MIDDLE HIGH GERMAN SERIES · VOLUME 52

The Early Religious Poems

Kleinere deutsche Gedichte des XI. und XII. Jahrhunderts

Das Annolied

The Early Religious Poems

German Verse of the Eleventh and Twelfth Centuries

---

with a word-for-word interlinear English translation

preserving the original word order



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The Middle High German text follows Kleinere deutsche Gedichte des XI. und XII. Jahrhunderts, herausgegeben von Albert Waag, Altdeutsche Textbibliothek 10 (Halle: Max Niemeyer, 1890); Das Annolied, herausgegeben von Max Roediger, Monumenta Germaniae Historica, Deutsche Chroniken I.2 (Hannover: Hahn, 1895)

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Waag's text without his apparatus, numbered by his line count at every fifth line in the outer margin; the Strassburg fragment of Ezzo, which he prints in italics beside the Vorau text strophe by strophe, is set before it as a poem of its own. His spaced dots for lost words are the series' lacuna mark. The Annolied is Roediger's text without his apparatus, numbered by his verse count. The reading sections, each a poem or a run of one, and their English heads are this press's.

CONTENTS

I · Ezzo's Song: The Strassburg Fragment 7
II · Ezzo's Song: The Night and the Sun 12
III · Ezzo's Song: The Cross 26
IV · The Summa Theologiae 40
V · The Praise of Solomon 61
VI · The Three Youths and Judith 79
VII · The Lord's Prayer Expounded 94
VIII · On the Number Seven 110
IX · The Heavenly Jerusalem: The Gates 117
X · The Heavenly Jerusalem: The Stones 133

XI · On Right: The Three Rights 148
XII · On Right: The Priest and the Layman 166
XIII · The Wedding: The Bride Is Wooed 183
XIV · The Wedding: The Feast and Its Meaning 202
XV · The Wedding: The Three Confessions 220
XVI · The Wedding: The Harrowing of Hell 238
XVII · The Arnstein Song of Mary 256
XVIII · The Truth 276
XIX · The Vorau Lament for Sins: Prayer to Mary 288
XX · The Vorau Lament for Sins: The Confession 307
XXI · The Vorau Lament for Sins: The Armor of Virtues 324
XXII · The Uppsala Lament for Sins 343
XXIII · The Benediktbeuern Prayer at Mass 348
XXIV · The Melk Song of Mary 355
XXV · The Sequence of St. Lambrecht 362
XXVI · The Sequence of Muri 365
XXVII · The Annolied: The Ages of the World 371
XXVIII · The Annolied: Caesar and the Germans 390
XXIX · The Annolied: Saint Anno 408

Ezzos Gesang (Straßburger Bruchstück)

I · EZZO'S SONG: THE STRASSBURG FRAGMENT

The poet promises his lords a true account of the beginning of mankind, drawn from Genesis and the Book of Kings. Christ is the light in darkness and the Word that was in the beginning. The poet praises God as the sole beginning of heaven, sea, air, and all that lives, who made man last in his own image and breathed his spirit into him. Through the devil's counsel man fell, and death and hell ruled his descendants. In that night the stars shone faintly until the sun, God's son, appeared: Abel, Enoch, Noah, Abraham, and David each gave a light, and the fragment breaks off at David.

Nu wil ih iu herron
Now will I to-you lords

heina wâr reda vor tuon
a true speech before do

von dem angenge,
of the beginning,

von alem manchunne,
of all mankind,

von dem wîstuom alse manicvalt, I.5
of the wisdom so manifold,

ter an dien bûchin stêt gezalt,
which in the books stands told,

ûzer genesi unde ûzer libro regum,
out-of Genesis and out-of book Kings,

tirre werlte al ze dien êron.
to-this world all to the honors.

Lux in tenebris,
Light in darkness,

daz sament uns ist:
that together-with us is:

der uns sîn lieht gibit,
who to-us his light gives,

neheiner untriwon er ne fligit.
of-no faithlessness he not cares.

II.5 in principio erat verbum,
in beginning was word,

daz ist wâro gotes sun,
that is truly God's son,

von einimo worte er bechom
from a-single word he came

dire werlte al ze dien gnâdon.
to-this world all to the graces.

Wâre got, ih lobin dih,
True God, I praise thee,

dîn anegenge gihen ih:
thy beginning confess I:

taz anagenge bistu trehten ein,
the beginning art-thou Lord alone,

ih negiho in anderz nehein.
I not-confess to-it other none.

III.5 der got tes himilis,
the God of-the heaven,

wâges unde luftes
of-wave and of-air

unde tes in dien viern ist
and of-what in the four is

ligentes unde lebentes
lying and living

(daz geskuofe du allez eino,
(that createdst thou all alone,

III.10 du ne bedorftost helfo darzuo):
thou not neededst help there-to):

ih wil dih ze anegenge haben
I will thee for beginning have

in worten unde in werchen.
in words and in works.

Got tu gescuofe al daz ter ist,
God thou createdst all that there is,

âne dih ne ist nieht,
without thee not is nothing,

ze allerjungest gescuofe du den man
at all-last createdst thou the man

nâh tînem bilde getân,
after thy image made,

nâh tîner getâte, IV.5
after thy likeness,

taz er gewalt habete.
that he power had.

du bliesimo dînen geist în,
thou blewest-to-him thy spirit in,

taz er êwic mahti sîn.
that he eternal might be.

noh er ne vorhta imo den tôt,
yet he not feared for-himself the death,

ub er gehielte dîn gebôt. IV.10
if he kept thy command.

ze allen êron gescuofe du den man:
to all honors createdst thou the man:

du wissôs wol sînen val
thou knewest well his fall

Wie der man getâte,
How the man did,

tes gehugen wir leider nôte.
of-that remember we alas needfully.

turh tes tiufeles rât,
through the devil's counsel,

wie skier er ellende wart!
how soon he exiled became!

V.5 vil harto gie diu sîn scult
very hard went the his guilt

uber alle sîn afterchumft:
over all his descendants:

sie wurden allo gezalt
they became all counted

in des tiuveles gewalt.
into the devil's power.

vil mihil was tiu unser nôt:
very great was the our need:

V.10 tô begonda rîcheson ter tôt,
then began to-rule the death,

ter hello wuos ter ir gewin,
of-the hell grew the their gain,

manchunne al daz fuor darîn.
mankind all that went there-in.

Dô sih Adam dô bevîl,
When himself Adam then fell,

dô was naht unde vinster,
then was night and darkness,

dô skinen her in welte
then shone here in world

die sternen be ir zîten,
the stars at their times,

die vil luzel liehtes pâren, VI.5
which very little light bore,

sô berhte sô sie wâren:
so bright as they were:

wanda sie beskatwota
for them shaded

diu nebilvinster naht,
the fog-dark night,

tiu von demo tievele chom,
which from the devil came,

in des gewalt wir wâren, VI.10
in whose power we were,

unz uns erskein der gotis sun,
until to-us appeared the God's son,

wâre sunno von den himelen.
true sun from the heavens.

Der sternen aller ielîch,
The stars of-all each,

der teilet uns daz sîn lieht.
it shares to-us that its light.

sîn lieht taz cab uns Abel,
his light that gave us Abel,

taz wir durh reht ersterben.
that we for right die.

dô lêrta uns Enoch, VII.5
then taught us Enoch,

daz unseriu werh sîn al in got.
that our works be all in God.

ûzer der archo gab uns Noe
out-of the ark gave us Noah

ze himele reht gedinge.
to heaven right hope.

dô lêrt uns Abraham,
then taught us Abraham,

daz wir gote sîn gehôrsam,
that we to-God be obedient,

der vil guote David,
the very good David,

daz wir wider ubele ∗∗∗
that we against evil (lacuna)

Ezzos Gesang

II · EZZO'S SONG: THE NIGHT AND THE SUN

Bishop Gunther of Bamberg had his priests make a song: Ezzo wrote it, Wille found the melody, and all became monks. Its matter is the four gospels: the Word, the light in darkness, the Sunday's rest. God made man of eight parts, from clay to the sun, and breathed his spirit into him; man and woman, set in paradise, fell through the devil's counsel. In the night that followed, Abel, Enoch, Noah, Abraham, David, and last John the Baptist were stars, until the sun, God's son, was born of Mary. Angels sang, shepherds found him, and he was circumcised and baptized, and in baptism we became God's children.

Der guote biscoph Guntere vone Babenberch
The good bishop Gunther of Bamberg

der hiez machen ein vil guot werch:
he bade make a very good work:

er hiez dî sîne phaphen
he bade the his priests

ein guot liet machen.
a good song make.

eines liędes si begunden,
a song they began,

want si dî buoch chunden.
for they the books knew.

Ezzo begunde scrîben,
Ezzo began to-write,

Wille vant die wîse.
Wille found the melody.

duo er die wîse duo gewan,
when he the melody then won,

duo îlten si sich alle munechen.
then hastened they themselves all to-become-monks.

von êwen zuo den êwen
from eternities to the eternities

got genâde ir aller sêle.
God grant-mercy of-them all soul.

Ich wil iu eben allen
I will to-you even all

eine vil wâre rede vor tuon.
a very true speech before do.

von dem mînem sinne
of the my mind

von dem rehten anegenge,
of the right beginning,

von den genâden also manechvalt,
of the graces so manifold,

dî uns ûz den buochen sint gezalt,
which to-us out-of the books are told,

ûzzer genesi unt ûz libro regum,
out-of Genesis and out-of book of-Kings,

der werlt al ze genâden.
to-the world all for graces.

Die rede dîe ich nu sol tuon,
The speech which I now shall do,

daz sind die vier ewangelia.
that are the four gospels.

in principio erat verbum,
in beginning was word,

daz was der wâre gotes sun:
that was the true God's son:

von dem einem worte
from the one word

er bequam ze trôste aller dirre werlte.
he came for comfort of-all this world.

O lux in tenebris,
O light in darkness,

du hêrre du der mit samet uns bist,
thou lord thou who with together us art,

du uns daz wâre lieht gibest,
thou to-us the true light givest,

neheiner untriwe du ne phligist.
of-no faithlessness thou not carest.

du gêbe uns einen hêrren,
thou gavest us a lord,

den scholte wir vil wol êren.
him should we very well honor.

daz was der guote suntach,
that was the good Sunday,

necheines werches er ne phlach;
of-no work he not cared;

du sprêche, ube wir den hîlten,
thou spokest, if we it kept,

wir paradyses gewîlten.
we paradise should-possess.

Got mit sîner gewalt
God with his power

der wurchet zeichen vil manecvalt,
he works signs very manifold,

der worhte den mennischen einen
he made the man one

ûzzen von aht teilen:
out-of of eight parts:

von dem leime gab er ime daz fleisch,
from the clay gave he to-him the flesh,

der tow bezêchenit den sweiz,
the dew betokens the sweat,

von dem steine gab er ime das pein
from the stone gave he to-him the bone

(des nist zwîvil nehein),
(of-that not-is doubt none),

von den wurzen gab er ime dî âdren,
from the roots gave he to-him the veins,

von dem grase gab er ime daz pluot,
from the grass gave he to-him the blood,

von dem mere gab er ime daz hâr,
from the sea gave he to-him the hair,

von den wolchen daz muot.
from the clouds the mind.

duo habet er ime begunnen
then had he to-him given

der ougen von der sunnen,
the eyes from the sun,

er verlêh ime sînen âtem,
he lent to-him his breath,

daz wir ime den behîlten,
that we for-him it kept,

unte sînen gesin,
and his being,

daz wir ime îmer wuocherente sîn.
that we to-him ever bearing-fruit be.

Wârer got, ich lobe dich,
True God, I praise thee,

ein anegenge gih ich an dich:
a beginning confess I in thee:

daz anegenge bistu trehtin ein
the beginning art-thou Lord alone

(jâ ne gih ich anderez nehein)
(yea not confess I other none)

der erde joch des himeles,
of-the earth and of-the heaven,

wâges unte luftes
of-wave and of-air

unt alles des in den vieren ist
and of-all that in the four is

lebentes unte ligentes;
living and lying;

daz geschôphe du allez eine
that createdst thou all alone

du ne bedorftest helfene dar zuo.
thou not neededst help there to.

ich wil dich ze anegenge haben
I will thee for beginning have

in worten unt in werchen.
in words and in works.

Got du geschuofe allez daz ter ist,
God thou createdst all that there is,

âne dih nist nieweht,
without thee not-is nothing,

ze allerjungest gescuofe du den man
at all-last createdst thou the man

nâh dînem bilde getân,
after thy image made,

nâh dîner getête,
after thy likeness,

sô du gewalt hête.
so thou power hadst.

du blîse im dînen geist în,
thou blewest to-him thy spirit in,

daz er êwich mohte sîn.
that he eternal might be.

noh er ne vorhte den tôt,
yet he not would-fear the death,

ub er behielte dîn gebôt.
if he kept thy command.

zallen êren gescuofe du den man:
to-all honors createdst thou the man:

du wessest wol den sînen val.
thou knewest well the his fall.

Duo gescuof er ein wîp,
Then created he a woman,

si wâren beidiu ein lîp.
they were both one body.

duo hiez er si wîsen
then bade he them be-led

zuo dem vronem paradŷse,
to the holy paradise,

daz si dâ inne wêren,
that they there in were,

des sînen obzes phlêgen,
of-the his fruit took-care,

unt ub siu daz behielten,
and if they that kept,

vil maneger gnâden si gewîlten.
very many graces they should-possess.

die genâde sint sô mancvalt,
the graces are so manifold,

sô si an den buochen stânt gezalt
as they in the books stand told

von den brunnen
of the springs

die in paradyse springent:
which in paradise spring:

honeges rinnet Geon,
of-honey runs Gihon,

milche rinnet Vison,
of-milk runs Pishon,

wînes rinnet Tigris,
of-wine runs Tigris,

oles Eufrates.
of-oil Euphrates.

daz scuof er den zwein ze genâden
that created he for-the two for graces

dî in paradyse wâren.
who in paradise were.

Wie der man getête,
How the man did,

des gehuge wir leider nôte.
of-that remember we alas needfully.

dur des tiefelles rât,
through the devil's counsel,

wî schîr er ellente wart!
how soon he exiled became!

vil harte gie diu sîn scult
very hard went the his guilt

uber alle sîne afterchunft:
over all his descendants:

duo wurde wir alle gezalt
then became we all counted

in des tiefelles gewalt.
into the devil's power.

vil michel was diu unser nôt:
very great was the our need:

duo beguude rîchesen der tôt,
then began to-rule the death,

der helle wuochs der ir gewin,
of-the hell grew the its gain,

manchunne allez vuor în.
mankind all went in.

Duo sih Adam geviel,
When himself Adam fell,

duo was naht unte vinster,
then was night and darkness,

duo irscinen an dirre werlte
then appeared in this world

dî sternen bire zîten,
the stars by-their times,

dî der vil luzzel liehtes bêren
which there very little light bore

sô berhte sô si wâren:
so bright as they were:

wante siu beschatewôte
for them shaded

diu nebelvinster naht,
the fog-dark night,

diu von dem tiefel bechom,
which from the devil came,

in des gewelte wir alle wâren,
in whose power we all were,

unze uns erscein der gotes sun,
until to-us appeared the God's son,

wârer sunno von den himelen.
true sun from the heavens.

Der sternen aller iegelîch,
The stars of-all each,

der teilet uns daz sîn lieht.
it shares to-us the its light.

daz gab uns Abel,
that gave us Abel,

daz wir dureh reht ersterben.
that we for right die.

duo lêrt unsih Enoch,
then taught us Enoch,

daz unsriu werch sîn elliu guot.
that our works be all good.

ûz der archa gab uns Noe
out-of the ark gave us Noah

ze himele rehten gedingen.
to heaven right hope.

duo lêrt unsih Abraham,
then taught us Abraham,

daz wir gote sîn gehorsam,
that we to-God be obedient,

der vil guote David,
the very good David,

daz wir wider ubele sîn gnâdich.
that we toward evil be merciful.

Duo irscein uns zaller jungest
Then appeared to-us at-all last

Johannes baptista
John Baptist

dem morgensternen gelîch:
to-the morning-star like:

der zeigote uns daz wâre lieht,
he showed us the true light,

der der vil waerlîche was
he who very truly was

uber alle prophetas,
over all prophets,

der was der vrône vorbote
he was the holy forerunner

von dem geweltigen gote.
of the mighty God.

duo rief des boten stimme
then called the messenger's voice

in dise werltwuostunge,
into this world-wilderness,

in spiritu Elie
in spirit of-Elijah

er ebenôt uns den gotes wech.
he made-even for-us the God's way.

Duo die vinf werlte
When the five ages

gevuoren alle zuo der helle
fared all to the hell

unte der sehsten ein vil michel teil,
and of-the sixth a very great part,

duo irscein uns allen daz heil.
then appeared to-us all the salvation.

duo ne was des langore bite,
then not was of-that longer waiting,

der sunne gie den sternen mite.
the sun went the stars with.

duo irscein uns der sunne
then appeared to-us the sun

uber allez manchunne,
over all mankind,

in fine seculorum
in end of-the-ages

duo irscein uns der gotes sun
then appeared to-us the God's son

in mennisclîchemo bilde:
in human image:

den tach brâht er uns von den himelen.
the day brought he us from the heavens.

Duo wart geborn ein chint,
Then was born a child,

des elliu disiu lant sint,
whose all these lands are,

demo dienet erde unte mere
him serve earth and sea

unte elliu himelisciu here,
and all heavenly hosts,

den sancta Maria gebar:
whom saint Mary bore:

des scol sie iemer lop haben,
of-that shall she ever praise have,

wante si was muoter unte maget
for she was mother and maid

(daz wart uns sît von ir gesaget),
(that was to-us since of her said),

si was muoter âne mannes rât,
she was mother without man's counsel,

si bedachte wîbes missetât.
she covered woman's misdeed.

Diu geburt was wunterlîch:
The birth was wondrous:

demo chinde ist nieht gelîch.
to-the child is nothing like.

duo trante sih der alte strît,
then parted itself the old strife,

der himel was ze der erde gehît.
the heaven was to the earth wedded.

duo chômen von himele
then came from heaven

der engil ein michel menige,
of-the angels a great multitude,

duo sanch daz here himelisch:
then sang the host heavenly:

gloria in excelcis,
glory in highest,

wie tiure guot wille sî,
how precious good will be,

daz sungen si sâ der bî.
that sang they at-once there by.

daz was der êreste man
that was the first man

der sih in Adames sunden nie ne bewal.
who himself in Adam's sins never not soiled.

Daz chint was gotes wîsheit,
The child was God's wisdom,

sîn gewalt ist michel unte breit.
his power is great and broad.

duo lach der rîche gotes sun
then lay the mighty God's son

in einer vil engen chrippe.
in a very narrow manger.

der engel meldot in dâ,
the angel announced him there,

die hirte funden in sâ.
the shepherds found him at-once.

er verdolte, daz si in besniten,
he suffered, that they him circumcised,

duo begieng er ebreiscen site:
then performed he Hebrew custom:

duo wart er circumcisus,
then was he circumcised,

duo nanten si in Jesus.
then named they him Jesus.

mit ophere lôste in diu maget
with offering redeemed him the maid

(des ne wirt von ir niht gedaget),
(of-that not becomes of her nothing kept-silent),

zwô tûben brâhte si fur in:
two doves brought she for him:

dur unsih wolt er armer sîn.
for us would he poor be.

Antiquus dierum,
Ancient of-days,

der wûhs unter den jâren:
he grew among the years:

der ie âne zît was.
who ever without time was.

unter tagen gemêrter sîn gewahst.
among days increased-he his growth.

duo wuohs daz chint edele,
then grew the child noble,

der gotes âtem was in imo.
the God's breath was in him.

duo er drîzzich jâr alt was,
when he thirty years old was,

des disiu werlt al genas,
whereby this world all was-saved,

duo chom er zuo Jordane,
then came he to Jordan,

getoufet wart er dare:
baptized was he there:

er wuosch ab unser missetât,
he washed off our misdeed,

neheiner selbe nîne hât.
none self not-not has.

den alten namen legite wir dâ hine,
the old name laid we there aside,

von der touffe wurte wir alle gotes chint.
from the baptism became we all God's children.

Ezzos Gesang

III · EZZO'S SONG: THE CROSS

After his baptism Christ's godhead showed itself first in water made wine. He raised three dead, healed the sick, fed five thousand, and stilled the wind. After thirty-three and a half years he was crucified, and the devil, gaping at his flesh, was caught on the hook of the godhead. At his death the sun failed and the dead rose; on the third day he rose, broke hell's locks, and robbed the strong man's house. Abel's lamb, Abraham's son, Moses' serpent, and the Passover lamb foretold him. The cross is the sail-yard on the world's sea, faith its sail, the Holy Spirit its wind; the poem ends praising the Trinity.

Sâ duo nâh der toufe
At-once then after the baptism

diu gotheit sih ougte.
the godhead itself showed.

daz was daz êrste zeichen:
that was the first sign:

von dem wazzer machot er den wîn.
from the water made he the wine.

drin tôten gab er den lîb,
to-three dead gave he the life,

von dem bluote nert er ein wîb.
from the blood healed he a woman.

dî chrumben unt di halzen,
the crooked and the lame,

dî machet er alle ganze.
those made he all whole.

den blinten er daz lieht gab,
to-the blind he the light gave,

neheiner mîte er ne phlach.
of-no reward he not cared.

er lôste mangen behaften man,
he freed many-a possessed man,

den tiefel hiez er dane varen.
the devil bade he thence go.

Mit finf prôten sat er
With five breads sated he

vinf tûsent unte mêre,
five thousand and more,

daz si alle habeten gnuoc:
that they all had enough:

zwelf chorbe man danne truoc.
twelve baskets one then carried.

mit fuozzen wuot er uber fluot:
with feet waded he over flood:

zuo den winten chod er ‘ruowet’.
to the winds said he ‘rest’.

dî gebunden zungen
the bound tongues

dî lôst er dem stummen.
those loosed he to-the mute.

er ein wârer gotes prunne,
he a true God’s spring,

dei heizzen vieber lascht er duo.
the hot fevers quenched he then.

diu touben ôren er inslôz,
the deaf ears he unlocked,

suht von imo flôz.
sickness from him flowed.

den siechen hiez er ûf stân,
the sick-man bade he up stand,

mit sînem bette dane gân.
with his bed thence go.

Er was mennisch unt got.
He was man and God.

alsô suoze ist sîn gebôt:
so sweet is his command:

er lêrt uns diemôt unte site,
he taught us humility and custom,

triuwe unte wârheit dirmite,
faith and truth there-with,

daz wir uns mit triuwen trageten,
that we us with faith bore,

unser nôt ime chlageten.
our need to-him lamented.

daz lêrt uns der gotes sun
that taught us the God's son

mit worten jouch mit werchen.
with words and with works.

mit uns er wantelôte
with us he walked

driu unte drîzzich jâr,
three and thirty years,

durch unser nôt daz vierde halp.
for our need the fourth half.

vil michel ist der sîn gewalt:
very great is the his power:

diu sîniu wort wâren uns der lîp.
the his words were to-us the life.

durch unsih alle erstarb er sît,
for us all died he since,

er wart mit sînen willen
he was with his will

an daz crûce irhangen.
on the cross hanged.

Duo habten sîne hente
Then held his hands

dî veste nagelgebente,
the firm nail-bonds,

galle unt ezzich was sin tranch:
gall and vinegar was his drink:

sô lôst uns der heilant.
so freed us the savior.

von sîner sîten flôz daz pluot,
from his side flowed the blood,

des pir wir alle geheiligôt.
whereby are we all hallowed.

inzwischen zwên meintêtun
between two evildoers

hiengen si den gotes sun.
hanged they the God's son.

von holze huob sih der tôt,
from wood raised itself the death,

von holze gevîl er, gote lop.
from wood fell he, to-God praise.

der tievel ginite an daz fleisc:
the devil gaped at the flesh:

der angel was diu gotheit.
the hook was the godhead.

nu ist ez wol irgangen:
now is it well gone:

dâ an wart er gevangen.
there on was he caught.

Duo der unser êwart
When the our priest

alsô unsculdiger irslagen wart,
so guiltless slain was,

diu erda irvorht ir daz mein,
the earth feared for-itself the crime,

der sunne an erde nîne scein,
the sun on earth not-not shone,

der umbehanc zesleiz sich al,
the curtain tore itself all,

sînen hêrren chlagete der sal,
its lord mourned the hall,

diu grebere tâten sih ûf,
the graves did themselves up,

die tôten stuonten dar ûz
the dead stood there out

mit ir hêrren gebote:
with their lord's command:

si irstuonten lebentich mit gote.
they rose living with God.

dî sint unser urchunde des
they are our witness of-that

daz wir alle irstên ze jungest.
that we all rise at last.

Er wart ein teil gesunterôt
He was a part sundered

ein luzel von den engelen:
a little from the angels:

ze zeichen an dem samztage
for sign on the Sabbath

daz fleisc ruowote in demo grabe,
the flesh rested in the grave,

unt an dem dritten tage
and on the third day

duo irstuont er von dem grabe.
then rose he from the grave.

hinnen vuor er untôtlîch.
hence went he immortal.

after tôde gab er uns den lîp,
after death gave he us the life,

des fleisches urstente,
the flesh's resurrection,

himelrîche îmer ân ente.
heaven's-kingdom ever without end.

nu rîcheset sîn magenchraft
now rules his might

uber alle sîne hantgescaft.
over all his handiwork.

Daz was der hêrre der dâ chom
That was the lord who there came

tinctis vestibus von Bosra,
with-dyed garments from Bozrah,

in pluotigem gewête
in bloody garment

(durch unsih leid er nôte)
(for us suffered he needfully)

vil scône in sîner stôle
very fair in his stole

durch sînes vater êre.
for his father's honor.

vil michel was sîn magenchraft
very great was his might

uber alle himelisc herscaft,
over all heavenly lordship,

uber dî helle ist der sîn gewalt
over the hell is the his power

michel unte manicvalt:
great and manifold:

in bechennent elliu chunne
him know all kinds

hie in erde joch in himele.
here on earth and in heaven.

Von der Juden slahte
From the Jews' slaying

got mit magenchrefte
God with might

diu helleslôz er al zebrach.
the hell's-locks he all broke.

duo nam er dâ daz sîn was,
then took he there what his was,

daz er mit sînem bluote
which he with his blood

vil tiure chouphet hiete.
very dearly bought had.

der fortis armatus
the strong armed-man

der chlagete duo daz sîn hûs,
he lamented then the his house,

duo ime der sterchore chom:
when to-him the stronger came:

der zevuorte im sîn geroube al.
he carried-off from-him his plunder all.

er nam imo duo elliu sînu vaz,
he took from-him then all his vessels,

der dir ê so manegez hie in werlt besaz.
who there before so many here in world possessed.

Dizze sageten uns ê
This told us before

dî alten prophete.
the old prophets.

duo Abel brâhte daz sîn lamp,
when Abel brought the his lamb,

duo hiet er disses gedanc,
then had he of-this thought,

unt Abraham brâhte daz sîn chint,
and Abraham brought the his child,

duo dâhter her in disen sin,
then thought-he here into this sense,

unt Moyses hiez den slangen
and Moses bade the snake

in der wuostenunge hangen,
in the wilderness hang,

daz dî dâ lâchen nâmen
that those there healing took

dî der eiterbizzig wêren:
those who poison-bitten were:

er gehiez uns nâh den wunten
he promised us after the wounds

an dem crûce wârez lâchenduom.
on the cross true healing.

Duo got mit sîner gewalt
When God with his power

slôch in egyptisce lant
struck in Egyptian land

(mit zehen blâgen er se slôch),
(with ten plagues he them struck),

Moyses der vrône bote guot
Moses the holy messenger good

er hiez slahen ein lamb.
he bade slaughter a lamb.

vil tougen was der sîn gedanc:
very secret was the his thought:

mit des lambes plûte
with the lamb's blood

die ture er gesegenôte,
the doors he blessed,

er streich ez an daz uberture.
he smeared it on the lintel.

der slahente engel vuor dâ vure:
the slaying angel went there past:

swâ er daz pluot ane sah,
wherever he the blood on saw,

scade dâ inne nîn gescah.
harm there in not-not happened.

Daz was allez geistlîch,
That was all spiritual,

daz bezeichnot christinlîchiu dinc.
it betokens Christian things.

der scate was in den hanten,
the shadow was in the hands,

diu wârheit ûf gehalten.
the truth up kept.

duo daz mêre ôsterlamp
when the glorious Easter-lamb

chom in der Juden gwalt
came into the Jews' power

unt das opher mêre
and the offering glorious

lag in crûcis altâre,
lay on cross's altar,

duo wuoste der unser wîgant
then laid-waste the our warrior

des alten wuotrîches lant:
of-the old tyrant land:

den tievel unt allez sîn here
the devil and all his host

den verswalh daz rôte toufmere.
them swallowed the red baptism-sea.

Von dem tôde starp der tôt,
From the death died the death,

diu helle wart beroubet,
the hell was robbed,

duo daz maere ôsterlamp
when the glorious Easter-lamb

fur unsih gopheret wart:
for us offered was:

daz gab uns frîlîche widervart
that gave us free return

in unser alt erbelant,
into our old heritage-land,

beidû wege unte lant.
both ways and land.

dar hab wir geistlîchen ganc.
thither have we spiritual going.

daz tagelîche himelprôt,
the daily heaven-bread,

der gotes prunno ist daz pluot:
the God's spring is the blood:

swâ daz stuont an dem uberture,
wherever it stood on the lintel,

der slahente engel vuor dâ fure.
the slaying angel went there past.

Spiritalis Israel
Spiritual Israel

nu scouwe wider dîn erbe,
now look back-to thy heritage,

want du irlôset bist
for thou freed art

de jugo Pharaonis.
from yoke of-Pharaoh.

der unser alte vîant
the our old foe

der wert uns daz selbe lant,
he forbids us the same land,

er wil uns gerne getaren:
he will us gladly harm:

den wec scul wir mit wîge varen.
the way shall we with war go.

der unser herzoge ist sô guot:
the our duke is so good:

ub uns ne gezwîvelet daz muot
if to-us not doubts the mind

(vil michel ist der sîn gewalt),
(very great is the his power),

mit im besizze wir diu lant.
with him possess we the lands.

O crux benedicta,
O cross blessed,

aller holze besziste,
of-all wood best,

an dir wart gevangen
on thee was caught

der gir Leviathan.
the greedy Leviathan.

lîp sint dîn este, wante wir
life are thy branches, for we

den lîb irnereten an dir.
the life won on thee.

jâ truogen dîn este
yea bore thy branches

dî burde himelisce.
the burden heavenly.

an dich flôz daz frône pluot,
on thee flowed the holy blood,

dîn wuocher ist sûzze unte guot,
thy fruit is sweet and good,

dâ der mîte irlôset ist
there which with freed is

manchun allez daz der ist.
mankind all that there is.

Trehtîn du uns gehieze
Lord thou to-us promisedst

daz du wâr verlîzze.
that thou true wouldst-make.

du gewerdotest uns vore sagen:
thou deignedst to-us before to-say:

swen du hêrre wurdest irhaben
when thou lord wouldst-be raised

von der erde an daz crûce,
from the earth onto the cross,

du unsich zugest zuoze dir.
thou us wouldst-draw to thee.

dîn martere ist irvollet:
thy martyrdom is fulfilled:

nu lêste hêrre dîniu wort,
now perform lord thy words,

nu ziuch du chunich himelisc
now draw thou king heavenly

unser herze dar dâ du bist,
our heart thither where thou art,

daz wir di dîne dînestman
that we the thy servants

von dir ne sîn gesceiden.
from thee not be parted.

O crux salvatoris,
O cross of-the-savior,

du unser segelgerte bist.
thou our sail-yard art.

disiu werlt elliu ist daz meri,
this world all is the sea,

mîn trehtîn segel unte vere,
my Lord sail and ferryman,

diu rehten werch unser segelseil,
the right works our sail-ropes,

diu rihtent uns dî vart heim.
they direct us the journey home.

der segel de ist der wâre geloube,
the sail that is the true faith,

der hilfet uns der zuo wole.
it helps us there to well.

der heilige âtem ist der wint,
the holy breath is the wind,

der vuoret unsih an den rehten sint.
it carries us on the right way.

himelrîche ist unser heimuot,
heaven's-kingdom is our home,

da sculen wir lenten, gote lob.
there shall we land, to-God praise.

Unser urlôse ist getân:
Our redemption is done:

des lobe wir got vater al
of-that praise we God father all

unt loben es ouch den sînen sun
and praise it also the his son

pro nobis crucifixum,
for us crucified,

der dir mennisce wolte sîn:
who there man would be:

unser urteile diu ist sîn.
our judgment it is his.

daz dritte ist der heilige âtem,
the third is the holy breath,

der scol uns ouch genâden.
he shall us also have-mercy.

wir gelouben daz dî namen drî
we believe that the names three

ein wâriu gotheit sî.
one true godhead be.

alsô unsich vindet der tôt,
as us finds the death,

sô wirt uns gelônet.
so becomes to-us rewarded.

dâ wir den lîp nâmen,
where we the life took,

dar widere scul wir. Amen.
there back shall we. Amen.

Summa Theologiae

IV · THE SUMMA THEOLOGIAE

God the Father, beginning of all good, gave the soul the Trinity's image: counsel, memory, and will. Lucifer, highest of the angels, would sit in the north as God's equal and fell forever, while the angels who held to God were granted life with him. To fill the gap God made Adam from clay on the sixth day, with something of every creature and senses from the four elements. Adam lost his combat with the command; Christ won mankind back, catching the devil on the hook of the godhead. The poem then reads the cross, love, baptism, penance, the soul and body, and the last judgment, and ends in praise.

Got, vater êwich, ist daz angengi
God, father eternal, is the beginning

allir gûten dingin,
of-all good things,

der gibundin hât den diuval,
who bound has the devil,

des mâncraft wonit ubir al:
whose might dwells over all:

sû ist obini dû dinc richtinti,
it is above the things ruling,

undin ûf habinti,
below up holding,

innin is sû sî irvullinti,
within is it them filling,

ûzzin umbivâhinti.
without embracing.

dar an ist unvirwandilheit
there in is unchangeableness

ân unmûzzi undi ân arbeit.
without restlessness and without labor.

Ein gotiscrapht in drin ginennidin
One godhead in three persons

daz ist ouch gilâzzin den sêlin
that is also granted to-the souls

dî sî habint insamint ungischeidin:
which they have together unparted:

rât, gihugidi mid dim willin.
counsel, memory with the will.

disi drî ginennidi
these three persons

sint immir insamint woninti.
are ever together dwelling.

dî ginâdi uns got dô virlîz,
the grace to-us God then lent,

dô er unsich sîn âdim in blîs.
when he into-us his breath in blew.

dannin birin wir an der sêli
thence bear we in the soul

mid giloubin daz êrlichi gotes bilidi.
with faith the honorable God's image.

Got voribimeinti in disin zwei dingin
God intending in these two things

al sîn lob vuri bringin,
all his praise forth to-bring,

daz er sî giwaltic undi gût:
that he be mighty and good:

von den zwein er allû wundir dûd.
from the two he all wonders does.

er ist kunic keysir alwaltic
he is king emperor almighty

undi vatir woliwillic,
and father well-willing,

zi dû daz wir in hinnin
to that that we him hence

beide vorchtin unde minnin,
both fear and love,

daz wir ouch von disin dingin
that we also of these things

immir mugin sagin undi singin.
ever may tell and sing.

Got alwaltig wolti irougin
God almighty would show

sîni crefti vili dougin.
his powers very secret.

dû sîn wîsheit was dir rât
the his wisdom was there counsel

mit dem er ellû dinc giworcht hât.
with which he all things wrought has.

er was meistir undi wercman,
he was master and workman,

sîn gizûch was vil lussam.
his gear was very lovely.

er hîz werdin vuirîn eingili,
he bade become fiery angels,

geisti hêri joch vil edili:
spirits lofty and very noble:

woli gizam den edilin
well befitted the noble-ones

daz sî alli vrî wêrin,
that they all free were,

daz sî mêrri wunni habitin,
that they more bliss had,

ob sin vrîlîchin lobitin.
if they-him freely praised.

Der eingil allir hêrist under in,
The angel of-all highest among them,

Lûcifer giheizzin,
Lucifer called,

der was als ein insigili
he was as a seal

nach demo vroni bilidi.
after the holy image.

sîni hêrschaf gigebin ime durch gût,
his lordship given to-him for good,

dî kêriter alli in ubirmût:
it turned-he all into pride:

er chot wolti sizzin nordin,
he said would sit north,

sîn ebinsêzzi des hôhistin.
his equal of-the highest.

durh daz was er virstôzzin
through that was he cast-out

mit den volginti imo ginôzzin.
with the following him fellows.

Dô wart des nîdis vatir Lûcifer
Then became of-the envy father Lucifer

ein eingil abitrunniger.
an angel apostate.

voni der hôhi givîl er sô nidiri
from the height fell he so low

daz er nimmir kumit widiri,
that he never comes back,

wand er virlorin hât den willin
for he lost has the will

zallin gûtin dingin.
to-all good things.

dô dî gûtin engili al
when the good angels all

ani sâhin den sînin val,
on saw the his fall,

ziri hêrrin sî sich habitin,
to-their lord they themselves held,

vorchlîchi sin lobitin:
fearfully him praised:

durch daz wart in gigebin
through that was to-them given

daz sîmir sulin insamint goti lebin.
that they-ever shall together with-God live.

Der selbo der dir wîsi unde almechtig ist,
The same who there wise and almighty is,

samfti irvulter disin gibrist:
gently fulfilled-he this lack:

er gischûf zi der selbin heimi
he created for the same home

Adam ûzzir demo leimin.
Adam out-of the clay.

dâ was er arzit der wîsi,
there was he physician the wise,

daz wir bistûntin in paradŷsi,
that we stood-firm in paradise,

wanti ienir nôz zi der ubili
whereas that-one fellow to the evil

dî sîni hêrin edili.
the his lofty nobles.

got irwac dô dur ebindûri
God weighed then for evenness

dî unsir brôdi erdi widir dem vûri.
the our frail earth against the fire.

Al des dir mennischi bidorfti
All that-which the man needed

in vimf dagin got vori worchti.
in five days God before wrought.

an demo sechstin dagi worchter in,
on the sixth day wrought-he him,

disû werilt allû wart durch in:
this world all was for him:

er habiti in allin gischephidon
he had in all creatures

wunni odir bilidi odir herzindûm.
bliss or image or heart-thing.

unsir chunftic ellendi
our coming exile

was er mit disin allin drôstinti,
was he with these all comforting,

daz sî unsich des irmanitin,
that they us of-that admonished,

daz wir heim zi der mendin hugitin.
that we home to the joy thought.

Von sînir êrrin gischepphidi
From his earlier creation

gab er uns misilîchi crefti:
gave he us various powers:

emid demo steini
with the stone

gab er uns gimeini herti der beini,
gave he us common hardness of-the bones,

mid poumi grûnin
with tree green

der negili chîmin,
the nails' sprouting,

mid demo grasi daz vachsi
with the grass the hair

daz iz selbi wachsi,
that it self grow,

dî sinni mit den vlîgintin
the senses with the flying

swimmintin undi cresintin,
swimming and creeping,

mit der eingili bidrachti
with the angels' contemplation

dî gûti von der ubulin schidinti.
the good from the evil distinguishing.

Von den anigengin vîrin
From the elements four

got wolti den mennischin zîrin:
God would the man adorn:

er gammi von dem vûri
he gave-him from the fire

gisûni vili dûri,
sight very precious,

von den luftin hôhirin
from the airs higher

daz er mag gihôrin,
that he can hear,

von den nidirin daz er gistinckin mag,
from the lower that he smell can,

von dem wazziri gismag.
from the water taste.

der hendi unde der vûzzi birûridi
of-the hands and of-the feet touch

gilîzzer imo von der erdi.
lent-he to-him from the earth.

er gischûf in ûffrecht, daz er ûf sehi,
he created him upright, that he up see,

dâ midi sî wir gischeidin von dem vehi
there with are we parted from the cattle

Dô wart zi stunt mit dem êristin man
Then was at once with the first man

suslîch gidingi gitân,
such covenant done,

daz er ein einwîg rungi
that he a single-combat wrestled

mid demo giboti vur mankunni,
with the command for mankind,

ob er den sigi irwurbi,
if he the victory won,

daz der mennischi nimmir irsturbi:
that the man never died:

wanti der unsir chempho dô giweich,
for the our champion then gave-way,

leidir er unsich alli bisweich.
alas he us all betrayed.

Der engili minni undi gotis huldi
The angels' love and God's favor

virluri wir durch disi sculdi.
lost we through this guilt.

der tûvil wart ubir unsich giwaltig,
the devil became over us mighty,

wir wârin zwischilis dôdis schuldig.
we were of-twofold death guilty.

sît chom zi der sûni unde zi dem giwegidi
since came to the atonement and to the reconciliation

sun gotis, barn der magidi:
son of-God, child of-the maid:

er nam von uns dî dôticheit
he took from us the mortality

unde gab uns dî gotheit,
and gave us the godhead,

want er dir inzwischin woldi wesin
for he there between would be

von des dôdi wir alli sulin genesin.
through whose death we all shall be-saved.

Dô der eingil durh sîn ubirmût givil,
When the angel through his pride fell,

ubir den gotis andin wart er weibil:
over the God's wrath became he bailiff:

Adam zî dem giwalti gihôrti.
Adam to the power belonged.

gnâdi gotis sît daz zistôrti:
grace of-God since that destroyed:

der magidi sun wolti sînin ginannin
the maid's son would his namesake

voni des viantis giwalti giwinnin.
from the foe's power win.

ani imo zi vil biginit er, dô mûser widir gebin
on him too much began he, then must-he back give

daz er ê von schuldin mochti habin.
what he before by guilt might have.

Adam der andir wolti sînin ginnanin
Adam the second would his namesake

von rechti widir giwinnin:
by right back win:

er was von sundin reini,
he was of sins pure,

er drat dî torculin altirseini.
he trod the winepress all-alone.

dô âchti der vîant dî meinnischeit
then attacked the foe the manhood

dâ dir middi was virborgin dû gotheit.
there which with was hidden the godhead.

daz chordir vrumiter irhangin,
the bait furthered-he hanged,

mit dem angili wart er givangin.
with the hook was he caught.

Crist gab sîni unschuldi vir unsir schuldi,
Christ gave his innocence for our guilt,

tiuri choufter unsich widir zi der huldi.
dearly bought-he us back to the favor.

Got wolti daz crûci in vîr spaltin,
God would the cross in four split,

disi werilt alli gihaltin:
this world all keep:

dô wart er unschuldig irhangin,
then was he innocent hanged,

er habiti vîr enti dirri werilti bivangin,
he had four ends of-this world embraced,

daz er sîni irwelitin alli zi imo zugi,
that he his chosen all to him drew,

swenn er den vîant bitrugi.
when he the foe deceived.

durch des ellentin scalchis nôt
for the exiled servant's need

leit der gotis sun hônlîchin dôt.
suffered the God's son shameful death.

des dôdis craft er dô irstarbti,
the death's power he then killed,

mid demo lîb er sîni holdin widir giarbti.
with the life he his faithful back inherited.

Adam inslîf, sîn sîti wart ingunnin,
Adam fell-asleep, his side was opened,

Evun wart dannin bigunnin:
Eve was thence begun:

beinis vesti wîb von dem man giwan,
bone's firmness woman from the man won,

mit des vleischis brodi wart der wechsil gitân.
with the flesh's frailty was the exchange done.

invart ouch in sîtin dû archa was
opening also in side the ark was

in der manchunni ginas.
in which mankind was-saved.

unsir heili was vrû bidâcht,
our salvation was early thought,

Crist in crûzi joch in douffi hât sî brâcht,
Christ in cross and in baptism has it brought,

von des wundin wir birin giheilôt,
by whose wounds we are healed,

der uns zi vesti mit brôdi wart virdeilôt
who to-us for strength with frailty was condemned

Drû des heiligin crûcis ort
Three the holy cross's points

sint des giloubin drû wort:
are of-the faith three words:

dar undir ist daz vîrdi
there under is the fourth

der drîir ein gimeiniu redi.
of-the three one common speech.

der vrûnti minnin undi der vîanti
the friends' love and the foes'

breitôti dî virdenitin hendi,
spread the outstretched hands,

an den sol ûfrecht irstân
on which shall upright stand

swer mid goti wil volhertan.
whoever with God will persevere.

zi himili gidingi ob houbit ist:
to heaven hope above head is:

daz inthebit al dîn dougini gnâdi, Crist.
that lifts all thy secret grace, Christ.

Swer sô wolli Cristis wegi volgi,
Whoever so will Christ's ways follow,

der dragi sus sînin galgin,
he carry thus his gallows,

an dem er allin sînin willin
on which he all his will

von ubilin werchin mugi gistillin,
from evil works can still,

sîn selbes werdin ungiwaltig,
of-his self become powerless,

goti gihôrsam undi êhaltig:
to-God obedient and law-keeping:

wil er dan alsô volstân
(if)-will he then so persevere

âni rûm durch den gotis willan,
without boasting for the God's will,

sô hât er den geistlîchi gibilidôt
so has he him spiritually imaged

der unsculdig durch in wart gicrûcigôt.
who innocent for him was crucified.

Dû gotis minni ist ein kunigin
The God's love is a queen

undir allin dugintin:
among all virtues:

dî sulin leitin vorchti unde zuvirsicht
they shall lead fear and confidence

vuri dî gotis selbis anisicht.
before the God's self face.

vorchti voni helli dînit in scalkis wîs,
fear of hell serves in servant's manner,

gidingi des erbis in sunis wîs.
hope of-the inheritance in son's manner.

swenni sî dî minni volbringint
when they the love accomplish

unzi sî got irkennunt:
until they God know:

âni vorchti bistêt dar inni
without fear stays there in

mit dem vatir in sunis wîs dû minni.
with the father in son's manner the love.

Got der dû minni ist hât uns offin gitân,
God who the love is has to-us open made,

wî wir dî minni sulin hân.
how we the love shall have.

er giscûf an uns dû gilit alli
he created on us the limbs all

ein andir dîninti.
one other serving.

dû gilit dû dir sint âni di êri,
the limbs which there are without the honor,

der bidurfi wir mêri:
of-them need we more:

nuni mugin di ougin virwîzzin
now-not can the eyes reproach

dî nidiri den vûzzin.
the lowness to-the feet.

alsus biri wir undir uns gilegin,
thus are we among us placed,

wî wir brûdirlîchi sulin insamint lebin.
how we brotherly shall together live.

Wanti got al mag unde al gût wili,
Since God all can and all good wills,

von dan wart der dingi so vili:
from thence became of-the things so many:

swî sî unsich dunkin mislîch,
however they us seem various,

zi demo gotis lobi sint salli gilîch.
to the God's praise are they-all alike.

ist zwêwir lîbi middilanc
is twofold life middle-earth

obini gnâdi, undini gidwanc,
above grace, below constraint,

drowit uns zi der helli ellû dû giscaft
threatens us to the hell all the creation

dû dir ist scarf undi darihaft:
which there is sharp and needy:

swaz dir ist sempfti undi wunniclîch,
whatever there is soft and blissful,

daz dînot al deme gidingi indaz himelrîch.
that serves all the hope into-the heaven's-kingdom.

