

CARTEGGI III

SUL "FRAMMENTO DI BASILEA" E ALTRI INEDITI
NEL CARTEGGIO FRA CHR. STANG E W.R. SCHMALSTIEG

a cura di PIETRO U. DINI
Pisa

Una piuttosto fitta corrispondenza fra Oslo e Pennsylvania State Park tenne in contatto — nei tre anni dal 1973 al 1975 — il baltista norvegese Christian Stang (1900-1977) e quello statunitense William R. Stang. Per gentile concessione di quest'ultimo, si pubblicano qui, per la prima volta, le lettere che Stang inviò a Schmalstieg e una risposta di questi. Le lettere di Stang contengono molte osservazioni linguistiche di valore, talora rimaste inedite. Di particolare interesse è il commento epistolare sul cosiddetto "Frammento di Basilea" in lingua prussiana antica (cf. lettera n.ro 5) che da solo basterebbe a giustificare la pubblicazione di questi materiali.

Si pubblicano di seguito le lettere di Chr. Stang a W.R. Schmalstieg [1-3, 5-10] e quella di W.R. Schmalstieg a Chr. Stang [4] nella convinzione che gli studiosi odierni troveranno in esse spunti di riflessione ulteriore.

[1 - Stang/Schmalstieg: 09.08.1973]

Bygdøy Allé 65, Oslo, August 9.-1973

Dear Professor Schmalstieg,

Thank you for your kind letter of July 6th. I am glad to hear that you enjoyed your stay in Oslo. As to the salmon, I shall report your judgement to the kitchen staff of Norum!

I have read with great interest Dr. Mathiassen's copy of your Old Prussian Grammar. As you know, you and I disagree on many points concerning Old Prussian, principally regarding the value of many spellings. On the whole, I attach more importance to the Prussian spellings than you do. It has no purpose to discuss this in

detail here. In this case we have to do with general principles where you have your settled opinion; therefore I shall only occasionally touch on questions of this kind. In the following I shall make some special remarks on questions where my opinion differs from yours.

P. 10. A question of this kind is the adverbial forms in *-iskai* and *-isku*. If the only difference between these forms were the expression, non-expression, of the labialisation, we should have expected *-kai* and *-kui*, not *-kai* and *-ku*. Therefore I am inclined to keep up my own explanation of these forms. The spelling *waikui* is quite exceptional.

35. I am convinced that O. Pr. had a neuter. Without that assumption I find it impossible to explain the forms in *-an* especially in the Elbing Vocabulary, corresponding to neuters in other Ieur. languages P. 36. I find it quite improbable that the length of the gen. pl. endings Gk. *-ων*, Skt. *-ām* is an innovation in these languages. How could we explain it? And what about Lith. *-ų*?

47. Pr. *seyr*. Szemerényi's article in *Donum Balticum*, p. 515 ought to be mentioned.

48. I cannot believe that Pr. *winnen* (weather) comes from Germ. *Wind*. How could we explain *nn*?

49. I cannot see the advantage of combining Pr. *-kijsman* with Sl. *čismę* (number) and separating it from Sl. *časъ* (and Alb. *kohë*).

55. Very interesting is your explanation of *gulsennin*. Perhaps you are right.

73. I find no reason for considering *peisāton* a Slavic loan word. The Prussian form seems completely regular in Baltic.

73. *kaāubri*: I find the combination with Old Norse *hjūpa* more probable than the combination with Lith. *kaubrė* (hillock). I refer to my book *Lexikalische Sonderübereinstimmungen zwischen den Slav., Balt., und Germ.*, p. 27.

76. I would not even mention the possibility that *pecku* might be an *o*-stem. According to Trautmann we have 5 examples of *pecku* and only 2 of *peckan* (both on the same page). Cf. Lith. *pekus*, OHG *fihu*, Skt. *páśu*, Lat. *pecu*. Sl. *imeę* can hardly have *-meę* < **-mens*, because it is a neuter.

