der ander eine Fackel in Händen / die andere 
zween aber wischten über mich her / zogen mich aus 
dem Bett / tantzten ein Weil mit mir hin und her / 
und zwangen mir meine Kleider an Leib / ich aber 
stellte mich / als wenn ich sie vor rechte natürliche 
Teuffel gehalten hätte / verführte ein jämmerliches 
Zettergeschrey / und liess die aller=forchtsamste 
Geberden erscheinen; (106.19-29)

Zeter means "Schrei"; therefore, the compound 
Zettergeschrey represents an intensification of meaning 
through repetition by variant terms. However, Zeter is 
not so much an expression of "Weheklage," but rather a 
term that carries certain legal implications. Kluge 
states that zetern was originally an East Middle German 
term denoting "das rechtserhebliche Klagegeschrei 
erheben"; thus obligating fellow citizens to offer 
immediate help and hopefully serve as witness of the crime 
itself (see Kluge 810).

2. The attributive adjective jämmerlich is used in 
the meaning of "Jammer erregend" in 52.28 and 178.06. In
both of these passages we find a combination with a visual term, namely *Anblick*.

In 52.19-29 *jämmerlicher* Anblick refers to the condition of Gelenhausen after it had been pillaged by enemy soldiers; to a scene of pillaged, naked corpses and the overriding concept of violent death. Grimmelshausen uses the foreign word *Spectacul* to modify *Anblick*, thus emphasizing the visual effect this scene had upon Simplicissimus as a child:

DA es taget / füttert ich mich wieder mit Waitzen / begab mich zum nächsten auff Gelnhausen / und fande daselbst die Thor offen / welche zum theil verbrennet / und jedoch noch halbe mit Mist verschantzten waren: Ich gieng hinein / konte aber keines lebendigen Menschen gewahr werden / hingegen lagen die Gassen hin und her mit Todten überstreut / deren etliche gantz / etliche aber biss auffs Hemd aussgezogen waren. Dieser jämmerliche Anblick war mir ein erschröcklich *Spectacul*, massen ihm jederman selbsten wol einbilden kan / meine Einfalt konte nicht ersinnen / was vor ein Unglück das Ort in einen solchen Stand gesetzt haben müste. (52.19-29)

The ENHG term *Spektakel* was borrowed in the sixteenth century from the Latin noun *spectaculum* ("Schauspiel, Wunderwerk, Anblick"), which itself had been formed from
the verb *spectare* ("schauen, anschauen, ansehen"); however, the original meaning of German *Spektakel* was "(lärrendes) Schauspiel" (see Kluge 684-85). Thus, we not only have the addition of an audible element to the visual, but also the presence of a grotesque irony due to Grimmelshausen's use of this term. The modifier *erschrecklich* helps to underline the designation of this scene ("Spektakel") as a particularly emotional one, arousing "Schrecken," "Trauer" and "Mitleid" (see Pfeifer et al. 3: 1666).

In 178.02-06 *jämmerlich* and *elend* are closely connected with *Anblick* in the phrase *elender jämmerlicher Anblick*, which serves not only as an expression for a visual appearance conveyed by the eyes (*sahe*), but furthermore as a summarizing statement (*Summa Summarum*) for a deplorable and miserable state of affairs. Simplicissimus is describing the condition of the battlefield after the Battle of Wittstock:²

> da sahe man zerstümelte Soldaten umb Beförderung ihres Todts / hingegen andere umb Quartier und Verschohnung ihres Lebens bitten. *Summa Summarum*, da war nichts anders als ein elender jämmerlicher Anblick! (178.02-06)
B. We shall see that Grimmelshausen's use of the adverb *jämmerlich* in Grimmelshausen's texts shows a fluctuation between the full meaning of "leidvoll," denoting "Jammer ausdrückend" or "erregend" (as was the case with the substantive *Jammer* in Chapter IX above), and the now weakened ("abgeblasste") sense of "elendiglich" or "auf elende Art und Weise."