Der vîant an den gotis vîantin
The foe on the God's foes

richit den gotis antin:
avenges the God's wrath:

sînis undankis dînôt er.
his unthanks serves he.

gotis holdin mit vorchtin âchtit er:
God's faithful with fears persecutes he:

er ni mag nîmannin bivellin,
he not can no-one fell,

wâr mid sîn selbis willin.
except with his self's will.

unsir erdi ist er nâch schîbinti,
our earth is he after rolling,

dî gnâdi gotis ûf zîhinti.
the grace of-God up drawing.

alsô mûzzer goti dînon,
so must-he to-God serve,

imo sellin zi wîzzi mêrit er unsir lôn.
him self to punishment increases he our reward.

Nach unsir vordirin valli
After our forefathers' fall

virvlûchit wart dû erdi imidalli.
cursed became the earth entirely.

daz wazzir habiti got in rûchi,
the water had God in care,

er gischîd iz von dem vlûchi:
he parted it from the curse:

unsich wolter voni den meinin
us would-be from the stains

an dir douffi gireinin.
in the baptism cleanse.

dî erdi giwûsc dû sinvlût,
the earth washed the flood,

dî undi giwîhiti der heilant unde sîn blût,
the wave hallowed the savior and his blood,

daz gimischit von sînir sîtin ran,
which mixed from his side ran,

mit dem er unsich irlôsti undi heim giwan.
with which he us redeemed and home won.

Crist unsir gîsil dur unsich in grabi lag
Christ our hostage for us in grave lay

zwô nacht unde einin dag.
two nights and one day.

sînis einin dôdis ∗∗∗
of-his one death (lacuna)

∗∗∗ nacht,
(lacuna) night,

in des êri man drîstunt bisouffit
in whose honor one three-times dips

den man rechti gidoffit.
the man rightly baptized.

dâ sulin wir werdin
there shall we become

sîn ebinbilidi ûf erdin.
his likeness on earth.

jû der vordirin ingultin wir,
yea of-the forefathers suffered we,

der vursprechintin giloubin ginîzzin wir.
of-the sponsors' faith enjoy we.

Houbit ist irstantin der cristinheit,
Head is risen of-the Christendom,

des dû gilit alli habint undirscheid.
whose the limbs all have distinction.

er ni wil vurdir nich irsterbin,
he not will further not die,

voni dû sô ni mag zwischiligû douffi werdin.
from that so not can twofold baptism be.

der dû gnâd ist, der hât avir bigunnin
who the grace is, he has again begun

unsirmo herzin einis brunnin,
to-our heart a spring,

der mag unsich alli gireinin,
which can us all cleanse,

ob wir dî sundi lûttirlîchi weinin.
if we the sins purely weep.

der dir lônit sîn selbis gebi,
who there rewards his self's gift,

der wil îgilîch sîn gilit bringin daz iz in ein lebi.
he will each his limb bring that it in one live.

Got selbi lêrti unsich chûschi undi dîmût,
God self taught us chastity and humility,

gidult undi wesin widir ubili gût
patience and to-be toward evil good

undi vremidiz leit irbarmen,
and other's suffering pity,

lêrin dî dumbin, helfin den armen,
teach the foolish, help the poor,

dî wârheit bischirmin, ungerne swerigen,
the truth protect, unwillingly swear,

virmîden dû lastir joch werigen,
avoid the vices and resist,

vestin giloubin habi joch gidingi
firm faith have and hope

zi der cristinlîchin minni,
to the Christian love,

gotis wort gihôrin als imo gizemi,
God's word hear as to-him befits,

so wir in bitin, daz ouch er unsich virnemi.
so we him pray, that also he us hear.

Swî wir givallin, sô sol iz unsich rûwin
However we fall, so shall it us rue

undi suli wir goti vili wol gitrûwin,
and shall we to-God very well trust,

der Davidin deti lobisam
who David made praiseworthy

sît er Uriam virrît dem er sînin chonin nam,
since he Uriah betrayed from-whom he his wife took,

der demo scâcheri sîni meindât virlîz
who to-the robber his misdeed forgave

und imo daz himilrîchi gihîz,
and to-him the heaven's-kingdom promised,

sô lang och der gotis drîi stunt virlouginoti,
so long also who God three times denied,

ist nu dî himilsluzzili draginti.
is now the heaven's-keys bearing.

ûzzir der aschin irlûtiriti er unsich alsô daz glas,
out-of the ash purified he us as the glass,

des gnâdi was daz Paulus undi Maria ginas.
whose grace was that Paul and Mary were-saved.

Gotis brût dû sêli adilvrouwi,
God's bride the soul noble-lady,

vorchti dû der iri dûwi.
fear she who to-her maid.

der lîchami ist der sêli chamerwîb:
the body is the soul's chambermaid:

er mag iri virlîsin den êwigin lîb.
it can to-her lose the eternal life.

dû sêli sol iri selbir râti,
the soul shall to-her self counsel,

alliz gût der dûw gibîti.
all good the maid command.

sû sol irsterbi der dûwi kint
she shall kill the maid's child

(daz des lîchamin ubilû werch sint),
(that the body's evil works are),

undi sol edilû kint giwinnin,
and shall noble children win,

dî sû zi demo gotis erbi mugi bringin.
which she to the God's inheritance can bring.

Der dir ist beidû got undi mennischi,
He who-there is both God and man,

der gibit urstendi zwischiligi:
he gives resurrection twofold:

dî sêli lêt er von den sundin irstân
the soul lets he from the sins arise

joch vil lûtirlîchi rûwi hân.
and very pure rue have.

voni grabi irstênt noch luiti vîr slachti
from grave arise yet people four kinds

an der jungistin wachti.
at the last watch.

zi der urtêli ni chumint di wirsistin
to the judgment not come the worst

dî dir sint vor virdeiliti.
who there are before condemned.

dî durchnachtigin sulin irdeilin
the perfect shall judge

dî dir sint der zwêir meddimin.
those who are of-the two middle.

Dû gotis urtêl ist hî dougin,
The God's judgment is here secret,

zi demo sûntagi ist sû offin.
at the Doomsday is it open.

manigin villit got mit sêri,
many-a-one fells God with pain,

daz er sich zi demo gûti kêri:
that he himself to the good turn:

ob er sich dan bezziri ni welli,
if he himself then better not will,

daz er in vor geriwi zi der helli.
that he him before plunge to the hell.

zi jungist in offinimo zorni
at last in open wrath

dî heliwin scheidit er von demo chorni:
the chaff parts he from the corn:

dâ sihit ein îgilîchir nâch sîn selbis wizintheit
there sees an each after his self's knowledge

an demo gotis suni imo selbimo lîb odir leit.
on the God's son to-him self joy or sorrow.

Sâligin dî zi der zesiwin sint
Blessed those-who at the right are

immir gotis kint!
ever God's children!

den vatir êrit dâ zi himili der sun
the father honors there in heaven the son

mid den er hât hî in erdi giwunnun.
with them-whom he has here on earth won.

insamint in drinchit er den wîn,
together with-them drinks he the wine,

zeichin der êwigin mendin.
sign of-the eternal joy.

mid din engilin sint sî undôtlich,
with the angels are they immortal,

mid in erbint sî dâ daz himilrîch.
with them inherit they there the heaven's-kingdom.

got ist ir lîb, râwa unde minni,
God is their life, rest and love,

alsô daz lîcht ist der ougin wunni.
as the light is the eyes' bliss.

Hêrro, dî dir dînint, ist daz rîchi:
Lord, those-who thee serve, is the kingdom:

wî mugin wir dir gilôni?
how can we to-thee repay?

dû dir nidir ginigi ûf zi hevini den man
thou who down bowedst up to raise the man

der von sundin was givallan.
who from sins was fallen.

dû dir wesin woltis unsir ginôz,
thou who be wouldst our fellow,

dragint unsir burdin sô grôz.
bearing our burden so great.

nû hâstu, hêrro, dînin milten rât
now hast-thou, lord, thy generous counsel

allin dînin holdîn zi vrowidi brâcht,
to-all thy faithful for joy brought,

daz dih, unsir irlôseri, alliz daz lobi
that thee, our redeemer, all that praise

swaz dir ist undir deme himili joch dar obi.
whatever there is under the heaven and there above.

Lob Salomons

V · THE PRAISE OF SOLOMON

The poet asks God for words to tell Solomon's gifts. Offered riches or wisdom, Solomon chose wisdom and was granted honor too; he finished the temple David had begun. Jerome tells how a dragon drank Jerusalem's wells dry until Solomon filled a cistern with mead and wine and bound it asleep. For its freedom it told of a beast in Lebanon whose sinews cut marble, and so the temple was built without iron. The temple, the queen's visit, the throne, and the guards are described. Solomon betokens God, the queen the Church, and his servants the bishops; praising his reign's peace, the poet prays to see God in heavenly Jerusalem.

Inclita lux mundi,
Renowned light of-the-world,

dû dir habis in dînir kundi
thou who hast in thy knowledge

erdin undi lufti
earths and airs

unde alli himilkrefti,
and all heaven-powers,

du sendi mir zi mundi, 5
thou send me into mouth,

daz ich eddilichin deil mûzzi kundi
that I some part may make-known

dî gebi vili scôni,
the gifts very fair,

dî du dêti Salomôni,
which thou gavest Solomon,

dî manicfaltin wîsheit:
the manifold wisdom:

ubir dich mendit dû kristinheit.
over thee rejoices the Christendom.

Salomon Davidis sun was,
Solomon David's son was,

dû rîchi er sît nâch imo bisaz.
the kingdom he since after him possessed.

durh sînis vatir sculdi
for his father's merit

gond imo got sînir huldi:
granted to-him God his favor:

er sprach, daz er gebiti
he spoke, that he should-give

swedir sô er wolti,
whichever so he would,

rîchtûm odir wîsheit.
riches or wisdom.

durch dî sîni vrumichheit
for the his valor

er gihôhit in sô werdi
he raised him so worthy

ubir alli, dî dir wârin an dir erdi.
over all, who there were on the earth.

Der hêrro sich bidâchti,
The lord himself bethought,

zi goti er kêriti:
to God he turned:

'hêrro, du weist vil wol,
'lord, thou knowest very well,

wî michil lût ich biwarin sol.
how many people I keep shall.

dû machi mich sô wîsi,
thou make me so wise,

daz ich richti sô dir gilîchi.
that I judge so to-thee like.

wil du mir den wîstum gebin,
(if)-wilt thou me the wisdom give,

sô mag ich immir êrhafti lebin:
so can I ever honorably live:

daz ist dir allir meisti list,
that is the of-all greatest skill,

sô giwinnich swaz mir lîb ist'.
so win-I whatever to-me dear is'.

Dû stimmi sprach dannin
The voice spoke thence

zi demo kuninclichen manni:
to the kingly man:

'nu dû virkorn hâst den rîchtûm
'now thou rejected hast the riches

und griffi an den wîstûm,
and grasped at the wisdom,

nû wil ich dich mêrin
now will I thee increase

mid michilin êrin:
with great honors:

ich machi dînin giwalt
I make thy power

wît undi manincfalt,
wide and manifold,

daz man dînin gilîchin
that one thy like

ni mag finden in allin disin rîchin'.
not can find in all these kingdoms'.

David ein duirir wîgant,
David a precious warrior,

der alli sîni nôt ubirwant,
who all his need overcame,

der bigondi alsô werdi
he began so worthily

allir êrist hêr in erdi
of-all first here on earth

goti ein hûs zimmirôn:
for-God a house to-build:

des giwanner michilin lôn.
for-that won-he great reward.

daz volworhti sit Salomôn,
that completed since Solomon,

er zîrit iz mit michilin êron,
he adorned it with great honors,

manigir slachti wunnin
of-many kinds delights

demo himilischen kunigi zi minnin.
to-the heavenly king for love.

Ein hêrro hîz Heronimus
A lord was-called Jerome

(sîn scripft zelit uns sus),
(his writing tells us thus),

der heti ein michil wundir
he had a great wonder

ûzzir einim bûchi vundin,
out-of a book found,

ûzzir archely,
out-of archaeology,

(daz habint noch di krîchi),
(that have still the Greeks),

wî in Hiersalem giscach
how in Jerusalem happened

michilis wundiris gimach.
of-great wonder a-deed.

ein wurm wûchs dar inni,
a worm grew there in,

der irdranc alli di brunni
it drank-up all the wells

dî dir in der burch wârin.
which there in the city were.

di cisternin wurdin lêri:
the cisterns became empty:

des chômin dî luiti
of-that came the people

in eini vil starchi nôti.
into a very strong need.

Salmon der was rîchi,
Solomon he was mighty,

er ded sô wîslîchi,
he did so wisely,

er hîz daz luit zu gân,
he bade the people to go,

eini cisternam vullan
a cistern to-fill

meddis undi wînis,
of-mead and of-wine,

dis allir bezzistin lîdis,
of-the of-all best drink,

dô er iz alliz ûz gitranc,
when he it all out drank,

ich weiz er in slâffinti bant.
I know he him sleeping bound.

daz was ein michil gotis kraft,
that was a great God's power,

daz imo der wurm zû sprach.
that to-him the worm to spoke.

der vreissami drachi,
the terrible dragon,

zi Salmoni sprach er:
to Solomon spoke he:

'hêrro, nû virlâ mich,
'lord, now release me,

sô biwîsin ich dich
so show I thee

einir vili michilin êrin
a very great honor

zi dînim munstêri:
for thy minster:

dû wurchist iz in ênim jâri,
thou workest it in one year,

wil dû mirz giloubin
(if)-wilt thou me-it believe

daz dû snîdis mînû bant
that thou cuttest my bonds

vil manigir klâftirin lanc.'
very many fathoms long.'

Salomon sprach dô
Solomon spoke then

vil wîslichin dir zû:
very wisely there to:

'nû sagi mirz vil schîri,
'now tell me-it very quickly,

odir ich heizzi dich virlîsi.'
or I bid thee destroy.'

der wurm sprach imo zû:
the worm spoke to-him to:

'ein tîr gât in Libanô,
'an animal goes in Lebanon,

daz heiz du dir giwinni,
that bid thou for-thyself win,

di âdirin bringi,
the sinews bring,

(ich sage dir rechti wî dû dû),
(I tell thee rightly how thou do),

dâr ûz werchi eini snûr,
there out-of work a cord,

dû wirt scarf undi was,
it becomes sharp and keen,

dû snîdit als ein scarsachs
it cuts as a razor

ûffi den marmilstein:
upon the marble-stone:

vil ebini mûzzer inzwei,
very evenly must-it in-two,

swî sô dir lîb ist.'
however so to-thee dear is.'

der kunic vrowit sich des.
the king rejoiced himself of-that.

Salomon was rîchi,
Solomon was mighty,

er det so wîslîchi:
he did so wisely:

er hîz imo snîdin dû bant
he bade for-him cut the bonds

und virbot imo dû lant,
and forbade to-him the lands,

dô vûr er zi waldi
then went he to wood

mid allin sînin holdin.
with all his followers.

er vant daz dîr in Lybanô:
he found the animal in Lebanon:

zi steti jagit erz dô.
at once hunted he-it then.

dô jagit erz alli
then hunted he-it all

drî tagi volli.
three days full.

dô er daz dîr dô giwan,
when he the animal then won,

dô was er ein vrô man.
then was he a glad man.

er hîz imo giwinnin
he bade for-him win

dî âdirin bringin.
the sinews bring.

von dû wart daz hûs zi Hiersalem
from that was the house at Jerusalem

giworcht âni alliz îsin.
wrought without all iron.

Dô was daz hûs rîchi
Then was the house rich

giworcht mid michilin vlîzzi.
wrought with great diligence.

di wenti wârin marmilstein vil wîz,
the walls were marble-stone very white,

daz himiliz undi der estirich.
the ceiling and the floor.

dâr inni hangitin scôni
there in hung fair

dî guldînin krônin.
the golden crowns.

dâ was inni lux undi claritas,
there was in light and brightness,

sûzzi stanc, suâvitas.
sweet smell, sweetness.

daz was alsô lussam
that was so lovely

sô iz demo himilischin kunigi woli gizam.
as it to-the heavenly king well befitted.

Dû lagil undi dû hantvaz,
The cask and the ewer,

dû vîole undi dû lichtwaz,
the phial and the lamp,

dû rouchvaz undi dû cherzistal:
the censer and the candlestick:

daz rôti golt was iz al.
the red gold was it all.

daz bivalch man den êwartin,
that entrusted one to-the priests,

dî dir got vorchtin,
who there God feared,

dî dir dagis undi nachtis
who there by-day and by-night

plâgin gotis ammichtis.
tended God's office.

daz wart alsô gordinôt
that was so ordered

alsiz der wîsi Salomon gibôt.
as-it the wise Solomon commanded.

Ein kunigin chom sundir
A queen came from-the-south

zi Salmoni durch wundir:
to Solomon for wonder:

dû brâchti michilin scaz,
she brought great treasure,

thŷmiâma undi ôpes,
incense and balsam,

des edilin gisteinis
of-the noble stones

grôzzis undi kleinis.
great and small.

sû was ein vrowi vil rîch,
she was a lady very rich,

iri gebi was vil kuniclîch.
her gift was very kingly.

Dû bûch zelint uns vili giwis:
The books tell us very surely:

in sînim hovi worchti man einin disc
in his court wrought one a table

mid silbirin stollin.
with silver legs.

den disc trûgin si alli,
the table carried they all,

in allin vîrin sî in ûf hûbin,
in all four they it up lifted,

vur den kunic sî in trûgin.
before the king they it carried.

dâr obi goumit er scôno:
there over feasted he fairly:

daz holz kom von Lybanô.
the wood came from Lebanon.

demo der wîstûm sî kleini,
to-whom the wisdom be fine,

der virnemi waz dû zali meini.
he understand what the tale means.

In sînim hovi was vil michil zucht,
In his court was very great discipline,

dâ was inni allis gûtis ginucht.
there was in of-all good abundance.

sîn rîchtûm imo vil woli schein:
his riches to-him very well shone:

sîn stûl was gût helphinbein,
his chair was good ivory,

woli gidrêit und irgrabin,
well turned and engraved,

mid dim goldi was er bislagin.
with the gold was it plated.

sechs grâdi gîngin dir zû.
six steps went there to.

zwelf gummin dînôtin imo dû.
twelve men served it there.

drû thûsint manigêri,
three thousand parables,

dî giwîst er alli mid sînir lêri.
those taught he all with his teaching.

Sîn dînist daz was vesti:
His service that was firm:

sô min demo kunigi solti gebin sîn ezzin,
when one to-the king should give his food,

dî scuzzilin undi nepphi,
the bowls and cups,

dî woli gisteinitin chophi,
the well jeweled goblets,

daz was alliz guldîn.
that was all golden.

si achden sînen huldin,
they heeded his favor,

(nihênis dînistmannis niwart min), dînotin gizoginlîchi,
(of-no servant not-became less), served courteously,

alsô gibôt Salomon dir rîchi.
so commanded Solomon the mighty.

Sîn dînist daz was vesti:
His service that was firm:

sô der kunic solti gân zi resti,
when the king should go to rest,

sechzic irwelitir qnechti
sixty chosen knights

dî mûsin sîn girechti.
they must him serve.

der helidi îgilîch
of-the heroes each

drûc sîn swert umbi sich,
carried his sword about himself,

dî dir in soltin biwachtin
who there him should guard

zi îglîchin nachtin.
at each nights.

von similîchir ginôzschaf
from such fellowship

vil michil was sîn hêrschaf.
very great was his lordship.

Dô chom dû gotis stimmi
Then came the God's voice

zi demo kuniclichin manni:
to the kingly man:

der wîstûm imo zû vlôz,
the wisdom to-him to flowed,

er ni wissi an dir erdi sînin ginôz,
he not knew on the earth his fellow,

der imo gilîch wâri
who to-him like were

in sînir vrambâri.
in his excellence.

alliz an imo gizîrit was,
all on him adorned was,
in Hinrsalem militâris potestas.
in Jerusalem military power.

Dô sûz rechti virnam,
When she-it rightly perceived,
vil harti sû sîn irchom:
very hard she of-it was-startled:
sû sprach 'woli dich kunic Salomônen,
she spoke 'well thee king Solomon,
in dîmo hovi ist vil schôni.
in thy court is very fair.
vil sêlic sint dû kint,
very blessed are the children,
dû dir in dînimo dînisti sint.
who there in thy service are.
dînis wîstûmis hân ich irvundin
of-thy wisdom have I found
mêr danni mir îman mochti irkundin.
more than to-me anyone might make-known.
kunic, nû wis gisundi:
king, now be healthy:
ich wil heim zi landi.'
I will home to land.'

Salmon der was hêri,
Solomon he was lofty,
er hîz vur tragin gebi vil mêri
he bade forth carry gifts very glorious
des edilin gisteinis,
of-the noble stones,

grôzzis undi kleinis.
great and small.

mid allin êrin hîzzer sî sâ biwarin,
with all honors bade-he her at-once escort,

er lî sî vrôlîchin von imo varin.
he let her joyfully from him go.

vil minniclîchi sû von imo irwant,
very lovingly she from him turned,

er vrumit si ubir daz meri in iri lant.
he furthered her over the sea into her land.

Der kunic bizeichinot den got,
The king betokens the God,

der disi werilt hât gibilidôt,
who this world has formed,

in des giwalt alliz das stât,
in whose power all that stands,

daz daz gistirni umbi gât.
that the stars around go.

imo dînint vil vrô
to-him serve very gladly

VIII chôri der eingilo:
eight choirs of-the angels:

dî lobint in mid allir macht.
they praise him with all might.

in sîmo hovi ni wirt nimmir nacht,
in his court not becomes never night,

dâ ist inni daz êwigi licht,
there is in the eternal light,

des ni wirt hini vurdir ziganc nicht.
whose not becomes hence further failing not.

Dû kunigin, sô ich iz virnemin kan,
The queen, as I it understand can,

bizeichinôt ecclesiam.
betokens the-church.

dû sol wesin sîn brût,
she shall be his bride,

di minnit er dougin und ubirlût:
her loves he secretly and aloud:

ich wêni simo gimehilôt sî
I think she-to-him wedded be

in communionem domini.
in communion of-the-lord.

dû sol imo gilîchin
she shall to-him liken

in dugintin rîchlîchi,
in virtues richly,

ave sol giberin dû kint,
again shall bear the children,

dû dir gotis erbin ginennit sint.
who there God's heirs named are.

Dî dînistmin, sô ich iz virnemin kan,
The servants, as I it understand can,

bizeichnont bischoflîchi man,
betoken bishop's men,

dî dînont imo in plichti.
they serve him in duty.

daz lût soltin si birichti,
the people should they direct,

si soltin lêri dî kristinheit
they should teach the Christendom

trûwi undi wârheit,
faith and truth,

mid werchin irvullin
with works fulfill

daz si demo lûti vori zellin.
what they to-the people before tell.

si sulin vur den vrôni disc
they shall before the holy table

goti bringin hostiam laudis.
to-God bring sacrifice of-praise.

Bî Salmonis zîtin
In Solomon's times

was sulich vridi undir din lûtin,
was such peace among the people,

swelich enti dir man wolti varin,
whichever end there one would go,

niheinis urlougis wart man giwari:
of-no war became one aware:

dî heriverti wârin stilli.
the war-marches were still.

dô dagitin dî helidi snelli.
then were-silent the heroes swift.

niheinis urlougis wart nîni giphacht,
of-no war became not-not undertaken,

man ni stillit iz alliz mid sînir kraft,
one not stilled it all with his power,

alsiz got selbi gibôt.
as-it God self commanded.

dô rîchsôti rex pacificus.
then ruled king peaceful.

Salomon der was hêri:
Solomon he was lofty:

sîn rîchtûm was vil mêri.
his riches were very glorious.

der des himilis walti
who of-the heaven rules

undi daz lût suli bihalti,
and the people shall keep,

der rûchi uns di gnâdi zi gebin
he deign to-us the grace to give

daz wir immir insamint imo lebin,
that we ever together with-him live,

daz wir schînin in sîmo hovi
that we shine in his court

mid michilimo lobi,
with great praise,

daz wir in mûzzin gisên
that we him may see

in der himilischin Hiersalêm.
in the heavenly Jerusalem.

Nabuchodonosor

VI · THE THREE YOUTHS AND JUDITH

Before Christ the world was heathen, save the good Israelites, who knew God. King Nebuchadnezzar made a golden pillar against God, which his people worshiped with music. Shadrach, Meshach, and Abednego preached God to him, so he had them thrown into a furnace; its fire burned the heathens who threw them in, but God cooled it, and the heathens praised him. Holofernes besieged Bethulia over a year, until its starving citizens begged three days' respite. Judith adorned herself, went out with her maid Abra, and was carried to his tent, where she poured his wine until he slept and stole his weapon; after her prayer an angel bade her strike off his head.

Ê got giborin wurdi,
Before God born became,

dô wîlt er aller dirri werihi.
then ruled he all this world.

daz lût was heidin
the people was heathen

undi was doch undirscheidin.
and was yet distinguished.

dar undir wârin
there among were

dî dir von goti lârin:
those who-there of God learned:

daz wârin dî hêrrin
those were the lords

dî gûtin Israhêlin.
the good Israelites.

ein andir si sagitin,
one other they said,

alsô si gilesin habitin,
as they read had,

daz got wêri uffi demo himili
that God were up-on the heaven

sam giwaltig sami hi nidini.
as mighty as here below.

Ein kunic hîz Nabuchodonosor,
A king was-called Nebuchadnezzar,

den rîchin got den virkôs er,
the mighty God him rejected he,

sînû abgot er worchti
his idols he wrought

âni gotis vorchti,
without God's fear,

êni sûl guldîn
a pillar golden

widir demo himilischin kunigi.
against the heavenly king.

dô sprach ûzzir der sûli
then spoke out-of the pillar

daz dicki was ungihuiri:
what often was uncanny:

si wântin daz iz wâri
they thought that it were

der ir heilêri,
the their savior,

si irvultin alli sîn gibôt,
they fulfilled all his command,

si giloubtin vil vasti an dû abgot.
they believed very firmly in the idols.

Dô luitin simo zisamini
Then rang they-to-him together

mid trumbin joch mid cymbilin,
with drums and with cymbals,

mid phigilin undi swegilbeinin,
with fiddles and bone-pipes,

mid rottin undi mid lŷrin,
with rottas and with lyres,

mid pfiffin undi mit sambûcin.
with pipes and with sambucas.

sô lobitin si den grimmin
so praised they the fierce-one

mid sô gitânimo gilûti,
with so made sound,

sô bigîngin si sîni zîti.
so performed they his hours.

Dar kômin drî hêrrin
There came three lords

dî dir goti lîb wârin:
who there to-God dear were:

der eini hîz Sydrac,
the one was-called Shadrach,

dir andir Misac,
the other Meshach,

dir dritti Abdenagô.
the third Abednego.

voni goti bridigôtin sin dô,
of God preached they then,

den heidinkunic woltin si bichêrin:
the heathen-king would they convert:

er ni wolti si niwicht hôrin.
he not would them nothing hear.

Der kuninc hîz dô wirchin
The king bade then work

einin ovin êrinin:
a furnace of-brass:

den hîzzer drî dagi êddin,
it bade-he three days heat,

dû drû kint zi demo ovini leiddin,
the three children to the furnace lead,

ob min in daz fûr nanti,
if one them into-the fire named,

daz si ir got irchantin,
that they their god acknowledged,

ob si daz fuir sâhin,
if they the fire saw,

daz si sînin got jâhin.
that they his god confessed.

dû drû kint sprâchin vor deim vûri:
the three children spoke before the fire:

'dînû abgot sint ungihuiri.
'thy idols are uncanny.

wir giloubin ani den Crist
we believe in the Christ

der gischûf alliz daz dir ist,
who created all that there is,

der dir hîz werdin
who there bade become

den himil joch dî erdin:
the heaven and the earth:

sîn ist al der ertrinc,
his is all the earth,

kunic Nabochodonosor, dinû abgot sint ungihuiri ein drugidinc.'
king Nebuchadnezzar, thy idols are uncanny a deceit.'

Der kunic hîz du heidini gên zi samini,
The king bade then heathens go to together,

dragin dû drû kint zi dem ovini:
carry the three children to the furnace:

wî ubili sis ginuzzin
how ill they-it enjoyed

dî sin den ovin schuzzin!
who them into-the furnace shot!

daz fuir slûg in ingegini,
the fire struck them against,

iz virbranti der heidini eini michil menigi.
it burned of-the heathens a great multitude.

got mid sînir giwalt
God with his power

machit in den ovin kalt.
made to-them the furnace cold.

dî ûzzirin brunnin,
those outside burned,

dî innirin sungin:
those inside sang:

dô sungin si dar inni
then sang they there in

dû sûzzirin stimmi,
the sweeter voice,

dô sungin sin dem ovini
then sang they-in the furnace

‘gloria tibi, domine!
‘glory to-thee, Lord!

deus meus, laudamus te,’
God my, we-praise thee,’

sî lobitin Crist in dem ovini.
they praised Christ in the furnace.

Alsô dî heidini daz gisâhin,
When the heathens that saw,

vil harti si zwîvilôtin:
very hard they doubted:

alsô harti sô si getorstin,
as hard as they dared,

sô lobitin si den vurstin,
so praised they the prince,

si sprâchin daz unsir got wêri
they said that our God were

ein vil gût helphêri,
a very good helper,

daz er mid sînir giwalt
that he with his power

machit in den ovin kalt
made to-them the furnace cold

undi er mid sîmo drôsti
and he with his comfort

dû drû kint alsô sampfti irlôsti.
the three children so gently freed.

Der kunic Nabuchodonosor undi sînû abgot
The king Nebuchadnezzar and his idols

wurdin beidû zi Babylonia gilastirôt.
became both at Babylon shamed.

ein herzogi hîz Holoferni,
a duke was-called Holofernes,

der streit widir goti gerni:
he fought against God gladly:

er hîz dî alliri wirsistin man
he bade the of-all worst men

sînin siti lernan,
his custom learn,

daz sî wârin nîdic
that they were envious

undi nîminni gnâdich,
and to-no-one merciful,

noch ûzzir iri mundi
nor out-of their mouth

nîman nicheini gûti redi vundi,
no-one no good speech found,

nicheini gûti antwurti,
no good answer,

ni wâri mid iri scarphin swerti,
(unless)-it were with their sharp sword,

wazzir undi vûri
water and fire

machin vili diuri,
make very dear,

undi sich swer dir ebrêschin icht kan,
and himself whoever of-the Hebrew anything can,

daz iri nibilibi lebendic nîman.
that of-them not-remain living no-one.

daz was dir argisti lîb:
that was the worst life:

sît slûg in Judith ein wîb.
afterward slew him Judith a woman.

Oloferni dô giwan
Holofernes then won

ein heri michil undi vreissam
an army great and terrible

an der selbin stunt,
at the same hour,

der heidin manic tuisunt.
of-the heathens many-a thousand.

er reit verri hini westir
he rode far thence west

durch dû gotis lastir,
for the God's shame,

dâ bisazzir eini burch dû hêzzit Bathania:
there besieged-he a city which is-called Bethulia:

dâ slûg in dû schôni Juditha.
there slew him the fair Judith.

Dô sazzer drumbi, daz is wâr,
Then sat-he there-around, that is true,

mêr danni ein jâr,
more than a year,

daz er mid sînin gnechtin
that he with his knights

alli dagi gî zi deri burc vechtin.
all days went to the city to-fight.

dî drinni wârin,
those therein were,

des hungiris nâch irchâmin:
of-the hunger nearly were-startled:

dî dir vori sâzzin,
those who-there before sat,

dî spîsi gari gâzzin.
the food wholly ate.

Dô sprach Oloferni,
Then spoke Holofernes,

dî burc habit er gerni,
the city had he gladly,

'nu hât mich michil wundir,
'now has me great wonder,

daz habitich gerni irvundin,
that had-I gladly found-out,

ani wen disi burgêri jehin
in whom these citizens confess

odir an wen si sich helphi virsehin
or to whom they themselves help expect

odir wer in helphi dingi:
or who to-them help promised:

si sint nâch an dem endi.'
they are near at the end.'

Dô sprach der burcgrâvi:
Then spoke the burgrave:

'swîgint, Oloferni,
'be-silent, Holofernes,

wir giloubin an den Crist,
we believe in the Christ,

der dir gischûf alliz daz dir ist,
who there created all that there is,

der dir hîz werdin
who there bade become

den himil joch dî erdin:
the heaven and the earth:

sîn ist al der ertrinc,
his is all the earth,

kuninc Nabuchodonosor, dinû abgot sint ein drugidinc.
king Nebuchadnezzar, thy idols are a deceit.

Dô sprach abir einir
Then spoke again one

der selben burgeri:
of-the same citizens:

'nu giwin uns eini vrist, biscof Bebilîn:
'now win us a respite, bishop Bebilin:

ob iz ûwiri gnâdi megin sîn,
if it your grace may be,

ir giwinnit uns eini vrist,
you win us a respite,

sô lanc sô undir drin tagin ist,
so long as under three days is,

ob unsich got durch sîni gûti
if us God through his goodness

lôsi uzzir dirri nôti.
free out-of this need.

ni lôser unsich nicht danni,
not frees-he us not then,

in dirri burc dingi swer sô dir welli.'
in this city bargain whoever so there will.'

Dô gided dû gûti Judithi
Then thought the good Judith

dû zi goti wol digiti:
who to God well prayed:

sû hîzzir machin ein bat.
she bade-her make a bath.

ziwâri sagich û daz:
truly tell-I you that:

sû was diz allir schônis wîb.
she was of-this of-all fairest woman.

sû zîrte woli den ir lîb.
she adorned well the her body.

sû undi ir wîb Âvi,
she and her woman Abra,

dî gîngin zi wâri
they went in truth

ûzzir der burgi
out-of the city

undir dî heidinischi menigi.
among the heathen multitude.

Dô sprach Oloferni,
Then spoke Holofernes,

dî burc habit er gerni:
the city had he gladly:

‘ich gisihi ein wîb lussam
‘I see a woman lovely

dort ingegin mir gân:
there toward me go:

mir ni werdi daz schôni wîb,
to-me (unless) become the fair woman,

ich virlûsi den lîb.
I lose the life.

nu dar, kamirâri,
now there, chamberlains,

ir machit mirz bigâhin,
you make me-it hasten,

daz ich ginîti mînis lîbis
that I enjoy my body

in samint demo scônin wîbi.’
in together the fair woman.’

Dî kamirâri daz gihôrtin:
The chamberlains that heard:

wî schîri si dar kêrtin!
how quickly they thither turned!

dî vrouwin si ûf hûbin,
the lady they up lifted,

in daz gezelt si si drûgin.
into the tent they her carried.

dô sprach dû gûti Judithi
then spoke the good Judith

dû zi goti woli digiti:
who to God well prayed:

'nu daz alsô wesin sol,
'now that so be shall,

daz dû, kuninc, mich zi wîbi nemin solt,
that thou, king, me to wife take shalt,

wirt dû brûtlouft gitân,
(if)-becomes the wedding done,

iz vreiskint wîb undi man.
it learn woman and man.

nu heiz dragin zisamini
now bid carry together

dî spîsi also manigi.'
the food so manifold.'

dô sprach Oloferni:
then spoke Holofernes:

'vrouwi, daz dûn ich gerni.'
'lady, that do I gladly.'

Dô hîz min dragin zisamini
Then bade one carry together

dî spîsi also manigi,
the food so manifold,

mit alli dî spîsi dû in demo hero was,
with all the food which in the army was,

zi wâri sagin ich û daz.
in truth tell I you that.

dô schancti dû gûti Judithi
then poured the good Judith

dû zi goti woli digiti,
who to God well prayed,

sû undi iri wîb Âvi,
she and her woman Abra,

dî schanctin wol zi wâri,
they poured well in truth,

der zenti saz ûffin der banc,
the tenth sat on the bench,

der hetti din wîn an dir hant.
he had the wine in the hand.

dô dranc Holoferni,
then drank Holofernes,

dî burc dî habit er gerni:
the city that had he gladly:

durch des wîbis klûgi
through the woman's cleverness

er wart des wînis mûdi.
he became of-the wine tired.

Den kunic drûc min slâffin,
The king carried one to-sleep,

Judith dû stal im daz wâffin.
Judith she stole from-him the weapon.

dô gî sû vallin an diz gras,
then went she to-fall on the grass,

sû betti als ir was,
she prayed as to-her was,

sû sprach: 'nu hilf mir, alwaltintir got,
she spoke: 'now help me, almighty God,

der mir zi lebini gibôt,
who me to life commanded,

daz ich dis armin giloubigin
that I these poor believers

irlôsi von den heidinin.'
free from the heathens.'

Dô irbarmôtiz doch
Then pitied-it yet

den alwaltintin got:
the almighty God:

dô santer ein eingil voni himili
then sent-he an angel from heaven

der kuntiz deri vrouwin hî nidini:
who announced-it to-the lady here below:

'nu stant ûf, du gûti Judithi
'now stand up, thou good Judith

dû zi goti woli digiti,
who to God well prayed,

unde geinc dir zi demo gizelti
and go thee to the tent

dâ daz swert sî giborgin.
where the sword be hidden.

du heiz dîn wîb Âvin
thou bid thy woman Abra

vur daz betti gâhin,
before the bed hasten,

ob er ûf welli,
if he up will,

daz sû in eddewaz âvelli.
that she him somewhat fell.

du zûhiz wîglichi
thou draw-it warlike

undi slâ baltlîchi,
and strike boldly,

du slâ Holoferni
thou strike Holofernes

daz houbit von dem bûchi,
the head from the belly,

du lâ ligin den satin bûch,
thou let lie the sated belly,

daz houbit stôz in ginin stûch
the head thrust into yonder sleeve

undi genc widir zi der burgi:
and go back to the city:

dir gibûtit got voni himili
thee commands God from heaven

daz du irlôsis dî israhêlischin menigi.'
that thou free the Israelite multitude.'

Auslegung des Vaterunsers

VII · THE LORD'S PRAYER EXPOUNDED

God's wisdom, made man, gave the Our Father, whose seven petitions match the Spirit's seven gifts. Under the law fear ruled; under grace the servant is a son, who must love his brother as Christ did. Each petition takes a beatitude and a figure: the hallowed name the peacemakers and David; the kingdom the pure in heart and Moses; God's will the merciful and Jacob; daily bread the hungry and Isaac; forgiven debts Abraham praying for Abimelech; temptation the gentle and Noah's dove; deliverance God's poor and Adam's fall. The first three petitions are hoped for at Judgment Day, since they cannot be had here; the last four comfort this exile.

Selb diu gotes wîshait
Self the God's wisdom

diu durch uns nam die meneschait,
which for us took the manhood,

diu lêrt uns minne unt vorhte
it teaches us love and fear

mit pilede joch mit worten.
with image and with words.

er ist hêrro unde got:
he is lord and God:

wirchen sculin wir sîn gebot.
work shall we his command.

er ist vater, wir die chint:
he is father, we the children:

wie suoze dise namen sint.
how sweet these names are.

wir sculn in furhten unte minnen
we shall him fear and love

mit sunilîchen dingen.
with sonly things.

mit ten zwain wir genesen,
with the two we are-saved,

sô wir singen unte lesen.
when we sing and read.

Ein gebet er uns selbe brâhte
A prayer he us self brought

des dâ vor nîmen gedâhte:
of-which there before no-one thought:

iz ist pater noster genamet.
it is father our named.

iz pigrîfet allez daz insamet
it grasps all that together

mit churzlîchen worten
with short words

des menske ie bedorfte
which man ever needed

ze disses lîbes friste
for this life's term

joch zer êwigen geniste.
and for-the eternal salvation.

dâ sint inne siben bete,
there are in seven petitions,

sibene sint ouch der gebe
seven are also the gifts

des hêligen gaistes
of-the holy spirit

des unserin êwartes unt maisters.
of-the our priest and master.

Diu vorhte des oberisten gotes
The fear of-the highest God

daz ist diu gebe zaller vorderest.
that is the gift at-all foremost.

diu guote mit ter verwizzenhaite
the goodness with the knowledge

diu chan sich wole braiten,
it can itself well spread,

mit ter sterche der rât:
with the strength the counsel:

urmâr ist der siu samet hât.
famous is who them together has.

mit der vernunste der wîstuom,
with the understanding the wisdom,

âne dei wir rehtes nîne tuon:
without which we of-right not-not do:

mit disen siben virtutibus
with these seven virtues

sô scul wir sûlin unser hûs.
so shall we pillar our house.

diz sint dei siben cherzestal,
these are the seven candlesticks,

die erlûhtent uns den gotes sal.
they light for-us the God's hall.

Sô wir lesen an der ê
As we read in the law

die got sante den Juden ê,
which God sent the Jews before,

die dwanch tes wîzes forhte
them forced the punishment's fear

als ir ubele des pedorfte,
as their evil of-it needed,

alsô der magezoge tuot
as the tutor does

des chindes getelôsez muot:
the child's thoughtless mind:

swâ sie missegiengen,
wherever they went-astray,

den scaden sie sâ enphiengen.
the harm they at-once received.

ir hêrro was sô vorhtlîch,
their lord was so fearsome,

ir vorhte was sô sorclîch.
their fear was so anxious.

diu gnâda temperet nu daz reht,
the grace tempers now the right,

ze sune ist worden der chneht,
to son is become the servant,

vater ist der ê hêrro was:
father is who before lord was:

sô begagenet im misericordia et caritas.
so meets him mercy and love.

Nu wir einen vater haben,
Now we a father have,

nu sculn wir denchen ane den namen.
now shall we think on the name.

welle wir haizen sîniu chint,
(if)-will we be-called his children,

wir muozen biliden sîniu dinch,
we must imitate his things,

mit sunelîchen dingen
with sonly things

des vater erbe gewinnen,
the father's inheritance win,

unseren bruoder, der sîn chint ist,
our brother, who his child is,

minnen sam uns tete Crist,
love as us did Christ,

der durch sîner bruoder nôt
who for his brothers' need
lait den scantlîchen tôt.
suffered the shameful death.
fliesen wir die minne,
(if)-lose we the love,
wie geturren wir den pater noster gesingen?
how dare we the father our sing?

Sô quît diu bete allêrist:
So says the prayer first-of-all:
'vater, du der in den himelen bist,
'father, thou who in the heavens art,
gehêligit werde der name dîn',
hallowed be the name thine',
dâ wir getoufet inne sîn,
where we baptized in are,
vone Christo Christiani,
from Christ Christians,
daz wir der sunte gestên sam âne,
that we of-the sin stand as without,
sô wir ze dem êrsten wâren,
as we at the first were,
dô uns dir chint gebâren
when to-us to-thee children bore
diu genâde unter dîn gaist.
the grace and thy spirit.
des versehen wir uns danne aller maist,
of-that expect we us then of-all most,
sô wir restên von der erde
when we rise from the earth
unte anderstunt widerborn werden.
and a-second-time reborn become.

Sâlich sint die fridasamen,
Blessed are the peaceable,

die êrent wol des vater namen,
they honor well the father's name,

die wellent hie sunlîche leben:
they will here sonly live:

daz muoz diu gotes vorhte geben.
that must the God's fear give.

die sorgent zuo dem suontage,
they care for the reconciliation-day,

si suonent sich hie unze si magen,
they reconcile themselves here while they can,

si ne opherent deme vater nieht,
they not offer to-the father nothing,

unz sie dem bruodere sculn ieht.
while they to-the brother owe anything.

die vorhten David habete,
the fear David had,

dô er sînen vîant sô sparate:
when he his foe so spared:

er wainôte den Saulis tôt,
he wept the Saul's death,

der in sô ofte brâht in nôt.
who him so often brought into need.

Sô pitte wir tagilîche:
So pray we daily:

'hêrro, zuo chome dîn rîche',
'lord, to come thy kingdom',

daz denne muoz ergên,
that then must happen,

sô wir von der erde erstên.
when we from the earth arise.

sô der tiufel unde sîn lit
when the devil and his limbs

alsô gar werdent verniht,
so wholly become annihilated,

sô ne vehtent in den brusten
so not fight in the breasts

die tugende mit ten âchusten,
the virtues with the vices,

sô werden wir lûttir unde raine:
so become we pure and clean:

sô rîchist er in uns aine,
so rules he in us alone,

sô wirt der vîante gewalt
so becomes the foes' power

ze sînem vuozscamele gezalt.
to his footstool counted.

Sâlige die daz rîche mainent
Blessed who the kingdom intend

unte ir herze dâzuo rainent,
and their heart there-to cleanse,

daz si stîgent ûf mit gote
that they climb up with God

nâch dem vrônem gebote:
after the holy command:

die bescouwent noch die gothait
they behold yet the godhead

mit der gebe der gnâdichait,
with the gift of-the graciousness,

si bisizent noch daz rîche
they possess yet the kingdom

dar si chlophent tagilîche.
there they knock daily.

des digite alsô ofte zuo ze gote
of-that prayed so often to to God

Moyses der getriuwe bote,
Moses the faithful messenger,

daz er got selben muose gesehen:
that he God self might see:

des mahte hie nieht gescehen.
of-that could here nothing happen.

Sô stêt an der tritten stete
So stands at the third place

ein sô vil nôtlîchiu bete:
a so very needful petition:

'dîn wille hie in erde
'thy will here on earth

sam dâ in himele werde'
as there in heaven be'

daz wir in erde dir gehengen
that we on earth to-thee yield

same die himiliscen engele,
as the heavenly angels,

die nieht des ne wellent
who nothing of-that not want

des dich, hêrre, mug erbelgen,
which thee, lord, may anger,

unter unser hêriscer geist
and our lordly spirit

sô dâ bî daz diulîche flaisch,
so there by the servile flesh,

daz siu baidiu sament ne gerent
that they both together not desire

des tu sie nieht sculist weren.
what thou to-them not shalt grant.

Sâlic die der barmherze sint,
Blessed who the merciful are,

vile wole irgênt den ir dinch:
very well goes for-them their thing:

an den scol disiu bete irgên.
on them shall this petition fall.

ir sêle ist hie mit got irstên
their soul is here with God risen

von der sunde slafhaite
from the sin's sleepiness

mit gebe der verwizzenhaite.
with gift of-the knowledge.

si erstarbend gire des fleisces,
they killed desires of-the flesh,

si erchukkent werch des gaistes,
they quicken works of-the spirit,

si erringent den Jacobis segen,
they win the Jacob's blessing,

si erarnent daz sie got gesehent.
they earn that they God see.

irslahent si des flaisces craft,
(if)-slay they of-the flesh power,

sô werdent si sâ sigehaft.
so become they at-once victorious.

Dar nâch gern wir ane got:
There after ask we of God:

'hêrre, gib uns unser tagilîch prôt,
'lord, give us our daily bread,

daz tagilîche gib uns hiute.'
the daily give us today.'

vernement wole waz daz tiute.
understand well what that means.

er ist selbe der engele prôt,
he is self the angels' bread,

sîn ist ouch der sêle sô nôt:
his is also the soul so need:

der lîp vertwelt ânez prôt,
the body wastes without-the bread,

same tuot diu sêle âne got.
the-same does the soul without God.

daz wizet daz er selbe ist,
that know that he self is,

deist der sêle wegewist,
that-is the soul's guide,

unte diu suoze gotes lêre
and the sweet God's teaching

diu ist dritte labe der sêle.
that is third refreshment of-the soul.