82. I do not understand your derivation of *-asmu* from *-asmā*. I can accept only **-osmōi* and **-osmō*.

94. Why do you phonemicize *wertings* as **vertingas* instead of *-iīg-*?

107. I oppose strongly against the identification of the spellings *ai* and *ā* and the phonemicization of *ai* as *ā*. Cf. also p. 150 about *asmai*, p. 157 about *dai*.

110. Pr. *tīrtsmu* corresponds to Skt. *tytīyah*, but not exactly to Sl. *trěťjъ*, Lith. *trėčias*, Goth. *þridja*, Lat. *tertius*. This does not appear clearly from your statement.

112. *terains*. I consider the combination of Pr. *ter* and Lith. *te* possible, but Russ. *теперь* probably comes from O. R. *topъpvo*; cf. Ch. Sl. *topъvo*, Po. *dopiro* (Vasmer, Russ. et. Wb. III, 94).

113. *ensus* translates "umsonst". Why have you translated it "otherwise" and not "in vain"?

I find it very unsatisfactory to phonemicize *stēison*, *stēimans* as **stesān*, **staisān*, **stemans*, **staimans*. The only way in which these very frequent words are written is with *ēi*, *ei*.*

144. *"/en/er (prei)* "untill", *er en* "unto". The element *er* is from German, but not the preposition *en*.

146. Very interesting in my opinion is your explanation of *surgi*, which you combine with Germ. *sorgen*.

147. *ikai* (if) has hardly anything to do with Lith. *iki*, which probably comes from **jiek-* (cf. dial. *jiek*).

153. I do not understand how the imperative *dais* could come from **dādais*, nor do I believe in Slavic influence (Po. *daj*, *dajcie*) in this very common word.

156. As it will appear from what I have written before, I think that the dialectical Lith. *jó*, etc. represents a shortening of *jójo* etc., not an old root aorist. Here your opinion differs from mine. I only mention this point *en passant*.

165. I do not understand how the monophthongization of **ei* to *i* could be "an internal IE monophthongization."

174. I agree with you that *quoi* (will) may be a shortened form of *quoitē*.

* The *ei*-diphthong (ablaut to *oi*) in these forms is only found in O. Pr., and this is just one of the interesting phenomena in this language.

P.177. Goth. *aflifnan* etc. probably belongs to the Ieur. root **leip-* (Skt. *limpāti*, *lipyate*; Ch. Sl. *lǫpěti*, Lith. *lipti*) and not to **leikw-*. Sure

cases of Germanic *f* < Ieur. *k^w* occur only in words which contain another labial sound: Goth. *fidwor, fimf, wulfs*.

194. f. I am not inclined to believe that Impv. *gerdaus* is a 2. P. Fut., because of the 2 P. Sg Fut. *postāsei* (65, 21, 33).

196. I suppose that *etwinūt* contains an *ū* borrowed from Slavic *vinuje-* (Inf. *vinovati*). Cf. Endzelin, *Senprūšu valoda* (Vocabulary).

198. I do not understand why you phonemicize *an(en) kirdītai* as *girdēti*. The verb *kirdītwēi* is well represented in O.Pr., and forms with *g* do not occur.

202. "Orthographic final *-ai* usually stands for */-e/*, cf., e.g. the rendering *astai* "you are" for */este/*. - The rendering *-ai* for *-e* is as unlikely in my opinion as the rendering *-ai* for *-ā*.

211. I fully agree with you as to the Latvian dialectic flexion *zina: zinim*. But why phonemicize *ersinnimai* as */er-zināma/* = Lith. *žinome*.

As you will see from this letter, you and I disagree in many points concerning Old Prussian, and as you have asked me to criticize, I have done so, without mentioning many of the points where we agree. It has been interesting for me to study your book, and I wish you good luck for the completion of your work.

With all good wishes

Yours very sincerely Christian Stang.