1. The adverb *jämmerlich* is used with a strong component of its original meaning still intact in 43.02, 45.09 177.31 and 368.20, but yet with definite nuances of a semantic transition toward the general meaning of "elendiglich." All of these passages deal with a context rich in wartime atrocities, such as mutilation, death and torture.

In 44.36-45.12 Simplicissimus is describing the life led by the "Landsknecht" or common soldier. Here *jämmerlich* is combined with the verb *leiden*, and carries the meaning of "leidvoll," which is contrasted to *Jammer* in the sense of "Leid verursachen."

Diese Reimen waren umb so viel desto weniger erlogen / weil sie mit ihren Wercken überein,stimmt / dem Fressen und Sauffen / Hunger und Durst leiden / huren und buben / rasslen und spielen / schlemmen und demmen / morden / und wieder ermordet werden / todt
schlagen / und wieder zu todt geschlagen werden / tribulirn / und wieder getrillt werden / jagen / und wieder gejaget werden / ängstigen / und wieder geängstiget werden / rauben / und wieder beraubt werden / plündern / und wieder geplündert werden / sich förchten / und wieder geförchtet werden / Jämmer anstellen / und wieder jämmerlich leiden / schlagen / und wieder geschlagen werden; und in Summa nur verderben und beschädigen / und hingegen wieder verderbt und beschädigt werden / war ihr gantzes Thun und Wesen; (44.36-45.12)

In 42.31-43.05 jämmerlich is used in conjunction with the verb schryen, and again carries the meaning of "leidvoll," as well as "painfully, pitifully," due to inflicted torture and bodily harm; at the same time however, it could also be understood in the somewhat less specific sense of "miserably." The term schryen signifies a loud expression of pain which should arouse compassion, but in this case none is received. Grimmelshausen is describing the retribution taken by a group of soldiers upon certain peasants:

Indessen hatten die andern Soldaten die übrigen vier Bauren / so geleckt waren worden / auch unterhanden / die banden sie über einen umbgefallenen
Baum / mit Händen und "Füssen zusammen / so artlich /
dass sie (a.v.) den Hindern gerad in die Höhe kehrten /
und nachdem sie ihnen die Hosen abgezogen / namen
sie etliche Klafter Lunden / machten Knöpff daran /
und sidelten ihnen so unsäuberlich durch solchen
hindurch / dass der rothe Safft hernach gienge; Also /
sagten die / muss man euch Schelmen den gereinigten
Hindern ausströcknen. Die Bauren schryen zwar
jämmerlich / aber es war den Soldaten nur ein
Kurtzweil / dann sie höreten nicht auff zu sägen /
biss Haut und Fleisch gantz auff das Bein hinweg war;
(42.31-43.05)

In 369.14-22 the adverb jämmerlich carries the
meaning of "Mitleid erregend" due to its close association
with Mitleiden, rather than the less specific sense of
"elendiglich." The young Hertzbruder is describing to
Simplicissimus how he came to be injured and later fell
among the Merode-Brüdern:

In solchen Nöthen schrye ich zu Gott / und stellte
alles seinem heiligen Willen heim / und in dem ich
unterschiedliche Gelübde thät / spürte ich auch seine
Hülff / der Rhein warff mich ans Land / allwo ich
meine Wunden mit Moss verstopffte / und ob ich zwar
bey nahe erfrore / so verspürte ich jedoch eine
absonderliche Krafft davon zu kriechen / massen mir
Gott halff / dass ich (zwar jämmerlich verwundet) zu
etlich Herode=Brüdern und Soldaten=Weibern kam / die
sämtlich ein Mitleiden mit mir hatten / ob sie mich
zwar nit kanten. (389.14-22)

Again, in 177.25-32 jämmerlich in jämmerlicher Weis
could be understood in the less specific meaning of "auf
elende Art und Weise," but its close combination with the
variant term grausam=(er Weis) instils it with a stronger
meaning. Simplicissimus is describing the battlefield
after the Battle of Wittstock:

Die Erde / deren Gewohnheit ist / die Todten zu
bedecken / war damals an selbigem Ort selbst mit
Todten überstreut / welche auff unterschiedliche
Manier gezeichnet waren / Köpff lagen dorten / welche
ihre natürliche Herren verloren hatten / und hingegen
Leiber / die ihrer Köpff mangelten; etliche hatten
grau'sam= und jämmerlicher Weis das Ingeweid herauss/
und andern war der Kopff zerschmettert / und das Hirn
zerspritzt; (177.25-32)

2. The adverb jämmerlich appears in a less specific
or weakened ("abgeschwächt") meaning of "schlecht" or
"armselig" in 5.11-13 and 54.22-31. Trübner explains that
jämmerlich, just as many other adjectives which express a strong "Gemütsbewegung," has developed a weakened, less specific meaning alongside its original, full meaning, thus often denoting simply "schlecht" or "armselig" in modern German (4: 40-41); Grimm speaks of a content that has become "abgeblaszt" from the original denotation of "elend ausdrückend" or "erregend" (DtW. 4,2: 2255-56); while Duden refers to a sense of being "minderwertig" for such cases (3: 1378).

In 54.22-31 Simplicissimus is contemplating the strange appearance of the beard of a certain officer at Hanau. The abverb jämmerlich represents the opposite of rechtschaffen (rechtschaffenen Bart), and is varied by the term verketzern; thus the meaning of jämmerlich here is "sündig entstellt" or "freventlich verstümmelt":

Ich gedachte bey mir selbst / ist diss ein Mann? so solte er auch einen rechtschaffenen Bart haben / weil der Geck nicht mehr so jung ist / wie er sich stellet: Ists aber ein Weib / warumb hat die alte Hur dann so viel Stupfeln umbs Maul? Gewisslich ists ein Weib / gedacht ich / dann ein ehrlicher Mann wird seinen Bart wol nimmermehr so jämmerlich verketzern lassen; massen die Böcke auss grosser Schamhaftigkeit keinen Tritt unter frembde Heerden gehen / wenn man ihnen die Bärt stutzet. (54.22-31)
Grimmelshausen's use of *verketzern* may well serve to further emphasize the overall description of this officer as "affected" (*Geck*) and "effeminate" (*Weib, alte Hur*), for the term *Ketzer* had also been used in the meaning "frevelhafter, verworfener Mensch, Sodomit" until as late as the sixteenth century, just as *Ketzerei* could express "Zauberei, unnatürliche Wollust" (see Pfeifer, et al. 2: 828). The presence of such accompanying words help to instil the term *jämmerlich* with a strong underlying sense of "Scham, Scham erregend," in addition to the primary meaning of "elendiglich."

In passage 5.11-13 *jämmerlich* again denotes primarily "auf elende Art und Weise" or "elendiglich," when it occurs in the "Inhalt dess Ersten Buchs":

Das 4. Capitel.

*Simplicii Residenz wird erobert / geplündert und zerstört / darinn die Krieger jämmerlich hausen.*

(5.11-13)

Since we are confronted with a situation describing torture and other wartime atrocities within this chapter, we can again speak of a strong underlying sense of "Jammer erregend" due to the contextual reference itself. In fact, Simplicissimus states within the body of this chapter: "In Summa / es hatte jeder sein eigene invention die Bauren zu
peinigen / und also auch jeder Bauer seine sonderbare Harter" (19.03-05).

The orthographic form jämmerlich remains consistent throughout our texts, whether used as an attributive adjective (19.07, 37.04, 52.26, 106.28, 177.11, 178.06 and 551.17) or as an adverb (5.13, 43.02, 45.09, 54.28, 177.31 and 369.20).

In regard to the semantic content, Grimmelshausen would seem to use the adjective jämmerlich primarily in its original full and concrete meaning of "Jammer ausdrückend" or "Jammer erregend"; moreover, we find that in all of the passages where the adjective jämmerlich signifies "Jammer ausdrückend" (19.07, 37.04, 106.28, 177.11 and 551.17), it is also accompanied by a term expressing an audible element of suffering, thus seemingly lending support to the possibility of Grimmelshausen's having been aware of a semantic relationship to an original "Schmerzenslaut." In the two passages (52.19-29 and 176.02-08) in which jämmerlich primarily expresses the concept of "Jammer erregend," we also find a distinct reference to a visual concept as expressed through the term Anblick, as well as Spectacul in 52.26.