In drî wîs mainen wir daz prôt.
In three ways mean we the bread.

sâlige die des hie hungerôt:
blessed those-who for-it here hunger:

si begrabent mit gote den alten man,
they bury with God the old man,

den niuwen wâtent sie sich an.
the new clothe they themselves on.

daz prôt gît uns sterche
the bread gives us strength

zallen guoten werchen:
to-all good works:

wider demo gotes worte
against the God's word

sô ne craftent niht die helleborte.
so not prevail not the hell-gates.

dise gebe Ysaac habete,
this gift Isaac had,

dô er sich zer martyre garete.
when he himself for-the martyrdom prepared.

er wolte selbe der ophervriscinch wesen:
he would self the sacrifice-ram be:

mit dem scâphe geruoht sîn got verwesen.
with the sheep deigned him God to-replace.

Wir tuon mit gote ein gedinge
We make with God a covenant

daz uns sô sêre twinget.
which us so sorely forces.

wir queden: 'vergib uns unser sculde
we say: 'forgive us our debts

daz wir chomen ze dîner hulde,
that we come to thy favor,

sami wir allen den vergeben
as we all those forgive

die uns der sculde vergebent.'
who to-us the debt forgive.'

der sînem scolen nieht vergibit,
who his debtor nothing forgives,

wie unsâlîche er gedigit!
how unblessedly he prays!

der laitet uber sich den gotes zorn,
he leads over himself the God's wrath,

der hât die toufe gar verlorn.
he has the baptism wholly lost.

sînem bruodir ni wil erz claine niht vergeben,
his brother not will he-it small nothing forgive,

demo hêrren muoz erz grôze wider geben.
to-the lord must he-it great back give.

Sâlic ist der dir disen rât
Blessed is he who this counsel

von der gotes gnâda hât,
from the God's grace has,

ze vergebenne daz man im vergebe:
to forgive that one to-him forgive:

daz ist tiu funfte gotes gebe
that is the fifth God's gift

daz sîn crûce treit der nâch gebote,
that his cross carries he after command,

die martir lîdet er mit gote,
the martyrdom suffers he with God,

er weinet iegelîches val,
he weeps each-one's fall,

er betet widir demo âhtesal.
he prays against the persecution.

sô better guote Abraham
so prayed-he good Abraham

umbe den chunich Abimelech, der ime die chonen nam,
for the king Abimelech, who from-him the wife took,

er chlagete der verworhten burge flor,
he lamented of-the forfeited city loss,

er gewegit in gerne dâ vore.
he interceded-for it gladly there before.

Diu bechorunge ist sô manichslaht,
The temptation is so manifold,

einiu guot, dander tarahaft.
one good, the-other harmful.

diu guote irliutteret daz muot
the good purifies the mind

sam daz golt der eiteoven tuot:
as the gold the fire-oven does:

si clopphet an den stâtigin man,
it knocks on the steadfast man,

er clinget same der ganze haven.
he rings as the whole pot.

diu abir vone demo tiufel vert,
which but from the devil comes,

der sich dere mit gote nieht irwert,
who himself of-it with God not defends,

alsez plî verbrinnet:
as-it lead burns:

von dem hamer er gar zespringet.
from the hammer he wholly bursts.

der hamer ist der verwâzen:
the hammer is the accursed-one:

deme scolt unser hêrre uns niuht lâzen.
to-him should our lord us not leave.

Die senften sâliclîche lebent
The gentle blessedly live

die des strîtes niene phlegent.
who of-the strife never care.

ir ougen die sint einvalt,
their eyes they are simple,

ze der tûben sint sie gezalt
to the dove are they counted

diu obe der Christes touf erscain:
which over the Christ's baptism appeared:

der toufe gît sie noch daz hail,
the baptism gives them still the salvation,

si brâhte ein olezwî ouch ê
she brought an olive-branch also before

in die arche demo guoten Noe.
into the ark to-the good Noah.

si scol laiten unser vernunst
she shall lead our understanding

in die gaistlîchen chunst,
into the spiritual art,

swie uns der tievil bechore,
however us the devil tempt,

daz ir uns nien verlaitte zem flore.
that he us never mislead to-the loss.

An disses gebetes ende,
At this prayer's end,

sô wir denchen in diz ellende,
when we think on this exile,

sô wir ane sehen den val
when we on look the fall

vone demo rîche in daz zârital,
from the kingdom into the tear-valley,

wir sprechen: 'hêrre in himile,
we speak: 'lord in heaven,

irlôs uns von demo ubile.'
deliver us from the evil.'

wir mainen alle die wênichait,
we mean all the misery,

sorge, nôt unde aribait
care, need and labor

untes vîantes âhtisal,
and-the foe's persecution,

dei uns brâhte Adames val.
which us brought Adam's fall.

dar zuo sîn wir geborn:
there to are we born:

sô freislîch was ter gotes zorn.
so terrible was the God's wrath.

Wie sâlich die gotes armen sint,
How blessed the God's poor are,

want ir dei himilrîche sint!
for theirs the heaven's-kingdom is!

die tuot der wâre wîstuom
them makes the true wisdom

vermanen der werlte rîchtuom.
disdain the world's riches.

des wîstuomes unser vater wielt,
of-the wisdom our father ruled,

sô lang er gotes gebot bihielt.
as long he God's command kept.

dô er strebete ubir sich,
when he strove over himself,

dô verderbte er unsich.
then destroyed he us.

verscelket hât uns der alte man,
enslaved has us the old man,

gevrîen muoz uns der niuwe man.
free must us the new man.

ni wâre got nieht geborn,
not were God not born,

wir muosen alle wesen verlorn.
we must all be lost.

Dirre siben bete drî zêrist,
Of-these seven petitions three first,

die sint aller hêrist.
they are of-all highest.

si gerent der durnahtichaite
they desire the perfection

zer drîvalten gothaite.
to-the threefold godhead.

der gedinge wir zem suontage,
of-that hope we at-the reconciliation-day,

wante wir si hie haben ne magen.
for we them here have not can.

die viere die dâ nâch stênt,
the four which there after stand,

trôstent disses lîbes ellent,
comfort this life's exile,

dem uns der scephâre hât geben
which to-us the creator has given

von anegengin vieren, sô wir lesen.
from elements four, as we read.

der wer uns danne ze genâden
he grant us then to graces

der unser suoze vater. AMEN.
the our sweet father. AMEN.

Von der Siebenzahl

VIII · ON THE NUMBER SEVEN

John saw a book with seven seals that only the slain Lamb, risen a lion with seven eyes, could open. The Spirit's seven gifts drive out the seven vices, and seven scrutinies expel the devil before Easter. God rested on the seventh day, Christ lay in the grave on it, and six ages lead to a seventh of rest. Seven horns felled Jericho, as the apostles won the heathen; Job's sons, Jacob's years, Zechariah's lamps, John's stars, the unleavened bread, the sabbath year, and the jubilee all count seven. The poet prays the Lord, who taught Peter to forgive seventy-seven times, for his sevenfold Spirit, which freed Mary of seven devils.

Dô Johannes der bote was versant
When John the apostle was sent

sô verre in des meres sant,
so far into the sea's sand,

duo iroffenete ime diu gotes craft
then revealed to-him the God's power

dei wunter alsô manichslaht:
the wonders so manifold:

er sach ein buoch dâ gescriben,
he saw a book there written,

bisigilit waiz mit insigilen siben,
sealed I-know with seals seven,

daz niemen torste insigilen
which no-one dared unseal

in erde noch in himele,
on earth nor in heaven,

ê daz gotes lamb irslagen wart
before that God's lamb slain was

daz irstênte ein lewe wart.
that rising a lion became.

daz hâte siben ougen,
that had seven eyes,

daz eroffente uns dise gotes tougen.
that revealed to-us these God's secrets.

Hie mit sigilin wir unser brust
Here with seal we our breast

wider die siben âchust
against the seven vices

die gotes gaist hât vertriben
which God's spirit has driven-out

mit sînen geben siben.
with his gifts seven.

disiu ∗∗∗ zal ist sô hêre,
this (lacuna) number is so lofty,

swie der tiufel daz verchêre,
however the devil it pervert,

der chwît daz der gelogen habe,
who says that he lied have,

der dir von siben iuwecht gesage.
who there of seven anything tell.

sô vîent ist er dirre zale:
so hostile is he to-this number:

si verjaget in ûzem gotes sale
it drives him out-of-the God's hall

vor ôstrin in siben scrutiniis
before Easter in seven scrutinies

mit sam manigen sacramentis.
with as many sacraments.

In dirre siben gewage
In this seven's reckoning

segenôte got dem sibenten tage.
blessed God the seventh day.

in sehsen habeter vure brâht
in six had-he forth brought

sîniu werch sô manichslaht:
his works so manifold:

er ruowôt in dem selbem tage,
he rested on the same day,

in demo slîf er sît inme grabe.
on that slept he since in-the grave.

sehs alter wert uns dirre lîb:
six ages lasts for-us this life:

inme sibenten rastet man joch wîb.
in-the seventh rests man and woman.

daz sint sibene sune Jobes,
those are seven sons of-Job,

zwir sibene jâr Jacobes
twice seven years of-Jacob

in den er verdienôte zwai wîb:
in which he earned two wives:

daz bezaichenet unsern zwiscen lîb.
that betokens our twofold life.

Dô diu siben horn chlungen,
When the seven horns sounded,

dâ mit wart Jericho gewunnen;
there with was Jericho won;

si giengen drumbe siben stunt:
they went there-around seven times:

dô vîl diu mûre sâ zestunt.
then fell the wall at-once at-the-hour.

diu burch was dû haidenscaft,
the city was the heathendom,

dî ervaht des hêren gaistes craft:
it fought-down of-the lofty spirit power:

er blîs ir zuo mit sînen geben,
he blew to-it to with his gifts,

si muose wantelen ir leben.
it must change its life.

der boten lêr si umbegienc,
the apostles' teaching it went-around,

mit zaichene wuntere si si fienc.
with signs' wonders they it caught.

daz sint engele siben
those are angels seven

von den apokalissis hât gescriben.
of which apocalypse has written.

Alsô der wîssage chwît,
As the prophet says,

bigriphen sculen siben wîb
take-hold shall seven women

einen man alle gemaine
one man all in-common

(vernemet war er daz maine),
(understand what he that mean),

daz sîn sibene christenheit eine:
that be seven Christendom one:

daz wâren siben ougen naime steine
those were seven eyes on-one stone

unde siben liehtvaz,
and seven lamps,

sô uns zelt der hêrre Zacharias,
as us tells the lord Zechariah,

unde dei siben liehtsternen
and the seven bright-stars

in der zeswen des hêrren
in the right-hand of-the lord

unde siben horn des lambes,
and seven horns of-the lamb,

dannen scrîbit sanctus Johannes.
whereof writes saint John.

Sô hî bevore die Israhelitae
When here before the Israelites

begiengen ir ôsterlîche zîte,
kept their Easter times,

si dultens alle siben tage:
they celebrated-it all seven days:

chûskes mazzes danne gevage
of-chaste food then content

sie âzzen alle brôt unrhaben.
they ate all bread unleavened.

si ne scolden ubili niuht haben:
they not should evil nothing have:

diu ubele sûret daz muot
the evil sours the mind

same der hevele den taic tuot.
as the leaven the dough does.

wilder lattuoch was och ire maz:
wild lettuce was also their food:

der riuwe bittere zaicte daz.
the contrition's bitterness showed that.

îmer an dem sibinten jâre
ever in the seventh year

dô was wîlen jâr der râwe,
then was once year of-the rest,

sô rastet erde joch der phluoc:
so rested earth and the plow:

si hâten alle sus genuoc.
they had all thus enough.

after siben stunt siben jâren
after seven times seven years

wî frô danne arme unte rîche wâren!
how glad then poor and rich were!

der gechoufte scalc gie frîlîche heim,
the bought servant went freely home,

dô ne was ubiral getwanc nihein.
then not was over-all constraint none.

jubileus hiez daz wunnejâr:
jubilee was-called the bliss-year:

iz zaicte die wunne die wir hân
it showed the bliss which we have

in gedinge nâh der gotes urstente
in hope after the God's resurrection

in hente nâh disses lîbes ente.
in hand after this life's end.

Nu bitten wir den vater der gnâden
Now pray we the father of-the graces

daz er unser ruoch ze gnâden,
that he of-us deign to grace,

der Petre zem êrist tete chunt
who to-Peter at-the first made known

daz er vergeben scolt sibenzec siben stunt.
that he forgive should seventy seven times.

hêrre, du der unser nôt waist,
lord, thou who our need knowest,

sent uns dînen sibenvalten gaist,
send us thy sevenfold spirit,

der unser muot gewîse
who our mind guide
ze bittene daz dir gerîse.
to pray what thee befits.
in des crefte sô ist der gewalt
in whose power so is the might
ze verlâzen die sunde manichvalt,
to forgive the sins manifold,
der die riuwigen Marien trôste
who the penitent Mary comforted
dôr sie von den siben tiufelen lôste.
when-he her from the seven devils freed.

Beschreibung des himmlischen Jerusalems

IX · THE HEAVENLY JERUSALEM: THE GATES

The poet expounds the heavenly Jerusalem, which John, exiled by Domitian to Patmos, was shown by an angel and wrote in the Apocalypse. The four-cornered city has twelve crystal gates, three to a side: the east for the pure from childhood, the south for the virtuous, the north for those who turn to God only in old age, and the west for those who repent at the end. God is its lantern. Of its stones, jasper, which the devil flees, is faith; sapphire, the heavenward mind; chalcedony, which shines when carried out, the humble man; and emerald, guarded in Scythia by griffins, is won by force by the one-eyed Arimaspians.

Nu sule wir beginnen
Now shall we begin

mit tîfen gesinnen
with deep senses

ein rede dûten jouch bestên
a speech expound and undertake

von dere himeliscen Jerusalêm,
of the heavenly Jerusalem,

diu gezimberet ist den reinen
which built is for-the pure

ûz den lemtigen steinen,
out-of the living stones,

die Johannes sah der gotes trût
which John saw the God's beloved

nider stîgen sam eine brût
down climb as a bride

von den himelen zů der erde:
from the heavens to the earth:

gezîret was sî werde.
adorned was she worthily.

der die himele habet besezen,
who the heavens has possessed,

die erde umbemezzen,
the earth measured-around,

die regenes trophen gezelet,
the rain's drops counted,

zů sînme dîneste erwelt
for his service chose

die engele darinne:
the angels there-in:

in sînes namen minne
in his name's love

sô beginne wir dises liedes.
so begin we this song.

vile harte vorhte ih mir des,
very hard would-fear I for-myself of-that,

daz etelîche scelten:
that some scold:

von den himelen rede wir selten.
of the heavens speak we seldom.

Ze dûten ist uns spâhe,
To expound is for-us difficult,

waz Johannes sâhe.
what John saw.

Domicius habet in versant
Domitian had him sent

in ein ellentez lant,
into an foreign land,

in eine îselen, diu heizet Pathmos:
into an island, which is-called Patmos:

dâ leid er arbeite grôz.
there suffered he labors great.

eines suntages vrů
one Sunday early

der gotes engel chom ime zů;
the God's angel came to-him to;

er hůb in ûf scône,
he lifted him up fairly,

die selben burch vrône
the same city holy

hîz er in scouwen:
bade he him behold:

der rede scul wir zouwen.
with-the speech shall we hasten.

menigiu wunder er dâ sah,
many wonders he there saw,

die er ze nîmenne redete noh ne sprah.
which he to no-one spoke nor not said.

Daz was Johannes ewangelista,
That was John evangelist,

der uber die gotes bruste
who over the God's breast

vile sůze linete unze er inslîf:
very sweetly leaned until he fell-asleep:

sîn gesinne wâren tîf.
his thoughts were deep.

Pathmos in der insula
Patmos in the island

ein bůh scrêb er dâ,
a book wrote he there,

geheizen Apocalipsis,
called Apocalypse,

in den himelen was er wîs.
in the heavens was he wise.

got verlêh ime den sin:
God lent to-him the sense:

die burech scrêb er darin,
the city wrote he there-in,

den namen sah er dar obe stân
the name saw he there above stand

der himeliscen Jerusalêm
of-the heavenly Jerusalem

mit guldîn bůchstaben
with golden letters

an der porte wol ergraben.
on the gate well engraved.

Daz půch saget uns ze dûte
The book tells us to explain

von der hôhe unte von der wîte
of the height and of the width

unte von der lenge unte von der breite
and of the length and of the breadth

allez sô gereite.
all so ready.

diu burch ist gewerchet vieregge,
the city is wrought four-cornered,

ze unteriste XII legge,
at-the bottom twelve layers,

an der gruntveste
on the foundation

aller steine beste.
of-all stones best.

dâ gênt în XII porte,
there go in twelve gates,

an îgelîchem orte
at each side

der selben porte doh trî,
of-the same gates yet three,

apostolorum nomina et agni.
of-the-apostles names and of-the-lamb.

Die selben XII porte alle
The same twelve gates all

sint si lûtere christallen.
are they pure crystals.

an der ôsteren porte stânt doh drî:
at the eastern gate stand yet three:

got bezeichenet uns dâ pî,
God betokens to-us there by,

swelehe von chindes peine
whichever from child's bone

sint lûter unde reine,
are pure and clean,

den werdent dî porte ensperret,
for-them become the gates unbarred,

dannen uns der sunne erschînet unde errinnet.
whence to-us the sun appears and rises.

in sunderen porten stânt doch drî:
in southern gates stand yet three:

bezeichenet ist uns dâ pî,
betokened is to-us there by,

swelehe in al tugente
whichever in all virtue

sint ze gote hugente,
are to God thinking,

den werdent dî porte ûfgetân,
for-them become the gates opened,

dannan wir die wirmen unte den sumer haben.
whence we the warmth and the summer have.

hin norderet stânt porte doch drî:
toward north stand gates yet three:

bezeichenet ist uns dâ pî,
betokened is to-us there by,

swenne der mennische wirt alt,
when the man becomes old,

aller sîn lîp ist im chalt,
all his body is to-him cold,

ze den chreften ime gebristet,
to the strengths to-him lacks,

alliu sîn tugente erlischent,
all his virtues quench,

daz alter in begrîfet,
the age him grasps,

diu jugent dannân slîfet.
the youth thence slips.

wil er danoch gote dînen,
(if)-will he then to-God serve,

er mach sih verwânen,
he can himself hope,

ime werden dî porten ûfgetân,
to-him become the gates opened,

dannen wir den winter unde den vrost haben.
whence we the winter and the frost have.

hine westeret stânt porte doch drî:
toward west stand gates yet three:

bezeichenet ist uns dâ pî,
betokened is to-us there by,

swer sîne sunde
whoever his sins

spart an den ente,
saves at the end,

daz er nemach leben mêre,
that he not-can live more,

riuwent sî in danoch sêre,
(if)-rue they him then sorely,

ime werdent dî porte ensperret,
to-him become the gates unbarred,

dannen uns des lîhtes unte des tages zerinnet.
whence to-us of-the light and of-the day runs-out.

Swî wir sô mennischlîchen
However we so humanly

chomen in gotes rîche,
come into God's kingdom,

wir sculen îdoch samet pûen.
we shall yet together build.

dî sâligen hevent sih vile vrů
the blessed lift themselves very early

unde warnent sih wole zů,
and prepare themselves well to,

vile manige leider spâte:
very many alas late:

dî bedurfen arzâte
they need physicians

zir hineverte,
for-their departure,

ir wege dî sint herte
their ways they are hard

unde magen îdoch vil wol genesen;
and can yet very well be-saved;

hart belanget siu dâ ze wesen
hard longs-for them there to be

in deme hellewîze,
in the hell-punishment,

ê man dî porte enslîze.
before one the gates unlocks.

Nu bir wir wir gevorderet
Now are we we summoned

sunderet unde norderet,
south and north,

ôsteret uude westeret,
east and west,

jâ scol îdoch gephlasteret
yea shall yet paved

diu selbe burch mit uns sîn.
the same city with us be.

der winchelstain ist mîn trehtin,
the cornerstone is my Lord,

der dî zuwâ wente
who the two walls

besliuzet an dem ente.
locks at the end.

diu wunder diu sint manecslaht:
the wonders they are manifold:

dâ nist vinster noh diu naht,
there not-is darkness nor the night,

diu mâninne noh der sunne
the moon nor the sun

ne scînet dar inne
not shines there in

noh der tagesterne.
nor the day-star.

dâ ist diu lucerne
there is the lantern

der himelchunic aine.
the heaven-king alone.

daz edele gestaine
the noble stones

lûhtet sam iz perinne.
shine as-if it burned.

dî strâze dar inne
the streets there in

dî sint durchsoten golt,
they are refined gold,

diu buric nehein meil dolt.
the city no stain suffers.

An der buricmûre raine
On the city-wall pure

ligint XII staine,
lie twelve stones,

vor den anderen aller hêrist,
before the others of-all highest,

dî nenne wir iu aller êriste.
those name we to-you of-all first.

der aine heizet Jaspis
the one is-called jasper

unde lît zaller unterist
and lies at-all lowest

an der geruntfeste
on the foundation

unte habet ûf daz geriuste.
and has up the scaffold.

zwâre sagen ich iu daz:
truly tell I to-you that:

der ist gerůne sam ein gras.
it is green as a grass.

der tiuvel dannen flûhet,
the devil thence flees,

den selben stain er scûhet,
the same stone he shuns,

swâ er lît oder stât
wherever it lies or stands

od in der mennischi hât
or it the man has

in sîner gewelte,
in his power,

beworht mit golde an der hente.
wrought with gold on the hand.

Nu vernemet, lîben liute,
Now hear, dear people,

waz der stein bedûte.
what the stone signifies.

sîn varwe ist ime griune.
its color is to-it green.

der tûvel ist sô chůne
the devil is so bold

alsam der lewo wilde,
as the lion wild,

jâ vert er ruhelente,
yea goes he roaring,

wî er uns muge verswelehen.
how he us may swallow.

sô sule wir uns gote bevelehen
so shall we us to-God commend

mit teme gelouben vile vaste:
with the faith very firmly:

sô lige wir zunteriste
so lie we at-the-bottom

an der geruntfeste
on the foundation

unte bezêchenen den Jaspin.
and betoken the jasper.

er flûhet sam man in berune.
he flees as-if one him burned.

gerůne bir wir denne:
green are we then:

swer sô gelouben nîne hât,
whoever so faith not-not has,

der ist durre unde tôt:
he is dry and dead:

der tiuvel in nîne mîdet,
the devil him not-not avoids,

wante er den gelouben nîdet.
for he the faith envies.

Sô ist der ander stain sus
So is the second stone thus

geheizen Saphyrus:
called sapphire:

nâh teme himele ist er vare.
after the heaven is it colored.

swenne unsich unser můt treit dare
when us our mind carries thither

(des enist zwîvel nechain),
(of-that not-is doubt none),

sô bezaichene wir den selben stain,
so betoken we the same stone,

dâ diu burch ist mitte gezîret,
where the city is with adorned,

alsô uns daz bůch lêret,
as us the book teaches,
der himelischen Jerusalêm,
of-the heavenly Jerusalem,
diu nîmer scol zergên
which never shall pass
von êwen unte zêwen.
from eternities to eternities.

Sô ister III. stain sus
So is-the third stone thus
gehaizen Calcedonius:
called chalcedony:
der ist tunchel in deme hûs
it is dark in the house
unte schînet sô min treit ûz,
and shines when one-it carries out,
wirt er von der sunnen warm.
(if)-becomes it by the sun warm.
pistrîchit in vinger oder arm,
(if)-strokes it finger or arm,
sô hevet er ûfwerde
so lifts it upward
den halem von der erde.
the stalk from the earth.
er enlât sich niht ergraben,
it not-lets itself not engrave,
man můz in umbeworiht haben:
one must it set-around have:
gerůret in diu fîle,
(if)-touches it the file,

er zevert in ainer wîle
it shatters in one while

alsô cheleine sô daz gelas.
as small as the glass.

er ist herte unte was:
it is hard and keen:

von diu sô mag er wole stên
from that so can it well stand

in der himelischen Jerusalêm.
in the heavenly Jerusalem.

Der selbe stain pizêchinôt:
The same stone betokens:

swer sîn herze unte sîn můt
whoever his heart and his mind

unte alle sîne liste
and all his arts

ze gote chêret faste,
to God turns firmly,

er hilt sich sîner gůte,
he hides himself of-his goodness,

flůhet ubermůte,
flees pride,

der ist tunchel inme hûs;
he is dark in-the house;

swenner aver chumet ûz,
when-he but comes out,

sô schînent sîne guete.
so shine his goodnesses.

swî starche er sich pehuete,
however strongly he himself guards,

diu werlt sihit algemeine,
the world sees all-together,

uber chûsche ist unt reine.
over chaste is and pure.

er dolet daz man in retôtit,
he suffers that one him kills,

ê man in des genôtte,
before one him to-that forced,

daz er wantele sîn sinne.
that he change his senses.

sô bezaihenet got den sunnen,
so betokens God the sun,

von dem er dâ wirt warmer:
by which he there becomes warmer:

ûfhevet er den armen,
lifts-up he the poor,

den suntigen von der erde
the sinful from the earth

sam der stain tůt dî halme.
as the stone does the stalks.

Sô ist der IIII. stain sus
So is the fourth stone thus

gehaizen Smaragdus:
called emerald:

in der werelte ist nîht sô grůne,
in the world is nothing so green,

er beneme ime sîne scône.
it take-from to-it its beauty.

ein lant haizit Cythiâ:
a land is-called Scythia:

der staine vindet men dâ
of-the stones finds one there

alsô vile sô der grîze,
as many as the grit,

torste man sî nîzin.
dared one them enjoy.

da sint inne gerîfe.
there are in griffins.

vor froste unt vor rîfen
for frost and for hoarfrost

unt vor den starchen gerûen
and for the strong roughness

sô lît iz unerbûen.
so lies it unbuilt.

di vogele unreine
the birds unclean

werent daz gesteine:
guard the stones:

swer iz dâ wil gewinnen,
whoever it there will win,

werdent si sîn innen,
(if)-become they of-him aware,

er můz sîn chîsen den tôt.
he must for-it choose the death.

daz tůnt tî vogele âne nôt:
that do the birds without need:

si bedurfen sîn ze nihte
they need it for nothing

in der vinstere noch in deme lîhte
in the darkness nor in the light

unt enpunnens îdoch den liuten.
and grudge-it yet to-the people.

daz willich hernâch diuten.
that will-I hereafter explain.

sô sint einû liute dâ bî,
so are one-kind people there by,

haizent Arimaspi,
are-called Arimaspians,

dî wizen ire tougen.
who know their secrets.

niwâr eines ougen
only one eye

habent si vorne an deme ende:
have they in-front at the end:

daz ist ir urchende.
that is their mark.

diu liute sint sô chůne:
the people are so bold:

si nement dî staine gerůne
they take the stones green

den vogelen mit gewalte,
from-the birds with force,

si sint wert, daz man si wol gehalte.
they are worthy, that one them well keep.

Beschreibung des himmlischen Jerusalems

X · THE HEAVENLY JERUSALEM: THE STONES

The emerald is the faithful, its cold land the faithless, its griffins the devils, and its one-eyed people those who win the faith from them. Sardonyx's black, white, and red are the devil, the pure heart, and martyrdom; sard is the martyrs, our bridge to the city; sparkling chrysolite, the teacher; beryl, the righteous; topaz, the repentant sinner; chrysoprase, who gives this life for the eternal; changing jacinth, who changes himself in every danger; and amethyst, the martyrs who pray for their foes. The city's measures are faith, hope, and love. The broad way leads to hell, the narrow to the hall, and suffering here is never rued.

Den vil gerůnnen stainen
To-the very green stones

ebenmâze wir dî ainen,
liken we those one,

mugen si wole sunderen,
can they well distinguish,

dî des gelouben sint vor den anderen.
who of-the faith are before the others.

nu betzêchenet daz lant calt,
now betokens the land cold,

dî der unterûe habent manecvalt
those who faithlessness have manifold

unte lebent âne minne.
and live without love.

die gerîfe dar inne,
the griffins there in,

dî bezêchenent dî tiuvele dî dâ varent
they betoken the devils who there go

unte den gelouben biwarent,
and the faith guard,

daz nîmen den nîze,
that no-one it enjoy,

swî luzel er si bůze.
however little he them atone.

diu liute mit ainem ougen,
the people with one eye,

diu bezaihenent âne lougen
they betoken without lie

dî der ainen got pechennent:
those who the-one God acknowledge:

den gelouben si gewinnent
the faith they win

vor dem tîvele mit gewalte,
from the devil with force,

als ich iz iu ê von den stainen zalete.
as I it to-you before of the stones told.

Des nist zwîvel nehain:
Of-that not-is doubt none:

Sardonix haizet der V. stain.
sardonyx is-called the fifth stone.

varwe hât er doch terî,
color has it yet three,

das gediute sage wir iu der bî:
the meaning tell we to-you there by:

er ist untene suwarz sô daz gelas,
it is below black as the glass,

(ze wâre sagen ich iu daz),
(in truth tell I to-you that),

mitten wîz sô der senê,
middle white as the snow,

rôt ist er obene.
red is it above.

nu bezaihint diu varewe rôt
now betokens the color red

swer lîdit marter unt nôt
whoever suffers martyrdom and need

durch diu gotes minne,
for the God's love,

diu wîze darinne,
the white there-in,

dem lûtter ist sîn herze,
to-whom pure is his heart,

der můt ûfwerze.
the mind upward.

daz er suwarz ist sô daz gelas,
that it black is as the glass,

(ze wâre sagen ich iu daz),
(in truth tell I to-you that),

unseren vîant den tîvel
our foe the devil

pezeichenet âne zwîvel:
betokens without doubt:

vil gerne er verrâttet den man,
very gladly he betrays the man,

want er den êristen gewan
for he the first won

mit tem selben stricche,
with the same snare,

dâ mite vellet er unsich laider alsô diche.
there with fells he us alas so often.

Nu ister VI. stain sus
Now is-the sixth stone thus

gehaizen Sardius:
called sard:

der ist sô rôt sô daz pelůt
it is so red as the blood

unt bezaihenet dî marterêre guot,
and betokens the martyrs good,

dî mit ir tôde
who with their death

dî êwigen genâde
the eternal grace

habent erworven umbe got,
have won from God,

liten hůh unte spot
suffered scorn and mockery

unte nîd unte haz,
and envy and hate,

vil wole gestaten si daz.
very well endured they that.

sô lît taz hailige here
so lies the holy host

oben an der berustwere
above on the breastwork

der himelischen burege:
of-the heavenly city:

si habent ir sorege
they have their care

geworfen zerucge,
thrown behind,

dî sint unser berucge,
they are our bridge,

si sulen unsich laiten
they shall us lead

ûz tîfen arbaiten
out-of deep labors

ze der himelisgen Jerusalêm,
to the heavenly Jerusalem,

ube wir wellen begên
if we will practice

dî gewonnehait dî si habeten
the custom which they had

dî wîle, daz si lebeten.
the while, that they lived.

Der VII. stain ist sus
The seventh stone is thus

gehaizen Crisolitus:
called chrysolite:

sîn varwe ist ime ainvalt
its color is to-it simple

unte schînet alsô daz golt.
and shines as the gold.

daz ist wunder maiste:
that is wonder greatest:

von ime varent ganaiste
from it fly sparks

alsô von dem brinnenten viure
as from the burning fire

der stain ist edele unte tiure.
the stone is noble and precious.

Sô bezaichenet diu varewe sô daz golt:
So betokens the color as the gold:

sweme got ferlîhet ten gewalt,
to-whom God lends the power,

daz er ist gůter liste
that he is of-good arts

unde sînen ebencristen
and his fellow-Christians

stiuret unt lêret,
guides and teaches,

zů dem bezzerem chêret
to the better turns

mit tem selben gaiste.
with the same spirit.

daz sint tî ganaisten,
those are the sparks,

dî von deme staine springent.
which from the stone spring.

dî dâmit ringent
those-who there-with wrestle

unte rehte wellent leben,
and rightly will live,

den wirt diu haimůt gegeben
to-them becomes the home given

der himeliscen Jerusalêm,
of-the heavenly Jerusalem,

daz si dâ ze vorderiste scolen stên.
that they there at-the foremost shall stand.

Sô ist der VIII. stain sus
So is the eighth stone thus

gehaizen Perillus:
called beryl:

der ist sô lûter sô der berunne
it is so clear as the spring

sô der în scînet der sunne.
when it in shines the sun.

der staine ist luzel inme lante.
of-the stones is little in-the land.

ich waiz, er warmet tî hant,
I know, it warms the hand,

suwer in mit gedwange
whoever it with pressure

drinne hât lange.
therein holds long.

der bezeihenet dî rehten,
it betokens the righteous,

dî erlûhtet mîn trahtin
whom enlightens my Lord

mit tem sînen gaiste.
with the his spirit.

daz lîht ist allermaiste.
the light is of-all-greatest.

swelhe dannen gâhent
whichever thence hasten

unte sich zůze zime vâhent,
and themselves to to-him grasp,

dî werdent danne raine,
they become then pure,

alsô diu hant warmet von dem staine.
as the hand warms from the stone.

Der VIIII. stain ist sus
The ninth stone is thus

gehaizen Topazius:
called topaz:

varwe habet er doch zuwâ.
color has it yet two.

daz půch saget uns sô:
the book tells us so:

diu eine ist haiter unte mâre
the one is bright and glorious

nâh dem himele gevare,
after the heaven colored,

diu ander lûter sô daz golt.
the other clear as the gold.

dî chunege sint ime holt
the kings are to-it kind

unte minnent in mêre
and love it more

den ander zuwêne:
than other two:

sô schône nist nîht ze sehne,
so fair not-is nothing to see,

den lûten ze jehne
to-the people to confess

al des in der werelt ist.
of-all that in the world is.

jâ habet der waltunte Crist
yea has the ruling Christ

sîne burch dâmit gezinnet,
his city there-with crenellated,

er ist wole wert, daz man in minnet.
he is well worthy, that one him loves.

Nu sul wir werden inain:
Now shall we become agreed:

waz pezaichenet der stain
what betokens the stone

alsô mâre?
so glorious?

ainen offenen suntâre,
an open sinner,

den riuwent sîne sculde
whom rue his guilts

unte er gotes hulde
and he God's favor

mit nôten gewinnet,
with pains wins,

alsô daz viur brennet
as the fire burns

ûz tem chofer daz golt.
out-of the copper the gold.

sô wirt ime got vil holt
so becomes to-him God very kind

unt minnet in mêre
and loves him more

den ander bescere.
than other shorn-ones.

nâh dem himele ist er gevare,
after the heaven is he colored,

swen in sîn můt treit dare
when him his mind carries thither

alsam ê ze den sunten,
as before to the sins,

ê in dî riuwe ervunten
before him the rue found

Der X. stain ist sus
The tenth stone is thus

gehaizen Crisophirus:
called chrysoprase:

purprîner varwe
of-purple color

ist er begarwe.
is it wholly.

dâ stênt ane tophen
there stand on spots

sam dî golttrophen
as the gold-drops

darane sîn gemâlôt.
there-on be painted.

der selbe stain bezaihenôt
the same stone betokens

swer dize ellente leben
whoever this exiled life

umbe daz êwige hât gegeben
for the eternal has given

unte hî lîdet martire unte nôt,
and here suffers martyrdom and need,

ze aller jungest den tôt
at all last the death

chûset an dem ende.
chooses at the end.

daz sint dî stainwente,
those are the stone-walls,

dî ûfhabent dî balchen
which up-hold the beams

under allen mînes terahtines scalchen.
among all my Lord's servants.

Sô ist der XI. stain sus
So is the eleventh stone thus

gehaizen Jacingtus:
called jacinth:

der wandelet sîne varwe
it changes its color

sô diche nâch dem himele.
so often after the heaven.

ist er trůbe oder grâ,
(if)-is it gloomy or gray,

dânach varwet er sich sâ.
after-that colors it itself at-once.

dâmite zaichenet er dî,
there-with signifies it those,

dî sich ferwandelent hî
who themselves change here

in aller selahte veraisen.
in all kinds dangers.

vil diche nâh ten waisen
very often toward the orphans

den armen ist er milte,
to-the poor is he generous,

den gůten gehente,
to-the good handy,

den ubelen gedultic,
to-the evil patient,

den rîchen ainvaltec:
to-the rich simple:

swî sô diu werld tůt,
however so the world does,

darnâch chêrent si ir můt.
there-after turn they their mind.

si ne chomент niht ze der winsteren,
they not come not to the left,

wir magen si wol ze den vensteren
we can them well to the windows

an dî burch scaffen.
on the city set.

nu ist ir leben gaistelîch unt offen.
now is their life spiritual and open.

Der XII. stain der ist ave sus
The twelfth stone it is again thus
gehaizen Ametistus:
called amethyst:
der ist rôt sô daz plůt
it is red as the blood
unte lohet sô daz fiuer tůt.
and blazes as the fire does.
der bezaichenet dî martirâre,
it betokens the martyrs,
dî gotes arnepoten wâren,
who God's messengers were,
behalten in der minne
kept in the love
(daz ist der louch darinne),
(that is the blaze there-in),
dî in allen ir nôten
who in all their needs
pittent got den gůten,
pray God the good,
daz er ir vîanten vergebe,
that he their foes forgive,
dî in vertailent daz leben.
who to-them condemn the life.
des nist zwîvel nehain:
of-that not-is doubt none:
zoberist lît der selbe stain
at-the-top lies the same stone
an mînes trahtines purge
on my Lord's city
unte beselůzet daz gewelbe
and locks the vault
der himelischen Jerusalêm.
of-the heavenly Jerusalem.

zoberest mag er wole stên,
at-the-top can it well stand,

sîn cheraft ne lât in nîht wîchen,
its power not lets it not give-way,

nehain tugent mac sî errechen,
no virtue can them reach,

dî ir vîante minnent,
who their foes love,

gewisse sî hôhe brinnent
surely they high burn

starche under ir brusten.
strongly under their breasts.

Nu scule wir dî burch mezzen,
Now shall we the city measure,

diu stât umbeselozzen
which stands closed-around

offen in alle zît.
open in all time.

dî hôhe joch dî wîte
the height and the width

unte dî lenge dabî
and the length there-by

gantz al gelîch ist sî.
wholly all alike is it.

bezaihenet ist uns dâ bî
betokened is to-us there by

der vîr stainwente doch trî.
of-the four stone-walls yet three.

zewâre sagen ich iu daz:
truly tell I to-you that:

fides, spes, caritas,
faith, hope, love,

der geloube joch diu minne,
the faith and the love,

der zůversiht darinne
the confidence there-in

rîhsenet mit gewalte,
reigns with power,

dannen choment uns ander tugente manicvalte.
thence come to-us other virtues manifold.

Nu habent ir alle wol vernomen,
Now have you all well heard,

wî ir in dî burch sculet chomen
how you into the city shall come

unt wî irs ouch muget verwerchen,
and how you-it also can forfeit,

woltent ir daz merchen.
would you that mark.

swâ man aine gůte rede tůt
wherever one a good speech makes

dem tumben ummâre,
to-the fool unwelcome,

der haizet ime singen
he bids for-himself sing

von wertlîchen dingen
of worldly things

unt von der degenhaite,
and of the knighthood,

daz endunchet in arbaite.
that not-seems to-him labor.

wir haben noch zuwaigere wege gewalt,
we have still two ways' power,

alsô uns der apostolus vore zalt:
as us the apostle before told:

der eine ist brait unt wît,
the one is broad and wide,

offen stât er en alle zît,
open stands it in all time,

er trait iuch in dî helle,
it carries you into the hell,

ime volge, der der welle;
him follow, he who will;

der ander enge unt semal,
the other narrow and small,

er wîset iuch inne den sal
it shows you into the hall

der sorge unt al des iu hî ze laide gescah.
of-the care and all that to-you here to sorrow happened.

sôn darf iuch daz ungemach
so-not need you the hardship

nîmer geriuwen,
never rue,

daz ir hie habet en triuwen
which you here have in faith

erliten durch dî gotes ê.
suffered for the God's law.

sô ist ave den vile wê,
so is again to-those very woe,

dî de helle mûzen bûwen.
who the hell must inhabit.

des inscule wir gote getrûen,
of-that not-shall we to-God trust,

der unsich erlôste dannen.
who us redeemed thence.

nu sît ir dem tiuvele verboten unte verbannen.
now are you to-the devil forbidden and banished.

Amen.
Amen.

Vom Rechte

XI · ON RIGHT: THE THREE RIGHTS

No one is as lofty as right. All rights come down to three: faith, giving others what we want for ourselves, and truthfulness, and whoever keeps them wins eternal life. Instead each takes right as his power allows, and the poor are wronged. Master and servant clear land together and share the harvest: as they lever out great stumps, so the hard man must be forced to right, and the rich man only God can force. The servant made to bear light fell through pride. The hot iron burns only liars, and a good man silences slander at home.

Nieman ist sô hêre
No-one is so lofty

sô daz reht zwâre,
as the right truly,

wan got ist zewâre
for God is truly

ein rehtir rihtaere.
a right judge.

von diu hiez er den sînen chneht
from that bade he the his servant

vil starche minnen daz reht,
very strongly love the right,

daz er nâch im vienge
that he after him grasped

unde sîn reht begienge,
and his right practiced,

wan mit im nemach nie man gestân,
for with him not-can never man stand,

er newelle daz reht hân,
(unless)-he not-will the right have,

wan er scheidet die unrehten
for he parts the unrighteous
von sîn selbes chnehten.
from his self's servants.

Der reht sint vil manigiu
Of-the rights are very many
unde besliezzent alliu samet driu,
and enclose all together three,
unde begiengen wir diu,
and should-practice we them,
wir mohten immir genuoch haben
we might ever enough have
unde mohten mit allen êren leben.
and might with all honors live.

Ein reht daz sint die treuwe
One right that is the faith
dâ wir mit schulen bouwen.
where we with shall build.

Ein andir reht daz ist alsô getân:
An other right that is so made:
daz wir uns selben wellen haben,
what we for-us self will have,
daz solten wir ein andir geben,
that should we to-one other give,
wolden wir christenlîchen leben.
would we Christianly live.

Wir solten sîn gewaere,
We should be truthful,
daz waere michil êre.
that were great honor.
der diu driu reht behabet,
who the three rights keeps,
die wîle daz er nu lebet
the while that he now lives
unz an sînen tôt,
until to his death,
dem hulfe got von der nôt:
to-him would-help God from the need:
ez waere man oder wîp,
it were man or woman,
er gaebe im den êwigen lîp,
he would-give him the eternal life,
der dâ nimmir zergât
which there never passes
unde immir êwich stât.
and ever eternally stands.

Daz wir hie ze rechte wellen hân,
What we here for right will have,
der ist deheiniz sô getân:
of-that is none so made:
wir werfen eben alle,
we throw evenly all,
swie uns gevallet,
however to-us falls,
mannichlîch swie er wil.
each how he will.
des ist alles zevil.
of-that is all too-much.

mannechlîch sînem vriunde gestât,
each by-his friend stands,

als er in geminnet hât,
as he him loved has,

bî des ieglîcher sînen muotwillen gechôsot:
by which each his willfulness talks:

sô stât daz reht verbôsot.
so stands the right made-worse.

manneclîch wil reht hân
each will right have

als sîn gewalt ist getân,
as his power is made,

unde wil daz im selben haben
and will that for-him self have

unde wilz deheinem anderen geben.
and will-it to-no other give.

der site der sint drîe,
of-the customs they are three,

dâ ist rehtes niht bî.
there is of-right nothing by.

dar an wellent si gestân:
there on will they stand:

von diu wirt des armen rede vil unrehte getân.
from that becomes the poor-man's case very unrighteously done.

die scheident ouch zwâre
they part also truly

von dem rehten rihtaere.
from the right judge.

wan swelhir den gewalt hât
for whichever the power has

unde er daz unrehte begât
and he the wrong does

unde erz ubir einen anderen dolot,
and he-it over an other suffers,

dâ mit hât verscholot
there with has forfeited

den êwigen lîp,
the eternal life,

ez sî man oder wîp,
it be man or woman,

er ne welle sich es buozzen
(unless)-he not will himself of-it atone

unde welle ez gare verlâzzen,
and will it wholly leave,

daz er nimmir mêre getuo.
that he never more do.

daz reht hôret dar zuo.
the right belongs there to.

hât er sich verwandelot,
(if)-has he himself changed,

sô verchiuset ez got.
so forgives it God.

alsô mage er werden gotes chneht,
so can he become God's servant,

chêren abir an daz reht.
turn again to the right.

Dâ vernement algelîche:
There perceive all-alike:

nieman ist sô rîche,
no-one is so rich,

er muozze den rîchtuom verlân,
he must the riches leave,

unde muoz sîn âne gestân.
and must of-it without stand.

swie der man daz geholot,
however the man that fetches,

daz got daz verdolot,
that God that suffers,

daz im sîn rîchtuom zergât,
that to-him his riches perish,

daz er sîn niuweht hât,
that he of-it nothing has,

swedir daz verbrinnet
whether that burns

daz der man gewinnet,
which the man wins,

oder er wirt beroubot,
or he becomes robbed,

sîn rîchtuom sô getoubot,
his riches so deadened,

swedir ez versinchet,
whether it sinks,

in dem wazzir ertrinchet,
in the water drowns,

oder sus chumet ein unheil
or thus comes a misfortune

unde enleibet im sîn deheinen teil,
and not-leaves to-him of-it no part,

oder in begrîffet der tôt:
or him grasps the death:

sô laet er ez danne durch got.
so leaves he it then for God.

swenne ez got niht mêre wil bewaren,
when it God not more will keep,

sô laet erz nôten varen:
so lets he-it needfully go:

sô geloubet er alêrste sînem chnehte.
so believes he first to-his servant.

sô rihtet got rehte,
so judges God rightly,

wan er uns nimet unde lât
for he us takes and leaves

als er des gewalt hât,
as he of-it power has,

beidiu lutzzil unde vil.
both little and much.

daz tuet er alsô diche sô er wil,
that does he as often as he will,

unz ez alsô ergât,
until it so happens,

daz der man niuweht hât.
that the man nothing has.

Sô hât der meister und der chneht
So has the master and the servant

bêde samt ein reht.
both together one right.

ich weiz, si ensamet hin gânt,
I know, they together thither go,

ein routin bestânt:
a clearing undertake:

si routent mit den armen.
they clear with the arms.

daz mohte uns wol erbarmen,
that might us well pity,

daz der rîche man zergât,
that the rich man perishes,

daz er niht enhât.
that he nothing not-has.

daz sage ich iu, wie daz stât,
that tell I to-you, how that stands,

daz der rîche man zergât:
that the rich man perishes:

durch daz michil guot
for the great goods

er chêret hôhe sînen muot,
he turns high his mind,

er furhtet niht den tôt,
he fears not the death,

im erbarmet niemans nôt,
him pities no-one's need,

die ubermuot er hin treit,
the pride he along carries,

daz er si nidir nîne leit
that he it down not-not lays

unz an den tach,
until to the day,

daz danne chumet der gotes slach:
that then comes the God's stroke:

sô ist dehein burch sô veste
so is no city so firm

geworht ûzzir listen,
wrought out-of arts,

sine werde zerstôrot,
(unless)-it become destroyed,

gare zerfuoret.
wholly torn-apart.

ez ist doch umbe den gotes slach sô getân:
it is yet about the God's stroke so made:

dâ ne mach niht vor gestân,
there not can nothing before stand,

sich mugen die hôhen mourin
themselves can the high walls

nindir dâ vor behuotin
nowhere there before guard

in deheiner veste
in no fortress
mit deheinem liste.
with no art.