[2 - Stang/Schmalstieg: 21.09.1973]

Bygdøy Allé 65, Nov. 21, 1973

Dear Professor Schmalstieg,

Thank you for your letter of Nov, 11. Editorial Director John M. Pickering has written to me asking for an appraisal of your book, and on Oct. 16. I wrote a letter to him, warmly recommending that your book should be published. Now I see from your letter that you have added about fifty pages of footnotes as a result of the comments made by colleagues who have read the manuscript. Do you want me to recommend- referring to my former letter- that these comments might be published as an appendix to your book, or would you prefer that I write a new letter of recommendation (which would, of course, not differ very much from the first one)? It is not quite clear to me how I could best help you.

Very sincerely yours Cristian S. Stang.

[3 - Stang/Schmalstieg: 16.04.1974]

Bygdøy Allé 65, Oslo, April 16, 1974.

Dear Professor Schmalstieg,

Thank you very much for your letter and for the invitation to write the chapter on Baltic Comparative Grammar and the Relationships with other Indo-European Languages for the volume on Baltic Linguistics which will appear in the Current Trends in Linguistics. This would indeed be the chapter I should feel most able to write and most interested in writing. Nevertheless, I hope you will understand me when I must refuse your honorable proposal. Because of my age I do not dare to take this work upon me, and especially not to give a review of the entire literature in the field from 1945 up to the present. Moreover, I have written much myself on this subject - I am thinking among other things on my book *Verglechede Grammatik der baltischen Sprachen* -, and this would make the task especially difficult for me. I think you should find one of the younger generation, but it is difficult to give you an advice (Dr. Terje Mathiassen?). I find your plan very good, and I hope you will find authors for all the chapters you have planned.

I am very glad to hear that your Old Prussian Grammar will appear by this September. As you know, you and I disagree in many points. Notwithstanding these differences I sincerely hoped soon to see your book printed.

Very sincerely yours Christian S. Stang

[4 - Schmalstieg/Stang: 21.04.1974]

Dear Prof. Stang:

I am, of course, disappointed that you cannot write the article in question, but I fully understand your reasons and I was almost expecting your answer, although I did want to ask you first as the most outstanding person in this field in the world.

I have already asked Prof. Mathiassen to write one chapter and I feel that two chapters might be too much of a task, although I finally may have to do that after all.

I should like to report to you what is apparently a new find in a language which I believe you will recognize. I don't want to

influence your decision on this matter, but Prof. Valdis Zeps of the Univ. of Wisconsin said that he found the following sentence in a 14th century (1369) manuscript on optics kept in the library at Basel:

- | | |
|--------------------|---------------------------------|
| (1) Kayle rekyse | (2) thoneaw labonache thewelyse |
| (3) Eg koyte poyte | (4) nykoyte peñega doyte |

I would be very much interested in your opinion of the language and the meaning of these phrases. I think I can read (1), (3) and (4), but I am not at all certain of the meaning of (2). Prof. Zeps hopes to publish something on this matter as soon as possible, but in the meantime I am interested in gathering various opinions on it.

I appreciate your kind words about my Old Prussian grammar, but, in your own words, our science proceeds in a kind of unorganized 'teamwork' approach and I will be eternally grateful to you for your book *Das slavische und baltische Verbum*, which for years and years was an inspiration to me, although I will certainly never attain anything like this work.

With best wishes and thanks for your kind thought.

Sincerely yours, William R. Schmalstieg

[5 - Stang/Schmalstieg: 19.05.1974]

Bygdöy Allé 65, May 19. -1974

Dear Professor Schmalstieg,

Thank you for your kind letter of April 21. I am very interested in the old Prussian text which professor Zeps has discovered. In the following I shall make some remarks on it.

First of all, there can be no doubt that the language is *Old Prussian*.

The drawing in the middle of the Old Prussian text represents a man with a drinking horn. (It could perhaps be a phylacterion, but the Prussian text strongly indicates the first explanation.) The inscription on the horn begins with Jhs (= Jesus). The following word seems to be *Christus*.

