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Hier liegt außerdem Chiasmus vor.

- Ps. XVI, 8: *si eina bechenet in corpore, uuelez lux unde tenebrae sint; so bechenno ih eino inter homines, uuelez iusti unde peccatores sint.*
- Ps. XIX, 5: *animam pro amicis ponere ecclesiam tibi sponsam sumere.*
- Ps. CI, 1: *in una carne — in una voce.*
- Pt. CI, 8: *natus — passus — resurgens.*
- Ps. CII, 5: *ad innocentiam, fone dero chumet er ad resurrectionem.*
- Ps. CIII, 17: *fluctus collisi — iudaei fracti.*
- Ps. CIII, 34: *suavis sit ei confessio mea, suavis est mihi gratia ipsius.*
- Ps. CIV, 4: *illuminati — roborati.*

Es begegnen ferner Fälle, in denen Notker offenbar die Häufung von Partizipien oder Adjectiven als Schmuck der Diktion empfand:

- Ps. C, 5: *alle superbi sint invidi unde die uuerdent pasti malis aliorum, non saciati.*
- Ps. CI, 8: *resurgens et post mortem vigilans et volans in caelum . . . interpellans pro nobis.*
- Ps. CI, 26: *an dien ist got intonans praeceptis, coruscans miraculis, umbrificans terram sapientia veritatis.*

Endlich mögen die Beispiele angeführt sein, in denen Notker deutsche Ausdrücke in Gegensätzen gebraucht:

- Ps. X, 6: *unde scadot imo selbemo, nals andermo.*
- Ps. X, 7: *saligen ze libe . . . unsaligen ze tode.*
- Ps. XI, 8: *hier arme unde dar riche.*
- Ps. XIII, 6: *uualta chomen arm daz er iuuuh riche getate.*
- Ps. XVII, 7: *in sinero gesichte, nals mennischon.*
- Ps. XVII, 25: *diu (unsundigi) fore imo ist, nals fore mennischon.*

V.

Nicht mit voller Sicherheit läßt sich das Auftreten der lateinischen Wörter in den folgenden Fällen beurteilen:

- Ps. XVII, 28: *perversis.*
- Ps. XVIII, 12: *bona.*
- Ps. C, 6: *consortii.*
- Ps. C, 8: *execrando.*
- Ps. CI, 8: *in consortio hominum (hier wohl Gegensatz zu heremitae).*
- Ps. CII, 7: *consilium obscurum.*
- Ps. CII, 11: *fructus terrae.*
- Ps. CIII, 3: *infirmos.*