In the case of the adverb, however, Grimmelshausen's
usage shows a stronger fluctuation between the original, full semantic content in the sense of "Leid, Jammer ausdrückend" or "Leid, Jammer erregend," and the now less specific or weakened ("abgeschwächte") content of "auf elende Art und Weise," "armselig." The full, concrete content is still present in 42.31, 44.36, 177.25 and 360.14, but yet with certain nuances of a semantic transition toward the general sense of "elendiglich." In all four of these passages (as well as in 5.11-13) we are dealing with contexts describing torture and other wartime atrocities. The less specific or weakened ("abgeschwächte") sense of "auf elende Art und Weise," "elendiglich," is present as the primary meaning in 54.28 and 5.13, but at the same time both passages reveal an underlying meaning of "Jammer erregend" due to the surrounding context.
NOTES: CHAPTER X

1 For an investigation of Grimmelshausen's possible role in the Battle of Witstock, as well as a literary analysis of this section of the text, see Gilbert 264-69.

2 See here note no. <1> immediately above, in regard to the Battle of Wittstock.

3 See also the substantive Jammer (Chapter IX.A. above).

4 See also the substantive Jammer (Chapter IX.C. above).

5 See here note no. <1> above, concerning the Battle of Wittstock.
CHAPTER XI: VERBAL FORMS CONTAINING THE ELEMENT JAMMER

A check of the corpus of etymological reference works reveals only the infinitive amarōn for the OHG period, while the NHG form fluctuates between jämern and āmern. This phonetic variation in the verb would seem to stand in contradiction to the adjective, at least according to Kluge who denotes the original OHG adjectival form as jämar, classifying its variant āmar as a late OHG "Nebenform" (339). Adelung (1775) gives the following explanation of the origin of the term jammern: "Es ist so wie wimmern und das Latein. gemere, ohne Zweifel eine Nachahmung des durch Seufzen und Wehklagen hervor gebrachten Lautes (2: 1425)."

Hermann Paul states that the NHG form jammern can only be used with poetic license when combined with an accusative object, otherwise the form bejammern is common (DtW. 330). Within the Simplicissimus and the Continuatio texts we find only one example for the basic form jammern. In all the other occurrences the prefixed transitive form bejammern is used in combination with a direct object or clause.
A. The intransitive verbal form *jammert* is used in 458.29-35 within a chapter that deals with man's struggle against the unwavering fate of death. Simplicissimus addresses the world directly in his farewell speech to worldly existence:

> an dir helfft kein Geschenck so man dir gibt / kein Dienst so man dir erweist / keine liebliche Wort so man dir zuredet / kein Treu so man dir halt / und keine Freundschaft so man dir erzeigt / sondern du betreugst / stürztzest / schändest / besudelst / drohest / verzehrest und vergist jederman; dannenhero weynet / seuffztzet / jammert / klaget und verdirbt jederman / und jederman nimmt ein End; (458.29-35)

As is frequently the case with the noun and the adjective, the verb *jammern* is closely associated with *weynen*, *seuffzen* and *klagen*, terms which emphasize and vary the highly emotional resonance of *jammern*. Thus, the original sense of *Jammer* as "Schmerzenslaut" can be documented for the verb, as well as the concept of the world as "Jammerthal" in which everyone "verdirbt" and "nimmt ein End."

B. Various forms of the transitive verb *bejammern* are used in combination with a direct object in 163.08, 176.21, 311.16, 377.26, 551.24 and 568.29. In all of
these examples the meaning carries strong emotional qualities and is basically equivalent to Latin deplorares or English lament. In this sense Grimm denotes it as stronger in meaning than its common variant beklagen (DtW. 1: 1412).