All the other texts on the page are Latin, and the contents of these texts, which an expert on paleography, Dr. Lilli Gjerlöw, has transcribed for me, do not seem to help anything in the explanation of the Prussian text.

I think, as you, that I can understand lines 1,2,3, but I find 2 very difficult. My reading is:

1. *Kayle rekyse* : To your health, Sir!
 3. *Eg koyte poyte* : If you will, drink!
 4. *nykoyte peñega doyte* : If you will not, give a penny!
- I shall give some comments below. First I shall turn to 3.
2. *thoneaw labonache thewelyse*:

thewelyse looks like a diminutive of *thewis* (Elb. Voc.). *vetter*, explained by Trautmann (Sprachdenkmäler) as "Bruder des Vaters". Likewise Būga: "tēvo brolis" (R.R. II p. 15) and Endzelin "tēvbrālis" (Senprūšu valoda). The suffix *-elis* in a diminutive function is known in Prussian, cfr. *patowelis* ("stifvater", Elb. Voc.) and the proper names *Madelle*, *Jannell*, *Katell*, (cfr. Endzelin, Senpr. val. p. 48; Trautmann, Die altpreussischen Personennamen, p. 174 f.; Gerullis, Die altpreussischen Ortsnamen, p. 250f. I think *thewelyse* is parallel to *rekyse*, an erroneous voc. sg. with the *-e* added to the nominative.

thoneaw is quite obscure to me. Can it be a voc. sg. of a nominal *u*-stem, perhaps a proper name?

labonache seems to contain the adjective **labas*, Ench. *labs* (good). Can it be written for *labonacte* and mean "goodnight"?

Upon the whole, this sentence is very unclear to me.

I add a few words on the other 3 sentences.

Kayle rekyse:

Kails, cr. Meletius, Von den Sudawiten: "ein jeglicher trincket dem toden zu und spricht: Kailes noussen gingis..." (Būga R.R. III, p. 132).

rekyse seems to have *e* (*ē*) for *i* (*ī*), cfr. Nuson Rekis, Christus bela (I). This indicates an open pronunciation of *ī*.

Eg koyte. I suppose that *eg* means "if" and must be compared with *ikai*, *ickai* (Ench.). The writing *e* indicates an open pronunciation of the vowel *i* or *ī*. As to the possibility of *ī* see Endzelin, Senpr. val. p. 183). In the Ench. we find *iquoitu* (if you will).

koyte seems to be a 2. p. pl., cfr. *poyte*, *doyte*, which surely are 2 p. pl. imperative. In itself *koyte* could be explained as a singular (3. p.) of **quoitī*, cfr. *quoitē*, *quoitā*, 3 p. conditional *quoitīlai*, etc. But on account of the context it seems more likely that the form *koyte* has to be explained as a 2. p. pl. This is probably a form built analogically

on the 3 p. *quoi*. In my *Vergl. Gr. d. balt. Spr.*, p. 313, I explain *quoi* as an abbreviation of **quoiti* or a similar form. One of my reasons was the writing *oi*, indicating that the form was *unstressed* in contrast to *quāits*. If this is right, *koyte* must be derived from a non-accented form, or be itself (regularly) unstressed or end-stressed. I cannot, however, exclude the possibility that 3. p. *quoi* is an old athematic form (3. p. sg. injunctive) as I supposed in my book *Das balt. und slav. Verbum*, p. 230 (and recalled in my comparative grammar). In that case *koyte* in our text represents an old type.

nykoyte corresponds very well with Grunau's *ny koytu* (*wiltu nit*). The form *ni* of the negation is characteristic of Prussian. (But on the other hand, we find *neggi*).

doyte: 2 p. pl. imper., cfr. Ench. *dāiti, daiti*. The form is the old 2 p. pl. opt. of *dāt*, probably formed analogically (cfr. *Vgl. Gr. d. balt. Spr.* s. 438).