Dâ chêren avir an daz reht,
There turn again to the right,
dâ der meistir unde der chneht
where the master and the servant
bêdesamt hin gânt
both-together thither go
unde die routin bestânt.
and the clearing undertake.
die chleinen stoche si ouz nement,
the small stumps they out take,
unz si an den grôzzen choment.
until they to the great come.
des chraft ist alsô getân,
whose strength is so made,
des muozzen si arbeit hân,
of-that must they labor have,
wellent si des beginnen,
(if)-will they of-that begin,
daz si in ûz der erde bringen.
that they it out-of the earth bring.
daz schulen si tuon mit ringen,
that shall they do with struggle,
die dremele drin stôzzen,
the levers therein thrust,
den herten sweiz lâzzen.
the hard sweat let.
als ez umbe den herten man stât,
as it about the hard man stands,

der daz unreht begât:
who the wrong does:

swer den wil bechêren,
whoever him will convert,

der muoz in rehte lêren,
he must him rightly teach,

er muoz in starche dwingen,
he must him strongly force,

an daz reht bringen,
to the right bring,

alsô der riutaere vil guot
as the clearer very good

dem vil grôzzen stoche tuot,
to-the very great stump does,

der in des dwinget,
who him to-that forces,

daz er in von der erde bringet.
that he him from the earth brings.

wan lieze er in dâ stân,
for should-let he him there stand,

sô waere daz routin ungetân,
so were the clearing undone,

bedorfte daz erdîsen
would-need the plowshare

nimmir dar gewîsen:
never thither to-direct:

daz îsen dar in staeche,
the iron there in would-stick,

den phluoch ez zebraeche.
the plow it would-break.

alsô ez umbe den rîchen man stât,
as it about the rich man stands,

der daz unreht begât.
who the wrong does.

den mach nieman bedwingen,
him can no-one force,

an dehein reht bringen,
to no right bring,

ez ne tuo got der guote
(unless)-it not do God the good

mit etlîcher nôte
with some need

oder ez avir etwie sô chome,
or it again somehow so come,

daz er in von der christenheit neme,
that he him from the Christendom take,

daz diu christenheit gestê,
that the Christendom stand,

daz si nîne zergê.
that it not-not perish.

Sâ chêren abir an daz reht,
At-once turn again to the right,

dâ der meistir unde der chneht
where the master and the servant

bêde samt hin gânt
both together thither go

unde die routin bestânt.
and the clearing undertake.

sô ez danne zediu wirt,
when it then to-that becomes,

daz diu routin gebirt,
that the clearing bears,

si sulen ez fuoren samet heim,
they shall it carry together home,

teilen ez alliz enzwei,
share it all in-two,

wellent si rehte gevaren.
(if)-will they rightly fare.

si schulen sich vil wol bewaren,
they shall themselves very well guard,

daz ir newederem werde mêre,
that to-them neither become more,

wand si arnent ez bêde sêre:
for they earn it both sorely:

si habent ez mit ir swaizze gewunnen,
they have it with their sweat won,

ez bedarf ir enwedirz dem anderem enbunnen.
it needs of-them neither to-the other grudge.

alsô getân leben
so made life

solten wir allesamt haben.
should we all-together have.

swer ze genâden wil chomen,
whoever to grace will come,

der sol nieman niht nemen,
he shall no-one nothing take,

er sol ouch nieman nihts erbunnen,
he shall also no-one nothing grudge,

des er mit rehte hât gewunnen.
which he with right has won.

sô sol der hêrre unde der chneht
so shall the lord and the servant

minnen daz selbe reht,
love the same right,

wellent si rehte gevaren.
(if)-will they rightly fare.

ieweder sol den anderen bewaren
each shall the other guard

ubir alle sîne nôt
over all his need

unz an sînen tôt:
until to his death:

sô lebent si bêde rehte.
so live they both rightly.

die hêrren unde die chnehte,
the lords and the servants,

die vrouwen joch die diuwe,
the ladies and the maids,

die schulen haben triuwe.
they shall have faith.

wedirz ist diu vrouwe?
which is the lady?

daz ist diu triuwe.
that is the faith.

Diu gewârheit und ouch diu triuwe,
The truthfulness and also the faith,

die gedâhten einer diuwe.
they thought-of a maid.

der hêrre an daz reht
the lord on the right

hiez dô werden einen chneht:
bade then become a servant:

er worhte in ûzzir nihte,
he wrought him out-of nothing,

er wohrte in zeinem êrlîchem liehte,
he wrought him to-an honorable light,

daz er vor im waere
that he before him were

unde im lieht baere.
and to-him light bore.

dô greif er an die ubirmuot,
then grasped he at the pride,

daz was ze niht guot:
that was to nothing good:

der hêrre behielt daz reht.
the lord kept the right.

dô verstiez er den chneht
then cast-out he the servant

in ein ellende,
into an exile,

hin in daz apgrunde.
thither into the abyss.

von diu sône sol dehein vrouwe
from that so-not shall no lady

gestatten ir diuwe,
permit her maid,

daz si sie vor lâzze gân,
that she her before let go,

swie schône ir varwe sî getân,
however fair her color be made,

noch der hêrre sînem chnehte.
nor the lord his servant.

daz chom von dem rehte,
that came from the right,

daz der allir hêrist chneht
that the of-all highest servant

geviel an daz unreht.
fell into the wrong.

Wil der hêrre unde der chneht
(If)-will the lord and the servant

bêde minnen daz reht,
both love the right,

sô sagent diu buoch zwâre,
so say the books truly,

si werdent ebenhêre.
they become equal-in-rank.

wil diu vrouwe und diu diuwe
(if)-will the lady and the maid

minnen die triuwe,
love the faith,

sô sagent diu buoch zwâre,
so say the books truly,

si werdent ebenhêre.
they become equal-in-rank.

swie wol der man sî geborn,
however well the man be born,

wil er unrehte varn,
(if)-will he wrongly fare,

vert er unrehte,
(if)-fares he wrongly,

er hât daz reht der chnehte.
he has the right of-the servants.

ist diu vrouwe ungetriuwe,
(if)-is the lady faithless,

si hât daz reht der diuwe.
she has the right of-the maid.

die schalche unde die diuwe,
the servants and the maids,

minnent si die triuwe,
(if)-love they the faith,

ir armuot sint nie sô grôz,
their poverty be never so great,

die werdent der hêristen genôz.
they become of-the highest fellows.

swer dâ minnet daz reht,
whoever there loves the right,

ez sî hêrre odir chneht,
it be lord or servant,

der muoz ie hin fur gân,
he must ever thither forth go,

der andir hindir im gestân.
the other behind him stand.

Nieman ist sô hêre
No-one is so lofty

sô daz reht zwâre.
as the right truly.

des megen wir uns wol enstân,
of-that can we us well understand,

swâ wir ze rehte schulen gân.
wherever we to right shall go.

swie harte sich der muoet,
however hard himself he troubles,

der daz îsen gluoet
who the iron heats

unde ez danne hin treit,
and it then thither carries,

einem an die hant leit,
to-one on the hand lays,

ist er rehte dar chomen
(if)-is he rightly there come

(daz hân wir diche wol vernomen),
(that have we often well heard),

daz viur in nîne brennet.
the fire him not-not burns.

wie wol in got erchennet,
how well him God knows,

wie verre er dâ gelobet stât,
how far he there praised stands,

der daz reht dâ begât!
who the right there does!

sô sint si alle betrogen,
so are they all deceived,

die in an habent gelogen.
who him on have lied.

swie ez dar nâch gevare,
however it there after fare,

sô ist ir iegelîchem gare
so is to-them each wholly

ein îsen alsô heiz,
an iron so hot,

daz ir neheiner weiz,
that of-them none knows,

reht an die hant,
right on the hand,

daz brennet als ein brant.
that burns as a brand.

hei wie ez dem gluot,
hey how it him glowed,

der in unschuldigen muoet,
who him innocent troubles,

der in des bedwinget,
who him to-that forces,

an daz reht bringet!
to the right brings!

von diu sint die lugenaere
from that are the liars

got vil unmaere.
to-God very unwelcome.

Swâ diu luge in dem dorfe gât,
Wherever the lie in the village goes,

daz ze dem vrumen si bestât,
which to the worthy-man it remains,

wil er minnen daz reht,
(if)-will he love the right,

er heizzet swîgen sînen chneht,
he bids be-silent his servant,

er heizzet swîgen sîniu chint
he bids be-silent his children

unde alle die undir im sint,
and all who under him are,

er heizzet swîgen sîn wîp
he bids be-silent his wife

unde gebiutet ir an den lîp,
and commands her on the life,

daz ez verror nîne chome,
that it farther not-not come,

daz ez iemen verneme.
that it anyone hear.

Vom Rechte

XII · ON RIGHT: THE PRIEST AND THE LAYMAN

To spread another's shame is a sin past forgiving. Only those who do right are God's children, and meanness is the foundation of all evil. A good master leads his servants by good works; a bad one takes them to hell. God is the third wherever two do right, so husband and wife have him as their third. Woman came from man's rib and is won by lawful marriage, and a layman keeps one wife. God, who foresaw all who would be born, knows every heart. The priest, our lamp, must go rightly before the layman. All are born, die, and rise, and the righteous go to the Father's kingdom.

Sint ouch diu laster gewaere,
(if)-are also the vices true,

daz ist michil êre,
that is great honor,

daz man dâ von wente
that one there from turn

unde nieman schente.
and no-one shame.

swer redet grôzze unde vromede schante,
whoever speaks great and strange shame,

daz sint unantlaezlîch sunte.
those are unforgivable sins.

Swie wol sich der man hât bewart,
However well himself the man has guarded,

dâ mit hât er erbart,
there with has he revealed,

daz er im selben ein urchunde tuot,
that he for-him self a testimony makes,

daz erne ist reht noch guot.
that he-not is right nor good.

wan mohte sich mennischlîch ersehen,
for might himself each see,

im waere etwaz geschehen,
to-him were something happened,

der des rede wolde hân,
who of-it talk would have,

daz vil ubile waere getân:
that very evilly were done:

daz im vil liep waere,
that to-him very dear were,

daz man daz verbaere,
that one that forbore,

daz man dâ von wante
that one there from turned

unde nieman schante.
and no-one shamed.

von diu sint die itwîzzaere
from that are the reproachers

got vil unmaere.
to-God very unwelcome.

Mannechlîch sol hin gân,
Each shall thither go,

sehen waz er selbe habe getân
see what he self have done

unde sol sich selbe des bewarn
and shall himself self of-that guard

unde sol einen anderen verbern,
and shall an other spare,

erne sagiz im durch guot.
(unless)-he-not tell-it to-him for good.

gesach in got, der ez tuot.
bless him God, who it does.

Nieman ist gotes chint,
No-one is God's child,

wan die daz reht wurchunde sint:
but those-who the right working are:

die anderen sint von den gesunderot.
the others are from them separated.

vil ist des mich wunderot,
much is of-that me wondered,

daz sich der chunt archman
that himself the known wretch

niht verdenchen chan.
not bethink can.

diu erge daz ist schante,
the meanness that is shame,

diu ist lastir und sunte.
it is vice and sin.

swenne der arge man zergât,
when the mean man perishes,

daz er des lîbes nîne hât,
that he of-the life not-not has,

sô riuwet in sîn rîchtuom:
so rues him his riches:

er nehât den lôn noch den ruom.
he not-has the reward nor the fame.

sô stât er in der helle,
so stands he in the hell,

ez ist wundir waz der gotes sun sîn zuo der christenheit welle:
it is wonder what the God's son of-him to the Christendom will:

liez er in einen heiden wesen,
should-let he him a heathen be,

er mohte alsam wol genesen.
he might as well be-saved.

wan unmaezzige erge
for immoderate meanness

ist gruntveste aller ubele.
is foundation of-all evil.

Nieman ist sô hêre
No-one is so lofty

sô daz reht zwâre.
as the right truly.

der meistir ist guot,
the master is good,

der selbe guotiu werch tuot
who self good works does

unde den chneht sô mit heizzet varen,
and the servant so with bids go,

der wil den tumben bewaren:
he will the fool guard:

wan der meister des immir lôn hât,
for the master of-that ever reward has,

swâ der chneht daz reht begât,
wherever the servant the right does,

wande er immir vor vert,
for he ever before goes,

der die reise dâ burt,
who the journey there lifts,

unde man im daz lop gît.
and one to-him the praise gives.

der bedenchet sich enzît,
he bethinks himself in-time,

daz er reht vorvare
that he rightly go-before

unde die menege beware.
and the multitude guard.

swelhir sô welle,
whichever so will,

der vare hinze helle,
he go to hell,

heizze sîn chnehte mit varn:
bid his servants with go:

dâ sint si alle mit verlorn,
there are they all with lost,

dâ habent si bêde unreht,
there have they both wrong,

bêdiu meister unde chneht.
both master and servant.

daz unreht ist daz leit
the wrong is the sorrow

(ich zelle iu die wârheit),
(I tell you the truth),

wande ez ungemehlîch enwech gât,
for it uncomfortably away goes,

doch ez manich man hat.
though it many-a man has.

Nieman ist sô hêre,
No-one is so lofty,

sô daz reht zwâre,
as the right truly,

wande sich got selbe vermaz,
for himself God self pledged,

dô er in sînem wîstuome saz,
when he in his wisdom sat,

dâ er selbe saz und lêrte,
where he self sat and taught,

die christenheit bechêrte:
the Christendom converted:

swâ zwêne zesamene giengen
wherever two together went

unde an daz reht viengen,
and on the right began,

daz er der dritte wolde sîn.
that he the third would be.

daz ist ein michil guotin
that is a great goodness

samet in sittzen unde stân
together with-them sit and stand

unde daz reht begân!
and the right practice!

von diu sol der man unde daz wîp
from that shall the man and the woman

sîn als ein lîp,
be as one body,

wande die diche samet stânt
for they often together stand

unde sizzent unde gânt,
and sit and go,

zwei samet enbette gânt,
two together to-bed go,

zwei an dem rehte gestânt.
two on the right stand.

got mage vil wol sîn
God can very well be

undir ir beidir dechin
under of-them both cover

der dritte geselle.
the third fellow.

swelhe sô welle,
whichever so will,

der widirrede daz:
he gainsay that:

der chan diu buoch baz.
he knows the books better.
der iewedirz sol sîn zwâre
of-them each shall be truly
des anderen sêle chameraere,
of-the other's soul chamberlain,
als ez des rede wil hân,
as it of-that speech will have,
dâ si zejungist schulen erstân.
where they at-last shall rise.

Wande uns saget der geloube hêre unde staete,
For to-us tells the faith lofty and steadfast,
der erfullet alle guotaete,
which fulfills all good-deeds,
daz wir zejungist schulen erstân
that we at-last shall rise
mit dem bilede unde wir hiute hie schînich gân,
with the image as we today here visibly go,
mit dem vleische unde mit dem gebeine
with the flesh and with the bones
alle gemeine.
all in-common.
diu sêle ist daz dritte reht.
the soul is the third right.
alsô worht got sînen chneht
so wrought God his servant
nach sînem bilede getân
after his image made
unde hiez in sîn reht hân
and bade him his right have
unde greif im an sînen lîp
and grasped to-him at his body

unde hiez im werden ein wîp
and bade for-him become a woman

ûzzir einem sînem rippe,
out-of one his rib,

alsô ist diu werlt sippe.
so is the world kin.

Daz wîp chom von dem man,
The woman came from the man,

si schol im sîn gehôrsam,
she shall to-him be obedient,

si wart genomen von sînem lîbe:
she was taken from his body:

von den schulden sô gât der man noch nâch dem wîbe,
for the reasons so goes the man still after the woman,

daz er si des bedwinge,
that he her to-that force,

in sîne gewalt bringe.
into his power bring.

mit wiu sol er si twingen?
with what shall he her force?

niwan mit rehten dingen,
only with right things,

mit rehtir gemehelen
with right wedding

sô sol si sîn chone sîn.
so shall she his wife be.

er ist charl dâ, si ist chone,
he is husband there, she is wife,

daz ist ein vil altiu gewone.
that is a very old custom.

daz chint daz ist daz dritte reht.
the child that is the third right.

alsô hiez got sînen chneht
so bade God his servant

den wuochir bringen,
the increase bring,

(daz chom von alten dingen),
(that came from old things),

bouwen dise wuostin.
build this wilderness.

daz sol des mennischen reht noch sîn,
that shall the man's right still be,

daz erfullet werde
that fulfilled become

der himel joch diu erde.
the heaven and the earth.

Iz ist reht, daz der leie
It is right, that the layman

eine chonen aige
one wife own

unde er ir rehte mite vare
and he her rightly with fare

unde ein andir verbere.
and an other forgo.

ez ist reht, daz daz junge wîp
it is right, that the young woman

vil wol ziere den ir lîp.
very well adorn the her body.

diu sol einen man haben,
she shall one man have,

dem si ir vriunde wellen geben,
to-whom her her friends will give,

unde sol dem rehte mite varn
and shall the right with fare

unde sol einen andern verbern.
and shall an other forgo.

Wer ist der zweir meister?
Who is of-the two master?

daz sol sîn der briestir,
that shall be the priest,

der sol sîn zwâre
he shall be truly

ir vorlêraere.
their teacher.

der meister sol wol gezogen sîn,
the master shall well bred be,

er sol vil unbetrogen sîn,
he shall very undeceived be,

er sol sîn durnehte,
he shall be perfect,

gerne sol er werven rehte.
gladly shall he strive rightly.

daz ist diu gotes êre,
that is the God's honor,

daz er daz den chneht lêre.
that he that the servant teach.

ist der meister iht betrogen,
(if)-is the master at-all deceived,

sô wirt der chneht ungezogen.
so becomes the servant ill-bred.

der uns dâ vor sol varen,
who us there before shall go,

der sol daz unreht verbern,
he shall the wrong forgo,

daz der tumbe leige
that the foolish layman

dar nâch nîne zeige,
there after not-not point,

sô mage er mit gewalt
so can he with power

daz chortir behalten.
the flock keep.

Swâ der abe chêret,
Wherever he off turns,

der die schuolaer lêret,
who the scholars teaches,

sô lernent unrehte
so learn wrongly

alle die chnehte.
all the servants.

er sol rehte vor varen
he shall rightly before go

alsô die guoten gemaren,
as the good furrow-mates,

die rehte zachere wellent varen.
who rightly to-the-field will go.

er sol sînem gemaren gân,
he shall with-his furrow-mate go,

als erz im selben hât getân,
as he-it for-him self has done,

mit einem rinde und mit einem chnehte:
with an ox and with a servant:

daz hôret zuo dem rehte,
that belongs to the right,

daz im sîn gemare
that to-him his furrow-mate

alsô rehte mit vare.
so rightly with go.

sô newirt der hagil noch der schour
so not-becomes the hail nor the storm

niht ir nâchgebour.
not their neighbor.

swaz der mare wil begân,
whatever the furrow-mate will practice,

dâ sol er reht zuo hân:
there shall he right to have:

swie geswaeslîchen er ez tuot,
however secretly he it does,

dâ ist daz reht vil guot.
there is the right very good.

wand ez ist got wol chunt,
for it is to-God well known,

ê wir geruoren den munt:
before we move the mouth:

rehte weiz er im den muot,
rightly knows he for-him the mind,

ez sî ubil odir guot.
it be evil or good.

von diu schulen wir uns bewaren,
from that shall we us guard,

daz wir vil rehte gevaren.
that we very rightly fare.

wan dô got pileden began
for when God to-form began

den allêrsten man,
the of-all-first man,

nu sehet, welich ein wundir dâ gescach,
now see, what a wonder there happened,

daz er dem jungisten undir diu ougen sach:
that he the youngest under the eyes saw:

dâ mit hât er alle die vervaren,
there with has he all those foreseen,

die wurden ode noch werdent geborn.
who became or still become born.

von diu weiz er mannechlîchis list,
from that knows he each-one's art,

vil wol wie er getân ist.
very well how he made is.

hân wir dâ heime ein vaz
(if)-have we there at-home a vessel

unde besliezzen wir daz,
and (if)-lock we that,

wie mohte uns werden verseit,
how might to-us become denied,

swaz wir dar in hân geleit?
whatever we there in have laid?

alsô stât ez umbe daz leben,
so stands it about the life,

daz uns got hât gegeben,
which us God has given,

wand erz drin hât geleit:
for he-it therein has laid:

vor im ist niht verseit,
before him is nothing denied,

vor im ist niht verborgen.
before him is nothing hidden.

dar zuo hôrent sorge,
there to belong cares,

daz wir uns wol bewarn
that we us well guard

und vil rehte gevarn.
and very rightly fare.

Wande mohten nu wir alle die ervarn,
For might now we all those find-out,

die ie wurden geborn
who ever became born

alle zesamene bringen,
all together bring,

die nemohtin got nihtes bedwingen,
they not-might God nothing force,

daz er dâ mit waere,
that he there with were,

dâ man unrehte fuore.
where one wrongly fared.

Swie eine daz mennisch gestât,
However alone the man stands,

dâ ez daz reht begât,
where it the right does,

ez bedarf nieman lâzzen sehen,
it needs no-one let see,

ez hât einen guoten nâchgehen:
it has a good follower:

got selbe dâ stât,
God self there stands,

dâ ez daz reht begât,
where it the right does,

er ez hôret, er ez sihet,
he it hears, he it sees,

er es immir nâch gihet,
he it ever afterward confesses,

er sterchet ez dar zuo,
he strengthens it there to,

daz er daz reht getuo.
that he the right do.

von diu sô schulen wir uns bewarn,
from that so shall we us guard,

daz wir vil rehte gevarn.
that we very rightly fare.

Wer ist des rehtes meister?
Who is of-the right master?

daz sol sîn der briestir,
that shall be the priest,

der ist unsir liehtvaz,
he is our lamp,

der bezeichint daz,
he betokens that,

daz er vor uns sol sîn
that he before us shall be

mit allerslahte guotin.
with all-kinds-of goodness.

er sol uns lêren unde sagen,
he shall us teach and tell,

den rehten spiegil vor tragen,
the right mirror before carry,

er sol uns lêren,
he shall us teach,

wie wir unsir gewaete chêren
how we our garments turn

innen von den sunten,
inside from the sins,

ouzzen von den schanten.
outside from the shames.

wil er briesterlîchen leben,
(if)-will he priestly live,

er sol driu reht haben:
he shall three rights have:

einez ist diu guotin,
one is the goodness,

daz andir diu diemuotin,
the other the humility,

daz dritte ist diu minne,
the third is the love,

sô wirvet er mit sinnen.
so strives he with senses.

Ez ist reht daz der leige
It is right that the layman

den selben sit aige
the same custom own

sô im der briestir vor trage,
as to-him the priest before carries,

daz er im vil rehte nâch trage:
that he to-him very rightly after carry:

sô mugen si bêdesamt gân
so can they both-together go

hin fur den himilchunich stân,
thither before the heaven-king stand,

der leige unde der briester.
the layman and the priest.

got der ist ir meister.
God he is their master.

Der reht sint noch driu,
Of-the rights are still three,

durch nôt erlîden wir diu,
for need suffer we them,

undanches ode danches.
unwillingly or willingly.

dar an ist niht wanchis:
there in is no wavering:

wir wurden eines geborn,
we became once born,

wir muozzen andirstunt vervaren,
we must a-second-time pass-away,

wir muozzen drittenstunt erstân.
we must a-third-time rise.

daz ist rehte getân.
that is rightly done.

gesach got den man,
bless God the man,

der iegelîches verdenchen chan,
who of-each bethink can,

wie verre er dâ gelobet stât,
how far he there praised stands,

der daz reht begât!
who the right does!

in lobet der himilhêrre
him praises the heaven-lord

selbe vil verre,
self very far,

er heizzet si elliu sîniu chint,
he calls them all his children,

die daz reht wurchunde sint,
who the right working are,

er heizzet si varen gelîche
he bids them fare alike

ze sînes vater rîche,
to his father's kingdom,

gewîhet joch gesegenôt:
hallowed and blessed:

dâ ne furchtent si den tôt,
there not fear they the death,

dâ vindent si êwechlîch lieht,
there find they eternal light,

dâ newirret in niht.
there not-troubles them nothing.

dar muozzen wir allesamt chomen,
thither must we all-together come,

die die touffe habent genomen,
who the baptism have taken,

wand wir von dem rehte chwâmen.
for we from the right came.

nu sprechet alle Âmen! 550
now speak all Amen!

Die Hochzeit

XIII · THE WEDDING: THE BRIDE IS WOOED

Whoever would expound these signs needs art, as a smith sets filigree in gold. A lady who loses gold in the dung sweeps it out with the dung; so a man who teaches his wisdom to no one buries its gold, and is himself the dung swept from heaven's gate. God's words outlast the world. The bad servant is a mad dog, the good one a hero bound for Abraham's lap. A lord on a high mountain hurled his faithless servants into a pit of fiery worms. He wooed a noble valley maid by messenger and ring, and she was bathed and dressed in white with golden clasps.

Nu mugent ir hôren zellen
Now can you hear tell

von einem hêren spelle
of a lofty tale

umbe einen chunich rîchen,
about a king mighty,

umbe manich schône zeichen,
about many-a fair sign,

dâ michil sin an stât: 5
where great sense in stands:

gesach in got, der ez begât.
bless him God, who it practices.

Swer diu zeichene wil begân,
Whoever the signs will practice,

der sol guoten list haben
he shall good art have

alsô der smit vil guot
as the smith very good

die wiere in daz golt tuot:
the filigree into the gold does:

daz insigele er furbert
the seal he burnishes

als erz gelernt hât,
as he-it learned has,

deiz vil hêrlîchen stât
that-it very gloriously stands

unde niht zergât.
and not perishes.

Die vrouwen zieret daz golt,
The lady adorns the gold,

von diu ist si im holt:
from that is she to-it kind:

diu ist nie sô hêre noch sô rîche,
she is never so lofty nor so rich,

si treit an barer lîche
she wears on bare body

die bouge joch daz vingerlîn.
the bracelets and the little-ring.

wie magiz ir lussamer sîn?
how can-it to-her lovelier be?

Siu spannet fur ir bruste
She clasps before her breast

daz ist geworht mit listen,
what is wrought with art,

ain guldîn gewiere,
a golden filigree,

daz ez ir den lîp ziere.
that it to-her the body adorn.

daz golt ir wol ane stât,
the gold to-her well on stands,

wan si schône dâ mit gât.
for she fairly there with goes.

chumet ir danne unheil,
(if)-comes to-her then misfortune,

daz si des vliuset ein teil,
that she of-it loses a part,

ob iz danne avir ist
if it then again is

gechomen in den mist,
come into the dung,

sô suochet si spâte unde vruo
so seeks she late and early

mit den si getrouwet dar zuo.
with those-whom she trusts there to.

sô si sîn danne niht ervert,
when she of-it then not finds,

den mist si fur die ture cheret.
the dung she before the door sweeps.

dar undir daz golt,
there under the gold,

dem si was holt.
to-which she was kind.

si laet ez nôten varn,
she lets it needfully go,

sine mage ez nimmir bewarn
she-not can it never guard

vor dem unreinen miste.
from the unclean dung.

da mugent ir lernen liste
there can you learn arts

swelhir sô welle
whichever so will

von einem hêren spelle.
from a lofty tale.

Swer den wîstuom treit
Whoever the wisdom bears

unde er in nieman seit
and he it to-no-one tells

unde in nieman lêret,
and it to-no-one teaches,

swâ er hin chêret:
wherever he to turns:

der bezeichent daz golt, daz begraben ist
he betokens the gold, which buried is

tieffe undir den mist,
deep under the dung,

daz der mist ubirgât
which the dung covers

unde ez niht schînen lât.
and it not shine lets.

Der man bezeichent den mist,
The man betokens the dung,

(wan er got leit ist),
(for he to-God hateful is),

den man fur daz hous chert.
which one before the house sweeps.

alsô wirt er geschert
so becomes he excluded

von der himelischen porte
from the heavenly gate

mit dem gotes worte,
with the God's word,

daz erz ie verderbet hât.
that he-it ever spoiled has.

hei wie hôhe ez in gestât!
hey how dear it him costs!

Swen got sô geêret,
Whom God so honors,

daz er in den wîstuom gelêret,
that he him the wisdom taught,

der schol in den zeigen,
he shall it to-them show,

die sîn niene eigen,
who of-it nothing own,

oder er nimtes ubir sich
or he takes-of-it over himself

vil starchen gerich.
very strong vengeance.

An den buochen daz geschriben stât
In the books that written stands

wie disiu werlt zergât:
how this world perishes:

die heimuote die wir hie hân,
the home which we here have,

die muozzen wir verlân.
it must we leave.

ez wirt allez verwandelôt
it becomes all changed

wan diu heiligen gotes wort:
except the holy God's words:

diu muozzen elliu ergân
they must all happen

als si got ievor hât getân.
as them God ever-before has made.

daz sî wîp oder man,
it be woman or man,

swer diu wol vernemen chan
whoever them well perceive can

unde si gerne wil erfullen
and them gladly will fulfill

mit werchen joch mit willen,
with works and with will,

zuo dem sint si wol gewendet,
to him are they well turned,

dâ sint si niht geschendet.
there are they not shamed.

Ôdin, prôdin, lôshait, bôshait:
Desolation, frailty, wickedness, malice:

dem ist daz gotes wart leit,
to-whom is the God's word hateful,

daz muoz allez samt sîn
that must all together be

in der gotes âbulgin.
in the God's wrath.

tunchil ist diu gotes chraft
dark is the God's power

ubir alle heidenschaft,
over all heathendom,

daz si touffe habent verchorn:
that they baptism have rejected:

des sint si alle verloren,
of-that are they all lost,

daz si niht geloubent an got,
that they not believe in God,

daz er wart gemarterot.
that he was martyred.

des muozzin si sîn
of-that must they be

immir in der vinsterîn.
ever in the darkness.

Swer die touffe hât enpfangen,
Whoever the baptism has received,

dem waere ez wol ergangen,
to-him were it well gone,

wolde er diu dinch begân
would he the things practice

diu dâ zuo schulen gestân:
which there to shall stand:

der solt haben ein reht
he should have a right

alsô wîlen habete ein guot chneht
as once had a good servant

unde ein êrlîch maget.
and an honorable maid.

daz sol iu werden gesaget:
that shall to-you be told:

wir schulen die alten ê verberen
we shall the old law forgo
unde schulen die niuwen bewaren.
and shall the new keep.

Diu maget unde der guote chneht,
The maid and the good servant,
die wurben umbe daz reht.
they strove for the right.
er ist ein vil guot chneht
he is a very good servant
der dâ minnet daz reht,
who there loves the right,
der ist niht guot chneht
he is not good servant
der dâ habet unreht,
who there has wrong,
swie vil man in gelêret,
however much one him taught,
daz er sich niht becheret:
that he himself not converts:
der bezeichent den hunt,
he betokens the dog,
der dâ wuotet,
which there rages,
der sîn selbes nîne huotet,
which of-its self not-not takes-heed,
der bîzzet ie den man,
which bites ever the man,
wan er andirs nîne chan,
for it otherwise not-not can,
wan er mit der tobesuhte winnet,
for it with the rabies struggles,

unz er den tôt gewinnet.
until it the death gets.

alsô tuont alle die dâ varent,
so do all who there fare,

die des rehtes niweht warent,
who of-the right nothing heed,

die vehtent âne guote
they fight without goodness

mit ubirmuote.
with pride.

begrîffet si alsô der tôt,
(if)-grasps them so the death,

newerdent si niht gebezzerôt,
(if)-not-become they not bettered,

die sterbent in der tobeheit:
they die in the madness:

des choment die sêle in arbeit.
of-that come the souls into labor.

daz sint die rehten hellezagen,
those are the right hell-cowards,

daz lât in nieman widir sagen.
that let to-them no-one against say.

er ist ein guot chneht
he is a good servant

der dâ minnet daz reht:
who there loves the right:

der ist wol berihtet,
he is well provided,

swenne er sich erfichtet
when he himself fights-off

sô verre dort undere
so far there below

von dem tieffen abgrunde,
from the deep abyss,

swenne er sich des erwert,
when he himself of-that defends,

daz er dar nîne vert.
that he thither not-not goes.

der dar niht wirt brâht,
who thither not becomes brought,

der habet sich wol bedâht,
he has himself well bethought,

der ist wîgant
he is warrior

widir sînen vîant,
against his foe,

der zaeme uns ze lobene
he would-befit us to praise

zeinem rehten degene,
as-a right hero,

der mach vrôlîchen varen
he can joyfully fare

in des hêrren Abrahames baren:
into the lord Abraham's lap:

dâ wirt im leben verheizzen,
there becomes to-him life promised,

des wirt er niht bestôzzen,
from-that becomes he not thrust,

der ist mit guotem ruome
he is with good fame

chomen ze sînem hêrtuome.
come to his lordship.

Dâ vernemet rehte wie ez gât:
There perceive rightly how it goes:

in dem maeren meregarten stât
in the famous sea-garden stands

daz in daz apgrunde gât
what into the abyss goes

ein vil hôch gebirge,
a very high mountain,

deist ein michil sorge,
that-is a great care,

ubir allez ermezzen.
over all measure.

daz hât ein wirt besezzen,
that has a host possessed,

dâ nemach nieman ouf chomen
there not-can no-one up come

wan der den sich hât genomen
except who him himself has taken

an dem alten wîgande,
from the old warrior,

dem unscrem vîande.
the our foe.

Dar zôch sich bî alten zîten
There drew himself in old times

ein hêrre mit sînen louten.
a lord with his people.

der hêrre lebete rehte,
the lord lived rightly,

der habete vil chnehte,
he had many servants,

er lêhe in allen den rât,
he lent to-them all the counsel,

des er vil guot stat hât.
of-which he very good place has.

sumelîch sîne hêriste chnehte,
some his highest servants,

die wurben niht rehte,
they strove not rightly,

die rieten an sîn êre:
they plotted against his honor:

des enkulten si vil sêre.
for-that paid they very sorely.

Dô was undir dem gebirge
Then was under the mountain

ein vil michil sorge,
a very great care,

ein tieffir charchaere,
a deep dungeon,

der stuont alle wîle laere,
it stood all while empty,

(des habeten entrische loute vergezzen),
(of-that had ancient people forgotten),

der was mit wurmen besezzen:
it was with worms possessed:

dar undir swief der hêrre
there under hurled the lord

sîne ungetriuwe chnehte verre.
his faithless servants far.

dâ ne habeten si niht ze dem lebene
there not had they nothing for the life

wan daz in die wurme heten ze gebene.
except what to-them the worms had to give.

Daz gewurme ungehiure,
The vermin monstrous,

daz cholete si mit fiure:
it tortured them with fire:

von den êren si chômen,
from the honors they came,

diu fiurînen bant si nâmen.
the fiery bonds they took.

daz meiste wundir dô geschach,
the greatest wonder then happened,

daz ie dehein man gesach:
that ever any man saw:

die die wurme dâ choleten
those-whom the worms there tortured

unde die die martere doleten,
and those-who the torment suffered,

daz si einen anderen rieten,
that they an other counseled,

daz si widir ir hêrren hulden getâten,
that they against their lord's favor acted,

daz si ir hêrre verswief
that them their lord hurled

in daz appgrunde tief.
into the abyss deep.

starche rach er sînen zorn,
strongly avenged he his wrath,

dâ habete er si alle verlorn.
there had he them all lost.

Dô was er dô bî den zîten
Then was he then by the times

mit anderen louten,
with other people,

die er haben solde,
whom he have should,
unde stifte al daz er wolde.
and founded all that he would.

Dô was dô ein vil schônez tal
Then was then a very fair valley
eines lussames alsô vol:
of-a delight so full:
dâ wart geboren undir der diete
there was born among the people
ein maget guote
a maid good
ûzzer einem vil edelen chunne,
out-of a very noble kin,
der was gare elliu wunne
who was wholly all bliss
unde was gare alliu êre,
and was wholly all honor,
die gewan nie maget mêre:
which won never maid more:
diu habet alle guotîn,
she has all goodness,
die rehten diemuotîn,
the right humility,
ir varwe was ir alsô lieht,
her color was to-her so bright,
jâ ne waere nie sô êrlîches niht.
yea not were never so honorable nothing.
die vreischot dô der hêrre
of-her heard then the lord
ouf dem gebirge vil verre.
up-on the mountain very far.

Dô chom im dô in sînen muot,
Then came to-him then into his mind,

daz im diu maget waere guot.
that to-him the maid were good.

dô wolde dô der guote chneht
then would then the good servant

gehîwen umbe daz reht,
marry for the right,

daz er einen erben verliezze,
that he an heir left,

den nieman sînes rîches bestiezze,
whom no-one of-his kingdom thrust,

der mohte sîn ein chunich âne sorgen
who might be a king without cares

ubir dei telir unde ubir die berge.
over the valleys and over the mountains.

Einen boten habete er algar,
A messenger had he all-ready,

ze stete sande er in dar,
at once sent he him thither,

er gert ir ze wîbe,
he asked for-her to wife,

ze sînem lîbe.
to his body.

dô ir diu botschaft wart gesaget,
when to-her the message was told,

dô gelobte ez diu maget,
then promised it the maid,

ir vriunt guote
her friends good

gerieten ez sô drâte.
counseled it so quickly.

dô bevestente si der guote chneht,
then betrothed her the good servant,

sô was gewonlich unde reht:
as was customary and right:

er gap ir sîn vingerlîn,
he gave her his little-ring,

daz was rehte gemahelîn.
that was rightly wedding.

eines tages wurden si enein,
one day became they agreed,

daz er si wolde holen heim.
that he her would fetch home.

ir vriunte guote
her friends good

die habeten si mit huote,
they had her with guard,

daz si indir niwiht taete,
that she anywhere nothing did,

daz si an ir êren iht gemuote.
that she in her honors at-all troubled.

si mohten si vil lîhte bewarn,
they might her very easily guard,

si ne wolde doch nimmir missevaren.
she not would yet never go-astray.

Diu michele huote
The great guard

umbe die maget guote
about the maid good

diu bezeichent daz mennisch guot
it betokens the man good

daz hât michil nôt
who has great need

unz an sînen tôt,
until to his death,

daz ez sich selbe wol bewar,
that it itself self well guard,

daz im der vîant nindir widirvare.
that to-it the foe nowhere encounter,

daz erz sînes guoten willen nîne wende
that he-it from-its good will not-not turn

unde ez an guoten werchen nîne schende.
and it in good works not-not shame.

Einen boten habte er algar,
A messenger had he all-ready,

ze stet sande er in dar
at once sent he him thither

mit sîner manunge
with his admonition

fur die brout junge,
before the bride young,

daz si niht entwâlte,
that she not delayed,

ob si dar wolte,
if she thither would,

si vlîzzete sich ir waete,
she exerted herself on-her garments,

die si ane haete,
which she on had,

daz si zaeme sînem liute
that she befitted his people

vil wol zuo einer broute.
very well as a bride.

dô ir diu botschaft wart gesaget,
when to-her the message was told,

dô vlîzzet sich diu maget
then exerted herself the maid

baz ir waete
better on-her garments

danne si ê haete.
than she before had.

Dô der tach dô wart,
When the day then became,

daz er solde varen an die vart
that he should go on the journey

nâch sîner schônen broute,
after his fair bride,

dô gewan er vil liute,
then gathered he many people,

rittere gemeite,
knights gallant,

vil wol breite,
very well broad,

michil hereschare:
great host:

er chom chunechlîchen dare.
he came kingly thither.

dô si dô fuoren an die vart
when they then went on the journey

unde der liut gesamenet wart,
and the people gathered was,

dô nam er under der menigin,
then took he among the multitude,

diu allertiurist solde sîn,
which of-all-dearest should be,

die heristen lûte
the highest people

unde sande si nâch der broute
and sent them after the bride

unde enbôt dem wirte
and announced to-the host

von der sînen verte,
of the his journey,

ob si dar wolten,
if they thither would,

daz si niht entwâlten.
that they not delayed.

dô dem wirte diu botschaft dô wart gesaget,
when to-the host the message then was told,

dô îlte er gerwen die maget:
then hastened he to-prepare the maid:

er badet si mit vlîzze.
he bathed her with diligence.

in gewaete daz wîzze
in garment the white

mit porten behangen,
with borders hung,

mit guldînen spangen,
with golden clasps,

die guldînen wiere
the golden filigree

fuor die maget hêre.
went the maid lofty.

Die Hochzeit

XIV · THE WEDDING: THE FEAST AND ITS MEANING

The bridegroom receives the bride, who shines over the host like the day-star, and singing knights bring her home to the finest wedding feast ever held. The feast means God's power, the bridegroom the Holy Spirit, the ring the baptismal cap, and the messenger the priest. Baptized children enter heaven from the east, later converts from the west. Heaven's gates shine with living stones. The rich may enter by alms and good works. God has given us five pounds: hearing, sight, and smell, for we must turn from hell's stench as from a foul dog, and God's son must help us.

Sô diu maget dâ herfur gienc
When the maid there forth went

unde si dô hêrliche enphiench,
and her then gloriously received,

si was geberht unde lieht,
she was bright and light,

man gesach nie sô hêrlîches niht.
one saw never so glorious nothing.

dô stuont diu maget guote
then stood the maid good

vor allem dem liute
before all the people

ân alle missetaete:
without all misdeed:

si zam wol zeiner broute.
she befitted well as-a bride.

die hant bot er ir dare,
the hand offered he to-her thither,

er gereit ze vordirst an der schare
he rode at foremost at the host

mit sîner schônen broute
with his fair bride

vor allem dem liute.
before all the people.

dâ si fuor in der vare,
where she went in the journey,

si louhte ubir alle die schare
she shone over all the host

als ein liehtir tagesterne:
as a bright day-star:

dô leiten si si gerne.
then led they her gladly.

Dô riten mit der broute
Then rode with the bride

chindische loute,
youthful people,

riter gemeite,
knights gallant,

hêrlich gereite.
gloriously equipped.

hoy, wie si dô sungen,
hey, how they then sang,

dô si sie heim brungen!
when they her home brought!

heime wâren loute,
at-home were people,

die wartôten der broute:
who awaited the bride:

si enphiengen si mit râte,
they received her with provision,

mit alleme guote.
with all goods.

die ê dâ heime wâren,
those-who before there at-home were,

die wirtschaft si verbâren:
the feast they forbore:

die nuzzen si mit den gesten
it enjoyed they with the guests

mit aller slahte lusten.
with all kinds delights.

Dô chômen mit der broute
Then came with the bride

heremuoede loute,
march-weary people,

die trunchen des lîdes
they drank of-the drink

unde ergazzeten sich alles leides.
and recompensed themselves of-all sorrow.

dar chom des liutes ein michil chraft,
there came of-the people a great host,

dâ was diu beste wirtschaft,
there was the best feast,

die der ie dehein man
which there ever any man

ze sînen broutlouften gewan,
for his weddings won,

wande si die nuzzen,
for they it enjoyed,

die ir ê nîne enbizzen.
those-who of-it before not-not tasted.

Nu sol iu werden gesaget
Now shall to-you be told

allêrste von der maget,
first-of-all of the maid,

von der broute
of the bride

unde von allem dem liute
and of all the people

unde von dem wirte,
and of the host,

der si alle dar brâhte in verte.
who them all thither brought in journey.

diu michel wirtschaft
the great feast

diu bezeichent die maeren goteschraft,
it betokens the glorious God's-power,

daz got allez daz bestellet,
that God all that orders,

daz im selben gevellet
what to-him self pleases

in dem himele und ouf der erde,
in the heaven and on the earth,

deiz immir wâr werde.
that-it ever true become.

er hât erscheinet sîn maht
he has shown his might

unde hât ez allez fur brâht.
and has it all forth brought.

Daz der broutegom dar chôme
That the bridegroom thither came

unde die brout zuo im nâme,
and the bride to himself took,

daz bezeichent aller meiste
that betokens of-all most

den heiligen geiste,
the holy spirit,

der in daz mennisch chumet:
who into the man comes:

dâ ez mit weinen ende genimit,
where it with weeping end takes,

dâ mit wirt ez gelebente in got,
there with becomes it living in God,

swenne er von im scheidet, sô lît ez tôt.
when he from him parts, so lies it dead.

die michelen êre
the great honor

die bezeichent noch mêre
it betokens still more

diu hêrlichen dinch,
the glorious things,

diu treffent an daz wênige chint,
which touch on the little child,

daz diu muotir dâ gebirt
which the mother there bears

unde ez got gemahelet wirt.
and it to-God wedded becomes.

sô bezeichent daz vingerlîn
so betokens the little-ring

den westerhuot sîn,
the baptismal-cap his,

den daz chint ouffe hât,
which the child on has,

als ez ze jungist erstât,
as it at last rises,

unde ouch diu gotes gemahlîn
and also the God's brides

immir êwich schulen sîn.
ever eternally shall be.

Daz er den boten habete algare
That he the messenger had all-ready

unde er in sô diche sande dare
and he him so often sent thither

mit sîner manunge
with his admonition

fur die brout junge,
before the bride young,

daz bezeichent unsir furboten
that betokens our forerunner

zuo dem almahtigen gote,
to the almighty God,

daz ist der êwarte
that is the priest

mit dem goteswarte:
with the God's-word:

in dem chôre
in the choir

vor dem vrône altâre
before the holy altar

dâ ist diu sîne zunge
there is the his tongue

diu rehte manunge.
the right admonition.

daz buoch daz dâ geschriben stât,
the book which there written stands,

daz saget den rîchtuom unde den rât
that tells the riches and the provision
den der broutegom hête,
which the bridegroom had,
als uns der bote seite.
as us the messenger said.

Die vriunde zuo dem râte
The friends to the counsel
daz sint die tougen guote,
those are the secret goods,
wan si uns helfent bringen
for they us help bring
zuo den christenlîchen dingen.
to the Christian things.

Daz si fuoren an die vart
That they went on the journey
unde der liut gesamenet wart
and the people gathered was
unde er die tiuristen loute
and he the dearest people
sande nâch der broute,
sent after the bride,
die bezeichent den tach,
they betoken the day,
den uns sande der wol mach
which us sent he-who well can
ubir arme unde ubir rîche
over poor and over rich
vil harte chreftichlîche,
very hard powerfully,

dâ allez mennisch zuo dinget,
where all mankind to hopes,

daz disiu werlt bringet,
what this world brings,

dar an erschînet ubil unde guot:
there on appears evil and good:

daz tuot er allez âne nôt.
that does he all without need.

der tach ist gemeine,
the day is common,

der beschînet niemen eine.
it shines-on no-one alone.

dehein hêrre ist sô rîche,
no lord is so rich,

er beschîne den armen alsô minnechlîchen,
he shine-on the poor so lovingly,

alsô tuot der rehte unde der guote:
so does the righteous and the good:

der verwîzzet nieman sîne missetaete,
he reproaches no-one his misdeeds,

der bezzerot in, swâ sô er mach.
he betters him, wherever so he can.

der bezeichent den tach.
he betokens the day.

Sît uns sô minnet der tach,
Since us so loves the day,

der uns wol gehelfen mach,
which us well help can,

engegen dem schulin wir ouf stân,
toward it shall we up stand,

ze gotes dienste gân:
to God's service go:

wir schulen daz niht lâzzen,
we shall that not leave,

wir ne bieten uns im ze fuozzen,
we not offer ourselves to-him at feet,

dem hêrren, der dâ wol mach,
to-the lord, who there well can,

der uns sande den tach.
who us sent the day.