1. In 551.20-25 from the Continuatio we find the finite form bejammerten associated with Geheul, an expression carrying a strong audible quality, as well as with the adjective elend. The verbal object ihren Untergang establishes a direct association with death, thus deepening the emotional quality of bejammern:

   da sahe und hörte man hie und dort oben auff den Wellen und unten in der Tiefffe die unglückseelige Leut an den jenigen Sachen hangen / die ihnen in solcher Noth am allerersten in die Hände gerathen waren / welche mit ellendem Geheul ihren Untergang bejammerten / und ihre Seelen G0tt befohlen;

(551.20-25)

The close association of bejammern with death—as was also the case with jammern in 458.29-35 above—would seem to indicate that (be)jammern is a word suitable in extreme situations. Indeed, within the present context describing a situation of death and destruction due to shipwreck, it
signifies the audible expression of pain and suffering. Thus, *(be)jammern* is used in its original meaning as audibly expressing "lamentatio" within this passage.

2. *(Be)jammern* occurs in contexts which express emotional feelings due to mental reflection upon certain situations of "Elend" in 163.08, 176.21, 311.16, and 377.26 of the *Simplicissimus* text, and in 568.29 of the *Continuatio*.

In 377.20-30 religious reflection plays a major role. Simplicissimus is lamenting his lost innocence *(beklagte)*, as well as Hertzbruder's loss of faith in his character *(was meinen Jammer vermehrte)*; Hertzbruder in turn laments Simplicissimus' "Verdammmus"--the underlying cause of "Jammer" in this passage:³

anschaute / welches mir nit anders vor kam / als
hätte er meine Verdammmus gewust / und an mir
bejammert. (377.20-30)

The strong emotional quality of bejammern is
underlined and modified by the variant phrase mit
Seufftzen anschaute, as well as by the introductory
variant beklagte. Beklagte and bejammert enclose this
passage as parentheses exerting a binding force, whereby
bejammern serves as an emotional intensification of the
content of the term beklagen. The act of mental
reflection has deduced knowledge (gewust) of
Simplicissimus' state of "Verdammmus."

In 568.27-30 religious conviction and reflection
again play a major role. Bejammern carries a strong
emotional quality which is evoked by Simplicissimus' reflections (erinnerte ... mich and gedachte) concerning
man's relationship to God:

also! sahe ich ein stachelecht Gewächs / so erinnerte
ich mich der dörnen Cron Christi / sahe ich einen
Apffel oder Granat / so gedachte ich an den Fall
unserer ersten Eltern und bejammert denselbigen;
(568.27-30)
In 176.18-23 bejammerte has to be understood in the sense of "regret" and may carry a slightly ironic accent, since the loss of the "Ducaten" would seem to be of little importance when compared to Simplicissimus' impending sentence of torture and burning due to charges of sorcery:

Wie mir damals zu Muth gewesen, / kan sich jeder leicht einbilden / ich wuste mich zwar unschuldig / und hatte ein starckes Vertrauen zu Gott; Aber dennoch sahe ich meine Gefahr / und bejammerte den Verlust meiner schönen Ducaten / welche der General Auditor zu sich steckte. (176.18-23)

In 311.15-21 the infinite form bejammern again carries a strong emotional quality in the sense of "lament" or "regret." Simplicissimus reflects (gedencken) the fact that he did not seize "die herrliche Gelegenheiten" which were once available to him (hatte verstreichen lassen), for now the disease of smallpox has not only disfigured his once handsome body, but has also left him too weak to work:

Da fieng ich erst an hindersich zu gedencken / und die herrliche Gelegenheiten zu bejammern / die mir hiebevor zu Beförderung meiner Wolfart angestanden / ich aber so liederlich hatte verstreichen lassen; Ich
sahe erst zurück / und merkte / dass mein extraordinary Glück im Krieg / und mein gefundener Schatz / nichts anders als eine Ursach und Vorbereitung zu meinem Unglück gewesen / (311.15-21)