poyte: The forms of the verb "to drink" in the catechisms are inf. *pūton, pou̯ton, poutwei, pou̯t* (Ench), 2 p. pl. imper. *pogeitty, pugeitty* (I), *puieyti, puieyti* [for *puieiti*] (II), *poieiti* -bis (Ench.). Grunau has the 2 p. sg. imper. *pogeys*. The infinitive of the verb "to drink" comes from **pō-t-*; the imperative of the catechisms and Grunau belongs to a present stem *pō-je/o-*. Our form *poyte* seems to be a recent form built on the infinitive stem. The words *poyte* and *doyte* form a rhyme pair. The treatment of *ā* in the text is uncertain. We find the vowel *a* in *kayle, lab-, -nache* (?), *pēnega*, but *o* in *thoneaw, labo- koyte* (cfr. Ench. *quoi, quoitē...*), *poyte, doyte*. It is possible that the dialect of our text belongs to those where *ā* has developed into *ō* as in the Elbing Vocabulary (*mothe, brote, cosy, wetro...*), and that **dōite* has developed into *doyte* rhyming with *poyte* (< **pōite*, cfr. Grunau *pogeys*). Another source of the vowel *ō* may have been the position after a labial: *koyte* < **quoi* < **quai-* and *labo-*.

It is understandable that the text is difficult to translate because it is an "occasional poem", and we cannot reconstruct the occasion.

Very sincerely yours Christian S. Stang

Bygøy Allé 65, Oslo, May 19. - 1974

Dear Professor Schmalstieg,

Thank you for your kind letter of April 21. I am very interested in the Old Prussian text which professor Zeps has discovered. In the following I shall make some remarks on it.

First of all, there can be no doubt that the language is Old Prussian. The drawing in the middle of the Old Prussian text represents a man with a drinking horn. (It could perhaps be a phylacterion, but the Prussian text strongly indicates the first explanation.) The inscription on the horn begins with *Jhs* (= Jesus). The following word seems to be *thōtus*.

All the other texts on the page are Latin, and the contents of these texts, which an expert on palaeography, Dr. Lilli Gerlach, has transcribed for me, ~~do~~ do not seem to help anything in the explanation of the Prussian text.

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1. *Kayle rekyas*: To your health, Sir!
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4. *nykoyth pēnega doyte*: If you will ~~not~~, not, ~~please~~ give a penny!

2. I shall give some comments below. First I shall turn to 3.

2. *thoneaw labonache kēdyss*:

thēdyss looks like a diminutive of *thawis* (Etl. Voc.), with explained by Trautmann (*Sprachdenkmäler*) as „Bender

des Vaters". Likewise Būga: „tēvo krolis" (R.R. II p. 15) and Endzelin „tēvbrālis" (Sengviņa valoda). The suffix *-elis* in a diminutive function is known in Prussian, cf. *patowelis* („stijf-fater", *Ell. Voc.*) and the proper names *Madell*, *Janell*, *Kabell*; cf. Endzelin, *Sprache*, vol. p. 48; Trautmann, *Die altpreussischen Pramenennamen*, p. 174 f.; Grullis, *Die altpreussischen Ortsnamen*, p. 250 f. I think *thowelyse* is parallel to *rekyse*, an erroneous *voc. sg.* with the ending *-e* added to the nominative.

~~thowelyse~~ *thowelyse* is quite obscure to me. Can it be a *voc. sg.* of a nominal *u*-stem, perhaps a proper name?

labonache seems to contain the adjective **labas*, *Endz. lab* (good). Can it be written for *labonachte* and mean „goodnight"?

Upon the whole, this sentence is very unclear to me.

I add a few words on the other 3 sentences.