Ôsten uns zuo gât
East to-us to goes

aller lust unde aller rât,
all delight and all provision,

ôsten schulen diu westirbarn
east shall the baptized-children

in daz himelrîch varn
into the heaven's-kingdom go

unde anderiu diu chint,
and other the children,

diu got dienent sint,
who God serving are,

diu des morgens choment
who in-the morning come

unde grôzzen lôn nement.
and great reward take.

die habent sich gewarnot
they have themselves prepared

allen den arnot:
all the harvest:

swelich wetir si begât,
whatever weather them befalls,

sô ist geschaffen ir rât
so is provided their provision

undir dem liute,
among the people,

die sich bechêrent bî der zîte.
who themselves convert by the time.

Westent choment die unde ∗∗∗,
West come those and (lacuna),

die sich bechêrent schône,
who themselves convert fairly,

die helfent riuten
they help clear

den êrren mietliuten
to-the earlier hirelings

mit werchen joch mit worten
with works and with words

in dem vrône wîngarten,
in the holy vineyard,

die werchent schône ir dinch:
they work fairly their thing:

den gît got den phenninch
to-them gives God the penny

er si junch oder alte
he be young or old

unz er des lîbes walte.
while he of-the life rules.

Sô gâhent si drâte
So hasten they quickly

zuo der himelischen porte,
to the heavenly gate,

die enphâhit dâ der rîche
them receives there the mighty-one
alle gelîche.
all alike.
versoumet er daz eine tor,
(if)-misses he the one gate,
sô ist er immir dâ vor.
so is he ever there before.

Daz sint diu vier ente,
Those are the four ends,
dei haben wir an der hente.
them have we at the hand.
die himelischen porte
the heavenly gates
die sint bewart harte.
they are guarded hard.

Der ende der sint viere.
Of-the ends they are four.
daz gesteine ist alsô hêre:
the stones is so lofty:
der steine allir iegelîch
of-the stones of-all each
treit ein lieht alsô êrlîch
bears a light so honorable
widir den andiren besundir,
against the others separately,
daz ist ein michil wundir.
that is a great wonder.

sô ne liuhte nie sô schône
so not shone never so fair

der sunne noch der mâne
the sun nor the moon

noch der sternen dehein
nor of-the stars none

nie sô rehte enschein,
never so rightly not-shone,

der neheines lieht
of-them none's light

triffet her zuo niht:
reaches here to not:

sô die steine louhtent harte
so the stones shine hard

in der himilischen porte.
in the heavenly gate.

alliz gemeine
all in-common

lebentiz gesteine
living stones

daz louhtet dar inne:
it shines there in:

dâ mit zimberot got der rîche
there with builds God the mighty

al sîn himilrîche.
all his heaven's-kingdom.

Der estrich ist guldîn,
The floor is golden,

wie moht er êrlîcher sîn?
how might it more-honorable be?

dar inne sizzet der magen,
there in sits the might,

von dem wir ie hôren sagen.
of which we ever hear tell.

ôsteret bechêret
eastward turns

der uns alle hât gelêret.
he-who us all has taught.

von im schînet daz lieht,
from him shines the light,

jâ ne wart nie sô êrlîches niht:
yea not became never so honorable nothing:

diu wunne die er an im hât,
the bliss which he in him has,

diu chraft diu von im gât
the power which from him goes

mit waltunder hende,
with ruling hand,

der genimet nimmir ende.
it takes never end.

an deme wirt wol schîn,
in him becomes well visible,

daz er ein hêrre wil sîn,
that he a lord will be,

der ubir alliz chraft habente,
who over all power having,

daz ie wart lebente.
which ever became living.

an sîner gehuhte
in his thought

sint daz mer joch die lufte,
are the sea and the airs,

elliu apgrunde
all abysses

unde daz ist dar undere.
and what is there under.

er phliget vinstir unde lieht,
he tends darkness and light,

âne in ist niht.
without him is nothing.

Daz alle die loute
That all the people

gâhoten vor der broute,
hastened before the bride,

alsô solten wir alle gelîche
so should we all alike

gâhen vor dem selben himilrîche.
hasten before the same heaven's-kingdom.

dar mohte der rîche
there might the rich-man

chomen im selben saelîchen,
come to-him self blessedly,

wolde er die gewinne
would he the gains

teilen durch die minne.
share for the love.

den vrostigen solde er bewaeten,
the freezing should he clothe,

den hungerigen nerigen,
the hungry feed,

er solde den siechen
he should the sick

mit sînem guote suochen,
with his goods visit,

wîsen den blinten
guide the blind

unde lêren den tumben,
and teach the foolish,

vasten die zîte
fast the times

die man im gebiete,
which one to-him commands,

die vîere begân
the feasts keep

die dar zuo schulen gestân,
which there to shall stand,

sînen zehenten willichlîchen geben,
his tithe willingly give,

er selbe christenlîchen leben,
he self Christianly live,

der werlde guotes gunnen.
to-the world good grant.

deheinen meineit sol er swerigen,
no false-oath shall he swear,

daz unreht sol er werigen,
the wrong shall he resist,

diu gotes hous sol er zieren,
the God's houses shall he adorn,

den êwarten êren,
the priest honor,

der uns diu gotes wart sol lêren.
who us the God's word shall teach.

dâ mite mugen die rîchen alle
there with can the rich all

chomen in die êwigen stalle.
come into the eternal stalls.

Wande hie teilte ein houshêrre
For here shared a householder

sînen rîchtuom vil verre
his riches very far

undir sîne chnehte,
among his servants,

die dienent im mit rehte.
who serve him with right.

Des schazzes sint funf phunt,
Of-the treasure are five pounds,

der ist got wol chunt,
it is to-God well known,

wand er uns in gegeben hât,
for he us it given has,

dâ unsir dinch an stât.
there our thing on stands.

Daz êrste phunt daz wir gehôren,
The first pound that we hear,

daz schulen wir immir ze got chêren,
that shall we ever to God turn,

wan er ist milte unde guot
for he is generous and good

unde sîn genâde dâ mite tuot.
and his grace there with does.

Daz ist daz ander phunt,
That is the second pound,

daz wir daz lieht hân,
that we the light have,

daz wir die rehten wege dâ mite schulen gân,
that we the right ways there with shall go,

wande er vil rehte wege gât,
for he very right ways goes,

der uns daz lieht verlihen hât.
who us the light lent has.

an deme schulen wir uns begân,
in that shall we us practice,

daz wir vil rehte gevaren.
that we very rightly fare.

Daz ist daz dritte phunt,
That is the third pound,

daz wir stinchen:
that we smell:

des schulen wir uns wol bedenchen.
of-that shall we us well bethink.

ez ist umbe die gebe so getân:
it is about the gift so made:

diu sol gewarheit hân
it shall truthfulness have

mit allerslahte reinîn,
with all-kinds purity,

sô mach si wol guot sîn.
so can it well good be.

Gân wir fur einen foulen hunt,
(If)-go we past a foul dog,

wir verwinten die nase joch den munt:
we turn the nose and the mouth:

alsô schulen wir uns alle
so shall we us all

winten von der helle,
turn from the hell,

diu stinchet wirs danne der hunt,
which stinks worse than the dog,

dâ vor verwinten wir den munt.
there before turn we the mouth.

diu stenche vor der helle,
the stench before the hell,

diu cholet uns alle.
it torments us all.

der si beslozzen hât,
he-who them enclosed has,

der getuo unsir rât,
he do our counsel,

der wâre gotes sun
the true God's son

mit sîn selbes zeswon!
with his own right-hand!

Die Hochzeit

XV · THE WEDDING: THE THREE CONFESSIONS

Taste is the fourth pound, and the fifth the hands and feet. As the old eagle is renewed in a spring, the bride was bathed, and a fallen man should confess to a priest. Confession is copper, made on the deathbed; silver, made on foot, with lifelong penance; or golden, made in time, like the bride's golden clasps. At the judgment God shows his bleeding wounds and all are afraid; the damned go left, the blessed right. The white garment means we must be whiter than snow, the bride's brightness Mary, the singing God's praise, and those at home the five ages in hell.

Daz ist daz vierde phunt,
That is the fourth pound,

daz wir den smach hân,
that we the taste have,

wol mugen wir uns enstân,
well may we us understand,

daz man in den lîchnamen tuot,
what one into the body puts,

wedir ez ist ubil ode guot,
whether it is evil or good,

wande der munt wol enstât,
for the mouth well understands,

welich suozze ez hât.
what sweetness it has.

daz sint vier phunt,
those are four pounds,

daz ist eine schône gesunt.
that is a fair health.

Daz funfte phunt ist verlâzzen
The fifth pound is bestowed
an den henden unde an den fuozzen,
on the hands and on the feet,
daz wir die wol mugen ruoren,
that we them well may move,
swar wir wellen chêren.
wherever we will turn.

Mit den funf dingen
With the five things
schulen wir gewinnen
shall we win
den êwigen lîp,
the eternal life,
ez sî man oder wîp.
it be man or woman.

Daz sage ich iu rehte wie ez stât:
That tell I to-you rightly how it stands:
swer des guotes nîne hât,
whoever of-the goods not-not has,
der bette mit sînem râte
he pray with his counsel
unde mit sînem muote
and with his mind
unde wurche im drâte
and work for-him quickly
mit handen genôte
with hands diligently

unde habe ze got vil guoten willen
and have toward God very good will

unde île den mit werchen erfullen.
and hasten it with works to-fulfill.

Der tiure Paulus
The precious Paul

der lêret uns sus,
he teaches us thus,

uns râtet Ysaias,
us counsels Isaiah,

daz wir cherigen daz hûs,
that we sweep the house,

ob got dar zuo chome,
if God there to come,

daz im dar inne gezeme.
that to-him there within befit.

wir schulen got furhten unde minnen,
we shall God fear and love,

so mugen wir sîn hulde gewinnen
so may we his favor win

unde volgen ouch des vil tiuren sinnes
and follow also the very precious meaning

sancti Johannis
of-Saint John

unde tuon sam der edil are,
and do like the noble eagle,

der dâ sweimunde vare:
who there soaring fares:

sô in daz alter an gât,
when him the age on goes,

daz er daz gevidere lât,
that he the plumage loses,

sô ist er alt,
then is he old,

sô ist er chalt,
then is he cold,

er vellet in einen walt,
he falls into a forest,

von dem paradîso er gât,
from the paradise he goes,

dâ sîn trôst gar an stât.
where his comfort wholly on stands.

er gâhet zeinem brunne,
he hastens to-a spring,

er badet sich dar inne,
he bathes himself there in,

im wehset sîn gevidere,
to-him grows his plumage,

er vliuget hin widere
he flies thither back

mit michiler chrefte
with great strength

ouf in die lufte.
up into the airs.

ê er immir chome hin widere,
before he ever came thither back,

im sunkit sîn gevidere,
to-him sinks his plumage,

diu ougen sint im alsô lieht,
the eyes are to-him so bright,

des enhabet er ê niht.
which not-has he before not.

sô habet der are edele
so has the eagle noble

ein schônez gevidere,
a fair plumage,

schôner danne ez ê was:
fairer than it before was:

der bezeichent uns daz,
he betokens to-us that,

daz diu brout sô wol gebadet ward,
that the bride so well bathed was,

dô si vuor an die vart.
when she fared on the journey.

610 daz bezeichent uns alte unde junge.
that betokens to-us old and young.

sô der man gevalle
when the man falls

unde hie twelle,
and here lingers,

er schol im einen hân erkoren,
he shall for-himself one have chosen,

der obenân sî beschoren,
who on-top be shorn,

615 der vil geistlîchen vare,
who very spiritually fares,

unde gâhe dare
and hasten thither

unde sage im allen den rât,
and tell him all the counsel,

den im der der getân hât,
which to-him he there done has,

der uns dâ gerne wil geschenten,
who us there gladly will shame,

620 der genâden erwenten:
of-the grace avert:

der chan im wol gerâten,
he can him well counsel,

wie er sich dâ vor behuote.
how he himself there against guard.

Der bihten der sint drîe.
Of-the confessions there are three.

einiu ist gezalt zuo dem chuphir unde zû dem blîe,
one is counted to the copper and to the lead,

einiu heizzet silberîn:
one is-called silver:

daz lât die bezzeron sîn.
that let the better be.

diu dritte ist guldîn:
the third is golden:

daz lât die hêristen sîn.
that let the highest be.

Daz sage ich iu rehte wie ez stât:
That tell I to-you rightly how it stands:

der die chuphirînen bîhte da begât,
he-who the copper confession there performs,

der ist in dem rîche
he is in the kingdom

vil harte werltlîchen,
very hard worldly,

unz er daz guot geniuzzet
until he the goods enjoys

unde den lîp vervliuzzet,
and the life loses,

daz er durch got nîne gît,
that he for God not-not gives,

biz er bî dem bettebret gelît.
till he by the bed-board lies.

sô sendet er vil harte
then sends he very hard

nach dem êwarte,
for the priest,

daz er im gebîte,
that he for-him wait,
unze er getuo sîne bîhte.
until he make his confession.
sô der êwart dar chumet
when the priest thither comes
unde er sîn gechôse vernimet,
and he his speech hears,
sô hevet er sîn gechôse:
then raises he his speech:
sîn chraft diu sî bôse,
his strength it be bad,
er teilet sîn guot
he shares his goods
durch die michelen nôt
for the great need
ie deme unde deme,
ever to-this and to-that,
ob in daz ende geneme.
if him the end take.
sô hât er dannoch den muot,
then has he still the mind,
alsô vil maniger tuot,
as very many-a do,
ob erz selbe gelebe,
if he-it himself survive,
daz er ir deheinem nîne gebe.
that he of-them none not-not give.

Ich waene, daz ist der ∗∗∗
I think, that is the (lacuna)
∗∗∗ sêle bevelle,
(lacuna) soul commend,

sô scheidet sêle unde lîp,
then part soul and body,

ez sî man ode wîp,
it be man or woman,

swaz er widir gotes hulden hât ∗∗∗
whatever he against God's favor has (lacuna)

∗∗∗ mage sich sîn niht ergân.
(lacuna) may himself his not escape.

diu bîhte diu ist chuphirîn,
the confession it is copper,

daz lât die bôsisten sîn.
that let the worst be.

Ich sage iu rehte wie ez stât:
I tell to-you rightly how it stands:

der die silberînen bîhte begât,
he-who the silver confession performs,

der ist in dem rîche
he is in the kingdom

vil harte werltlîchen,
very hard worldly,

daz er mit den beinen dar gât,
that he with the legs thither goes,

dâ der êwart stât.
where the priest stands.

er chout: 'hêrre,
he says: 'lord,

ich hân gesundet verre,
I have sinned far,

widir gotes hulden getân.
against God's favor done.

hêrre, ihr schult mich bestân.
lord, you shall me stand-by.

sezzet mich in buozze,
set me in penance,

ob mich got leben lâzze,
if me God live let,

daz ich vor mînem ende
that I before my end

gebuozze mîne sunde.'
atone my sins.'

der êwart ist guot,
the priest is good,

wand erz willichlîchen tuot:
for he-it willingly does:

er sezzet in in buozze
he sets him in penance

ubir chleine unde grôzze
over small and great

mit fasten unde mit den dingen,
with fasting and with the things,

die er danne mach furbringen,
which he then may bring-forth,

er heizzet in daz haben unz an sîn ende,
he bids him that keep until at his end,

buozzen wol sîne sunde.
to-atone well his sins.

diu bîhte ist silberîn,
the confession is silver,

daz lât die bezzeron sîn.
that let the better be.

Daz sage ich iu rehte wie daz stât:
That tell I to-you rightly how that stands:

der die guldînen bîhte dâ begât,
he-who the golden confession there performs,

swie der man gesundôt,
however the man sinned,

der ez enzît tuot
who it in-time does

mit waltundir hende,
with ruling hand,

der mach wol lesken sîne sunde,
he may well quench his sins,

unz er habet sîn guot,
while he has his goods,

der sîne bîhte wol tuot
who his confession well does

mit werchen joch mit worten
with works and with words

dem gewîhten êwarten
to-the consecrated priest

und er lîp und guot
and he life and goods

ze gotes dieneste tuot.
to God's service puts.

diu bîhte ist guldîn:
the confession is golden:

daz lât die guldîn spangen sîn,
that let the golden clasps be,

die diu brout an ir haete
which the bride on her had

alsô hangende an ir waete.
so hanging on her garment.

Daz golt vil ziere
The gold very adorned

daz bezeichent ir sêle,
that betokens her soul,

die lûhte alsô hêre.
which shone so lofty.

diu wiere dar inne
the filigree there in

diu bezeichent die wâren minne,
it betokens the true love,

die daz mennisch ze got hât,
which the human toward God has,

sô ez an rehten riuwen stât
when it in right repentance stands

vor sînem ende
before his end

ubir alle sîne sunde.
over all his sins.

Swer die bîhte hât getân,
Whoever the confession has done,

der mach vrôlîchen gân,
he may joyfully go,

dâ diu werlt elliu sol vor got stân:
where the world all shall before God stand:

der wirt dâ genant daz gesegent chint,
he becomes there named the blessed child,

sô si vor got saelich sint.
when they before God blessed are.

Swelher sich selben warnot,
Whoever himself self prepares,

daz er daz wort garnot,
that he the word earns,

dâ der wâre broutegoum dâ chumet
where the true bridegroom there comes

unde sîne gemahelen zuo im nimet,
and his brides to himself takes,

dâ nimet er die erwelten,
there takes he the chosen,

in furhtent die vertwelten
them fear the tarried

wundirlich sêre:
wondrously sorely:

tages habent si niht mêre.
of-day have they not more.

dâ lât got manege vrouwen
there lets God many-a lady

sîne wunden schouwen,
his wounds behold,

in sînem heizmuote
in his wrath

berunnen al mit bluote
run-over all with blood

zallen vieren enden
at-all four ends

in fuozzen joch in henden,
in feet and in hands,

einen stich durch sîne sîtun
a thrust through his side

(wir sehen in alle bluotun),
(we see him all bleed),

den er durch uns erliten hât,
which he for us suffered has,

dâ diu werlt en gegenwert stât.
where the world in presence stands.

Diu vrouwe izt nie sô hêre,
The lady is never so lofty,

si enfurhte ir dâ vil sêre,
she not-fear for-herself there very sorely,

der hêrre ist nie sô rîche,
the lord is never so rich,

er ne furhte im vraislîchen.
he not fear for-himself terribly.

dâ stât der êwarte,
there stands the priest,

er furhtet im vil harte.
he fears for-himself very hard.

dâ riuwet die sundaere,
there rues the sinners,

daz si ie wurden ungehôre,
that they ever became disobedient,

dâ rihtit got vil rehte
there judges God very rightly

dem hêrren joch dem chnehte,
the lord and the servant,

der vrouwen joch der diuwe,
the lady and the maidservant,

alsô si habent riuwe,
as they have repentance,

mennechlich nâch sînem gewurhte:
everyone after his deeds:

dâ mugen wir uns balde furhten.
there may we us quickly fear.

Ein urliuge diche ergât,
A war often comes-about,

dâ disiu werlt nu lange ane stât,
where this world now long on stands,

daz die hôchmuotigen rîtent
that the proud ride

unde mit den armen strîtent
and with the poor fight

unde die wellent verstôzzen
and them want to-thrust-out

unde daz durch nieman lâzzent.
and that for no-one leave.

werden wir wol dâ gesunderôt,
(if)-become we well there sundered,

daz weiz got, dâ got sînen vluoch tuot,
that knows God, where God his curse does,

dâ vellet er den hôchmuot,
there fells he the pride,

daz sîn wirt dehein gewaht.
that of-it becomes none mention.

dâ zergât tage unde naht
there passes-away day and night

allez gelîche
all alike

wan daz gotes rîche.
but the God's kingdom.

Dô daz teidinch zergât,
When the judgment passes-away,

dehein gebet ferre stât:
no prayer far stands:

den got dâ verteilet
whom God there condemns

unde in der vîant geseilet,
and him the fiend binds-with-ropes,

daz chan nieman erlesen,
that can no-one discern,

765 wie der deheiner sol genesen.
how of-them any shall be-saved.

die varent ze der gotes winstir
they fare to the God's left

in eine michil vinster,
into a great darkness,

die muozin immir durch nôt
they must ever by need

bouwen den êwigen tôt.
dwell-in the eternal death.

770 oia hoi, wie der vert,
oia hoi, how he fares,

der ze der gotes zeswen wirt geschert!
who to the God's right becomes sorted!

der vert die hêren gotes vart,
he fares the lofty God's journey,

sô er ie saelich wart,
as he ever blessed became,

daz sî man oder wîp,
that be man or woman,

775 der ie gewan den lîp,
who ever won the life,

daz er danne muoz sîn
that he then must be

immir in gotes mendîn.
ever in God's joy.

dâ hôret sîn zunge
there hears his tongue

die rehten mandunge,
the right gladness,

780 dâ wir sîn êrst heim chomen,
where we his first home came,

sô wir ez an den buochen hân vernomen.
as we it in the books have heard.

Daz wîzze gewaete
The white garment

daz diu brout an ir haete,
which the bride on her had,

daz bezeichent daz wir ê
that betokens that we before

muozzen werden wîzzer danne der snê,
must become whiter than the snow,

ê wir in daz gotesrîch mugen chomen,
before we into the God's-kingdom may come,

(daz hân wir diche wol vernomen),
(that have we often well heard),

der dâ vellet ouf die hôhen berge.
which there falls on the high mountains.

daz ist ein michil sorge,
that is a great sorrow,

dem der snê dâ nindir bevliuget,
to-whom the snow there nowhere flies-upon,

wand uns daz buoch nimmir liuget.
for us the book never lies.

Nu hân wir alle erchennôt
Now have we all learned

umbe daz leben unde umbe den tôt,
about the life and about the death,

nu mugen wir wol mit êren
now may we well with honor

an die gotes muotir chêren.
to the God's mother turn.

Daz diu brout dâ fuor in der vare
That the bride there fared in the journey

unde si louhte ubir alle die schare
and she shone over all the host

als ein liehtir tagesterne,
as a bright day-star,

daz si si leiten so gerne,
that they her led so gladly,

daz bezeichent diu heilige maget,
that betokens the holy maid,

als uns daz buoch hât gesaget,
as us the book has said,

daz si von einem edelen chunne wart geborn,
that she from a noble kin was born,

unde ûz allen wîben wart erchoren
and out-of all women was chosen

unde ouch siu liehtir schein
and also she brighter shone

danne der gotis engil dehein.
than the God's angel any.

Daz si sô wol sungen,
That they so well sang,

dô si sie heim brungen,
when they her home brought,

daz bezeichent daz der gotesman
that betokens that the God's-man

niht in gemaiton sol stân:
not in idleness shall stand:

der sol ie singen,
he shall ever sing,

daz lop ze got bringen.
the praise to God bring.

Die heimwarten liute,
The home-keeping people,

die dâ wartoten der broute,
who there awaited the bride,

die bezeichent die funf werlt alle,
they betoken the five ages all,

die dâ wâren in der helle,
who there were in the hell,

die dannen nie mohten chomen,
who thence never could come,

ê si got selbe dâ muose nemen.
before them God self there must take.

Die Hochzeit

XVI · THE WEDDING: THE HARROWING OF HELL

God did as the bird that kills its young and revives them with its blood. He meant us to be loftier than the angels, but the fiend shamed his handiwork; God turned from us, then pitied and redeemed us with his blood. He bade his beloved woo a maid to bear his son. Christ was baptized, rode an ass into Jerusalem, told his passion on a Thursday, washed his disciples' feet, and sent them to the heathen. On the cross he deceived the devil who had tempted Eve, then broke open hell and freed Adam and the righteous. The march-weary people are the apostles and martyrs. A prayer ends it.

Der vil rîche hêrre
The very mighty lord

ûf dem gebirge verre,
on the mountain far,

der sîne chnehte verswief
who his servants cast-down

in daz apgrunde tief
into the abyss deep

unde si dâ habete verlorn,
and them there had lost,

dô wolde er werden âne zorn.
then wanted he to-become without anger.

Dâ tet got als ein vogil tuot,
There did God as a bird does,

der ist alsô gemuot:
which is so minded:

sô er sîn jungide gebirt
when he his young bears

unde daz tôtlich wirt,
and it deathly becomes,

hoi wie leide im danne geschihet
hey how sorrowfully to-him then happens

swenne er ez alsô swarzziz gesihet!
whenever he it so black sees!

selbe gît er im den tôt,
self gives he to-it the death,

des chumet er in michil nôt.
of-that comes he into great need.

sô er sich danne vil wol enstât,
when he himself then very well understands,

daz er vil ubil dâ getân hât:
that he very evil there done has:

selbe laet er sîn bluot,
self lets he his blood,

daz im alsô wê tuot,
which to-him so woe does,

ez bewillet der vogil guote
it bathes the bird good

mit sîn selbes bluote,
with his own blood,

unz er iz andir stunt gebirt,
until he it a-second time bears,

daz ez schônir wirt
that it fairer becomes

danne ez waere,
than it were,

dô erz ê von êrste gebaere,
when he-it before at first bore,

unde lât ez danne hin widere
and lets it then thither back

undir sîn gevidere
under his plumage

in sîn heiz gebruote.
into his hot brooding.
daz tuont die sîne guote.
that do the his good-ones.

Alsô tet got der rîche
So did God the mighty
uns allen gelîche,
to-us all alike,
dô er des ze dem gedâhte,
when he of-that to the thought,
daz er uns ze dem liehte brâhte.
that he us to the light brought.
er lêch uns allen den rât,
he lent us all the provision,
des er guot stat hât,
of-which he good place has,
ob wir rehte gefuoren,
if we rightly fared,
daz wir hêrore waeren,
that we loftier were,
danne der engil dehein,
than of-the angels any,
den ie diu sunne beschein:
whom ever the sun shone-on:
den hiez er betten an den man,
them bade he to-pray to the man,
den er êrste bilden began,
whom he first to-form began,
an den hêrren Adâmen,
to the lord Adam,
von dem wir alle chômen
from whom we all came

Dô chom des vîandes rât
Then came the fiend's counsel

unde geschante sîn hantgetât,
and shamed his handiwork,

daz wir dô ane viengen,
that we then on began,

sîn gebot ubirgiengen:
his command transgressed:

dô ne habet uns der hêrre,
then not held us the lord,

dô ne ruohte er unsir mêre.
then not cared he for-us more.

Sô chêrt er von uns sînen muot,
So turned he from us his mind,

alsô noch der rîche man tuot,
as still the rich man does,

der des armen hât rât:
who of-the poor has lack:

er ne ruochit wie ez umbe in stât,
he not cares how it about him stands,

unde ouch der arme ubir gât
and also the poor over goes

∗∗∗ des rîchen rât.
(lacuna) the rich-man's provision.

ê sich dô got verdâhte
before himself then God bethought

unde uns von êrste fure brâhte
and us at first forth brought

zuo der nuzzen armuote,
to the useful poverty,

dô erbarmot ez im in nôte,
then pitied it him in need,

daz wir alle dulten den tôt:
that we all suffered the death:

dô lôst er uns durch sîn nôt,
then redeemed he us through his need,

er edile unde er vil guote,
he noble and he very good,

mit sînem vil hêren bluote
with his very lofty blood

lôst uns got der guote.
redeemed us God the good.

von diu sol der arme
from that shall the poor

den rîchen noch erbarmen.
the rich still pity.

Ich sage iu wie erz an vie:
I tell to-you how he-it on began:

dô er unsir êrste genâde gevie,
when he our first grace seized,

dô hiez er einen sînen trout
then bade he one his beloved

werven ein brout,
to-woo a bride,

er hiez in gesprechen eine maget
he bade him to-speak-to a maid

(daz was dâ vor gewîssagit),
(that was there before prophesied),

diu des wert waere,
who of-it worthy were,

daz si den gotes sun gebaere,
that she the God's son bore,

ob diu maget taete,
if the maid did,

des si der engil baete,
what her the angel asked,

daz si daz chint gebaere,
that she the child bore,

daz dâ mite versûnet waeren
that there with reconciled were

die engil unde diu loute
the angels and the people

mit der gotes broute.
with the God's bride.

Daz was der angil unde der list,
That was the hook and the cunning,

daz geborn wart Christ,
that born became Christ,

daz er die touffe enphienchen
that he the baptism received

unde uns manich guot bilede vor begiench,
and us many-a good example before went-through,

manege diemuotîn,
many-a humility,

daz wir alsam taetin.
that we likewise did.

Er mohte rîten ein ros,
He might ride a horse,

daz in truoge ubir berch unde mos:
which him carried over mountain and moor:

einen esil er ubirschreit,
an ass he bestrode,

dô er in Jerusalem reit
when he into Jerusalem rode

in die heiligisten stat,
into the holiest city,

diu undir dem himele ie gelach.
which under the heaven ever lay.

dô er rîten dâ began,
when he to-ride there began,

manich wîp unde man
many-a woman and man

sach dô den mâren,
saw then the famed-one,

die die hêristen wâren.
who the loftiest were.

Daz was an einem donerstach,
That was on a Thursday,

der nâhist der dô gelach,
the nearest which then lay,

sîne martir er in dô seite,
his passion he to-them then told,

als er den willen heite.
as he the will had.

Undir sînen jungiren dâ wart ein strît:
Among his disciples there became a strife:

er undirrihte si sîn sît.
he instructed them of-it since.

si redeten albesundir:
they spoke all-apart:

si naeme michil wundir,
them took great wonder,

die dâ hinzze himele fuoren,
who there toward heaven fared,

welhe under den die hêristen waeren.
which among them the loftiest were.

Got hiez si sitzzen,
God bade them to-sit,

er undirrihte si des mit wizzen,
he instructed them of-it with wisdom,

daz wazzir er selbe dar truoch,
the water he self thither carried,

dâ er in die fuozze mit dwuoch.
where he to-them the feet with washed.

die fuozze joch die hende
the feet and the hands

er truchenot si mit sînem gewande
he dried them with his garment

alle besundir.
all separately.

dô nam si michil wundir,
then took them great wonder,

umbe waz got taete
for what God did

die starchen diumuote.
the strong humility.

got in dô seite,
God to-them then told,

umbe waz erz getân heite.
for what he-it done had.

Got sprach selbe durch sînen munt,
God spoke self through his mouth,

er taete in allen chunt:
he made to-them all known:

‘daz ich daz wazzir iu hân getragen
‘that I the water to-you have carried

unde iu die fuozze hân gedwagen
and to-you the feet have washed

unde mich sus nidere hân getân
and me thus low have made

unde vor iu sô dienunde gân,
and before you so serving go,

des schol ich in dem himilrîche den grôzzisten lôn hân
for-that shall I in the heaven's-kingdom the greatest reward have

unde hân iz iu zeinem bilede vor getân,
and have it to-you as-an example before done,

daz ir alsam schult begân.
that you likewise shall perform.

Swer dort ze genâden wil chomen,
Whoever there to grace will come,

der muoz die ....ch an sich nemen,
he must the (lacuna) on himself take,

er muoz die ubirmuot lâzzen,
he must the pride leave,

diu wirt hin hindir gestôzzen.
it becomes thither behind thrust.

swer sich selben durch daz reht versmaehet,
whoever himself self for the right scorns,

der wirt in mînes vater rîche gehôhet,
he becomes in my father's kingdom exalted,

Ir schult miniu wort tragen
You shall my words carry

unde schult si der heidenschefte sagen,
and shall them to-the heathendom tell,

die heidenschaft bechêren,
the heathendom convert,

die christenheit si lêren.
the Christendom them teach.

wellent ir ez rehte begân,
(if)-will you it rightly perform,

ich lâzze iuch ze jungist for aller mîner christenheit stân
I let you at last before all my Christendom stand

unde lâzze iuch wesen zwâre
and let you be truly

ir urtailaere
their judges

ubir diu zwelf chünne
over the twelve kins

der Jacobis chinde.'
of-the Jacob's children.'

Sîne jungere er gelêrte
His disciples he taught

wie wol er daz bechêrte!
how well he that converted!

Ich weiz, er mit in gemerte.
I know, he with them supped.

der martir er dô gerte,
the passion he then desired,

an daz chrouzze er dô geflouch,
on the cross he then flew,

dâ er den tievil ane betrouch,
where he the devil on deceived,

der sich in daz paradîsum want,
who himself into the paradise wound,

dâ er einen boum vant
where he a tree found

dar inne zeinem angen,
there within as-a hook,

gelîch einem slangen.
like a serpent.

Dâ zebrach er den ban
There broke he the ban

an dem aller êrsten man
on the very first man

unde an sînem wîbe:
and on his wife:

er bevalchte ir lîbe.
he commended to-her body.

ein obiz er ir bôt,
a fruit he to-her offered,

dar an enphiench si den tôt.
there on received she the death.

daz obiz si ezzen began,
the fruit she to-eat began,

si befalcte ez dem man:
she commended it to-the man:

dâ zebrâchen si daz gebot,
there broke they the command,

daz in getân haete got.
which to-them made had God.

Dâ lâzzen wir die rede stân.
There let we the speech stand.

daz wart dô alliz an dem hêren chrouzze widirtân,
that became then all on the lofty cross undone,

dô gotes sun der martir an gienc,
when God's son the passion on went,

dâ er uns ze sînen handen gevienc,
where he us to his hands seized,

dar an chôs er den tôt.
there on chose he the death.

diu erde erbidimôt
the earth trembled

in vil manegem ende
in very many-an end

von obene ze grunde,
from above to bottom,

finstir wart daz sunnelieht:
dark became the sunlight:

daz ne was wundirs niht.
that not was of-wonder not.

Dar nâch fuor er eine hervart,
There after fared he a campaign,

sô nie deheiniu tiuror wart:
as never any more-precious became:

er fuor zu der helle
he fared to the hell

er brach die chorden alle,
he broke the cords all,

die ture sich entsluzzen,
the doors themselves unlocked,

die grintil dannen schuzzen,
the bolts thence shot,

diu helle wart ouf getân,
the hell became up done,

man sach manegen man stân,
one saw many-a man stand,

manich wîp in nôte.
many-a woman in need.

die erlôst got der guote.
them redeemed God the good.

diu helle wart beroubôt,
the hell became robbed,

der vîant getoubôt
the fiend maddened

michil mêre
much more

danne er ê waere.
than he before were.

im wart sîn menege benomen,
from-him became his multitude taken,

sîn rehtir meister was chomen,
his rightful master was come,

der in von êrste verswief
who him at first cast-down

in daz apgrunde tief
into the abyss deep

nidir in die helle
down into the hell

und die sîne alle
and the his-ones all

von dem chôre,
from the choir,

die tolen engele
the foolish angels

die dâ rieten an got.
who there plotted against God.

des wart in wol gelônot,
of-that became to-them well rewarded,

si vielen eben alle
they fell evenly all

drî tage volle
three days full

sô diche sô der regen tuot:
as thick as the rain does:

si worhten ubil oder guot,
they worked evil or good,

si muosen eben alle
they must evenly all

dulten die helle.
suffer the hell.

daz was diu Luzzifern vart,
that was the Lucifer's journey,

sô im ie wê wart.
as to-him ever woe became.

Hoy, wie leide im dô wart,
Hey, how sorrowfully to-him then became,

dô got in die helle spranch
when God into the hell leapt

ze dem allêrsten man,
to the very-first man,

den er schephen began!
whom he to-create began!

benamen er in dô nante.
by-name he him then named.

der tiuvel in wol erchante,
the devil him well recognized,

er sprach vil schiere,
he spoke very quickly,

got in der helle waere.
God in the hell were.

dô sprach drâte her Adâm,
then spoke quickly sir Adam,

dem sîn schulde habete getân
to-whom his guilt had done

in dem obeze den wâren tôt,
in the fruit the true death,

der stûnt tieffe in der helle nôt:
who stood deep in the hell's need:

'Her mîn liebir hêrre,
'Sir my dear lord,

ich getrouwe dir wol vil verre,
I trust you well very far,

nu hilf mir got der guote
now help me God the good

ûz dirre starchen nôte.'
out-of this strong need.'

Got hiez in ouz varen
God bade him out to-fare

unde suochen Abrahames barn,
and to-seek Abraham's children,

er lie dâ nieman bestân,
he let there no-one remain,

des er deheine ruoche wolde hân:
of-whom he any care would have:

er lôste si eben alle
he redeemed them evenly all

mit gewalte von der helle,
with force from the hell,

die rehten unde die guoten,
the righteous and the good,

die sînen willen ie getâten.
who his will ever did.

die helle beslôz er,
the hell locked he,

die ander dâ liez er.
the others there left he.

Daz was ein schôniu hervart,
That was a fair campaign,

dâ diu helle beroubet wart,
where the hell robbed became,

dâ got die sîne chnehte
where God the his servants

brâhte zuo ir rehte:
brought to their right:

ze sîner broutloufte
to his wedding

mit sîner martir er si choufte,
with his passion he them bought,

er fuorte si eben alle
he led them evenly all

hin in die hêren zelle.
thither into the lofty cell.

Die heremuoweden loute,
The march-weary people,

die chômen mit der broute,
who came with the bride,

daz sint die zwelf salûte,
those are the twelve apostles,

mînes trohtines trûte
my Lord's beloved
unde andir martiraere
and other martyrs
edil unde hêre,
noble and lofty,
die durch daz gotes wort
who for the God's word
wurden gemartirôt:
became martyred:
die werdent zaller oberist gesezzet,
they become at-all uppermost set,
ir marter wol ergezzet.
their passion well recompensed.

Nu wirt ouch nimmir mêre
Now becomes also never more
dehein broutlouft sô hêre,
no wedding so lofty,
wan disiu nimmir zergât
for this never passes-away
unde immir êwich stât.
and ever eternally stands.

Nu sîn wir sumliche loute
Now are we some people
gezalt ze der selben broute,
counted to the same bride,
wan wir solten zů den geisten,
for we should to the spirits,
wir solten sîn meister,
we should be masters,

wan wir sîn genant diu gesegent chint
for we are named the blessed children

unde ouf uns jene wartunde sint,
and on us those awaiting are,

die von uns ûz sint genomen
who from us out are taken

unde hin ze den gesegenten chomen:
and thither to the blessed come:

die wartent uns unz an den jungisten tach,
they await us until at the last day,

sô wol in, der dar chomen mach!
so well to-him, who there come may!

diu brout daz reht begât,
the bride the right performs,

daz ze den selben zîten bestât.
which at the same times stands.

dem ist alsô edil unde alsô hêre,
to-him is so noble and so lofty,

alsô dem allêrsten zwâre.
as to-the very-first truly.

Nu beschirme uns got alle
Now protect us God all

vor der siechen helle
from the sick hell

unde versperre uns vor der helle munt
and lock us before the hell's mouth

unde mache uns an der sêle gesunt,
and make us in the soul healthy,

daz er unsir vatir werde
that he our father become

in dem himil unde in der erde.
in the heaven and in the earth.

Sît er uns ze sînen chinden hât genomen,
Since he us to his children has taken,

dâ ouch wir in sîn rîch muozzen chomen,
where also we into his kingdom must come,

wan wir von im haben den âtem.
for we from him have the breath.

daz werde wâr! âmen.
that become true! amen.

Arnsteiner Marienlied

XVII · THE ARNSTEIN SONG OF MARY

Christ came from Mary without pain and left her pure, as sunlight passes through glass and leaves it whole; the Jews should learn from the glass. Isaiah's rod from Jesse, Moses' burning bush, Aaron's flowering almond rod, and Ezekiel's closed gate all signified her. No tongue can tell her praise. The speaker, a sinful woman, begs her to win her son's forgiveness, to help her live like Sarah, Anna, Esther, and Judith, and to bring her soul to the angels at death. She hails Mary as star of the sea and mother of the best man, and calls on all tongues to praise her, where the text breaks off.

∗∗∗ werlt
(lacuna) world

van der sunnen ûz geit
from the sun out goes

âne sêr und ân arbeit.
without pain and without labor.

daz kint daz himel und erden solde erfrouwen,
the child which heaven and earth should gladden,

daz ze stôrene quam unsen rûwen,
which to destroy came our sorrow,

ân aller slahte sêr iz van dir quam,
without all kind pain it from you came,

alsiz gotes kinde alleineme gezam.
as-it to-God's child alone befitted.

Van der sunnen geit daz dageliet:
From the sun goes the daylight:

sine wirdet umbe daz dû dunkelere niet,
she not-becomes for that the darker not,

nog bewollen ward dîn megedlîcher lîf,
nor defiled became your maidenly body,

alleine gebêre du daz kint, heiligez wîf.
although bore you the child, holy woman.

Sint du daz kint gebêre,
Since you the child bore,

bit alle du wêre
with all you were

lûter unde reine
pure and clean

van mannes gemeine.
of man's company.

swenen sô daz dunket unmugelîch,
whomever so that seems impossible,

der merke daz glas daz dir is gelîg:
he mark the glass which to-you is like:

daz sunnenliet schînet durg mitten daz glas,
the sunlight shines through midst the glass,

iz is alinc unde lûter sint alsiz ê des was.
it is whole and pure since as-it before of-it was.

durg das alinge glas geit iz in daz hûs,
through the whole glass goes it into the house,

daz vinesternisse verdrîvet iz dar ûz.
the darkness drives it there out.

Du bis daz alinge glas dâ der durg quam
You are the whole glass where there through came

daz liet daz vinesternisse der werlde benam,
the light which darkness from-the world took,

van dir schein daz godes liet in alle die lant,
from you shone the God's light into all the lands,

dô van dir geboren warth unse heilant.
when from you born became our savior.

iz belûhte dich und alle cristenheit,
it illumined you and all Christendom,

dû in den ungelouven verre was verleit.
which into the unbelief far was misled.

iz vant dich, iz lîz dich bit alle lûter,
it found you, it left you with all pure,

alse dû sunne deit daz glasevinster.
as the sun does the glass-window.

Juden, die ûg willen ze gode kêren,
Jews, who you will to God turn,

merket daz glaz: daz mag ûg lêren.
mark the glass: that may you teach.

In der buoche lese wir
In the books read we

daz Ysaias vane dir
that Isaiah of you

alsus havet gesprochen
thus has spoken

(die wort die sint belochen):
(the words they are locked):

'ûz van Jesse sal wahsen ein ruode,
'out of Jesse shall grow a rod,

ûffe der ruoden sal wahsen ein bluome,
upon the rod shall grow a flower,

an der bluomen sal geruon der heilige drehten,
on the flower shall rest the holy Lord,

her sal sie gesterken bit allen sînen crefden.
he shall it strengthen with all his powers.

van ime sal sie dû godes chraft entfân,
from him shall it the God's power receive,

dâ mite sal sie den vîant erslân.'
there with shall it the fiend slay.'

meinet dû ruode dig, heilig megedîn,
means the rod you, holy maiden,

bedûdet dû bluome dîn drûtkindelîn.
betokens the flower your dear-little-child.

Oug saget uns alsus
Also tells us thus

dû buoch dû der heizet Exodus,
the book which there is-called Exodus,

daz Moyses ein heilig man
that Moses a holy man

sag einen busch de der bran:
saw a bush which there burned:

den busch dû flamme bevienc,
the bush the flame seized,

ie doch her niet ne zegienc.
yet nevertheless it not not perished.

her bran unde louvede:
it burned and leafed:

daz fûr ime nîne scadede.
the fire it not-not harmed.

Schein van deme busche daz fûr,
Shone from the bush the fire,

daz meinede daz vane dir
that meant that from you

got hie in erden
God here on earth

erberwet solde werden.
sheltered should become.

gruonede das louf in deme fûre,
greened the leaf in the fire,

bluode der dîn mageduom in der geburte:
bloomed there your maidenhood in the birth:

der busch behielt dû sîne scônecheit,
the bush kept the its fairness,

sô dede dîn heilig lîf dû sîne reinicheit.
so did your holy body the its purity.

Dînes mageduomes bluome gruonet ie nog,
Your maidenhood's flower greens ever still,

du heizes unde bis muoder ie doch.
you are-called and are mother ever yet.

daz is daz wunder daz niene gescag,
that is the wonder which never happened,

daz nie ôre negehôrde nog ouge negesag.
which never ear not-heard nor eye not-saw.

Oug bezêchenede dich
Also betokened you

wîlen de mandelen zwîg
once the almond's twig

de vore gode bluode:
which before God bloomed:

daz was Arones ruode
that was Aaron's rod

de sament bit den bluomen
which together with the flowers

erougede die mandelen.
showed the almonds.

Dû porte beslozzen
The gate locked

gode alleineme offen,
to-God alone open,

dû Ezechieli erschein,
which to-Ezekiel appeared,

si was oug dîner zeichen ein.
it was also your signs one.

Man liset ouch ander
One reads also other

vil manig wunder
very many-a wonder

dâ mide dîn geburd
there with your birth

wîlen vore gekundet ward.
once before proclaimed became.

Hed ich dûsent munde,
Had I thousand mouths,

gesagen ich niene kunde
tell I never could

envollen des wunderes
in-full of-the wonder

daz van dir gescriven is:
which of you written is:
iz ne mogen alle zungen
it not may all tongues
gesagen nog gesingen
tell nor sing
bit alle diner êren
with all your honors
nog dînes loves envollen.
nor your praise in-full.

Der himelischer hof
The heavenly court
singet aller dînen lof:
sings all your praise:
lovet dig Cherubin,
praises you Cherubin,
êret dig Seraphin.
honors you Seraphin.
allez daz herie
all the host
der heiliger engele,
of-the holy angels,
die in godes andouge
who in God's sight
stênt von aneginne,
stand from beginning,
prophêten und apostolen
prophets and apostles
und alle godes heiligen,
and all God's saints,

die frouwent sig iemer dîn,
they rejoice themselves ever of-you,
kunenclîchez megedîn.
queenly maiden.

Wale muozen sie dig êren:
Well may they you honor:
du bis muoder ires hêren,
you are mother of-their lord,
de der himel und erden
who the heaven and earth
van êres hiez werden,
from before bade become,
de bit eineme worte
who with one word
gescuof du werlt alle,
created the world all,
dem alle dinc sint underdân,
to-whom all things are subject,
dem niet ne mag widerstân,
whom nothing not may withstand,
dem alle craft gewichet,
to-whom all power yields,
dem niet ne gelîchet,
whom nothing not resembles,
den der êret und vortet
whom there honors and fears
alle duse werlet.
all this world.

Daz is mir lanc ze sagene
That is to-me long to tell

wie hêr du sîs ze himele:
how lofty you be in heaven:

iz nis oug niemanne kunt
it not-is also to-no-one known

âne den sêligen die dâ sint.
but-for the blessed who there are.

Des eines bin ig van dir gewis
Of-it one am I of you sure

daz, frouwe, sus gêret bis
that, lady, thus honored are

durg die dîne grôze guode,
through the your great goodness,

durg die dîne ôtmuode,
through the your humility,

durg dû dîne sûvercheit,
through the your purity,

durg dû dîne grôze mildecheit.
through the your great generosity.

Van dû aneruofen ig dich.
For that call-upon I you.

frouwe, nu gehôre mig.
lady, now hear me.

aller heiligeste wîf,
of-all holiest woman,

vernim mig sundigez wîf:
hear me sinful woman:

allez daz mîn herze
all that my heart

daz flêd dir bit flîze
that implores you with zeal

daz du mir willes genâden,
that you to-me will grace,

ze dîneme sune helfen,
to your son help,

daz er durg sîne guode
that he through his goodness

mîner missedêde
my misdeed

vergezze bit alle
forget with all

unde mir genâden wille.
and to-me grace will.