In 163.05-12 the finite form bejammerten is used in conjunction with betrachteten, emotion and reflection being again closely connected when a situation of "Elend" is mentioned. The prepositional phrase in was vor einem Elend sie die Armuth gefangen hielte serves as the object of the verb bejammerten, as well as of its parallel transitive verb form betrachteten:

als sie aber die Sach bey dem Liecht besahen / da manglets am Geld / mit welchem er sich bey seinem Capitain loss kauffen solte / und in dem sie betrachteten und bejammerten / in was vor einem Elend sie die Armuth gefangen hielte / und alle Hoffnung abschnitte / ihren gegenwärtigen Stand zu verbessern / erinnerte ich mich erst meiner Ducaten / die ich noch in meinen Esels=Ohren vernähet hatte;
(163.05-12)

In summary, the basic form jammern occurs only once within our texts in 458.29-35. All the other verbal forms containing the element jammer represent forms of the
prefixed transitive verb beijammern.

On the semantic level, we find the form jammern in 458.29-35 and beijammern in 551.20-25 directly associated with an audible term denoting "lamentatio" due to death and destruction. Beijammern is also associated with an audible expression (beklagte) in 377.24-30 where it refers to a loss of innocence and a sense of damnation.

In 163.05-12, 311.15-21 and 377.24-30 beijammern denotes strong emotional distress due to reflection upon a certain situation of "Elend."

In 176.18-23 we find a slightly ironic use of beijammern, in the sense of "regret," since the passage itself deals with impending torture and death, while the form beijammern is associated with a loss of money.

Out of a total of seven passages, we were able to establish three cases in which the verbal form (be)jammern was directly associated with a term denoting an audible expression of "Schmerz"; thus helping to underline a relationship to the original "Schmerzenslaut" Jammer. Furthermore, Adelung stresses this aspect of the verb in 1774: "Dieses Zeitwort druckt mehr den Ausdruck des Schmerzens, als den Grad des Elendes aus, der solchen veranlasset (1: 730)."
NOTES: CHAPTER XI

1 See Chapter VIII above for a discussion of the probable onomatopoeic origins of the term Jammer.

2 See also Chapter IX.B. above.

3 See also Chapter I.F. above.
CONCLUSION

As was stated in the Introduction, Grimmelshausen's Der Abentheurliche Simplicissimus Teutsch stands as the most lasting literary monument of the Thirty Years' War. Since we are dealing with a work whose background is that of the distress and misery of war, it seemed appropriate to investigate some of the specific vocabulary which would be used to express the perils and miseries of war and their effects. Only a small number of the relevant terms could actually be investigated within the scope of the present study. The purpose of this study has been to document all occurrences of the terms Noth, El(l)end and Jammer, as they appear within Grimmelshausen's Simplicissimus Teutsch, in combination with the Continuatio, and then to semantically analyze each term within its individual contextual environment. All words have been presented with context, and all relevant passages have been discussed; thus it is hoped that the finer nuances and shades of meaning were brought out within the study.

The highest frequency count for terminology
containing the element not(h) was found in the Continuatio (29 examples), for el(l)end in the fourth book of Simplicissimus Teutsch (17 examples), and for jammer in the first book of Simplicissimus Teutsch (10 examples); the third book was consistent in having the lowest frequency count for all three terms investigated.

The main focus has been upon gaining a synchronic overview of the various meanings of the relevant terms, as well as the frequency with which each of the individual meanings is employed within the texts. At the same time, however, relevant diachronic variations in meaning have been pointed out in relation to the earlier stages of German, as well as to the modern language. The individual synchronic analyses and diachronic relationships have already been summarized at the end of each of the individual eleven chapters. At this point, the contents of the three terms will be shown in their relationship to each other, for differences in meaning are only important when these differences are in some way related (see Palmer 71). The various meanings of the simple and compound nouns have been individually charted in tables 1-5, while table 6 charts the semantic interrelatedness of these substantives as used within our texts.