Kayle rekyse:

kails, cf. Melchior & Von den Sudawiten: *Kails manosta gignette* „im jehlicher trinet dem tolken zyt und spridit: kails manstem gignis..." (Būga R.R. III, p. 152).

rekyse seems to have *e* (*ē*) for *i* (*ī*), cf. Nuom *Relis*, *Christus bela* (I). This indicates an open pronunciation of *ī*.

eg kayle. I suppose that *eg* means „if" and must be compared with *ikai*, *ichlai* (Endz.). The writing *e* indicates an open pronunciation of the vowel *i* or *ī*. (As to the possibility of *ī*, see Endzelin, *Sprache*, vol. p. 183). In the Endz. we find

~~rekyse~~ *rekyse* *iquoitr* (if you will).

Koyte seems to be the 2. p. pl. cf. *poyte*, *doyte*, which surely are 2. p. pl. imperative. In itself ~~rekyse~~ *Koyte* could be

explained as a singular (~~3. p.~~ 3. p.) of **quoitā*, cf. 3. p. *quoite*, *quoita*, 3. p. conditional *quoitāis*, etc. But on account of the context it seems more likely that the form *Koyte* has to be explained as a 2. p. pl. This is probably a form built analogically on the 3. p. *quoi*. In my *Vgl. Gr. d. balt. Spr.*, p. 313, I explain *quoi* as an abbreviation of **quoiti* or a similar form. One of my reasons was the writing *quoiditkayge oi*, indicating that the form was *undressed* in contrast to *quāits*. If this is right, *Koyte* must be derived from a non-accented form, or be itself (regularly) *undressed* or *end-dressed*. I cannot, however, exclude the possibility that 3. p. *quoi* is an old thematic form (3. p. *sg. injunctive*) as I have supposed in my book *Das balt. und slav. Vokab.*, p. 230 (and recalled in my comparative grammar). In that case *Koyte* in our text represents an old type.

mykoyte corresponds very well with *trunans my koytn* (wiltu mit).

The form *ni* of the negation is characteristic of Prussian. (But, on the other hand, we find *neggi*).

doyte: 2. p. pl. imper., cf. Endz. *dāiti*, *dāiti*. The form is the old 2. p. pl. opt. of *dāt*, probably formed analogically (cf. *Vgl. Gr. d. balt. Spr.*, s. 438).

poyte: The forms of the verb „to drink" in the catechisms are inf. *pāton*, *pāton*, *pātwai*, *pānt* (Endz.), 2. p. pl. imper. *pogethy*, *pugethy* (I), *pugethy*, *pugethy* [for *pugethy*] (II), *pogethy* (Endz.). *trunans* has the 2. p. *sg. imper.* *pogety*. The 3. imperative of the verb „to drink" comes from **pō-t-*; the imperative of the catechisms and *trunans* belongs to a present stem **pō-īlo-*. Our form *poyte* seems to be a recent form built on the infinitive stem. The words *poyte* and *doyte* form a rhyme pair. The treatment of *ā* in the text is uncertain. We find the vowel *a* in

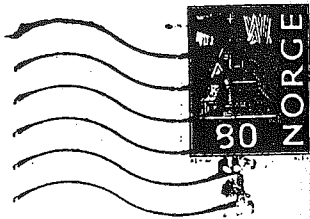
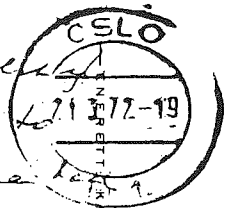
koyle, lab-, -nache (?), peņęga, but o in thoneaw, labo-, koyte
 (cf. Emh. *quai, quaitē...*), *peyke, doyk*. It is possible that our
 the dialect of our text belongs to those where *ē* has developed into
ō as in the *Elbing Vocabulary* (*omotte, broke, coay, wehra...*), and that
 **doite* has developed into *doyte* rhyming with *peyke* (= **pōite*, cf.
Sonan peęęę). Another source of the vowel *ō* may have been the
 position after a labial: *koyle* < **quoi-* < **quai-* and *labo-*.