Leider mîne lidicheit
Alas my frailty

dû hât mig dikke verleit,
it has me often misled,

daz ig van mînen sculden
that I by my guilts

verworte sîne hulde.
forfeited his favor.

frouwe, daz is mir engestlîch,
lady, that is to-me fearful,

herumbe sô vurten ig
therefore so fear I

daz er sîne genâden
that he his graces

van mir sule kêren.
from me shall turn.

Van dû flien ig ze dir,
For that flee I to you,

nu muoze daz stân ane dir
now may that stand on you

wie du mir, maged milde,
how you me, maid generous,

gehelfes sîner hulde.
help-to his favor.

hilf mir wâres rûwen,
help me to-true sorrow,

daz ich mîne sunden
that I my sins

muoze geweinen
may weep

bit inneclîchen trenen.
with heartfelt tears.

Hilf mir bit flîze
Help me with zeal

daz ig dû hellewîze
that I the hell's-torment

niemer nî relîde,
never not suffer,

daz ig oug vermîde
that I also avoid

hinnevord alle dinc
henceforth all things

die wider godes hulden sint.
which against God's favor are.

Unde ruoche mig gesterken
And deign me to-strengthen

in allen guoden werken,
in all good works,

daz ich begê mînen lîf
that I pass my life

alse die heilige wîf,
like the holy women,

die uns aller dugende
who to-us of-all virtues

gegeven havent bilede:
given have example:

unser muoder Sara du ôtmuodige,
our mother Sarah the humble,

Anna dû geduldige,
Anna the patient,

Hester dû milde,
Esther the generous,

Judit dû wizzige
Judith the wise

une andere die frowen
and others the women

die in godes fohrten
who in God's fear

hie sig sô bedrageden
here themselves so conducted

daz sie gode wole behageden.
that they to-God well pleased.

Oug nâ dîner guode,
Also after your goodness,

nâ dîner ôtmuode
after your humility

muoz ig gescheppen mînen lîf:
must I shape my life:

des hilf mir, heiligez wîf.
of-it help me, holy woman.

an dîne hant ig begeven
into your hand I give

mig und allez daz mîn leven.
me and all that my life.

dir bevelen ig alle mîne nôt,
to-you commend I all my need,

daz du mir willes sîn gereit
that you to-me will be ready

in swelechen mînen nôden
in whatever my needs

ig dich iemer ane geruofen.
I you ever on call.

Frouwe, dîner hende
Lady, to-your hands

bevolen sî mîn ende.
commended be my end.

und ruoche mîn gewîsen
and deign me to-guide

und mich erlôsen
and me to-redeem

ûz van der grôzer nôt,
out of the great need,

swanne sô der leide dôt
whenever so the loathsome death

ane mir sol gescheiden
on me shall part

den lîf van der sêlen.
the body from the soul.

In der grôzer engeste
In the great anguish

cum du mir ze trôste
come you to-me as comfort

unde hilf daz mîn sêle
and help that my soul

werde ze deile
become to share

den lieven godes engelen,
to-the dear God's angels,

niet den leiden dûvelen,
not to-the loathsome devils,

daz sie mich dare brengen
that they me thither bring

dâ ig muoze vinden
where I may find

dû êwelîche frouwede,
the eternal joy,

die dâ havent ze himile
which there have in heaven

die fil sêlige godes kint
the very blessed God's children

die dar zuo irwelet sint.
who there to chosen are.

Daz ig muoze scouwen
That I may behold

den unsen lieven hêrren,
the our dear lord,

den unsen scheppêre,
the our creator,

den unsen heilêre,
the our savior,

der uns gescuof van niwete,
who us created from nothing,

der uns oug gecoufte
who us also bought

bit sînes sunes bluode
with his son's blood

van deme êwigeme dôde:
from the eternal death:

Wer sal mir des gehelfen,
Who shall me of-that help,

wer sal mig sô gelûteren
who shall me so purify

daz ich des wirdich muoze sîn?
that I of-it worthy may be?

daz saltu, Jesus, hêrre mîn.
that shall-you, Jesus, lord mine.

gif mir, herre, dînen geist,
give me, lord, your spirit,

wantu selbe wale weist
for-you self well know

alle mîne crancheit
all my weakness

und alle mîn unwizigheit,
and all my unwisdom,

daz ig muoze scouwen
that I may behold

bit den mînen ougen
with the my eyes

dîn unverloschen liet:
your unquenched light:

daz ne were du mir niet.
that not refuse you to-me not.

daz ist der êwige lîf,
that is the eternal life,

daz is daz ig armez wîf
that is what I poor woman

bit dîner helfen suochen:
with your help seek:

daz lâ mig, hêrre, vinden.
that let me, lord, find.

Des sîe mîn bode ze dir
Of-that be my messenger to you

dînes selves muoder.
your own mother.

ô wie sêlig bin ich dan,
oh how blessed am I then,

of sie mig willet forestân!
if she me will plead-for!

Maria, godes drûden,
Mary, God's beloved,

Maria, trôst der armen,
Mary, comfort of-the poor,

Maria, stella maris,
Mary, star of-the-sea,

zuofluht des sunderis,
refuge of-the sinner,
porze dez himeles,
gate of-the heaven,
burne des paradîses,
spring of-the paradise,
dan uns dû genâde ûz geflôz
whence us the grace out flowed
dû uns ellenden entslôz
which to-us exiles unlocked
daz unse rehte vaterlant:
the our rightful fatherland:
nu gif uns, frouwe, dîne hant.
now give us, lady, your hand.

Wîse unz ûz gehelfen
Guide us out to-help
von dere grôzer dûfenen:
from the great depth:
daz is des dûveles gewalt,
that is the devil's power,
dar uns în hât gevalt
whither us in has felled
Eva, unse muoder.
Eve, our mother.
nu flie wir alle zû dir.
now flee we all to you.

Wir weinen unde sûften
We weep and sigh
ze dînen lieven vuozen:
at your dear feet:

lâ du dich irbarmen
let you yourself pity

die nôt die wir armen
the need which we poor-ones

in dirre dale helden
in this vale's slope

manege wîs verdulden.
many-a way endure.

Stella maris bistu genant
Star of-the-sea are-you named

nâ deme sterren der an daz lant
after the star which to the land

daz muode schif geleidet,
the weary ship guides,

dar iz ze rasten beidet.
where it to rest waits.

gelêd uns an Jesum,
guide us to Jesus,

dînen vil lieven sun
your very dear son

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* * *

* * *
* * *

daz er sie behûde naht unde dach
that he them guard night and day

van aller slahten ubele daz in gewerren mach,
from all kind evil which them trouble may,

daz er in geven wille
that he to-them give will

die sîne lieven hulde
the his dear favor

und ze lezzes uns gesamene
and at last us gather
in deme êwigeme levene.
in the eternal life.

Maria, milde kunigîn,
Mary, generous queen,
nu muozestu gelovet sîn
now may-you praised be
der dîner ôtmuote
for your humility
und aller dîner guode:
and all your goodness:
dar umbe dig crist genam
for that you Christ took
ze muoder als iz wale gezam
as mother as it well befitted
daz den aller bezzesten man
that the of-all best man
der ie in duse werlt quam,
who ever into this world came,
daz bezzeste wîf gebêre
the best woman bore
dû in wîves kunne wêre.
who in women's kind were.

Nu muozestu gelovet sîn,
Now may-you praised be,
Maria, unse vogedin
Mary, our protectress
trôst der cristenheide,
comfort of-the Christendom,

schilt der unser brôdecheide.
shield of-the our frailty.

Maria, gratia plena,
Mary, of-grace full,

du bis vol aller gnâden,
you are full of-all graces,

des heiligen geistes ercornez vaz
the holy spirit's chosen vessel

daz er ze disen êren sunderlîche erlas
which he to these honors especially chose

ûz van allen wîfen
out of all women

die der ie geboren wurden.
who there ever born were.

Milde Maria,
Generous Mary,

Genêdige Maria,
Gracious Mary,

Suoze Maria,
Sweet Mary,

dînen lof muozen singen
your praise may sing

aller slahte zungen
of-all kind tongues

und alle dû gescheffede
and all the creation

dû der is in erden of in himele.
which there is on earth or in heaven.

dîn ***
your (lacuna)

***
***

Die Wahrheit

XVIII · THE TRUTH

The poet prays to proclaim the terrible coming: we live in exile, heaven is our home, and hell is eternal death. Heaven wedded earth and bore a son who redeemed us with his five wounds, but if we fall again he will not die for us again. The devil, a liar, leads his followers to hell. As the broadest forest must stand bare, we must repent before death seizes us, and confess to the priest, who draws out the arrows that wound us. No repented sin is too heavy. The song is called the Truth. God serves us daily; yet many sin in their clothes and hair, and go to hell.

Nu wil ich bitten den got,
Now will I pray-to the God,

der von den Juden ward gemarterot,
who by the Jews became martyred,

daz mir verlîhe den sin,
that to-me he-grant the sense,

daz ich můzze chundin
that I may proclaim

den armen unde den rîchen
to-the poor and to-the rich

die chunft fraisliche,
the coming terrible,

den jungen joh den alten,
to-the young and to-the old,

waz uns ist behalten,
what for-us is kept,

wâ wir uns sulen enden.
where we ourselves shall end.

wir sîn in dem ellende,
we are in the exile,

unser heimôt ist uns ungewis:
our homeland is to-us uncertain:

dar in helfe uns der heilige Christ!
there into help us the holy Christ!

Daz himelrîch ist unser heimôt,
The heaven's-kingdom is our homeland,

diu helle ist der êwige tôt!
the hell is the eternal death!

diu genâde ist daz paradîsus:
the grace is the paradise:

dar werdent alle dî gewîset
there become all they directed

die daz umbe got verdienent.
who that from God earn.

die anderen vil vreislîche chêrint
the others very terribly turn

in daz tieffe hellewîze:
into the deep hell's-torment:

dâ sulen sî wesen inne
there shall they be in

mit vil micheler grimme
with very great fury

beidiu naht unde tach,
both night and day,

als der tievil vil wol geleistin mach
as the devil very well perform may

immer ân ente:
ever without end:

daz ist daz ellente.
that is the exile.

Des bewart iuch, mîne vil liebe.
Of-that guard you, my very dear-ones.

ine wil iu niht liegen:
I-not will to-you not lie:

iz gehîte alsô werde
it wedded so worthily

der himel zů der erde,
the heaven to the earth,

die gewunnen ensamet ein kint,
they won together a child,

des alliu disiu lant sint,
whose all these lands are,

einen vil heiligen sun:
a very holy son:

der lôst uns von der helle grunt,
he redeemed us from the hell's bottom,

mit sînen fiunf wunden
with his five wounds

vertilget er unser sunten.
blotted-out he our sins.

er gab uns bêdiu
he gave us both

liebes unde leides,
of-joy and of-sorrow,

ubeles unde gůtes,
of-evil and of-good,

swederes uns wurde ze můte.
whichever us became to mind.

ouch hât er uns geheizzen
also has he us promised

(daz wil er wâr lâzzen):
(that will he true let):

gevalle wir wider an den tôt,
(if)-fall we back into the death,

er ne werde nimmer mêr durich uns gemarterôt.
he not become never more for us martyred.

Nu muget ir waenen daz ich tobe,
Now may you think that I rave,

wande ich iu daz leit lobe.
for I to-you the sorrow praise.

swer sô lieb leidet,
whoever so joy makes-loathsome,

leider ungerne er danne scheidet.
loath unwillingly he then parts.

alsô mach mir sîn:
so may to-me be:

ich lobe iu unseren trehtin
I praise to-you our Lord

unde leide iu den dievel.
and make-loathsome to-you the devil.

er ist âne zwîvel
he is without doubt

ein rehter lugenêre,
a true liar,

lât in iu sîn ummêre.
let him to-you be unwelcome.

ich sage iu daz zewâre:
I tell to-you that truly:

wolt ir iuch zů ime kêren
would you yourselves to him turn

unde ervolt ir sînen willen,
and should-fulfill you his will,

er frumet iuch in die helle.
he sends you into the hell.

Des warne ich iuch minnichlîche:
Of-that warn I you lovingly:

daz gebiutet mir Christ der rîche
that bids me Christ the mighty

unde ladet iuch wider ze lande.
and invites you back to land.

nemet bilde bî dem walde:
take example by the forest:

er ist vil schône unde vil breit,
it is very fair and very broad,

(ir sît iuwers můtes vil gemeit),
(you are of-your mind very glad),

er ne ist iedoch nie sô lanch noch so grôz,
it not is nevertheless never so long nor so great,

er můze ze jungeste sîner tolden werden blôz:
it must at last of-its treetops become bare:

er wirt âne wurzen unde âne saf.
it becomes without roots and without sap.

des gehuget wol die wîl ir habet iuwer chraft.
of-that think well the while you have your strength.

vart ir ze der helle, daz ist mir leit.
(if)-fare you to the hell, that is to-me sorrow.

swer dumben herfet, der flûset sîn arebeit,
whoever to-the-dumb harps, he loses his labor,

swer sô winchet dem plinten,
whoever so beckons to-the blind,

der verliuset sîne stunde.
he loses his hour.

behůtet iuch in disen churzen zîten,
guard yourselves in these short times,

ir muget lîhte ze lange bîten:
you may easily too long wait:

bîtet ir sô lange,
(if)-wait you so long,

unze ir mit dem grimmen tôde werdet bevangen,
until you with the grim death become seized,

sô ir ez denne gerne taetet,
when you it then gladly would-do,

sô sît ir ze spete.
then are you too late.

Waz mach ich reden mêre?
What may I speak more?

ne welt ir iuch niht bechêren,
not (if)-will you yourselves not convert,

sô wirt vil lîhte,
so becomes very easily,

daz ir mit al gerihte
that you with all straightness

des grimmen tôdes můzzet bechoren.
the grim death must taste.

sô sît ir immer mêre verloren
then are you ever more lost

an der armen sêle,
in the poor soul,

geswîchet ir dem hêrren,
(if)-fail you the lord,

der iuch mit sînem blůte choufte
who you with his blood bought

unde iu dî missetât abflůte:
and from-you the misdeed washed-off:

in dem Jordâne
in the Jordan

wurde wir ze wâre
became we in truth

alle frîge gezalt,
all free counted,

er holte uns ûz der helle mit sînem gewalt.
he fetched us out-of the hell with his power.

das bedench wir, vil liebe, in dem sinne:
that consider we, very dear-ones, in the mind:

ez engetet nie dehein chint
it not-did never no child

durich sînes vaters willen,
for his father's will,

daz ez sich lieze chollen,
that it itself let kill,

noch der vater durich sînen sun.
nor the father for his son.

nu lônet im mit triuwen!
now reward him with faith!

noch wirt ein tach,
yet becomes a day,

daz ez uns wol gefrumen mach:
that it us well profit may:

hab wir im iht gedienôt,
(if)-have we to-him aught served,

des wirt uns gelônôt.
of-that becomes to-us rewarded.

Wir sîn freislîche wunt,
We are terribly wounded,

wir sulen wider sâ ze stunt
we shall back now at once

gâhen vil harte
hasten very hard

zů unserem êwarten.
to our priest.

unser sunde sul wir in lâzen sehen,
our sins shall we him let see,

unser grôzer sunde vergehen:
our great sins confess:

er vindet uns die strâlen,
he finds for-us the arrows,

dâ wir mit gescozen wâren.
where we with shot were.

belîbet si dar inne,
(if)-remain they there in,

sô wir die wunden gewinnen,
when we the wounds win,

sô ne kan si nimmer enhein man
so not can them never no man

mit sînen sinnen gehailen,
with his senses heal,

sô můze wir siechen immer mê:
so must we sicken ever more:

daz muge wir bewaren allez ê!
that may we prevent all before!

von diu bite wir uns an den bůchen
for that ask we us in the books

die arzât sůchen
the physicians to-seek

diu getranch ouch die binden:
the drinks also the bandages:

wie gereit wir got danne vinden!
how ready we God then find!

sô hailet er uns, mîn vil lieben,
so heals he us, my very dear-ones,

sô muge wir den êwgen lîb verdienen.
so may we the eternal life earn.

Der êwige lîp der ist sô getân:
The eternal life it is so made:

dâ ne mach daz wîp noch den man
there not may the woman nor the man

gehungeren noch gedursten,
hunger nor thirst,

gejâmeren noch gevriesin.
grieve nor freeze.

vil wol sint si behůtet
very well are they guarded

vor alrslaht nôten,
from all-kind needs,

engelin sint si anelîch,
to-angels are they like,

immer unsuntlîch,
ever sinless,

mit allen genâden sint si behůt.
with all graces are they guarded.

ze himele kêr wir noch unseren můt
to heaven turn we still our mind

nâch unser aller heile
after of-us all salvation

unde erwerin uns der helle vor dem urteile.
and defend us from-the hell before the judgment.

Nu furhte ich eines valles
Now fear I one fall

uber uns sunter alle:
over us sinners all:

der sculdege der scamt sich
the guilty he shames himself

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* * *

îdoch sol sich nehein man
yet shall himself no man

ze harte missetrôsten:
too hard despair:

wil er sîn haben rât,
(if)-will he of-it have counsel,

er vindet einen arzât,
he finds a physician,

der im heilit sîne wunden
who for-him heals his wounds

und in machet wol gesunden.
and him makes well healthy.

diu bůch sagent uns fur wâr,
the books tell us for true,

daz niemens sunde sîn sô swaere,
that no-one's sin be so heavy,

wil er sich lâzen riuwen
(if)-will he himself let rue

mit innerclîchen triuwen:
with heartfelt faith:

got der ist sô genêdich,
God he is so gracious,

er verlîhet im den êwigen lîp.
he grants him the eternal life.

Daz liet heizet diu wârheit:
The song is-called the truth:

daz ist dem tievel sô leit,
that is to-the devil so loathsome,

swâ er daz hôret singen oder sagen
wherever he it hears sing or say

oder dehein rede vone gote haben.
or any speech of God have.

war tů wir arme unsern sin?
whither put we poor-ones our sense?

jâ gescůf uns mîn trehtin.
yea created us my Lord.

war dench wir vil lieben?
whither think we very dear-ones?

daz er uns alle tage dienet
that he us all days serves

mit weter joch mit wint
with weather and with wind

als der vater sînem kinde.
as the father to-his child.

wolt wir ims getriuwen,
would we him-it trust,

er gebůzt uns unser riuwen
he would-amend for-us our sorrow

unde gêbe uns daz tegelîche brôt
and would-give us the daily bread

unde gebůzte uns alle unser nôt.
and would-amend for-us all our need.

jâ dienet uns allez daz dir ist
yea serves us all that there is

ligendez unde lebendez.
lying and living.

diu maenin joch der sunne,
the moon and the sun,

die liuhten uns mit wunnen.
they shine for-us with delight.

der tach chumt uns als ez got gebôt.
the day comes to-us as it God bade.

sich frout der mensch, daz er ist gesunt.
himself gladdens the human, that he is healthy.

Ich waenez ie wart,
I think-it ever became,

sît daz Adam erstarp,
since that Adam died,

daz alsô manech wîp unde man
that so many-a woman and man

wider got haben getân
against God have done

an ir selbes lîbe:
on their own body:

des sulen si die nôt lîden
of-that shall they the need suffer

an ir gewant unde an ir hâre
on their clothing and on their hair

unde an ir geschoude ze wâre.
and on their adornment in truth.

daz tunchet mich ubele getân.
that seems to-me evilly done.

des râtes wil ich abegân.
of-the counsel will I go-off.

vil michel jâmer můz mich hân,
very great grief must me have,

daz alsô maneger můter barn
that so many-a mother's child

in die helle sol varn.
into the hell shall fare.

Vorauer Sündenklage

XIX · THE VORAU LAMENT FOR SINS: PRAYER TO MARY

Asking God to open his lips, the speaker turns to Mary, having lost the Highest's favor through his guilt. By the angel's message, her pure womb, and her son's death, he begs her to be his messenger to Christ and to help him home from this worm-garden, where Adam's misdeed threw us. He recalls how she bore and nursed Christ, fled into Egypt, and suffered at the cross; she is the sea-star guiding us to paradise, through whom God and man were reconciled. He begs her to free his spirit at death, hails her as gate of paradise, and asks her help with God, who wants no sinner's death.

Domine, labia mea aperies!
Lord, lips my thou-wilt-open!

Nu gestade, hêrre, mir des,
Now grant, lord, to-me of-it,

daz ich dîn lop gesprechen mege,
that I your praise speak may,

mînen munt insliuz und phlege
my mouth unlock and tend

der werche mîner zunge,
the works of-my tongue,

daz ich dich bitten kunne:
that I you pray can:

daz gib du mir, heilîger Crist!
that give you to-me, holy Christ!

Sancte Maria, du dâ bist
Saint Mary, you who are

wâreu muoter, reiniu maget:
true mother, pure maid:

zu mîner helve wis geladet.
to my help be invited.

Ich hân von mînen sulden
I have by my guilts

des oberisten hulde
of-the highest-one favor

verlorn alsô harte.
lost so hard.

durch willen der worte,
for sake of-the words,

der dir der engel zů sprach,
which to-you the angel to spoke,

dô er dir die hêren botscaft
when he to-you the lofty message

aller êrist kundet von gote,
of-all first proclaimed from God,

nu wis hiute ein bote
now be today a messenger

an dînen einbron sun,
to your only son,

an unseren hêrren,
to our lord,

an den wâren heilant,
to the true savior,

der allez manchunne enbant,
who all mankind unbound,

drût vrouwe, mit dire:
dear lady, with you:

zů sînen hulden hilf du mir
to his favor help you me

durch willen der geburde,
for sake of-the birth,

daz du geborn wurde.
that you born became.

her in dise werlt geborn,
hither into this world born,

harte vorhte ich sînen zorn,
hard would-fear I his anger,

wande ich mich sculdigen weiz.
for I me guilty know.

nu bivilhe ich, vrouwe, mînen geist
now commend I, lady, my spirit

zu helve, wâriu maget:
to help, true maid:

allez daz sî dir gechlaget,
all that be to-you lamented,

daz mir iemer gewerre.
which me ever troubles.

jâ gedrûwe ich dir verre!
yea trust I you far!

Himelisgiu chuniginne,
Heavenly queen,

wie verre ich an dich dinge
how far I on you rest-hope

daz heil mîner sêle!
the salvation of-my soul!

durch willen der êren,
for sake of-the honors,

der dir got des tages irbôt,
which to-you God that day offered,

dô er durch aller suntaere nôt
when he for all sinners' need

in dînen reinen bûch cham.
into your pure womb came.

zeiner můter er dich nam
as-a mother he you took

ûzzer allen wîben.
out-of all women.

ze sêle unde ze lîbe
for soul and for body

getrûwe ich vil wol dir:
trust I very well you:

ein bote wis hiude mir
a messenger be today for-me

an den heiligen Crist.
to the holy Christ.

ein teil du mirs sculdig bist,
a part you to-me-it owing are,

daz du mir helvest umbe got:
that you me help with God:

wande du den êwigen lop
for you the eternal praise

durch die sundêre inphienge;
for the sinners received;

unde ne wêre nie nieman
and not were never no-one

mit sunden bevangen,
with sins seized,

sô waeriz unergangen
so were-it not-come-about

daz got mit dir getân hât.
what God with you done has.

nu sûche ich armer dînen rât,
now seek I poor-one your counsel,

dîner helve ist mir nôt.
of-your help is to-me need.

durch den heiligen tôt,
for the holy death,

den der wâre gotesun
which the true God's-son

an deme hêren crûce nam
on the lofty cross took

durch allez daz manneschunne,
for all the mankind,

nu verdîlige mîne sunde
now blot-out my sins

unde heile mîne sêle!
and heal my soul!

die hulde mînes hêrren,
the favor of-my lord,

die hilf mir gewinnen,
that help me win,

du gotes gebêrerinne,
you God's bearer,

nu ne lâ mich under wegen niht!
now not leave me by the-way not!

von dir daz êwige lîht
from you the eternal light

uber alle dise werlt irscein:
over all this world shone:

nu hilf mir sundêre heim
now help me sinner home

ûz diseme wurmgarten,
out-of this worm-garden,

dâ wir în geworfen wurden
where we in thrown became

durh Adames missetât,
through Adam's misdeed,

der aller manne chunne hât
who for-all men's kind has

irworven michel arbeit
won great labor

mit sîner chelgîtechheit.
with his gluttony.

Nu hôre du, vrouwe, mînen rûf,
Now hear you, lady, my call,

dich dâ got zů diu gescůf,
you there God to that created,

ê ich ie wurde,
before I ever became,

daz du die burde,
that you the burden,

die er ûf sich nam,
which he upon himself took,

dô er in dise werlt cham,
when he into this world came,

mit samt ime hůbest,
with together him lifted,

in dînem bûche du in trůgest,
in your womb you him bore,

maget wesende du in gebêrest,
maid being you him bore,

sîn chintamme du wêrest,
his nurse you were,

zu dem vrônen sale du in brêhdest.
to the holy hall you him brought.

windellîne du ime gedâhtest,
swaddling-clothes you for-him devised,

dô du in imphienge;
when you him received;

můterlîchen du in begienge,
motherly you him tended,

an dînen brusten du in zuge,
at your breasts you him nursed,

in Egyptum du mit im vluhe.
into Egypt you with him fled.

dô du diu werch mit im worhtest,
when you the works with him wrought,

wie harte du sîn dô vorhtest!
how hard you for-him then feared!

gedrůbet du an im diche wurde:
troubled you about him often became:

dô hulve du im die burde
then helped you him the burden

wol tragen mit vollen,
well to-bear with fullness,

maget umbewollen.
maid undefiled.

Vil harte trůge du die burde sint,
Very hard bore you the burden since,

dô du daz dîn chint
when you the your child

an dem vrônen crûce sâhe hangen:
on the holy cross saw hang:

dô weiz dir irgangen
then know-I to-you come-about

alsô der wîssage sprach,
as the prophet spoke,

dô er vil verre hie bevor sach
when he very far here before saw

den dînen michelen lop
the your great praise

unde al daz der wâre got
and all that the true God

mit dir tůn wolde.
with you do would.

er sprach, daz ein sterne solde
he spoke, that a star should

von dem hêrren Jacobe chome,
from the lord Jacob come,

dâ vone wurdest du, vrouwe, vernomen.
there by became you, lady, heard-of.

dennen wurde ein chint geborn,
thence became a child born,

des sêr solde durchvarn,
whose pain should pierce-through,

maget, dîne sêle,
maid, your soul,

iz solde wesen hêrre
it should be lord

uber elliu diu rîche:
over all the kingdoms:

er sah iz waerlîchen.
he saw it truly.

dô daz alsô irgie,
when that so came-about,

daz man dînen sun hie,
that one your son hanged,

dô wart mit sêre
then became with pain
dîn heiligiu sêle
your holy soul
vil harte bevangen.
very hard seized.
er mach dich von dannen
he may you from thence
zů deme sternen wole zelen,
to the star well count,
wande dich got selbe zů dem liehte wolde erwelen,
for you God self to the light would choose,
daz uns dâ sol wîsen
which us there shall guide
zů deme vrônen paradŷse,
to the holy paradise,
alsô der mersterne
as the sea-star
den scefman leitet verre
the shipman leads far
uber genen breiden sê.
over yonder broad sea.
uns tet diu vinstre dâ bevor wê:
to-us did the darkness there before woe:
dô du maget dô irscine,
when you maid then shone,
dô was diu sorge hine,
then was the sorrow gone,
dô was drûren gestôret,
then was mourning destroyed,
vroude irhôret
joy heard
von den engelen hie in erde.
from the angels here on earth.

vil sâlich du dô wurde
very blessed you then became

her in dise werlt geborn,
hither into this world born,

wande aller der zorn
for all the anger

unde elleu diu vîentscaft
and all the enmity

diu under mennisken unt under gote was,
which between humans and between God was,

mit dir zů sůne wart brâht,
with you to atonement became brought,

vone diu sô hân ich mir gedâht
for that so have I to-me thought

daz ich alles mînes scaden
that I of-all my harm

zů dir fluht welle haben.
to you refuge will have.

Frouw, uber allez daz dir ist,
Lady, over all that there is,

dich der heilige Crist
you the holy Christ

des wirdich hât bedâht
of-it worthy has thought

daz du lop hâst brâht
that you praise have brought

uber alle dise erde:
over all this earth:

nu solt du, gote werde,
now shall you, to-God worthy,

mîne dige irhôren,
my prayers hear,

du dâ zů den niun chôren
you who to the nine choirs

michele vrouwede hâst gegeben
great joy have given

den boten unde den wîssagen
to-the messengers and to-the prophets

unde den marterêren,
and to-the martyrs,

den bîhtêren alsô hêren
to-the confessors so lofty

unt patriarchen
and patriarchs

mit dînen starchen werchen.
with your strong works.

die hâst du gezieret,
them have you adorned,

vil wole geêret
very well honored

unde hâst die mandunge brâht.
and have the gladness brought.

vil manich sêle hiut hât
very many-a soul today has

gedingen in der helle
hope in the hell

daz in der behwelle
that them of-the torment

von dînen werchen werde rât:
by your works become relief:

got mit dir zebrochen hât
God with you broken has

die vesten helleporten.
the firm hell-gates.

mit gedanchen unde mit worten
with thoughts and with words

noch mit cheinerslachte dinge
nor with any-kind thing

so ne chan ich vure bringen
so not can I forth bring

dî gůte dî an dir sint:
the good-things which on you are:

du bist des obristen kint
you are the highest's child

unde bist doch sîn můter;
and are yet his mother;

vone diu sô tůt er,
for that so does he,

vrouwe, allez daz du wil.
lady, all that you will.

nun ist mîner sunden nie so vil,
now-not is of-my sins never so much,

sîner gůte ne sî mêre.
of-his goodness not be more.

ich bite dich durch sîne êre
I pray you for his honor

daz du ledegest mînen geist,
that you free my spirit,

den du in angesten weist.
which you in anguish know.

Nu bete ich dich gerne,
Now pray I you gladly,

vrouwe, vil verre,
lady, very far,

want ich waerlîchen weiz:
for I truly know:

wil du ledegen mînen geist,
(if)-will you free my spirit,

der mir dâ ist benomen,
which to-me there is taken,

sô solt du mir ze helve chomen,
so shall you to-me to help come,

swenne ich disen lîp vrende;
whenever I this life estrange;

des bite ich dich durch willen der urstende
of-that pray I you for sake of-the resurrection

der der taete von dem grabe,
which he made from the grave,

der dich dâ zů gesezet habe
who you there to set has

ze frouwen uber elleu dinch,
as lady over all things,

dem wole kunt sint
to-whom well known are

alle mîne sorgen.
all my sorrows.

ich was zů niht worden:
I was to nothing become:

daz was mir ungewizzen.
that was to-me unknown.

got hete sich gevlizzen,
God had himself striven,

wî er mohte gezieren unde gêren
how he might adorn and honor

mîne sêle unde mînen lîp,
my soul and my body,

unt hân ich mich des selbe sît
and have I me of-that self since

alsô harte verstôzen:
so hard thrust-away:

er wolde mich genôzen
he would me make-equal

den engelen in den hôhen,
to-the angels in the heights,

uber die niun chôre
over the nine choirs

wolde er mich sezen.
would he me set.

daz mich des iht mege lezen,
that me of-it aught may hinder,

daz bewar du chuniginne
that prevent you queen

durch der wîle willen
for the while's sake

daz dir got ie chunt wart.
that to-you God ever known became.

nu offene mir die widervart
now open to-me the return

denne ich her verheret sî.
whence I hither exiled be.

drût frouwe, nu stant mir bî,
dear lady, now stand me by,

als ich dir des wol getrûwe.
as I you of-it well trust.

wî ungerne ich nu bûwe
how unwillingly I now dwell-in

diz vinster lant!
this dark land!

zeinem boten wis du mir gesant
as-a messenger be you for-me sent

an den der dâ wol mach
to him who there well may

mir geben den êwigen tach,
to-me give the eternal day,

daz er mich vůre hinnen,
that he me lead hence,

sciere dar bringe,
quickly thither bring,

dâ ich habe liep ân leit,
where I have joy without sorrow,

froude ân arbeit,
delight without labor,

dâ ich mich iemer mêre mende
where I myself ever more gladden

êwiclîchen ân ende
eternally without end

mit allen den die der gotes chint
with all those who there God's children

mit dînen werchen worden sint.
by your works become are.

Frouwe volliu gůtes
Lady full of-good

durh willen des blůdes,
for sake of-the blood,

daz got an deme crûce ûzgôz,
which God on the cross out-poured,

unde durch willen des wazeres daz von sîner sîten flôz,
and for sake of-the water which from his side flowed,

gemisket mit drôre:
mingled with gore:

nu vernim mich suntêre
now hear me sinner

unde hilf mir, daz ich von deme tiuvele werde enbunden
and help me, that I from the devil become unbound

durch willen der vinf wunden
for sake of-the five wounds

der got durch unsich irliten habe,
which God for us suffered has,

unt durch willen aller der tage
and for sake of-all the days

die er von dir getragen wurde,
which he by you carried became,

unde durch willen dîner ûferte
and for sake of-your ascension

die du ze himele tête.
which you to heaven made.

nu hilf mir ûz dirre nôte,
now help me out-of this need,

ûz disem ubelen wůftale
out-of this evil vale-of-weeping

unde brinch mich zu deme vrônen sale,
and bring me to the holy hall,

dâ got den êwigen lôn gît.
where God the eternal reward gives.

nu ledige, chunigin, in zît
now free, queen, in time

mîne arme sêle
my poor soul

durch des grabes êre,
for the grave's honor,

dâ der vil sâlige inne lach,
where the very blessed-one in lay,

der sînen lîp umbe unsich gap.
who his life for us gave.

Nu hilf mir, heilbringe,
Now help me, salvation-bringer,

wâriu vogedinne
true protectress

aller der verherten:
of-all the exiled:

die dîniu werch nerten,
whom your works saved,

du brêhte in die widervart,
you brought them the return,

mit dir diu vinstere wart
with you the darkness became

zu dem liehte verwandelôt,
to the light changed,

mit dir der êwige tôt
with you the eternal death

aller wart zestôret,
of-all became destroyed,

von dir wart irhôret
from you became heard

in der helle mandunge,
in the hell gladness,

mit dir wart gewunnen
with you became won

an deme diuvele sîn veste,
from the devil his fortress,

aller magde beste
of-all maids best

(von rehte man dich bitten scol),
(by right one you pray shall),

mit dir der Adames val
with you the Adam's fall

wart brâht zů gůde,
became brought to good,

mit dir wart diu hůte
with you became the guard

allen mennisken gegeben,
to-all humans given,

daz ir die engele sulen phlegen
that of-them the angels shall take-care

beidiu naht unde tach.
both night and day.

vil wol du nu heizen maht
very well you now be-called may

porta paradŷses,
gate of-paradise,

ture des himelrîches,
door of-the heaven's-kingdom,

můter des heiles,
mother of-the salvation,

tîlegerinne alles leides.
blotter-out of-all sorrow.

aller gůte bistu vol,
of-all good are-you full,

dîn gnâde diu sol
your grace it shall

mich ledegen von mîner meile
me free from my stain

durch willen der reinen
for sake of-the purity

der ime got selbeme behielt an dir.
which for-him God self kept in you.

nu hilf, trût frouwe, mir
now help, dear lady, me

unde habe irbarmede uber mich:
and have mercy over me:

des bitte ich armer menniske dich.
of-that pray I poor human you.

durch willen der nôte
for sake of-the need

der daz herze dînes sunes an dem crûce hête,
which the heart of-your son on the cross had,

dô er hangende drane toute,
when he hanging thereon died,

unde durch willen aller der werche
and for sake of-all the works

dâ er dich ie mite fruote,
where he you ever with gladdened,

sô hilf mir armen umbe got,
so help me poor-one with God,

diu wort, diu er selbe chot,
the words, which he self spoke,

daz er diu ane mir bewêre:
that he them on me prove:

er sprach, ni ne wolde tôt der sundâre.
he spoke, not not wanted death of-the sinner.

Vorauer Sündenklage

XX · THE VORAU LAMENT FOR SINS: THE CONFESSION

By Peter's walk on the sea, the speaker asks the Creator to hear him and loose the devil's bonds. Christ, whom he sinned against, is his judge, and he asks to be punished in this life rather than the next. Whoever puts off buying the eternal kingdom until the market is over would then give the whole world for it, in vain. Born in sin and false to his baptism, he confesses: he troubled his mother from the cradle, was full of anger, envy, and pride, mocked others, stole, committed adultery, swore falsely, scolded the priest who set his penance, and chose erring men as companions.

Scephaere aller dinge,
Creator of-all things,

nu vernim mîne stimme
now hear my voice

durch sande Peteres willen,
for Saint Peter's sake,

der durch dîne minne
who for your love

an daz breit mere trat
on the broad sea stepped

durch die liebe daz er dich gerne gesach.
for the love that he you gladly saw.

sô vernim, hêrre, mîne gebete:
so hear, lord, my prayers:

allez daz ich ie getete
all that I ever did

wider dînen hulden,
against your favor,

des wil ich mich suldigen
of-that will I myself guilty

zů dînen gnâden geben
to your graces give

unde wil dir rihten unze ich lebe.
and will to-you make-amends while I live.

ob du nu růchest mîn,
if you now care-for me,

sô sol ich ein riuwesêre sîn
so shall I a penitent be

unze an mînen ende.
until at my end.

nu solt du mir senden
now shall you to-me send

dînen heiligen geist,
your holy spirit,

wande du, hêrre, vil wol weist,
for you, lord, very well know,

daz elliu mîniu dinch
that all my things

âne dîne helve inwiht sint.
without your help naught are.

nu ledige, hêrre, mir diu bant
now loose, lord, for-me the bonds

dâ mide mich der ubele vâlant
there with me the evil fiend

hât gebunde so diche:
has bound so often:

von sînen manegen strichen
from his many snares

moht ich mich niht behůten,
might I myself not guard,

mir ne wellen helven dîne gůte.
(unless)-me not will help your goodness.

Got, du solt mich alle zît bewaren,
God, you shall me all time keep,

daz ich rehte gevare:
that I rightly fare:

des bit ich dich, hêrre,
of-that pray I you, lord,

durch des ganges êre
for the walk's honor

den du zů dem crûce gienge,
which you to the cross went,

dô dich dî Juden hiengen,
when you the Jews hanged,

unde durch willen der geburte
and for sake of-the birth

daz du geborn wurde
that you born became

durch allez mankunne.
for all mankind.

nu vergip mir mîne sunde,
now forgive me my sins,

du vil heiliger Crist:
you very holy Christ:

du daz eine bist,
you the one are,

wider den ich gesundet hân,
against whom I sinned have,

deme ich ouch in rede sol gân,
to-whom I also into account shall go,

der mir ouch urteilen sol,
who to-me also judge shall,

den mînen freislîchen val
the my terrible fall

sol bringen ze rehte.
shall bring to right.

nu hilf dînem chnehte
now help your servant

durch dînen heiligen tôt:
through your holy death:

des ist mir durft unde nôt.
of-it is to-me want and need.

Wâre got der getrûwe,
True God the faithful,

nu mich mîne sunde riuwen
now me my sins rue

unde si ouch gerne bůzen welle,
and them also gladly atone will,

nu habe irbarmede uber mich:
now have mercy over me:

des bite ich armer menske dich
of-that pray I poor human you

durch aller heiligen êre.
for all saints' honor.

nu hilf mir, daz ich mîne sêle
now help me, that I my soul

inphůre von deme bechen:
carry-off from the pitch:

uber den lîp solt du daz rechen,
over the body shall you that avenge,

der ist suldich wider dich,
it is guilty against you,

dâ mit wil ich
there with will I

dir vil gerne gelten,
to-you very gladly repay,

daz ich dir sô selten
that I you so seldom

hân gelônet mit gůte,
have rewarded with good,

daz du mich mit dînem blůte
that you me with your blood

chouftest von der helle
bought from the hell

unde von der heizen bechwelle.
and from the hot torment.

swâ ich des vergezzen hân,
wherever I of-it forgotten have,

dâ hân ich verre getân
there have I far done

wider mîneme heile:
against my salvation:

dâ wil ich mir selbe umbe irteilen
there will I to-me self for-it adjudge

den dînen michelen gerich
the your great vengeance

in diseme lîbe uber mich.
in this life over me.

daz mir dort ze leide solde werden,
what to-me there to sorrow should become,

daz irteile ich ungerne,
that adjudge I unwillingly,

daz wurde lîhte ze lenge:
that would-become easily too long:

dize genimet sciere ende.
this takes quickly end.

daz du mich sîn hie ingaltest
that you me for-it here punished

unde du den geist behaltest:
and you the spirit keep:

des sîst du hêrre iemer gelobet.
for-that be you lord ever praised.

ich was irtôret unde irtobet,
I was befooled and maddened,

daz ich des ie vergaz:
that I of-it ever forgot:

der dâ scephaere was
who there creator was

uber himel unde uber erde,
over heaven and over earth,

daz er růhte werden
that he deigned to-become

ein armer menniske durch mich.
a poor human for me.

ouwê, war dâhte ich,
alas, whither thought I,

daz ich niht enzît ûf ensach?
that I not in-time up not-looked?

disiu werlt hat mir rezeiget daz,
this world has to-me shown that,

wî ir lôn ist getân.
how its reward is made.

daz ich ir sô vil gedienet hân,
that I it so much served have,

daz můze got erbarmen.
that may God pity.

si betriuget manegen armen,
it deceives many-a poor-one,

der wânet daz er rîche sî:
who thinks that he rich be:

er gelît ze iungest der bî
he lies at last there by

vil harte erbarmiclîchen.
very hard pitiably.

nâch deme êwigen rîche
after the eternal kingdom

werven nu alle die der sîn,
strive now all who there are,

daz ist hinen vurder der rât mîn:
that is hence forth the counsel mine:

daz ist staete unde gůt.
that is steadfast and good.

ouwî, wî bôslîch er tůt,
alas, how wickedly he does,

der iz niene choufet ê,
who it never buys before,

ê der marchet zegê:
before the market passes:

ime chumt hernâch daz zît,
to-him comes hereafter the time,

ê sîn sele begebe den lîp,
before his soul gives-up the body,

ob elleu diu werlt sîn eigen waere,
if all the world his own were,

daz er si gerne gaebe.
that he it gladly would-give.

trůwet ers iht geniezen,
(if)-trusts he-it aught to-profit,

daz er den lîp lieze
that he the body let

ze bulver verbrennen:
to powder burn:

iz ist enwiht denne.
it is naught then.

den der tiuvel sô betriuget,
whom the devil so deceives,

daz er iz dar gesciubet,
that he it thither shoves,

dem hât er daz halmel vorgezogen,
to-him has he the straw before-drawn,

unz er in gar hât betrogen.
until he him wholly has deceived.

Got der gewaere,
God the true,

nu vernim mich sundaere!
now hear me sinner!

nu lig ich in dirre tieffe,
now lie I in this depth,

an dîne gůte ich nu růfe,
on your goodness I now call,

daz du mir bietest dîne hant.
that you to-me offer your hand.

ez ist leider vil lanch
it is alas very long

daz ich flôs dîne hulde:
that I lost your favor:

sich hůben mîne sulde
themselves began my guilts

des tages dô Adam
of-the day when Adam

dir wart ungehôrsam.
to-you became disobedient.

dô viel ich in daz unreht,
then fell I into the wrong,

daz hân ich sundiger chneht
that have I sinful servant

sît vil diche giteniuwet:
since very often renewed:

des biute ich mîne riuwe
of-that offer I my rue

zů dînen gnâden.
to your graces.

nu solt du mich inphâhen:
now shall you me receive:

durch necheine mîne missetât
through no my misdeed

disiu werlt mich betrogen hât,
this world me deceived has,

si hât mir armen getân
it has to-me poor-one done

alsô vil manegem man,
as very to-many-a man,

den sie hât beswichen.
whom it has betrayed.

ein teil hân ich iri te harte gehenget,
a part have I to-it too hard yielded,

ich vorhte, ich habe gelenget
I would-fear, I have prolonged

die gnist mîner sêle.
the salvation of-my soul.

gnêdger hêrre,
gracious lord,

nu lâ mich dir erbarmen,
now let me you pity,

jâ chouftest du mich armen
yea bought you me poor-one

mit dîn selbes blůte.
with your own blood.

wâre got, durch dîne gůte
true God, through your goodness

nu vernim riuwigen mich:
now hear rueful me:

ich wil mich rûgen wider dich,
I will myself accuse before you,

ich binz der wirsiste man
I am-it the worst man

der den namen ie gewan
who the name ever won

daz er cristen solde sîn.
that he Christian should be.

nu lâ den zorn dîn
now let the anger your

uber mich verworhten niht gân
over me forfeited not go

dar nâh unde ich daz garnet hân:
there after as I that earned have:

sô waere ich êwiclîchen vlorn.
so were I eternally lost.

in den sunden wart ich geborn,
in the sins became I born,

mit sunden mich diu mûter enphie,
with sins me the mother conceived,

die ich aver in der toufe lie:
which I but in the baptism left:

dâ gehiez ich cristenlîchiu dinch,
there promised I Christian things,

diu hân ich gare erlogen sint.
which have I wholly belied since.

Gnêdiger hêrre,
Gracious lord,

nu vorhte ich mir sêre,
now would-fear I for-myself sorely,

want ich mich suldigen weiz.
for I me guilty know.

aller dinge ich mich vleiz
of-all things I myself strove

diu wâren wider dir:
which were against you:

die solt du vergeben mir
them shall you forgive me

durch dîner můter willen.
for your mother's sake.

mîne sulde sint niht ringe,
my guilts are not light,

ir ist laider sô vil!
of-them is alas so much!

ein tail ich dir nu clagen wil
a part I to-you now lament will

der ich nu gehugen mach;
which I now remember may;

unde sêzze ich naht unde tach,
and should-sit I night and day,

sô ne dorft ich niemer gedagen,
so not would-need I never be-silent,

ob ich allez solde sagen;
if I all should tell;

wande ich vie dar zů
for I began there to

leider vil frů,
alas very early,

dô ich in der wigen lach:
when I in the cradle lay:

dô ne verliez ich nie neheinen tach,
then not let-pass I never no day,

ine getrůpte mîne můter,
(unless)-I-not troubled my mother,

ich tete ir luzel gůtes,
I did to-her little good,

ich ne tet ir niwâr leit.
I not did to-her nothing-but sorrow.

vil manege bôsheit
very many-a wickedness

hân ich sît begangen:
have I since committed:

mîn lîp was bevangen
my body was seized

mit aller âchuste;
with all vices;

under mînen brusten
under my breasts

sô ne was niwâr zorn unde nît,
so not was nothing-but anger and envy,

untriuwe und ubermůt;
faithlessness and pride;

aller ungůte was mîn herze ie vol,
of-all evil was my heart ever full,

rehter dinge weiz hol.
of-right things I-know empty.