We have concluded that both Noth and Nothdurfft occur in "broad" or "non-specific" meanings, but that these
terms are not necessarily synonymous. As Palmer points out, there are no real synonyms, but rather a "loose sense of synonymy" which can better be referred to as an "overlap" in meaning (60-62). Thus, we can say, for example, that Noth in 30.33 and 43.15, and Nothdurfft in 231.09, 481.33 and 550.32, represent at least a "loose sense of synonymy," or that they overlap in the meaning of "Notwendigkeit." The two terms also overlap in the meaning of "Naturtrieb: necessitas naturae" in 107.36 and 513.04; and, to a certain extent at least, in that of "Hunger" as well, since Noth carries such a secondary meaning in 319.01 (compare tables 1 and 2).

The term Not(h)wendigkeit, which did not appear until the sixteenth century, may well have been in semantic competition with the older term Nothdurfft. In fact, the older term Nothdurfft still carried its original meaning of "Notwendigkeit" (231.09, 481.33 and 550.32), while the neologism Not(h)wendigkeit—which occurs only three times in our texts—carries only specific meanings. There is an overlap between the two terms in the meaning of "bare necessities." Moreover, Not(h)wendigkeit is used in 420.07 to express an "existential necessity," that is, a "law of nature"; a meaning which can be closely associated with that of "Naturtriebe" (see table 2).

The compound Nothfall occurs only within the phrase
auff ... Nothfall, which is used to denote "in an emergency." All of the various shades of meaning for "emergencies," however, find a direct semantic correspondence within the breakdown of Noth itself (compare tables 1 and 3).

In the semantic category of "existential need," Noth and El(1)end overlap; and Nothfall also carries this shade of meaning. El(1)end is used metaphorically, which stems from an association with the original sense of "exile," and the hardships associated with it. Furthermore, in 35.05 Elend is used to denote the state of "earthly existence" itself, but as seen from a contemptus mundi viewpoint. In this case it becomes "loosely synonymous" with the term Jammerthal (35.02) in the meaning "das Erdendasein als Fremde" (see table 5).

It is within the category of "social disgrace," coupled with emotional effects and moral "shame," however, that all three of our terms, Noth, El(1)end and Jammer, overlap in meaning. In fact, this is the only documented category in which all three are represented, thus helping to underline the "emotional" quality which Jammer basically signifies (see table 6).

The main point of comparison has been the meaning of the noun, but several other findings are also worthy of mention: Grimmelshausen continued to make a distinction
between the partitive genitive and the accusative as object of vonnöt(h)en haben—a practice which represents a continuity of a Middle High German tradition. He does not make a semantic distinction, however, between the four expressions noth seyn, noth thun, vonnöt(h)en seyn and vonnöt(h)en haben. The primary meaning of all four of these verbal phrases is that of "bedürfen"; furthermore, nöt(h)ig seyn (as well as ohn(nöt(h)ig seyn), halten vor nöt(h)ig, achten vor nöt(h)ig and not(h)wendig seyn also denote "necessitas." We found that Grimmelshausen does not make a distinction in his use of the terms nöt(h)ig and not(h)wendig.

The verb nöt(h)igen carries the sense of "exerting physical force," at least to some degree, in all the contexts in which it occurs; furthermore, in three-fifths of these contexts, it still denotes its original acute sense of "Gewalt anwenden," which has since been lost.

We were able to establish a direct association between the verb (be)jammern and an audible expression of "Schmerz" in three out of a total of seven contexts, thus helping to underline the probable origin of the term Jammer as a "Schmerzenslaut."

Grimmelshausen's use of the adjective jämmerlich also helps to support such a probable origin for Jammer, as it is accompanied by a term expressing an audible element of
suffering in all the passages in which it signifies "Jammer ausdrückend." Furthermore, in the passages in which it means "Jammer erregend," there is a distinct reference to a visual expression of "Jammer."

Grimmelshausen's use of the adverb jämmerlich, however, shows a fluctuation between the original full semantic content of "Jammer ausdrückend" or "Jammer erregend," and the less specific or weakened meaning of "armselig."