It is understandable that the text is difficult to translate
 because it is an "occasional poem", and we cannot reconstruct
 the occasion.

Very sincerely yours

Christian S. Stang

F-4264-9 Midnattsol, Nupen ved Hurstad
 Norway The midnight sun at Nupen.



Dear Prof. Schmalstieg
 It is really nice to
 hear from you. I have
 structures on Ergonomics
 Rollo problem, and R.F.
 Stang and other scholars
 and found the literature
 lity very present.
 Yours sincerely
 Best greetings,
 Ch. S. Stang

Professor W. R. Schmalstieg
 Dept. of Slavic L-1
 Pennsylvania State
 University Park
 Pennsylvania 16802

[7 - Stang/Schmalstieg: 18.06.1974]

Bygdøy Allé 65, Oslo, 18/6-1974

Dear Professor Schmalstieg,

Thank you for your letter and for the copy of Zeps's and your
 article, which I have read with great interest. Of course I have
 nothing against your sending a copy of my letter to Professor
 Mažiulis.

As to your invitation to send an article to General Linguistics, I
 thank you very much and I feel very much honored, but my
 suggestions had a purely provisional character, and I am very
 much in doubt whether they are worth being printed.

For the moment I am trying to write some words, probably for
 Scando-Slavica, on special traits in the Göttingen version of
 Grünau's Old Prussian vocabulary (reproduced by Mažiulis) not
 occurring in the version printed by Trautmann. Do you know if
 anybody has written something about it?

With my best wishes

Sincerely yours Christian S. Stang.

[8 - Stang/Schmalstieg: 03.02.1975]

Bygdøy Allé 65, Oslo, 3. Febr. 1975.

Dear Professor Schmalstieg,

I beg your pardon for not having thanked you before for your
 letter of 18 December and for the two articles on the "new" Old
 Prussian text. Of course, I have nothing against your sending my
 reflexions on the text to professor Mažiulis. The two articles on that
 text, Mažiulis' article and your own, interested me very much. I am
 still of the opinion that *poyte* and *doyte* are imperatives. The reason
 for saying, "If you will, drink, if you will not, give a penny," is of
 course difficult to find out. You are perhaps on the right way in
 saying (in your letter to Mažiulis): 'gal büt, buvo koks studentų
 juokas, kurio šiandien mes negalime suprasti'. I very much look
 forward to the further discussion on the text.

Very sincerely yours Christian Stang.

[9 - Stang/Schmalstieg: 01.06.1975]

Bygdøy Allé 65, Oslo, 1/6-1975

Dear Professor Schmalstieg,

Thank you very much for your new work on Prussian. I have begun studying it, but I have not reached very far because of a little work I am preparing, myself. Thank you also for your four interesting articles!

I should be very glad if you would come to Oslo at the beginning of October. There are many problems that it would be interesting to talk about. If you let us know in (time?) the date of your arrival. I hope we could arrange something at Garden Hotel.

With my best wishes!

Sincerely yours Christian S. Stang.

[10 - Stang/Schmalstieg: 27.07.1975]

Bygdøy Allé 65, Oslo, 27/7-1975

Dear Professor Schmalstieg,

Thank you very much for your letter of 25/6. I have booked a room for you at Garden Hotel on the nights of 29th and 30th of September. I shall be in Oslo at that time, and I very much look forward to talk with you again. I hope you will have an interesting stay in Vilnius. I was invited too, but my health does not allow me to take the trip.

With my best wishes

very sincerely yours Christian S. Stang.

On the Basel Fragment and other unpublished material in the Chr. Stang's/W.R. Schmalstieg correspondence.

Ed. by Pietro U. Dini (Pisa)

Nine letters of Chr. Stang to W.R. Schmalstieg and one of Schmalstieg to Stang are published. Letter number 4 is a till now unpublished contribution by the famous Norwegian scholar on the so-called Old Prussian "Basel fragment".