Dem ich wol zů sprach,
To-whom I well to spoke,

ich ne verliez iz nie durch daz,
I not let it never for that,

ich ne riete ime an sîne gůt.
(unless)-I not counseled him against his goods.

mit den gedanchen ich in slůch,
with the thoughts I him slew,

ich hônde in mit der zungen,
I mocked him with the tongue,

ich ne sprach mit dem munde
I not spoke with the mouth

niewâr hůh unde spot.
nothing-but scorn and mockery.

sô ich scolde sprechen dîn lop,
when I should speak your praise,

sô was ich unmůzech:
then was I busy:

daz hâstu wol gebůzet,
that have-you well amended,

des sag ich dir gnâde.
for-that say I to-you thanks.

ze chirchen was ich trâge,
to church was I slow,

gerne ich roupte unde stal,
gladly I robbed and stole,

daz unrehte ich verhal
the wrong I concealed

mêre dan ich solde.
more than I should.

neheine mâze ich ne wolde
no measure I not wanted

mit hůre begân:
with whoring to-keep:

dem manne ich sîne konen nam.
from-the man I his wife took.

michel unreht ich begie:
great wrong I committed:

nechein wîp ich ne lie,
no woman I not let,

ich sî mit ir gevallen
(unless)-I be with her fallen

mit werchen ode mit willen
with works or with will

ode mit sôgetânen gebâren
or with such-made bearings

die hůrlich wâren.
which whorish were.

dâ mich aver iehtes umbe was,
where me but aught about was,

vil sciere vrumet ich daz,
very quickly brought-about I that,

daz ich alzoges gůt wîp
that I all-the-while good women

ze leide brâhte ir lîp
to sorrow brought their body

mit unrehten mannen:
with wrongful men:

des hân ich vil begangen.
of-that have I much committed.

Ich hân mit meineiden
I have with perjuries

getân sô vil ze leide
done so much to sorrow

mîner armen sêle.
to-my poor soul.

ich phlac des ie, hêrre,
I practiced that ever, lord,

daz ich ein rechêre was:
that I an avenger was:

der mir iht getet oder gesprach,
who to-me aught did or spoke,

ich rach halt andere liute dinch.
I avenged even other people's things.

an dînen werchen was ich blint,
at your works was I blind,

tôre unde stumme.
fool and dumb.

ouwî, wî wol ich daz chunde
alas, how well I that could

mit ubele gewinnen!
with evil win!

diu heilige minne,
the holy love,

diu was mir ie verre.
it was to-me ever far.

nu hete ich sie gerne;
now would-have I it gladly;

nu hôre ich wol sagen,
now hear I well say,

swelch man ir nî ne habe,
whatever man it never not have,

er verliese allez daz gůt,
he lose all the good,

daz er iemer gedůt:
which he ever does:

des sorge ich mir harte.
for-that worry I for-myself hard.

necheineme êwarten
to-no priest

chom ich niht ze bîhte
came I not to confession

nie sô lûtterlîchen,
never so purely,

sô ich von rehte solde.
as I by right should.

swenne ich aver denne wolde
whenever I but then wanted
die mâze iemer iht begân,
the measure ever aught to-keep,
wande mîn gnist dar ane scolde stân:
for my salvation there on should stand:
des ich denne dâ gehiez,
what I then there promised,
des ne geleiste ich niht.
that not performed I not.

Swenne ich solde vasten,
Whenever I should fast,
sô scalt ich den phaphen,
then scolded I the priest,
der mir die bůze gebôt,
who to-me the penance bade,
ze nihte vorhte ich den tôt:
for nothing feared I the death:
ich wânde, iemer solde leben.
I thought, ever should live.
ich hân vil diche einem anderen gegeben,
I have very often to-an other given,
deiz mir leit waere,
that-it to-me sorrow were,
swer mir iz gêbe.
whoever to-me it gave.
swenne ich hêrre ie genam
whenever I lord ever took
dînen hêren lîchnamen,
your lofty body,
den behielt ich unrehte:
that kept I wrongly:

daz vergip du mir, drehtin:
that forgive you me, Lord:

swie hêre daz zît was,
however lofty the time was,

ich ne verliez iz nie durch daz,
I not let it never for that,

ich inbegienge mînen willen
(unless)-I not-performed my will

uberlůt unde stille:
loudly and quietly:

sô hân ich diche dich vermanet.
so have I often you reminded.

swâ ich aver iemannen vant,
wherever I but anyone found,

der ein irraere was,
who an erring-one was,

der geviel mir al deste baz,
he pleased me all the better,

den chôs ich mir ze gesellen.
him chose I for-me as companion.

nu mohte ich iemer zellen,
now might I ever count,

daz ich iz doch niemer vol zalte,
that I it yet never full counted,

dâ mit ich mich valte.
there with I myself felled.

Vorauer Sündenklage

XXI · THE VORAU LAMENT FOR SINS: THE ARMOR OF VIRTUES

Asking forgiveness by Christ's grave and cross, the speaker begs the Lord to judge his flesh, save his spirit, shield him from the evil hound, and take his debts before the judgment. He trusts the grace Christ showed the thief, Mary in the wilderness, whom the air kept out of the minster until she repented, the children in the furnace, Susanna, and Daniel. The devil pays in pitch and sulfur; against his arrows the speaker needs faith, repentance, hope, love, patience, and humility, not steel. He marvels that God entered a maiden's womb and died, breaking hell unseen by the devil, and prays to be taken from the devil's power.

Des ich dir nu verjehen hân
What I to-you now confessed have

unde alles des ich hân getân
and all that I have done

mit worten ode mit willen,
with words or with will,

mit deheiner slahte dinge:
with any kind thing:

daz vergip du mir, hêrre,
that forgive you me, lord,

durch des grabes êre,
for the grave's honor,

dâ du lâge inne,
where you lay in,

unde durch dînes heiligen crûcis willen,
and for your holy cross's sake,

dâ du ane nême den tôt
where you on took the death

durch aller sundaere nôt.
for all sinners' need.

du rihtiz uber mîn fleisch,
you judge-it over my flesh,

daz der mîn arme geist
that the my poor spirit

niht verlorn werde.
not lost become.

ich was ein blôdiv erde
I was a frail earth

unde bin hiute so bôse.
and am today so wicked.

solt ich mich irlôsen,
should I myself redeem,

dir, hêrre, gehuldigen,
to-you, lord, make-peace,

aller mîner sculde
of-all my guilt

ich vil harte versûmet wâre:
I very hard neglected were:

dem leidigen wîzenaere,
to-the loathsome punisher,

dem wurde sîn gehalten ze vile.
to-him would-become of-it kept too much.

ein teil ich is nu wil
a part I of-it now will

gerne hie gebůzzen:
gladly here atone:

daz ich daz getůn můze,
that I that do may,

daz gip du mir, heiliger Crist,
that give you me, holy Christ,

du dâ scephaere bist
you who creator are

uber himel unde uber erde.
over heaven and over earth.

nu hilf mir, daz ich dir noch rehter werde
now help me, that I to-you yet more-righteous become

vor mînem ende:
before my end:

des bit ich dich durch dei gebende
of-that pray I you for the bonds

die du doltest von den Juden.
which you suffered from the Jews.

nu rûche, hêrre, mich ze vridenne
now deign, lord, me to shelter

vor dem ubelen hunde,
from the evil hound,

der ie zallen stunden
who ever at-all hours

wirvet mit flîze,
strives with zeal,

daz er mich beswîche.
that he me betray.

er was des leider ane mir gewis,
he was of-it alas on me sure,

des aver, obe got wil, nie nist,
which but, if God will, never not-is,

daz er mich in der hant hête:
that he me in the hand had:

er scol die selben mîte
he shall the same gifts

die er mir dâ wolde geben,
which he to-me there would give,

vil lange ein ubele leben,
very long an evil life,

daz ich ir hie verdienet habe.
that I them here earned have.

die nim du mir hie abe
them take you from-me here off

mit ettelichen dingen,
with certain things,

daz ich si nîne bringe
that I them not-not bring

an den urteilichen tach,
to the judgment day,

da niemen ne mach
where no-one not may

sîn unreht bescirmen.
his wrong defend.

dâ můzen si gehirmen
there must they rest

die hie ir antsage
who here their excuse

mit ir spêhlichen rede
with their cunning speech

dâ vure bietent.
there before offer.

ob in ieman riete
if them anyone counseled

ir sêle gnist,
their soul's salvation,

des tages iz alzoges ist
of-the day it all-the-while is

chomen ûz allerslahte râte:
come out-of all-kind counsel:

so sûftent si al ze spâte.
so sigh they all too late.

Nu erchenne ich sundiger chneht
Now recognize I sinful servant

vil wol mîn unreht
very well my wrong

unde alle mîne sculde.
and all my guilts.

hêrre, dîne hulde
lord, your favor

hân ich harte verlorn,
have I hard lost,

wol garnet dînen zorn.
well earned your anger.

du vil heiliger Crist,
you very holy Christ,

nu weiz ich vil wol daz du bist
now know I very well that you are

hiute alsô gnêdich
today as gracious

sô du waere,
as you were,

dô du deme scâchaere
when you to-the robber

sîne meintaete verlîeze
his crime forgave

unde du ime vil wol gehieze.
and you to-him very well promised.

nu wil ich ouch wider sinnen
now will I also back with-senses

vil gerne gewinnen,
very gladly win,

hêrre, dîne hulde,
lord, your favor,

unde wil mich hiute sculdigen
and will myself today guilty

in dîne gnâde geben
into your grace give

unde wil dir rihten unze ich lebe.
and will to-you make-amends while I live.

nu ist ouch billich unde reht
now is also fitting and right

daz du enphâhest dînen armen choufchneht.
that you receive your poor bought-servant.

Hêrre uber elliu dinch,
Lord over all things,

dir dâ wol muglich sint
to-you there well possible are

mîne sculde ze vergebenne.
my guilts to forgive.

nu verlîch mir ze lebenne
now grant me to live

unze ich verworvener scalh
until I forfeit servant

von des tiuveles gewalt
from the devil's power

inphůre mîne sêle:
carry-off my soul:

des bitte ich dich, hêrre,
of-that pray I you, lord,

durch willen der êren
for sake of-the honor

dîner hêren ûferte.
of-your lofty ascension.

nu gedenche an mir der worte
now think on me of-the words

der du sprêche dînen jungeren zů.
which you spoke your disciples to.

ân dîne helve ne mohte niemen niht getůn,
without your help not might no-one nothing do,

daz ist, hêrre, vil wâr:
that is, lord, very true:

Maria diu ne waere nie sô manich jâr
Mary she not were never so many-a year

in der wůsten gewesen,
in the wilderness been,

der tiere spîse genesen
of-the beasts' food survived

âne dîne gůte.
without your goodness.

diu hât mir mîn gemůte
it has to-me my mind

gemachet vil ringe
made very light

sô getâner dinge
of-such made things

dî uns von ir sint gescriben.
which to-us of her are written.

den du, hêrre, wil bevriden,
whom you, lord, will shelter,

der ist behalden unde irneren.
he is kept and saved.

jâ ist uns ir daz geleren
yea is to-us of-her that taught

daz si sich sô verre verworht hête,
that she herself so far forfeited had,

daz si der luft inlieze
that her the air let-in

ze Jerusalem in daz munster niht,
at Jerusalem into the minster not,

unze si riuwen gihiez,
until she repentance promised,

ze bůzzene ir sculde:
to atone her guilt:

dô gewan si dîne hulde,
then won she your favor,

dîn gnâde ir sâ den wech inslôz,
your grace to-her at-once the way unlocked,

dâ ze stete si gnôz,
there at place she enjoyed,

du vil heiliger Crist,
you very holy Christ,

daz du sô gůt bist.
that you so good are.

ouch wart si selbe sô gůt
also became she self so good

daz si der luft enbore drůc,
that her the air aloft bore,

der ir daz munster ê benam.
which to-her the minster before took.

swen ich sundiger man
whenever I sinful man

denche an dîne gnâde,
think on your grace,

sô bin ich vrô ze wâre,
then am I glad in truth,

sô ist mir mîn gemůte vil ringe.
then is to-me my mind very light.

sô getâner dinge
of-such made things

begienge du diche vil:
performed you often many:

ich engetar noch ne wil
I not-dare nor not will

missetrůwen dîner gůte.
mistrust your goodness.

der ofen der dâ glůte
the oven which there glowed

den chůldestu den chinden,
it cooled-you for-the children,

daz in dar inne
that them there within

diu hizze nîne war,
the heat not-not was,

dînen engel sandest du dar,
your angel sent you thither,

daz er dâ mitsamet in sanch
that he there together-with them sang

dîn lop, wâre heilant.
your praise, true savior.

Swer sich ie zů dir gevie,
Whoever himself ever to you held,

den verlieze du nie,
him forsook you never,

daz ist offen unde wâr.
that is open and true.

daz bewârst du wol dâ
that proved you well there

an der gůten Susannen,
on the good Susanna,

diu was mit nôten bevangen:
she was with need seized:

ir wart erteilet der tôt,
to-her became adjudged the death,

unze dîn gnâde dô gebôt
until your grace then bade

eime kindiscem manne
a youthful man

daz er ir half danne
that he her helped then

ân allen ir scaden.
without all her harm.

dî si wolden vlorn hân
who her wanted lost to-have

mit luggeme urchunde,
with lying witness,

uber dî du vrumedest
over them you brought-about

die selben urteile
the same judgments

dî si ir ze leide
which they to-her for sorrow

heten gerâten:
had counseled:

wande sit alle tâten
for they-it all did

ân alle ir sulde,
without all her guilt,

des vluren si dîne hulde.
of-that lost they your favor.

Gnêdiger hêrre,
Gracious lord,

du lôstest Danyelen,
you redeemed Daniel,

der den lewen was gegeben,
who to-the lions was given,

dî vil lange wâren hungerige gelegen
which very long were hungry lain

in einem loche,
in a hole,

daz si in zebrochen
that they him broken

scolden haben sciere:
should have quickly:

dô gebud du den tieren
then bade you the beasts

daz si sîn nîne růrten,
that they him not-not touched,

jene si gar zevůrten
those they wholly tore-apart

dî in dâ dar vůrten.
who him there thither led.

nu entlîp mînen sunden
now spare my sins

durch dîn selbes gůte
through your own goodness

an dem wege der wârheite,
on the way of-the truth,

nu gip mir geleite
now give me escort

heim zů mînem erbe,
home to my inheritance,

daz wil mir tievel wergen.
that will me devil withhold.

Chunech aller keisere,
King of-all emperors,

vater aller weisen,
father of-all orphans,

voget aller armen,
guardian of-all poor,

nu lâ mich dir erbarmen,
now let me you pity,

daz mir mîn erbe
that from-me my inheritance

der tievel wil wergen,
the devil will withhold,

daz, sol aver ich ein kampf mit ime vehten,
that, (if)-shall but I a fight with him fight,

des hilf du mir, threhtin,
of-that help you me, Lord,

daz ich armer an im gesige.
that I poor-one over him triumph.

ô wî gerne ich in von mir vertribe,
oh how gladly I him from me would-drive,

daz er mit mir ne hete nechein geverte!
that he with me not had no fellowship!

sîn lôn ist herte:
his reward is harsh:

ich hôre wol sagen
I hear well say

daz er nîht ne habe
that he nothing not have

niemanne ze gebenne
to-anyone to give

wane bech unde swebel,
but pitch and sulfur,

diu zwei wallen unde brinnen,
the two boil and burn,

der werde niemer ende
of-them become never end

von êwen unze in êwen.
from eternity until into eternity.

sô getâne wêwen
such made woes

gibet er ze mîte:
gives he as gift:

mir waere lieber daz erz ime hête.
to-me were dearer that he-it himself had.

Ich wil ime vil gerne entrinnen,
I will from-him very gladly escape,

einen bezzeren lôn gewinnen
a better reward win

umbe mînen scephâre.
from my creator.

wî durft mir nu wâre
how needful to-me now were

daz ich hete ein brustslôz
that I had a breastplate

vur sîn vreislîc scôz,
before his terrible shot,

vur sîne scerphen strâle
before his sharp arrows

dâmit er ân twâle
there-with he without delay

vil diche râmet mîn:
very often aims-at me:

diu brustwere darf aver nîht sîn
the breastwork needs but not be

weder horn noch bein
neither horn nor bone

noch stâl noch stein,
nor steel nor stone,

dâ wurde ich under irslagen.
there would-become I under slain.

rehten glouben sol ich haben
right faith shall I have

unde dî wâren riuwe
and the true rue

unde die gůten triuwe,
and the good faith,

den stêtigen gedingen
the steadfast hope

unde die cristenlîche minne,
and the Christian love,

dult unde dêmůt:
patience and humility:

diu gewêffene waeren vil gůt
the weapons were very good

vur den hunt verwâzen,
before the hound accursed,

sô můser mir die strâze
so must-he for-me the road

rûmen zagelîchen
clear cowardly

unde allenthalben intwîchen.
and on-all-sides give-way.

Dů sôgetâne chamfwât,
The such-made battle-gear,

hêrre, niemen ne hât
lord, no-one not has

wane deme du sie geben wil,
but to-whom you it give will,

nû waere reht daz wir dich vil
now were right that we you much

innerclîchen bêten
heartfeltly prayed

umbe alle die ir ni ne hêten,
for all those it never not had,

sô ich sundiger ne hân.
as I sinner not have.

swenne ich ettewenne stân
whenever I sometimes stand

unde vil gerne bête dich,
and very gladly pray you,

niemer ne mag ich
never not may I

ûftůn mînen munt,
open my mouth,

sô der verwâzzene hunt
when the accursed hound

ne waiz wanne zů vert,
not knows whence to fares,

der allez gůt gerne wert:
who all good gladly hinders:

hât mir ettewaz brâht
has to-me something brought

dâ er mir dî gůten andâht
where he from-me the good devotion

sciere mit hât entragen
quickly with has carried-away

die ich zů dir scolde haben.
which I toward you should have.

daz chlage ich dîner gůte:
that lament I to-your goodness:

du ne wellest mich behůten,
(unless)-you not will me guard,

er bringet mich in nôt.
he brings me into need.

durch dînen heiligen tôt
through your holy death

gedench waz daz wâre
think what that were

dâ du mich sundêre
there you me sinner

ûz werden hieze.
out-of become bade.

lâ mich des geniezen
let me of-it profit

daz vil wol weist daz,
that very well know that,

daz iz newederez was
that it neither was

weder îsen noch bein:
neither iron nor bone:

iz was ein brôder leim
it was a frail clay

dâ du mich ûz hâst geschaffen,
there you me out-of have created,

du ne woltest mich vester machen.
you not wanted me firmer to-make.

ich nehân necheine craft
I not-have no strength

wider die mich herehaft
against those me in-hosts

ane vehtent taegelîchen
on fight daily

unde mich des êwigen rîches
and me of-the eternal kingdom

vil gerne bestiezen.
very gladly would-lock-out.

ob sie diu gotheit
if it the godhead

von himele her in erde treip
from heaven hither to earth drove

in einer armen magede bůch
into a poor maiden's womb

zů diu daz du hulfest ûf
to that that you helped up

dem der dâ gevallen was.
him who there fallen was.

daz du, hêrre, ie daz
that you, lord, ever that

durch unsich getête:
for us did:

daz riet dir dîn gůte
that counseled you your goodness

unde vil verre dîn gnâde,
and very far your grace,

wande wir des unwirdich wâren.
for we of-it unworthy were.

Wie mohte wir daz verdienet haben
How might we that earned have

daz du dich lieze anslahen,
that you yourself let strike,

spoten unde spîwen,
mock and spit-upon,

daz du dich lieze trîben
that you yourself let drive

an die stat, dâ man dich hie
to the place, where one you hanged

under die dâ wâren ie
among those there were ever

zů den scâchêren gezalt?
to the robbers counted?

ôwî dîn gotlich gewalt!
alas your godly power!

dô wolt er sich nider neigen
then would he himself down bow

unde der werlde erzeigen,
and to-the world show,

daz er des tages deste minner nîne was:
that he of-the day the less not-not was:

die helle er under diu brach,
the hell he under that broke,

dô in dem tôde himel unde erde
when in the death heaven and earth

allez scolde erweget werden.
all should moved become.

steine dî zebrâsten dar abe,
stones they burst there off,

genůge erstunden an dem tage
enough rose on the day

die vor manegen jâren
who before many years

gar ervûlet wâren:
wholly rotted were:

sich zaten die uber elliu diu lant.
themselves scattered they over all the lands.

sich verwandelôte daz lieht.
itself changed the light.

der tiuvel ne wesse nîht,
the devil not knew not,

waz in der mennscheit was,
what in the manhood was,

dî er da ûzen ane sach:
which he there outside on saw:

diu gotheit was in verholn.
the godhead was to-him hidden.

daz er dâ hete verstoln,
what he there had stolen,
im was sîn sterchorre chomen.
to-him was his stronger come.
daz ime ouch alle die benomen werden,
that from-him also all they taken become,
dî ûffe dirre erden
who upon this earth
sîn gebildet nâch dire:
are formed after you:
daz gib in unde ouch mire,
that give them and also me,
du vil heilige gotes sun,
you very holy God's son,
qui vivis et regnas per omnia saecula saeculorum!
who livest and reignest through all ages of-ages!

Upsalaer Sündenklage

XXII · THE UPPSALA LAMENT FOR SINS

The speaker renounces the devil and confesses to God, God's holy mother, and the saints every sin of word and deed since he first knew sin, too many to name: manslaughter, robbery, murder, sorcery, lust, worldly fame, perjury, envy, hatred, greed, and gluttony. He has not loved his fellow Christians or family as he should, has broken feasts and fasts, given alms for show, and failed the living and the dead. He never repented or did penance enough, never kept his priests' counsel, left servants unpaid, seldom lodged guests, ignored the sick and poor, and withheld his tithe. The text breaks off at those in prison and in bonds.

Ich firsachen demo diuvele alles sînes willen ane mir,
I renounce to-the devil all his will on me,

hêrro drethîn, ich bekenne mich dir
lord Lord, I confess myself to-you

unde dîner heilier muoter
and to-your holy mother

unde allen dînen drûten
and to-all your beloved

aller der sundeclîcher dêthe,
of-all the sinful deeds,

dî ich mit werken oder mit rêthen
which I with works or with speeches

î en werlte gefrumede,
ever in world committed,

sinth ich sunde gehugede.
since I sin remembered.

Ich geben mich an des almehtien godes gewalt,
I give me into the almighty God's power,

wande mîne sunden sinth sô manichfalt,
for my sins are so manifold,

dat ich si alle nîth nemach genennen.
that I them all not not-can name.

Ich sundich mennischo ich bekenne
I sinful human I confess

manslath unde roubes,
manslaughter and robbery,

mordes unde zouberes,
murder and sorcery,

aller slathen hûres,
all kinds whoring,

wertlîches rûmes,
worldly boasting,

maniger meineide:
many perjuries:

ich hân mich firwarth leyder
I have me forfeited alas

mith avunste unde mith nîde,
with envy and with spite,

mith hazze unde mit girede,
with hatred and with greed,

ane oberdranke unde ane oberâze.
in overdrinking and in overeating.

Ich newolde des nît lâzen
I not-wanted that not leave

des ich zubele gedâthe,
which I to-evil thought,

êr ich iz mit werken volbrêhte.
before I it with works accomplished.

Ich newarth mînen ebencristen nî sô holt,
I not-became my fellow-Christian never so loyal,

sô ich van rethe solde,
as I by right should,

mînen vader, mîner muoter,
my father, my mother,

mînen swestren, mînen bruoderen
my sisters, my brothers

unde anderme mîme geslethe,
and other my kin,

alsô ich solde van rethe.
as I should by right.

Ich hân firbroken vîren unde vasten,
I have broken feasts and fasts,

ich ∗∗∗
I (lacuna)

∗∗∗ ro negesûtha
(lacuna) (lord) not-sought

noch umbe sîn dienest nerûtha,
nor about his service not-cared,

sô ich van rethe solde dûn.
as I by right should do.

Ich gaf mîn almûsene in rûm
I gave my alms in boasting

unde hân mich firsûmt (daz ist mir leith),
and have me neglected (that is to-me sorrow),

daz ich der heiligen cristenheit,
that I to-the holy Christendom,

beide lebenden unde dôten,
both living and dead,

nebesceinede nî neheine guote
not-showed never no good

mit almûsen unde mit gebede.
with alms and with prayer.

daz claich dime himelischen gode.
that lament-I to-your heavenly God.

Ich bekennen mih an der stunde,
I confess me in the hour,

daz ich nie negerûthe mîner sunden
that I never not-rued my sins

mit sulchen rûen, noch mit sulchen vorthen,
with such rue, nor with such fear,

sô ich wêre durftich.
as I were needful.

Ich was ie zû allemo ubele gare.
I was ever to all evil ready.

Ich enpfînch nî bûza noch harmscare,
I received never penance nor punishment,

sô grôze noch sô swêre,
so great nor so heavy,

sô mîne meindêthe wêren.
as my crimes were.

Der mâze rêthe,
The measure's counsels,

die mir mîne êwarthen dâthen,
which to-me my priests gave,

dî nebehîlth ich mit gehôrsame nie:
them not-kept I with obedience never:

des bekennen ich mich gode hie.
of-that confess I me to-God here.

die mir hânt gedînet,
those-who to-me have served,

den hân ich ungelônet;
them have I unrewarded;

die mîner herbergen gerden,
those-who my lodging desired,

vil selden ich dî werthe;
very seldom I them granted;

ich nelîz mich nie irbarmen
I not-let me never pity

dî sîchen noch dî armen;
the sick nor the poor;

ich hân mînen zehenden ungegeben:
I have my tithe ungiven:

unreht was ie mîn leben
wrong was ever my life

leider in allen enden.
alas in all ends.

Dî dâ in kerchere oder in benden
Those-who there in prison or in bonds

oder in andren steden
or in other places

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Benedictbeurer Gebet zum Messopfer

XXIII · THE BENEDIKTBEUERN PRAYER AT MASS

The prayer asks the Father to look on his Christendom and receive the offering of his only-born Son, seeing us in him, for Christ's godhead is the Father's and his body ours. Christ gathered our manhood to the godhead, so that the righteous are his brothers and children, one with him in flesh, bone, and blood, sons by grace as he is son by nature. The prayer asks God to receive the offering from the priest's hand, to hold back his anger at the sight of Christ's wounds, and, by the offering's change into Christ's body and blood, to turn from us everything against his will.

Oberestiu magenchraft,
Highest might,

vater aller dîner geschaft,
father of-all your creation,

scouwe an dîne christenheit,
look on your Christendom,

wâriu, hêriu gotheit.
true, lofty godhead.

dizze opfer daz wir dir hie tuon,
this offering which we to-you here make,

daz ist dîn ainborn sun:
that is your only-born son:

enphâhe, wîse vaterheit,
receive, wise fatherhood,

dînes Christes sunhait.
your Christ's sonhood.

bedenche bî dir selben in
consider by you self him

und bedenche ouch uns an im:
and consider also us in him:

in bî dîner gothait,
him by your godhead,

uns bî sîner mennischait.
us by his manhood.

sîn gothait diu ist mit im dîn,
his godhead it is with him yours,

unser ist diu lîche sîn,
ours is the body his,

und ist iedoch daz unser dîn:
and is nevertheless that ours yours:

du lâ daz dîn unser sîn.
you let that yours ours be.

Er samenot unser mennischait
He gathered our manhood

an sich zuo dîner gothait,
to himself to your godhead,

daz wir sîn mit im gemaine,
that we be with him in-common,

als er ist mit dir alaine.
as he is with you alone.

unser bilde er an sich nam,
our image he upon himself took,

dâ bî er dich an uns erman.
there by he you of us reminds.

er gab uns ze wandeln sich,
he gave us to change himself,

daz wir bî im manen dich.
that we by him remind you.

daz er des unsern nam an sich,
what he of-the ours took upon himself,

im ze lîbe und och ze lîch,
to-him as life and also as body,

daz gab er uns ze niezen wider,
that gave he us to enjoy back,

daz im niht entwuochsen sîniu lider.
that from-him not outgrew his limbs.

wîr sîn mit samt im ain,
we are together with him one,

vlaisch, lîch und gebain,
flesh, body and bones,

und daz daz von im muoze leben,
and that which from him must live,

dem ruoche er sînen gaist ze geben.
to-that deign he his spirit to give.

Alsô samnot er chunnescaft
So gathered he kinship

zwiscen im und sîner gescaft,
between him and his creation,

dâ von die rehten sint
there by the righteous are

sîne bruoder und sîniu chint,
his brothers and his children,

mit im ain gaist und ain muot,
with him one spirit and one mind,

vlaisch, gebaine und bluot,
flesh, bones and blood,

erben und siptail,
heirs and kin,

getailen an dem erbetail.
sharers in the inheritance.

unser hêrre Jesu Christ
our lord Jesus Christ

dîn sun von natûre ist:
your son by nature is:

sô gab uns diu milte sîn
so gave us the generosity his

daz wir sune von gnâden sîn.
that we sons by grace be.

swie wir daz ellende noch
however we the exile still

mit sunden bûwen, sô ist iedoch
with sins dwell-in, so is nevertheless

der uns vertîlige unser mail,
he-who for-us blots-out our stain,

ze himele unser sipetail.
in heaven our kin.

du ruohte unser opher sîn
you deigned our offering to-be

von der magenchrefte dîn:
from the might your:

von diu nim von uns vur guot
for that take from us for good

hie sîne lîch und sîn bluot.
here his body and his blood.

wir vinden niht gelîches dem,
we find nothing like to-it,

daz vor dînen ougen zem
that before your eyes befit

und unsern sunten wider wege
and our sins against weigh

ûf dises ellendes wege.
on this exile's way.

enphâhe ez von des priesters hant
receive it from the priest's hand

und wis bî im dar an gemant
and be by him there of reminded

daz ez dir genâme sî.
that it to-you acceptable be.

durch die dîne namen drî
through the your names three

habe ûf dînes zornes slach,
hold up your anger's stroke,

den wir arnen naht und tac.
which we earn night and day.

Wir bieten vur ze scherme den
We offer before as shield him

der den zorn dir beneme:
who the anger from-you take:

dîn guote mach gezurnen niht,
your goodness may grow-angry not,

sô si solhe mâsen siht,
when it such scars sees,

die er ze phande trait,
which he as pledge bears,

der durch uns die martere lait.
who for us the passion suffered.

bliche sîne vrische wunden an
look his fresh wounds on

unde bedenche uns wol dar an
and consider us well there on

daz er durch daz dîn gebot
that he for the your command

uns ze helfe lait den tôt.
for-us as help suffered the death.

Verlîh uns solhe sâlicheit
Grant us such blessedness

daz wir mit rehter innercheit
that we with right inwardness

sîne marter im gehugen,
his passion for-him remember,

wande wir ân dich nîne mugen.
for we without you not-not can.

ouch bite wir dich, hêrre,
also pray we you, lord,

durch der wandelunge êre,
for the transformation's honor,

unde sich dizze opher tuot
as itself this offering makes

ze Christes lîche und ze sînem bluot
to Christ's body and to his blood

ze sâlde aller christenhait:
for blessing of-all Christendom:

du wende uns elliu unseriu lait
you turn from-us all our sorrows

und swaz an uns allen
and whatever in us all

gedanch und willen,
thought and will,

werch und worte
work and words

wider dîne vorhte
against your fear

und wider dînen willen ist,
and against your will is,

daz wende uns durch den dînen Christ,
that turn from-us through the your Christ,

der innechlîcher êwechait
who in-inward eternity

unde einer wâren gotehait
and in-one true godhead

in der hailigen gaistes ainunge
in the holy spirit's unity

ze rehter ebenheftunge
in right equality

mit dir ist nomen ein
with you is name one

von êwen zêwen. AMEN.
from eternity to-eternity. AMEN.

Melker Marienlied

XXIV · THE MELK SONG OF MARY

Each strophe ends Sancta Maria. Aaron's rod that bore almonds, the bush Moses saw burn unconsumed, and Gideon's bedewed fleece signify Mary's maidenhood. She is sea-star, dawn, and lily among thorns; her kin was the line on which God's power, the hook, strangled death. Isaiah foretold her as the rod from Jesse's stem; the ox and ass knew the child, and her womb was the Lamb's crib. She is a locked gate opened to God's word, a sealed spring, cedar, rose, and myrrh. Eve brought death, Mary life; she is the sun risen from Nazareth, queen of heaven, and gate of paradise, asked to help us at the end.

Jû in erde
Once on earth

leit Aaron eine gerte,
laid Aaron a rod,

diu gebar mandalon,
it bore almonds,

nuzze alsô edile:
nuts so noble:

die suoezze hâst du fure brâht,
the sweetness have you forth brought,

muoter âne mannes rât,
mother without man's counsel,

Sancta Maria.
Holy Mary.

Jû in deme gespreidach
Once in the thicket

Moyses ein fiur gesach,
Moses a fire saw,

daz holz niene bran,
the wood never burned,

den louch sah er obenân,
the flame saw he on-top,

der was lanch unde breit:
it was long and broad:

daz bezeichint dîne magetheit,
that betokens your maidenhood,

Sancta Maria.
Holy Mary.

Gedeon, dux Israel,
Gideon, leader of-Israel,

nider spraeit er ein lamphel,
down spread he a fleece,

daz himeltou die wolle
that heaven-dew the wool

betouwete almitalle:
bedewed altogether:

alsô chom dir diu magenchraft,
so came to-you the might,

daz du wurde berehaft,
that you became fruitful,

Sancta Maria.
Holy Mary.

Mersterne, morgenrôt,
Sea-star, dawn,

anger ungebrâchôt,
meadow unbroken,

dar ane stât ein bluome,
there on stands a flower,

diu liuhtet alsô scône:
it shines so fair:

si ist under den anderen
it is among the others

sô lilium undern dornen,
as lily among-the thorns,

Sancta Maria.
Holy Mary.

Ein angelsnuor geflohtin ist,
A fishing-line plaited is,

dannen du geborn bist:
whence you born are:

daz was diu dîn chunnescaft.
that was the your kin.

der angel was diu gotes chraft,
the hook was the God's power,

dâ der tôt wart ane irworgen,
where the death became on strangled,

der von dir wart verborgen,
which by you became hidden,

Sancta Maria.
Holy Mary.

Ysayas der wîssage
Isaiah the prophet

der habet dîn gewage,
he has of-you mention,

der quot wie vone Jesses stamme
he said how from Jesse's stem

wuoehse ein gerten imme,
grew a rod in-him,

dâ vone scol ein bluome varen:
there from shall a flower spring:

diu bezeichint dich unde dîn barn,
it betokens you and your child,

Sancta Maria.
Holy Mary.

Dô gehît ime sô werde
Then wedded himself so worthily

der himel zuo der erde,
the heaven to the earth,

dâ der esil unte daz rint
where the ass and the ox

wole irchanten daz vrône chint:
well recognized the holy child:

dô was diu dîn wambe
then was the your womb

ein chrippe deme lambe,
a crib to-the lamb,

Sancta Maria.
Holy Mary.

Dô gebaere du daz goteschint,
Then bore you the God's-child,

der unsih alle irlôste sint
who us all redeemed since

mit sînem heiligen bluote
with his holy blood

von der êwigen noete:
from the eternal need:

des scol er iemmer gelobet sîn,
for-that shall he ever praised be,

vile wole gniezze wir dîn,
very well enjoy we you,

Sancta Maria.
Holy Mary.

Du bist ein beslozzeniu borte,
You are a locked gate,

entâniu deme gotes worte,
opened to-the God's word,

du waba triefendiu,
you honeycomb dripping,

pigmenten sô volliu,
of-spices so full,

du bist âne gallen
you are without gall

glîch der turtiltûben,
like the turtledove,

Sancta Maria.
Holy Mary.

Brunne besigelter,
Spring sealed,

garte beslozzener
garden locked

dar inne flûzzit balsamum,
there in flows balsam,

der waezzit sô cinamomum,
which smells like cinnamon,

du bist der cêderboum,
you are the cedar-tree,

den dâ flûhet der wurm,
which there flees the worm,
Sancta Maria.
Holy Mary.

Cedrus in Libano,
Cedar in Lebanon,
rosa in Jericho,
rose in Jericho,
du irwelte mirre,
you chosen myrrh,
du der waezzest alsô verre:
you who smell so far:
du bist uber engil al,
you are over angels all,
du besuontest den Even val,
you atoned the Eve's fall,
Sancta Maria.
Holy Mary.

Eva brâht uns zwissen tôt,
Eve brought us twofold death,
der eine ienoch rîchsenôt,
the one yet rules,
du bist daz ander wîb,
you are the other woman,
diu uns brâhte den lîb.
who us brought the life.
der tiufel geriet daz mort:
the devil counseled the murder:

Gabrihel chunte dir das gotes wort,
Gabriel proclaimed to-you the God's word,

Sancta Maria.
Holy Mary.

Chint gebaere du magedîn,
Child bore you maiden,

aller werlte edilîn.
of-all world little-noble-one.

du bist glîch deme sunnen
you are like the sun

von Nazareth irrunnen,
from Nazareth risen,

Hierusalem gloria,
of-Jerusalem glory,

Israhel lęticia,
of-Israel joy,

Sancta Maria.
Holy Mary.

Chuniginne des himeles,
Queen of-the heaven,

porte des paradyses,
gate of-the paradise,

du irweltez gotes hûs,
you chosen God's house,

sacrarium sancti spiritus,
sanctuary of-the-holy spirit,

du wis uns allen wegunte
you be to-us all helping

ze jungiste an dem ente,
at last at the end,

Sancta Maria.
Holy Mary.

Mariensequenz aus St. Lambrecht

XXV · THE SEQUENCE OF ST. LAMBRECHT

The sequence hails Mary as the star of the sea and the closed gate who bore the sun of truth. Fair as the sun, queen of heaven and gem of the world, she is signified by Aaron's rod, which bloomed and bore fruit, as the patriarchs and prophets foretold. She is a flame of the life Eve lost in paradise when she broke God's command. When his grace moved the creator to see human frailty, he sent Gabriel, who greeted her as full of grace and told her she would bear God; at his word she conceived and stayed a maid. The text breaks off there.

Ave, du vil schôniu maris stella
Hail, you very fair of-the-sea star

ze sêlden aller diet exorta,
for blessing of-all people risen,

gotes mûter Maria.
God's mother Mary.

Frou dich, gotes porta,
Rejoice you, God's gate,

diu verslozzen gebaere
who locked bore

die sunne der wârheit
the sun of-the truth

mit maidelîcher reinecheit,
with maidenly purity,

mit mennesklîcher natûre
with human nature

got ze dirre werlte braehte.
God to this world brought.

Maget aller maget wunne,
Maid of-all maids' delight,

schône als diu sunne,
fair as the sun,

himelischiu chuniginne,
heavenly queen,

dirre werlte gimme,
this world's gem,

erchenne alle die dich minnent
recognize all who you love

und mit rehten glouben ze dînen genâden dingent.
and with right faith on your graces hope.

Dich bezeichenôt diu Arones gerte
You betokened the Aaron's rod

diu in dem dinchûse alle verte
which in the tabernacle all at-once

brâhte bluode und wuocher:
brought bloom and fruit:

als wunterlîchen wurte du mûter.
as wondrously became you mother.

die alten vater dîn ê
the old fathers you before

wunschten und prophetae.
wished and prophets.

Du bist eine flamme
You are a flame

des lebens daz Eva
of-the life which Eve

in dem paradŷse verlôs,
in the paradise lost,

dû sie den tôt erchôs:
when she the death chose:

gotes gebot sie ubergie,
God's command she transgressed,

von danne ir afterchunfte michel sêre lie.
from there her to-posterity great pain left.

Dô den schepfaere sîn gnâde ermante,
When the creator his grace reminded,

daz er die meneschlîche brôde erchante,
that he the human frailty recognized,

den engel Gabriel mit niuwer boteschafte er zû dir sante.
the angel Gabriel with new message he to you sent.

Er sprach: 'Ave Maria,
He spoke: 'Hail Mary,

du bist genâden plena.
you are of-graces full.

mait du swanger wirst,
maid you pregnant become,

iz ist got selbe den du gebirst.'
it is God self whom you bear.'

be disem worte,
by this word,

himilischiu porte,
heavenly gate,

enpfînge in dînem reinem lîbe,
conceived-you in your pure body,

daz du doch niht wurde ze wîbe.
that you yet not became as wife.

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Mariensequenz aus Muri

XXVI · THE SEQUENCE OF MURI

The sequence hails Mary as star of the sea, light of Christendom, and God's locked gate, a pure vessel for her own maker, and asks her for true words to praise the Trinity. Ever a maid, she atoned what Eve destroyed. Startled at Gabriel's tidings, she conceived by the word, through her ear, and bore the child to whom Christians, Jews, and heathens belong, nursing the living bread at her breast. The speaker asks to profit by naming her mother of mercy, begs her to pray her son for true repentance and pity on human need, and asks her to comfort his soul at death, for she is mother and maid.

Ave, vil liehtu maris stella,
Hail, very bright of-the-sea star,
ein lieht der cristinheit, Maria,
a light of-the Christendom, Mary,
alri magede lucerna.
of-all maids lantern.

Frouwe dich, gotis cella,
Rejoice you, God's cell,
bislozinu porta.
locked gate.

dô du den gibâre
when you him bore

der dich und al die welt giscuof,
who you and all the world created,

nu sich, wie reine ein vaz du magit dô ware.
now see, how pure a vessel you maid then were.

Sende in mîne sinne,
Send into my senses,

des himilis chuniginne,
of-the heaven queen,

wâre rede suoze,
true speech sweet,

daz ich den vatir und den sun
that I the father and the son

und den vil hêrin geist lobin muoze.
and the very lofty spirit praise may.

Jemir magit ân ende,
Ever maid without end,

muotir âne missewende,
mother without blemish,

frouwe, du hâst virsuonit daz Eva zirstôrte,
lady, you have atoned what Eve destroyed,

diu got ubirhôrte.
who God disobeyed.

Hilf mir, frouwe hêre,
Help me, lady lofty,

trôst uns armin dur die êre,
comfort us poor-ones through the honor,

daz dîn got vor allen wîbin zi muotir gidâhte,
that you God before all women as mother intended,

als dir Gabriel brâhte.
as to-you Gabriel brought.

Dô du in vernâme,
When you him heard,

wie du von êrs irchâme!
how you from before were-startled!

dîn vil reinû scam
your very pure modesty

irscrach von deme mâre,
started from the tidings,

wie magit âne man
how maid without man

iemir chint gebâre.
ever child bore.

Frouwe, an dir ist wundir,
Lady, in you is wonder,

muotir und magit dar undir:
mother and maid there among:

der die helle brach,
he-who the hell broke,

der lac in dîme lîbe,
he lay in your body,

und wurde iedoch
and became nevertheless

dar undir niet zi wîbe.
there among not as woman.

Du bist allein der sâlde ein porte.
You are alone of-the blessedness a gate.

jâ wurde du swangir von worte:
yea became you pregnant by word:

dir cham ein chint,
to-you came a child,

frouwe, dur dîn ôre,
lady, through your ear,

des cristin, Judin unde die heidin sint,
whose Christians, Jews and the heathen are,

und des ginâde ie was endelôs.
and whose grace ever was endless.

allir magide ein gimme,
of-all maids a gem,

daz chint dich ime zi muotir chôs.
the child you for-himself as mother chose.

Dîn wirdecheit diu nist niet cleine.
Your worthiness it not-is not small.

jâ truoge du magit vil reine
yea bore you maid very pure

daz lebinde brôt:
the living bread:

daz was got selbe
that was God self

der sînin munt zuo dînen brustin bôt
who his mouth to your breasts offered

nnd dîne bruste in sîne hende vie.
and your breasts in his hands seized.

ôwê, kuniginne,
oh, queen,

waz gnâden got an dir bigie!
what graces God on you performed!

Lâ mich giniezin, swenne ich dich nenne,
Let me profit, whenever I you name,

daz ich, Maria frouwe, daz giloube unde daz an dir irchenne,
that I, Mary lady, that believe and that in you recognize,

daz nieman guotir
that no-one good

mach des virlougin du ne sîest der irbarmide muotir.
may of-it deny you not be the mercy's mother.

Lâ mich giniezin des du ie bigienge
Let me profit of-what you ever performed

in dirre welte mit dîme sune, sô du in mit den handin zuo dir vienge.
in this world with your son, when you him with the hands to you seized.

sô wol dich des kindes!
so well you for-the child!

hilf mir umbe in: ich weiz wol, frouwe, daz du in senftin vindest.
help me with him: I know well, lady, that you him gentle find.

Dînir bete mach dich dîn lieber sun niemir virzîhin:
Your prayer may you your dear son never refuse:

Bite in des daz er mir wâre rûwe muoze virlîhin;
Pray him of-that that he to-me true rue may grant;

Unde daz er dur den grimmen tôt,
And that he through the grim death,

den er leit dur die menischeit,
which he suffered for the mankind,

sehe an menisclîche nôt;
look on human need;

Unde daz er dur die namin drîe
And that he through the names three

sîner christenlîchir hantgitât
to-his Christian handiwork

gnâdich in den sundin sî.
gracious in the sins be.

Hilf mir, frouwe, sô diu sêle von mir scheide,
Help me, lady, when the soul from me parts,

sô cum ir ze trôste:
then come to-her as comfort:

wan ich gelobe daz du bist
for I believe that you are

muotir und magit beide.
mother and maid both.

Das Annolied

XXVII · THE ANNOLIED: THE AGES OF THE WORLD

Songs tell of heroes, but we must think how we shall end, and of the signs Christ has worked at Siegburg through Bishop Anno. God divided his works into two worlds and made man, body and spirit, as a third; every creature keeps its law but Lucifer and Adam, and the devil led the five ages into hell until Christ redeemed us. The apostles won the nations, and Cologne holds many saints, Anno among them. Ninus built Nineveh; Semiramis built Babylon. Daniel's four beasts are Babylon, Persia, Alexander, and Rome, whose eleventh horn is the Antichrist. Rome sent Caesar against the Germans, and he subdued the Swabians.

Wir hôrten ie dikke singen
We heard ever often sing

von alten dingen:
of old things:

wî snelle helide vâhten,
how swift heroes fought,

wî si veste burge brâchen,
how they firm castles broke,

wî sich liebin winiscefte schieden,
how themselves dear friendships parted,

wî rîche kunige al zegiengen.
how mighty kings all perished.

nû ist cîht, daz wir denken,
now is time, that we think,

wî wir selve sulin enden.
how we self shall end.

Crist, der unser hêro guot,
Christ, the our lord good,

wî manigiu ceichen her uns vure duot!
how many signs he to-us before does!

alser uffin Sigeberg havit gedân
as-he upon Siegburg has done

durch den diurlîchen man,
through the precious man,

den heiligen bischof Annen
the holy bishop Anno

durch den sînin willen
for the his sake

dabî wir uns sulin bewarin,
whereby we ourselves shall guard,

wante wir noch sulin varin
for we yet shall fare

von disime ellendin lîbe hin ein êwin,
from this exiled life hence into eternity,

dâ wir îmer sulin sîn.
where we ever shall be.

In der werilde aneginna,
In the world's beginning,

duo lîht ward unte stimma,
when light became and voice,

duo diu vrône godis hant
when the holy God's hand

diu spêhin werch gescuoph so manigvalt,
the wise works created so manifold,

duo deilti got sîniu werch al in zuei.
then divided God his works all in two.

disiu werlt ist daz eine deil,
this world is the one part,

daz ander ist geistîn:
the other is spiritual:

dannini lisit man, daz zuâ werilte sîn.
thence reads one, that two worlds be.

[diu eine, dâ wir inne birin,
[the one, where we in are,

diu ander ist geistîn.]
the other is spiritual.]

duo gemengite der wîse godis list
then mingled the wise God's skill

von den zuein ein werch, daz der mennisch ist.
from the two one work, that the human is.

der beide ist, corpus unte geist.
who both is, body and spirit.

dannin ist her nâ dim engele allermeist.
thence is he next to-the angels most-of-all.

alliu gescaft ist an dem mennischun,
all creation is in the human,

soiz sagit daz evangelium.
as-it says the gospel.

wir sulin un cir dritten werilde celin,
we shall him to-the third world count,

sô wir daz die Crîchen hôrin redin.
as we that the Greeks hear say.

cen selben êrin ward gescaphin Adâm,
to-the same honors became created Adam,

havit er sich behaltan.
(if)-has he himself kept.