There are some interesting parallel relationships between the adjective el(1)end and the noun. The adjective occurs in the meaning of "dürftig," thus corresponding to the noun in the meaning of "existential need." Furthermore, there is also a correlation between the noun and the adjective when used to denote the miseries of life within the "contemptus mundi" concept. The use of the adjective as "wicked" or "spiritually lost" is also interesting, as we documented the noun in the meaning of the "plague of hell." The form elendiglich appears in the original concrete meaning of "living in exile" in 127.10-12; but elendiglich also occurs twice in a broad, non-specific meaning of "miserably."

This investigation of the terms Noth, El(1)end and Jammer has shown that although the meanings of these three terms sometimes overlap, fundamental differences certainly
exist within their individual field of meaning. Certainly one of the main differences is the emotional quality which seems to be omnipresent within the term Jammer; the actual shades of meaning for the term vary according to the physical circumstances out of which such "Jammer" arises. Tables 1-5 present an overview of the semantic breakdown for the nouns Noth, El(l)end and Jammer, as well as their compound substantives, as these are used within Grimmelshausen's Simplicissimus Teutsch and the Continuatio. Table 6 charts the interrelationship of these three terms, that is, the documentation of their overlap in meaning within the texts.
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| 5. "illness and disease" |
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| 6. "Naturtrieb" of "necessitas naturae" |
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<th>C. NOT(H)WENDIGKEIT</th>
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</tr>
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<tbody>
<tr>
<td>citations: 127.09, 180.19, 549.26 and 578.28</td>
<td>citations: 19.25, 363.34, 459.12, 513.18, 515.29 and 520.18</td>
<td>citations: 125.03, 311.28, 312.27, 317.34 and 331.26</td>
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<tr>
<td>secondary: (&quot;contemptus mundi&quot;) 35.05</td>
<td>frequency: 6</td>
<td>frequency: 5</td>
</tr>
<tr>
<td>D. &quot;social disgrace with emotional effects and moral shame&quot;</td>
<td>E. &quot;plague of hell&quot;</td>
<td>F. &quot;elkskin&quot; or &quot;elk leather&quot;</td>
</tr>
<tr>
<td>citations: 163.08, 368.11, 368.23, 369.34 and 381.38</td>
<td>citations: 462.15</td>
<td>citations: 341.31</td>
</tr>
<tr>
<td>frequency: 5</td>
<td>frequency: 1</td>
<td>frequency: 1</td>
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Table 5: The Substantive JAMMER
(including the compounds JAMMER=GESCHREY and JAMMERTHAL)

<table>
<thead>
<tr>
<th>A. &quot;general misery&quot;</th>
<th>B. &quot;social disgrace with emotional effects and moral shame&quot;</th>
<th>C. &quot;physical pain and suffering with emotional despair&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>citations: 45.08, 388.03, 459.12, 513.18, 515.29 and 35.02 (Jammerthal)</td>
<td>citations: 162.36 and 377.26</td>
<td>citations: 41.14 and 419.08</td>
</tr>
<tr>
<td>frequency: 6</td>
<td>frequency: 2</td>
<td>frequency: 2</td>
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<tr>
<td>D. &quot;expletive of woe&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>citations: 584.12 and 520.17-18 (Jammer=Geschrey)</td>
<td></td>
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<td>frequency: 2</td>
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</tbody>
</table>
Table 6: The Overlap of All Substantives

<table>
<thead>
<tr>
<th>1. broad meaning of &quot;Notwendigkeit&quot;</th>
<th>2. &quot;social disgrace with emotional effects and moral shame&quot;</th>
<th>3. &quot;existential need&quot;</th>
<th>4. &quot;bare necessities&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noth/Nöthen 2</td>
<td>Noth/Nöthen 4</td>
<td>Noth/Nöthen 8</td>
<td>Not(h)durfft 5</td>
</tr>
<tr>
<td>Not(h)durfft 3</td>
<td>El(l)end 5</td>
<td>Not(h)wendigkeit 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jammer 2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Noth/Nöthen 2</td>
<td>Noth/Nöthen 9</td>
<td>Noth/Nöthen 2</td>
</tr>
<tr>
<td>Not(h)durfft 4</td>
<td>Not(h)fall 4</td>
<td>Not(h)fall 1</td>
</tr>
</tbody>
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