Duo sich Lucifer duo ce ubile gevieng
When himself Lucifer then to evil turned

unt Adâm diu godis wort ubirgieng,
and Adam the God's words transgressed,

duo balch sigis got desti mêr,
then grew-angry himself-for-it God the more,

daz her anderiu sîniu werch sach rehte gên.
that he other his works saw rightly go.

der mâne unter sunne,
the moon and-the sun,

die gebint ire liht mit wunnen;
they give their light with delight;

die sterrin bihaltent ire vart,
the stars keep their course,

si geberent vrost unte hizze sô starc;
they bear frost and heat so strong;

daz fuir havit ûfwert sînin zug,
the fire has upward its draw,

dunnir unte wint irin vlug;
thunder and wind their flight;

di wolken dragint den reginguz,
the clouds carry the rain-pour,

nidir wendint diu wazzer irin vluz;
down turn the waters their flow;

mit bluomin cierint sich diu lant,
with flowers adorn themselves the lands,

mit loube dekkit sich der walt;
with leaves covers itself the forest;

daz wilt havit den sînin ganc,
the wild has the its course,

scône ist der vugilsanc.
fair is the bird-song.

ein îwelich ding die ê noch hât,
an each thing the law still has,

diemi got van êrist virgab,
which-to-it God from first gave,

ne wêre die zuâ gescephte,
(unless) were the two creatures,

dî her gescuoph die bezziste:
which he created the best:

die virkêrten sich in die dobeheit.
they turned themselves into the madness.

dannin huobin sich diu leiht.
thence raised themselves the sorrows.

Kunt ist, wî der vîent virspuon den man:
Known is, how the fiend seduced the man:

zi scalke wolter un hân.
as servant would-he him have.

sô vuorter cir hellin
so led-he to-the hell

die vunf werlt alli,
the five ages all,

unze got gesante sînin sun:
until God sent his son:

der irlôste uns von den sundun.
he redeemed us from the sins.

ce opfere wart her vur uns brâht,
as offering became he for us brought,

dem dôde nam her sîni maht.
from-the death took he his might.

ce hellin vuor her âne sunden,
to hell fared he without sins,

her herite si mit gewelde.
he harried it with force.

der tiuvel virlôs den sînin gewalt,
the devil lost the his power,

wir wurdin al in vrîe gezalt.
we became all as free counted.

in der doufe wurde wir Cristis man:
in the baptism became we Christ's men:

den hêirrin sulin wir minnan.
the lord shall we love.

Up huof Crist sînis crûcis vanin,
Up raised Christ his cross's banner,

die zueilf bodin hîz her in diu lant varin.
the twelve messengers bade he into the lands fare.

vane himele gaf her un die craft,
from heaven gave he them the power,

daz si ubirwunden die heidinscapht.
that they overcame the heathendom.

Rôme ubirwant Pêtrus,
Rome overcame Peter,

die Criechen der wîse Paulus;
the Greeks the wise Paul;

seint Andrêas starf in Pâtras,
saint Andrew died in Patras,

in India der guode Thômas;
in India the good Thomas;

Mathêus in Ethyôpiâ,
Matthew in Ethiopia,

Sŷmon unte Jûdas in Persiâ;
Simon and Jude in Persia;

seinte Jacôbus in Hierusalêm —
saint James in Jerusalem—

nu is her dâr in Galîciâ bistên;
now is he there in Galicia buried;

Jôhannes dâr in Ephesô —
John there in Ephesus—

vili suoze konder predigôn.
very sweetly could-he preach.

ûz des grabi noch wehsit himilbrôt,
out-of his grave still grows heaven's-bread,

daz dekkit manigir slahte nôht.
that covers many-a kind need.

andre mertirêre manige,
other martyrs many,

soiz wîtin ist ci sagine,
as-it wide is to tell,

mit heiligem irin bluode
with holy their blood

irvuldin Cristis gemuode.
fulfilled Christ's mind.

mit arbeiden quâmen si cirin hêirrin:
with labors came they to-their lord:

nû havit her si mit êrin.
now has he them with honors.

Die Trojânischen Vranken,
The Trojan Franks,

si sulin is iemir gode danken,
they shall for-it ever to-God thank,

daz her un sô manigin heiligin havit gesant,
that he to-them so many saints has sent,

soiz dâr in Koln ist gewant,
as-it there in Cologne is turned,

dâ dir restit ein sulich menige
where there rests a such multitude

van senti Maurîciin herige
of saint Maurice's host

unt eilf tûsent megide
and eleven thousand maidens

durch Cristis minn irslagine,
for Christ's love slain,

manige bischof alsô hêrin,
many bishops so lofty,

die dir ceichinhaftig wârin,
who there wonder-working were,

als iz mêr ist vane sent Annin.
as it more is of saint Anno.

des love wir Crist mit sangi.
for-that praise we Christ with song.

Ce Kolne was her gewîhet bischof.
At Cologne was he consecrated bishop.

des sal diu stat iemir loben got,
for-that shall the city ever praise God,

daz in der scônistir burge,
that in the fairest city,

diu in Diutischemi lande ie wurde,
which in German land ever became,

rihtêre was der vrumigisti man,
judge was the most-able man,

der ie ci Rîni biquam;
who ever to Rhine came;

ci diu, daz diu stat desti hêror diuhte,
to that, that the city the loftier seemed,

wandi si ein sô wîse hêrduom irliuhte,
because it a so wise lordship lit,

unte diu sîn dugint desti pertir wêri,
and that his virtue the brighter were,

daz her einir sô hêrin stedi plêgi.
that he a so lofty city tended.

Koln ist der hêristin burge ein:
Cologne is of-the loftiest cities one:

sent Anno brâht ir êre wole heim.
saint Anno brought its honor well home.

Ob ir willit bekennin
If you will know

der burge aneginni,
the cities' beginning,

so virnemit umbi die grimmin heidinscapht,
so hear about the grim heathendom,

dannin den aldin burgin quam diu crapht.
whence to-the old cities came the power.

Nînus hîz der êristi man,
Ninus was-called the first man,

der dir ie volcwîgis bigan.
who there ever battle began.

her saminôdi schilt unti sper —
he gathered shield and spear—

des lobis was her vili ger—,
of-the praise was he very greedy—,

halspergi unti brunigen —
hauberks and byrnies—

duo gart er sich ci sturme—,
then girded he himself for storm—,

die helmi stâlîn heirti —
the helmets steel hard—

duo stifter heriveirti.
then founded-he army-expeditions.

diu liute wârin unz an diu
the people were until on that

vil ungeleidigetiu.
very unpained.

ir îwelich haviti sîn lant,
of-them each had his land,

an din andirin sich niwiht ni want.
to the other himself nothing not turned.

ungewenit wârin si ci wîge:
unused were they to war:

vili lieb was daz Nînô.
very dear was that to-Ninus.

Nînus lêirti sîni man
Ninus taught his men

aribeiti lîdan,
labors to-suffer,

in gewêfinin rîtin,
in weapons to-ride,

daz si vreisin gidorstin irbîtin,
that they terrors dared await,

schiezin unti schirmin;
shoot and fence;

her ni lîz si nî gehirmin
he not let them never rest

unz er gewan ci sîner hant
until he won to his hand

elliu Asiânischiu lant.
all Asian lands.

dâ stiphter eine burg sît,
there founded-he a city afterward,

einir dageweidi wîht,
one day's-journey wide,

drîir dageweidi lank.
three day's-journeys long.

michil was der sîn gewalt.
great was the his power.

die burg nanter nâh imo Nînivê,
the city named-he after him Nineveh,

dâ sint der merevisch Jônam ûz spê.
where since the sea-fish Jonah out spewed.

Sîn wîf diu hîz Semîramis.
His wife she was-called Semiramis.

die alten Babilonie stiphti si
the old Babylon founded she

van cîgelin den alten,
of bricks the old,

die die gigandi branten,
which the giants burned,

duo Nimbrot der michilo
when Nimrod the great

gerîht un dumplîcho,
directed them foolishly,

daz si widir godis vorhtin
that they against God's fear

einen turn worhtin
a tower wrought

van erdin ûf ce himele.
from earth up to heaven.

des dreif si got widere,
for-that drove them God back,

duo her mit sînir gewalt
when he with his power

gedeilti si sô manigvalt
divided them so manifold

in zungin sibenzoch;
into tongues seventy;

sô steit iz in der werlti noch.
so stands it in the world still.

von demi geziugi des stiphtis
from the material of-the foundation

worti diu Semîramis
wrought the Semiramis

die burchmûra viereggehtich,
the city-wall four-cornered,

vieri mîlin lank unti sescich.
four miles long and sixty.

des turnis bistuont dannoch
of-the tower remained still

vieriu dûsent lâfterin hôch.
four thousand fathoms high.

in der burch sint wârin
in the city since were

die kuninge vili mêre.
the kings very many.

dâ havitin ir gesez inne
there had their seat within

Chaldêi die grimmen.
Chaldeans the grim.

die heritin after lanten
they harried throughout lands

unzi si Hierusalêm virbranten.
until they Jerusalem burned.

In den cîdin iz gescach,
In the times it happened,

als der wîse Danihêl gesprach,
as the wise Daniel spoke,

duo her sîni troume sagiti,
when he his dreams told,

wî her gesîn haviti
how he seen had

viere winde disir werilte
four winds of-this world

in dem michilin meri vehtinde,
in the great sea fighting,

unz ûz dem meri giengin
until out-of the sea went

vreislîchir dieri vieriu.
terrible beasts four.

viere winde biceichenint vier engele,
four winds betoken four angels,

die plegint werilt allere;
who tend world all;

diu dier vier kunincrîche,
the beasts four kingdoms,

diu die werilt soldin al umbegrîfen.
which the world should all embrace.

Diz êristi dier was ein leuwin;
This first beast was a lioness;

si havite mennislîchin sin.
she had human sense.

diu beceichenit uns alle kuninge,
she betokens to-us all kings,

die der wârin in Babilonie.
who there were in Babylon.

dere crapht unt ire wîsheit
whose power and their wisdom

gidâdun ire rîche vili breiht.
made their kingdom very broad.

Daz ander dier was ein beri wilde;
The second beast was a bear wild;

her havide drîvalde zeinde.
he had threefold teeth.

her cibrach al daz her anequam
he broke all that he on-came
unti citrat iz undir sînin clâwan.
and trod it under his claws.
der bizeichinôte driu kunicrîche,
he betokened three kingdoms,
diu cisamine al bigondin grîfen
which together all began to-grasp
bî den cîdin, duo Cîrus unti Dârius
by the times, when Cyrus and Darius
gewunnin Chaldêischiu hûs.
won Chaldean houses.
die zwêne rîche kuninge,
the two mighty kings,
si cistôrtin Babilonie.
they destroyed Babylon.

Daz dritti dier was ein lêbarte;
The third beast was a leopard;
vier arinvederich her havite.
four eagle-wings he had.
der beceichinôte den Criechiskin Alexandrin,
he betokened the Greek Alexander,
der mit vier herin vuor aftir lantin
who with four armies fared through lands
unz er dir werilt einde
until he of-the world end
bî guldînin siulin bikante.
by golden pillars recognized.
in Indiâ her die wuosti durchbrach,
in India he the wilderness broke-through,
mit zuein boumin her sich dâr gesprach.
with two trees he himself there spoke.

mit zuein grîfen vuor her cin liuften,
with two griffins fared he into-the airs,

in eimo glase liezer sich in den sê.
in a glass let-he himself into the sea.

duo wurfin sîn ungetrûwe man
then threw his unfaithful men

die kettinin in daz meri vram.
the chains into the sea away.

si quâdin 'Obi du wollis sihen wunter,
they said 'If you will see wonder,

sô walz iemir in demo grunte'.
so roll ever in the bottom'.

duo sach her vure sich vlîzin
then saw he before himself glide

manigin visc grôzin,
many fish great,

half visc, half man.
half fish, half man.

dad diuht un vili harte vreissam.
that seemed to-him very hard terrible.

Duo gedâchti der listige man,
Then thought the cunning man,

wî her sich mohte generian.
how he himself might save.

der wâg vuort in in demo grunte,
the wave carried him in the bottom,

durch das glas sach her manigiu wunter
through the glass saw he many wonders

unz er mit einim bluote
until he with a blood

daz scarphe meri gruozte.
the sharp sea greeted.

alsi diu vluot des bluotis inpfant,
when the flood the blood perceived,

si warf den hêirin aniz lant:
it threw the lord onto-the land:

sô quam her widir in sîn rîche.
so came he back into his kingdom.

wol intfingin un die Criechen.
well received him the Greeks.

manigis wunderis genîhte sich der selbe man.
of-many wonders took-pains himself the same man.

driu deil her der werilte zume gewan.
three parts he of-the world to-him won.

Daz vierde dier ein ebir was:
The fourth beast a boar was:

die cuonin Rômêre meindi daz.
the bold Romans meant that.

iz haviti îsirne clâwin —
it had iron claws—

daz ne condi nieman gevâhin—,
that not could no-one catch—,

îsirni ceine vreisam —
iron teeth terrible—

wî soldiz iemir werdin zam?
how should-it ever become tame?

wole biceichinit uns daz waltsuîn,
well betokens to-us the forest-swine,

daz did rîche ci Rôme sal vrî sîn.
that the kingdom at Rome shall free be.

der ebir cîn horn truog,
the boar ten horns bore,

mit ten her sîni vîanti nidirsluog.
with which he his foes down-struck.

her was sô michil unti vorhtsam:
he was so great and fearsome:

ci Rôme wart diu werlt al gehôrsam.
to Rome became the world all obedient.

Cîn horn meintin cîn kuninge,
Ten horns meant ten kings,

dî mit Rômêrin rittin ci sturme.
who with Romans rode to storm.

daz eilfti horn wuos unz an den himil —
the eleventh horn grew until to the heaven—

die sterrin vuhtin imi widir;
the stars fought him against;

iz hât ougin unti munt —
it has eyes and mouth—

sulich ni wart uns ê kunt;
such not became to-us before known;

manigiu wort iz widir gode sprach —
many words it against God spoke—

daz her vili schiere gerach.
that he very quickly avenged.

daz biceichinit uns den Anticrist,
that betokens to-us the Antichrist,

der noch in dise werlt kunftig ist,
who still into this world coming is,

den got mit sînir gewelti
whom God with his power

cir hellin sal gesendin.
to-the hell shall send.

der troum allir sô irgieng,
the dream all so came-about,

son der engil vane himele gischiet.
as-it the angel from heaven explained.

Rômêre scrivin cisamine
Romans wrote together

in einir guldînen tavilen
in a golden tablet

driuhunterit althêirrin,
three-hundred elders,

dî dir plêgin zuht unt êrin,
who there tended discipline and honors,

die dagis unti nahtis riedin,
who by-day and by-night counseled,

wî si ir êrin bihieldin.
how they their honors kept.

den volgedin die herzogin al,
them followed the dukes all,

wanti si ni woldin kuning hân.
for they not would king have.

duo santin si den edelin Cesarem,
then sent they the noble Caesar,

dannin noch hiude kuninge heizzint keisere.
whence still today kings are-called emperors.

si gâvin imi manige scar in hant,
they gave him many-a troop into hand,

si hiezin un vehtin wider Diutschiu lant.
they bade him fight against German lands.

dâ aribeiti Cêsar, daz ist wâr,
there labored Caesar, that is true,

mêr dan cîn jâr,
more than ten years,

sô her die meinstreinge man
so he the mighty men

niconde nie biduingan.
not-could never subdue.

ci jungist gewan hers al ci gedinge:
at last won he-them all to terms:

daz soltin cin êrin bringen.
that should to-him honors bring.

Undir bergin ingegin Suâben
Under mountains against Swabia

hîz her vanin ûf haben,
bade he banners up hold,

deri vordirin wîlin mit heri
whose forefathers once with army

dari cumin wârin ubir meri.
thither come were over sea.

mit mislîchemo volke
with various folk

si sluogen iri gecelte
they pitched their tents

ane dem berge Suêvo:
on the mountain Suevo:

dannin wurdin si geheizin Suâbo.
thence became they called Swabians.

ein liuht, ci râdi vollin guot,
a people, in counsel full good,

redispêhe genuog,
speech-skilled enough,

die sich dikke des vure nâmin,
who themselves often of-that before took,

daz si guode rekkin wêrin,
that they good warriors were,

woli vertig unti wîchaft;
well ready and warlike;

doch bedwang Cêsar al iri craft.
yet subdued Caesar all their strength.

Das Annolied

XXVIII · THE ANNOLIED: CAESAR AND THE GERMANS

Caesar besieged Regensburg and won the Bavarians, an Armenian people famed for their swords, at the cost of blood. The fickle Saxons, Alexander's men, slew the Thuringians at a parley with their knives. The Franks, like Caesar's Romans, came from Troy, as did Aeneas, who founded Alba, and Franko, who built a little Troy on the Rhine. Refused by Rome, Caesar returned with German lords and defeated Pompey, and Rome began to address its lord with the respectful ye. Under Augustus, Agrippa founded Cologne. Christ was born, and Peter sent Eucharius, Valerius, and the risen Maternus to convert Trier and Cologne, whose thirty-three bishops lead to Anno, shining among seven saints.

Duo sich Beirelant wider in virmaz,
When himself Bavaria against him presumed,

die mêrin Reginsburch her sâ bisaz.
the famed Regensburg he at-once besieged.

dâ vanter inne
there found-he within

helm unti brunigen,
helm and byrnies,

manigin helit guodin,
many-a hero good,

die dere burg huohdin.
who the city guarded.

wiliche knehti dir wêrin,
what-kind knights there were,

deist in heidnischin buochin mêri:
that-is in heathen books famed:

dâ lisit man 'Noricus ensis',
there reads one 'Norican sword',

daz diudit 'ein suert Beierisch',
that means 'a sword Bavarian',

wanti si woldin wizzen,
for they would know,

daz ingeiniu baz nibizzen,
that none better not-bit,

diu man dikke durch den helm sluog.
which one often through the helm struck.

demo liute was ie diz ellen guot.
to-the people was ever this valor good.

dere geslehte dare quam wîlin êre
whose kin thither came once before

von Armenie der hêrin,
from Armenia the lofty,

dâ Nôê ûz der arkin gieng,
where Noah out-of the ark went,

dur diz olizuî von der tûvin intfieng.
when-he the olive-twig from the dove received.

iri ceichin noch du archa hât
its signs still the ark has

ûf den bergin Ararât.
on the mountains Ararat.

man sagit, daz dâr in halvin noch sîn
one says, that there in (those-)parts still are

die dir Diutischin sprechin,
who there German speak,

ingegin India vili verro. —
toward India very far.—

Peiere vuorin ie ciwîge gerno.
Bavarians fared ever to-war gladly.

den sigin, den Cêsar an un gewan,
the victory, which Caesar on them won,

mit bluote muoster in geltan.
with blood must-he it pay.

Der Sahsin wankeliz muot
The Saxons' fickle mind

dedimo leidis genuog:
did-to-him of-sorrow enough:

sor si wând al ubirwundini,
when-he them thought all overcome,

sô wârin simi aver widiri.
so were they-him again against.

die lisit man daz si wîlin wêrin al
of-them reads one that they once were all

des wunterlîchin Alexandris man,
of-the wondrous Alexander men,

der die werlt in jârin zuelevin
who the world in years twelve

irvuor unz an did einti.
fared-through until to the end.

duo her ci Babilonie sîn einti genam,
when he at Babylon his end took,

duo cideiltin diz rîchi viere sîni man,
then divided the kingdom four his men,

dî dir al duo woltin kuninge sîn.
who there all then would kings be.

dandere vuorin irri
the-others fared astray

unz ir ein deil mit scifmenigin
until of-them a part with ship-multitude

quâmin nidir cir Eilbin,
came down to-the Elbe,

dâ die Duringe duo sâzin,
where the Thuringians then sat,

die sich wider un vermâzin.
who themselves against them presumed.

cin Duringin duo dir siddi was,
among-the Thuringians then there custom was,

daz si mihhiliu mezzir hiezin sahs,
that they great knives called sahs,

der di rekkin manigiz druogin,
of-which the warriors many carried,

damidi si die Duringe sluogin
there-with they the Thuringians slew

mit untrûwin ceiner sprâchin,
with faithlessness at-a parley,

die ci vridin si gelobit hâtin.
which for peace they vowed had.

von den mezzerin alsô wahsin
from the knives so sharp

wurdin si geheizzin Sahsin. —
became they called Saxons.—

svie si doch ire ding ane viengen,
however they yet their things on began,

si muostin Rômêrin alle dienen.
they must to-Romans all serve.

Cêsar bigonde nâhin
Caesar began to-approach

zu den sînin altin mâgin,
to the his old kinsmen,

cen Franken din edilin.
to-the Franks the noble.

iri beidere vordirin
of-them both forefathers

quâmin von Troie der altin,
came from Troy the old,

duo die Criechin die burch civaltin,
when the Greeks the city overpowered,

duo ubir diu heri beidiu
when over the armies both

got sîn urteil sô irsceinte,
God his judgment so revealed,

daz die Troiêri sum intrunnin,
that the Trojans some escaped,

die Criechin ni gitorstin heim wendin.
the Greeks not dared home turn.

want in den cîn jârin,
for in the ten years,

duo si ci dere sâzin wârin,
when they at the siege were,

so gehîetin heimi al iri wîf,
so married at-home all their wives,

si rieten an iri manni lîf.
they plotted against their men's life.

des ward irslagin der kuning Agamemno,
of-that became slain the king Agamemnon,

irri vuorin danderon,
astray fared the-others,

unz Ulixis gesindin
until Ulysses' retainers

der Ciclops vrâz in Siciliin,
the Cyclops devoured in Sicily,

daz Ulixes mit spiezin wol gerach,
which Ulysses with spits well avenged,

duor slâfinde imi sîn ouge ûz stach.
when-he sleeping from-him his eye out stabbed.

daz geslehte deri Ciclôpin
the kin of-the Cyclopes

was dannoch in Siciliin
was then in Sicily

alsô hô sô tanpoume;
as high as fir-trees;

an dem einde hatten si ein ouge.
on the forehead had they one eye.

nû havit si got van uns virtribin hinnân
now has them God from us driven hence

in daz gewelde hinehalf Indiâ.
into the wilderness beyond India.

Troiêri vuorin in der werilte
Trojans fared in the world

wîdin irri after sedile,
widely astray after seat,

unz Elenus, ein virherit man,
until Helenus, an exiled man,

des kuonin Ektoris witiwin genam,
the bold Hector's widow took,

mit ter her dâ ci Criechin
with whom he there in Greece

bisaz sînir vîanti rîchi.
possessed his foes' kingdom.

si worhtin dâr eini Troie,
they wrought there a Troy,

dî man lange sint mohte scouwen.
which one long since might see.

Antênor was gevarn dannin êr,
Antenor was fared thence before,

duor irchôs daz Troie solti cigên.
when-he perceived that Troy should perish.

der stifte uns die burg Pitavium
he founded us the city Padua

bî demi wazzere Timavio.
by the water Timavus.

Enêas irvaht im Walilant,
Aeneas won-by-fighting for-himself Italy,

dâr die sû mit trîzig jungin vant.
where the sow with thirty young found.

dâ worhten si die burg Albâne;
there wrought they the city Alba;

dannin wart sint gestiftit Rôme.
thence became since founded Rome.

Franko gesaz mit den sînin
Franko settled with the his-ones

vili verre nidir bî Rîni.
very far down by Rhine.

dâ worhtin si duo mit vroudin
there wrought they then with joys

eini luzzele Troii.
a little Troy.

den bach hîzin si Sante
the brook called they Xanten

nâ demi wazzere in iri lante;
after the water in their land;

den Rîn havitin si vure diz meri.
the Rhine had they for the sea.

dannin wuohsin sint Vreinkischiu heri.
thence grew since Frankish armies.

diu wurden Cesari al unterdân;
they became to-Caesar all subject;

si wârin imi îdoch sorchsam.
they were to-him yet worrying.

Duo Cêsar duo widere ci Rôme gesan,
When Caesar then back to Rome went,

si ni woltin sîn niht intfâhan.
they not would him not receive.

si quâdin, daz her durch sînin geil
they said, that he through his wantonness

haviti virlorin des heris ein michil deil,
had lost of-the army a great part,

daz her in vremidimo lante
that he in foreign land

ân urlof sô lange havite.
without leave so long held.

mit zorne her duo widir wante
with anger he then back turned

ci Diutischimo lante,
to German land,

dâ her hât irkunnôt
where he has proved

manigin helit vili guot.
many hero very good.

her sante zu den hêirrin,
he sent to the lords,

die dâr in rîche wârin;
who there in-the kingdom were;

her clagitin allin sîni nôht,
he lamented-to-them all his need,

her bôt un golt vili rôt;
he offered them gold very red;

her quad, daz her si wolti gern irgezzin,
he said, that he them would gladly recompense,

obir un ieht ci leide gedân hetti.
if-he to-them aught to sorrow done had.

Duo si virnâmin sînin wille,
When they heard his will,

si saminôtin sich dar alle.
they gathered themselves there all.

ûzir Gallia unti Germânia
out-of Gaul and Germany

quâmin imi scarin maniga
came to-him troops many

mit schînintin helmen,
with shining helmets,

mit vestin halspergen.
with firm hauberks.

si brâhtin manigin scônin schiltrant,
they brought many fair shield-edge,

als ein vluot vuorin sin daz lant.
as a flood fared they-into the land.

duo ci Rôme her bigondi nâhan,
when to Rome he began to-approach,

duo irvorthim dâr manig man,
then feared-for-themselves there many-a man,

wanti si sâgin schînin
for they saw shine

sô breite scarin sîni.
so broad troops his.

vanin ingegin ni burthin,
banners against not raised,

des lîbis si alle vorhtin.
for-the life they all feared.

Cato unti Pompêjus
Cato and Pompey

rûmiti Rômischiu hûs;
cleared Roman houses;

al der senatus,
all the senate,

mit sorgen vluhin si dirûz.
with sorrows fled they there-out.

her vuor un nâh jaginta,
he fared them after hunting,

wîtini slahinta
widely slaying

unz in Egyptilant:
until into Egypt-land:

sô michil ward der herebrant.
so great became the war-fire.

Wer mohte gecelin al die menige,
Who might count all the multitude,

die Cesari îltin ingegine
who to-Caesar hastened against

van ôstrit allinthalbin,
from east on-all-sides,

alsi der snê vellit uffin albin?
as the snow falls upon Alps?

mit scarin unti mit volkin,
with troops and with folk,

alsi der hagil verit van den wolkin?
as the hail fares from the clouds?

mit minnerigem herige
with smaller army

genanter an die menige.
ventured-he against the multitude.

duo ward diz hertisti volcwîg,
then became the hardest battle,

alsô diz buoch quît,
as the book says,

daz in disim merigarten
that in this sea-garden

ie gevrumit wurde.
ever wrought became.

Oy wî diu wîfini clungin
Oh how the weapons rang

dâ diu marih cisamine sprungin!
where the horses together sprang!

herehorn duzzin,
war-horns blared,

beche bluotis vluzzin,
brooks of-blood flowed,

derde diruntini diuniti,
the-earth beneath thundered,

diu helli ingegine gliumiti
the hell against gleamed

dâ di hêristin in der werilte
where the loftiest in the world

suohtin sich mit suerten.
sought each-other with swords.

duo gelach dir manig breitiu scari,
then lay there many-a broad troop,

mit bluote birunnin gari.
with blood run-over wholly.

dâ mohte man sîn douwen,
there might one see die,

durch helme virhouwen,
through helmets hewn,

des rîchin Pompêjis man.
the mighty Pompey's men.

Cêsar dâ den sige nam.
Caesar there the victory took.

Duo vrouwite sich der junge man,
Then rejoiced himself the young man,

daz her diu rîche al gewan.
that he the kingdoms all won.

her vuor duo mit gewelte
he fared then with power

ci Rôme, suî so her wolte.
to Rome, as so he would.

Rômêre, duo sin infiengin,
Romans, when they-him received,

einin nûwin sidde aneviengin:
a new custom began:

si begondin igîzin den hêirrin —
they began to-ye the lord—

daz vundin simi cêrin,
that found they-him for-honor,

wanter eini duo habite allin gewalt,
for-he alone then had all power,

der ê gideilit was in manigvalt.
which before divided was in manifold.

den sidde hîz er duo cêrin
the custom bade he then for-honor

Diutischiu liute lêrin.
German people teach.

ci Rôme deddir ûf daz scazhûs,
at Rome did-he up the treasure-house,

manig cieri nam her dan ûz.
many ornament took he thence out.

her gebite sînin holdin
he gave his faithful-ones

mit pellin joch mit goldi.
with silks and with gold.

sidir wârin Diutschi man
since were German men

ci Rôme lîf unti wertsam.
at Rome dear and worthy.

Duo Cêsar sîn einti genam
When Caesar his end took

unte der sîn neve guot diu rîchi gewan,
and the his nephew good the kingdoms won,

Augustus der mêre man —
Augustus the famous man—

Owisburg ist nâ imi geheizan;
Augsburg is after him called;

die stifte ein sîn stîfsun,
it founded a his stepson,

genant was er Drûsus—,
named was he Drusus—,

duo ward gesant hêirro Agrippa,
then became sent lord Agrippa,

daz her diu lant birihta,
that he the lands ordered,

daz her eini burg worhte
that he a city wrought

ci diu, daz in dad liuht vorhte.
to that, that him the people feared.

die burg hîz her Colônia —
the city called he Colonia—

dâ wârin sint hêrrin maniga;
there were since lords many;

avir nâ selb demo namin sînin
but after self the name his

ist si geheizin Agrippîna.
is it called Agrippina.

Ci dere burg vili dikki quâmin
To the city very often came

di waltpodin vane Rômi,
the governors from Rome,

dî dir oug êr dâr in lantin
who there also before there in lands

veste burge havitin:
firm cities had:

Wurmiz unti Spîri,
Worms and Speyer,

die si worhtin al die wîli
which they wrought all the while

duo Cêsar dâr in lante was
when Caesar there in land was

unt er die Vrankin untersaz.
and he the Franks subdued.

duo worhter dâ bî Rine
then wrought-he there by Rhine

sedilhove sîne.
seat-courts his.

Meginza was duo ein kastel,
Mainz was then a castle,

iz gemêrhte manig helit snel.
it increased many-a hero swift.

(da ist nû dere kuninge wîchtuom,
(there is now of-the kings' consecration,

dis pâbis senitstuol.)
of-the pope's synod-seat.)

Mezze stifte ein Cesaris man,
Metz founded a Caesar's man,

Mezius geheizan.
Mettius called.

Triere was ein burg alt —
Trier was a city old—

si cierti Rômêre gewalt—,
it adorned Romans' power—,

dannin man unter dir erdin
whence one under the earth

den wîn santi verri
the wine sent far

mit steinînin rinnin,
with stone channels,

den hêrrin al ci minnin,
to-the lords all for love,

die ci Kolne wârin sedilhaft.
who at Cologne were settled.

vili michil was diu iri craft.
very great was the their power.

In des Augusti cîtin gescach,
In the Augustus' times happened,

daz got vane himele nider gesach.
that God from heaven down looked.

duo ward giborin ein kuning,
then became born a king,

demi dienit himilschi dugint:
whom serves heavenly virtue:

Jesus Christus, godis sun,
Jesus Christ, God's son,

von der megide sente Mâriun.
of the maiden saint Mary.

des erschinin sân ci Rôme
of-that appeared at-once at Rome

godis ceichin vrône:
God's signs holy:

ûzir erdin diz lûter olei spranc —
out-of earth the pure oil sprang—

scône ranniz ubir lant—;
fair ran-it over land—;

umbe die sunnin ein creiz stuont,
about the sun a circle stood,

alsô rôht sô viur unti bluot.
as red as fire and blood.

wanti duo bigondi nâhin
for then began to-approach

dannin uns allin quam diu genâdi,
whence to-us all came the grace,

ein niuwe kunincrîchi.
a new kingdom.

demi muoz diu werilt al intwîchin.
to-it must the world all yield.

Senti Pêtir, dir boto vrône,
Saint Peter, the messenger holy,

den diuvil ubirwantir ci Rôme.
the devil overcame-he at Rome.

her rihti dâ ûf dis heiligin crûcis ceichin,
he raised there up the holy cross's sign,

her screif die burg ci Cristis eigine.
he wrote the city to Christ's own.

dannin santir drî heilige man,
thence sent-he three holy men,

ci predigenne den Vrankan:
to preach to-the Franks:

Eucharium unti Valêrium,
Eucharius and Valerius,

der dritti geinti uffin leige.
the third died on-the way.

dâ kêrdin di zvêne widere,
there turned the two back,

senti Pêtri daz ci clagene.
to-saint Peter that to lament.

dari santer duo sînin staf,
thither sent-he then his staff,

den legitin si uffe Maternis graf.
it laid they upon Maternus's grave.

si hîzin un wider von dem tôd erstân,
they bade him back from the death arise,

in senti Pêtiris gibote mit un ci Vrankin gân.
by saint Peter's command with them to Franks go.

duo her sînis meisteris namin virnam,
when he his master's name heard,

her ward un sân gihôrsam.
he became to-them at-once obedient.

duo intlôich sich diu molta,
then unlocked itself the earth,

als iz got wolta.
as it God willed.

her vieng sich ci demi grasi,
he seized himself to the grass,

schiere îlter ûz demo gravi,
quickly hastened-he out-of the grave,

dâr vîrcig dagi hatti gilegin.
where-he forty days had lain.

duo muoster vîrcig jâr lebin.
then might-he forty years live.

cêrist si duo ci Trierin lêrtin,
first they then at Trier taught,

darnâ si Kolni bikêrtin,
there-after they Cologne converted,

dâ bischof ward derselbe man,
where bishop became the-same man,

der vane demi tôdi was irstantan.
who from the death was risen.

Duo gewunnin si dâ ci Vrankan
Then won they there among Franks

ci godis dienisti vili manigin man
to God's service very many-a man

mit beizzirimo wîge,
with better war,

dan si Cêsar gewunne wîlen.
than them Caesar won once.

si lêrtin si widir sunde vehtin,
they taught them against sin fight,

daz si ci godi wêrin guode knehti.
that they to God were good servants.

dere lêre sint wole plâgin
the teaching since well tended

dî bischove nâh in wârin,
the bishops after them were,

drî unti drîzig gezalt
three and thirty counted

unz ane seint Annin gewalt.
until to saint Anno's power.

dere sint nû heilig sibine.
of-them are now holy seven.

die schînint uns von himile,
they shine to-us from heaven,

als iz sibin sterrin nahtis duont.
as it seven stars by-night do.

seint Annin lieht is hêr unti guot.
saint Anno's light is lofty and good.

untir dandere brâhter sînin schîm
among the-others brought-he his shine

alsi der jachant in diz guldîni vingerlîn.
as the jacinth in the golden little-ring.

Das Annolied

XXIX · THE ANNOLIED: SAINT ANNO

Anno is a mirror of virtue. Received at Cologne under Henry III, he raised young Henry to the throne, a lion to princes and a lamb to the poor, and founded five minsters. God refined him like gold: lords attacked him, and Cologne drove him out, as Absalom drove out David. When civil war tore the empire, Anno longed for death. At Saalfeld he saw heaven open, and dreamed of an empty chair among the bishops, which Arnold of Worms said awaited him. He forgave Cologne and died, stricken like Job. Volpreht, who reviled him, lost his eyes and regained them by Anno's intercession, as Moses interceded for his sister.

Den vili tiurlîchin man
The very precious man

muge wir nû ci bîspili hân,
may we now as example have,

den als ein spiegil anesehin
whom as a mirror look-upon

die tugint unti wârheiti wollen plegin. —
who virtue and truth will tend.—

duo der dritte keiser Heinrîch
when the third emperor Henry

demi selbin hêirrin bival sich
to-the same lord commended himself

unti der godis willo was irgangin,
and the God's will was come-about,

daz her ci Kolne ward mit lobe intfangin,
that he at Cologne became with praise received,

duo gieng her mit liutcrefte,
then went he with people's-strength,

alsi diu sunni duoht in den liuften,
as the sun does in the airs,

diu inzuschin erden unti himili gêt,
which between earth and heaven goes,

beiden halbin schînet.
on-both sides shines.

alsô gieng der bischof Anno
so went the bishop Anno

vure gode unti vure mannon.
before God and before men.

in der phelinzin sîn tugint sulich was,
in the palace his virtue such was,

daz un daz rîch al untersaz;
that him the kingdom all feared;

ci godis diensti in den gebêrin,
at God's service in the bearings,

samir ein engil wêri.
as-if-he an angel were.

sîn êre gihîlter wole beidinthalb:
his honor kept-he well on-both-sides:

dannin ward her ci rehtimi hêrtuomi gezalt.
thence became he to right lordship counted.

Sîn guote bikanti vil unmanig man.
His goodness knew very few man.

nu virnemit, wî sîni siddi wârin gedân.
now hear, how his customs were made.

offen was her sînir worte,
open was he of-his words,

vure dir wârheite niemannin her ni vorte.
before the truth no-one he not feared.

als ein lewo saz her vur din viuristin,
as a lion sat he before the princes,

als ein lamb ginc her untir diurftigin.
as a lamb went he among needy.

den ubilin was her sceirphe,
to-the evil was he sharp,

den guotin was her einste.
to-the good was he gentle.

weisin unti widewin,
orphans and widows,

die lobitin wole sînin siddi.
they praised well his custom.

sîni predigi unti sîn ablâz
his preaching and his indulgence

nimohti nichein bischof duon baz,
not-might no bishop do better,

alsô gotlîche,
so godly,

dad iz mit rehte solte lîchen
that it by right should please

allir irdischir diet.
all earthly people.

gode was her vili liep.
to-God was he very dear.

sêliclîche stuont Kolnischiu werlt,
blessedly stood Cologne's world,

duo si sulichis bischovis wârin werht.
when they of-such bishop were worthy.

Sô diz liuht nahtis ward slâfin al,
When the people at-night became sleeping all,

sô stuont imi ûf der vili guote man;
then stood for-himself up the very good man;

mit lûterer sînir venige
with pure his prostration

suohter munistere manige.
sought-he minsters many.

sîn oblei her mit imi druog:
his alms he with him carried:

dir armin vant her genuog,
of-the poor found he enough,

die dir selide niht hâtin
who there dwelling not had

unt imi dâ ware dâdin.
and to-him there heed gave.

dâ diz armi wîf mit demi kindi lag,
where the poor woman with the child lay,

der dir nieman ni plag,
whom there no-one not tended,

dari gienc der bischof vrôno;
thither went the bishop holy;

her gebettidi iri selbe scôno,
he made-bed for-her self fairly,

sô her mit rehte mohte heizin
so he by right might be-called

vatir allir weisin:
father of-all orphans:

sô harte was er in genêdig.
so hard was he to-them gracious.

nû havitis imi got gelônit.
now has-it to-him God rewarded.

Vili sêliclîche diz rîche alliz stuont,
Very blessedly the kingdom all stood,

duo dis girihtis plag der hêirre guot,
when of-the government tended the lord good,

duo her zô ci demi rîchi
when he raised to the kingdom

den jungen Heinrîchi.
the young Henry.

wilich rihtêre her wêre,
what-kind judge he were,

daz quam wîtini mêre.
that came widely famed.

van Criechin unt Engelantin
from Greeks and England

die kuninge imi gebi santin;
the kings to-him gifts sent;

sô dedde man von Denemarkin,
so did one from Denmark,

von Vlanterin unti Riuzinlanti.
from Flanders and Russia.

manig eigin her ci Kolni gewan.
many estate he for Cologne won.

diu munister cierter ubiral.
the minsters adorned-he overall.

ci demi tiurin gotis lobe stift er
to the precious God's praise founded he

selbo vier munister.
self four minsters.

diz vunfti ist Sigeberg, sîn vili liebiu stat;
the fifth is Siegburg, his very dear place;

dar uffe steit nû sîn grap.
there upon stands now his grave.

Ni avir diu michil êre
Not but the great honor

iewiht wurre sînir sêlin,
aught harmed his soul,

sô dede imi got, alsô dir goltsmid duot.
so did to-him God, as the goldsmith does.

sor wirkin willit eine nuschin guot,
when-he to-work wills a clasp good,

diz golt siudit her in eimi viure,
the gold boils he in a fire,

mit wêhim werki duot her si tiure,
with fine work makes he it precious,

mit wierin alsô cleinin.
with filigree so small.

wole slîft her die goltsteine,
well polishes he the gold-stones,

mit manigir slahti gigerwa
with many kind preparation

gewinnit er in die variwa.
wins he to-them the colors.

alsô sleif got seint Annin
so polished God saint Anno

mit arbeidin manigin.
with labors many.

Dikki in anevuhtin di lanthêirrin:
Often him attacked the land-lords:

ci jungis brâht iz got al ci sînin êrin.
at last brought it God all to his honors.

vili dikki un anerietin
very often him plotted-against

dî une soltin bihuotin.
who him should guard.

wî dikki une dî virmanitin,
how often him they reviled,

dî her ci êirin brâht haviti.
whom he to honors brought had.

ci jungis niwart daz niht virmidin,
at last not-was that not avoided,

her niwurde mit gewêfinin ûze dir burg virtribin,
he not-became with weapons out-of the city driven,

als Absalôn wîlin
as Absalom once

virtreib vater sînin,
drove father his,

den vili guotin Dâvîd.
the very good David.

disiu zuei dinc, harti si wârin gelîch.
these two things, hard they were alike.

leidis unte arbeide genuog
of-sorrow and labors enough

genîhte sich der hêirro guot
took-pains himself the lord good

al nâh dis heiligin Cristis bilide.
all after the holy Christ's example.

duo suont iz got van himile.
then atoned it God from heaven.

Dar nâh ving sich ane der ubile strît,
There after seized itself on the evil strife,

des manig man virlôs den lîp,
for-which many-a man lost the life,

duo demi vierden Heinrîche
when to-the fourth Henry

virworrin wart diz rîche.
confounded became the kingdom.

morht, roub unti brant
murder, robbery and burning

civuortin kirichin unti lant,
destroyed churches and land,

von Tenemarc unz in Apuliam,
from Denmark until into Apulia,

van Kerlingin unz an Ungiran.
from France until to Hungary.

den nîman nimohte widirstên,
whom no-one not-might withstand,

obi si woltin mit trûwin unsamit gên,
if they would with faith together go,

die stiftin heriverte grôze
they founded army-expeditions great

wider nevin unti hûsgenôze.
against nephews and house-fellows.

diz rîche alliz bikêrte sîn gewêfine
the kingdom all turned its weapons

in sîn eigin inêdire.
into its own entrails.

mit siginuftlîcher ceswe
with victorious right-hand

ubirwant iz sich selbe,
overcame it itself self,

daz di gidouftin lîchâmin
that the baptized bodies

umbigravin ciworfin lâgin
unburied scattered lay

ci âse den bellindin,
as carrion to-the barking,

den grâwin walthundin.
the gray forest-dogs.

duo daz ni trûite bisuonin seint Anno,
when that not trusted to-atone saint Anno,

duo bidrôz une lebin langor.
then wearied-of him to-live longer.

Her reiht ci Salivelt in Duringe lant:
He rode to Saalfeld into Thuringian land:

da irbaritimi got die sîni hant.
there bared-to-him God the his hand.

einis dagis ingegin nône
one day toward nones

dir himil indedde sich scône.
the heaven opened itself fairly.

dâ sach her inne
there saw he within

die gotelîche wunne,
the godly delight,

dî her nidorsti kundin
which he not-dared make-known

nicheinimo weriltlîchim manni.
to-no worldly man.

duo her uffe sînim wagene lag
when he upon his wagon lay

unter sînis gebeddis plag,
and-he of-his prayer tended,

sulich mâncraft un umbevieng,
such might him embraced,

daz man sescein ros ci demo wagine spien.
that one sixteen horses to the wagon yoked.

duo dûht un, daz her sêge
then seemed to-him, that he saw

suad sô dir iemir kunftig wêre.
what so there ever coming were.

vili harte untirquam sigis der heilige man:
very hard was-startled for-it the holy man:

duo bigondir dannin sîchan.
then began-he thence to-sicken.

Einis nahtis der hêirro duo gesach,
One night the lord then saw,

wî her quam in einin vili kuniglîchin sal
how he came into a very kingly hall

ci wuntirlîchimi gesidele,
to wondrous seat,

so iz mit rehti solde sîn ci himele.
as it by right should be in heaven.

duo dûht un in sînim troume,
then seemed to-him in his dream,

wîz allinthalvin wêre bihangin mit golde.
how-it on-all-sides were hung with gold.

di vili tiurin steini liuhtin dâr ubiral,
the very precious stones shone there overall,

sanc unti wunne was dir grôz unti manigvalt.
song and delight was there great and manifold.

duo sâzin dâr bischove manige,
then sat there bishops many,

si schinin alsô die sterrin cisamine.
they shone as the stars together.

dir bischof Bardo was ir ein,
the bishop Bardo was of-them one,

santi Heribret gleiz dâr als ein goltstein,
saint Heribert gleamed there as a gold-stone,

andere hêirin genuog;
other lords enough;

un was ein lebin unt ein muoht.
to-them was one life and one mind.

duo stuont dir ein stuol ledig unt êirlîch:
then stood there a chair empty and honorable:

seint Anno wart sigis vili vrôlîch.
saint Anno became for-it very joyful.

her was ci sînin êrin dar gesat:
it was to his honors there set:

nu lobit hers got, dad iz also gescach.
now praises he-it God, that it so happened.

ô wî gerne her duo gesêze,
oh how gladly he then would-sit,

den lîbin stuol wî gerner bigriffe!
the dear chair how gladlier would-grasp!

dad ni woltin geloubin di vurstin
that not would allow the princes

durch einin vlekken vure sînin brustin.
for a stain before his breast.

Ûf stuont der hêirrin ein, hîz Arnolt;
Up stood of-the lords one, was-called Arnold;

ci Wurmizi was her wîlin bischof.
at Worms was he once bishop.

seint Annin nam her mit handin —
saint Anno took he by hands—

sô quâmin si dar bihalvin.
so came they thither aside.

mit suozir redin her un duo bistuont.
with sweet speech he him then stood-by.

her sprach: 'Trôsti dig, hêirro, godis drût!
he spoke: 'Comfort yourself, lord, God's beloved!

disin vlekkin wîsi hine geduon!
this stain be hence done!

ci wâre, dir is gereit der êwige stuol.
in truth, for-you is ready the eternal chair.

daz sal sîn in curtin stundin,
that shall be in short hours,

sô bistu disin hêirrin willicumin.
so are-you to-these lords welcome.

untir un nimaht tu nû blîvin:
among them not-may you now remain:

wî lûtir iz sal sîn, dad si willin lîdin!
how pure it shall be, that they will suffer!

Crist havit tir disiu ding irougit.
Christ has to-you these things shown.

ô wî, hêirro, wad tir êrin unti genâdin volgit!'
oh how, lord, what to-you of-honors and graces follows!'

harti ginc iz imi ci hercin,
hard went it him to heart,

daz her widere kêrin solde zir erdin.
that he back turn should to-the earth.

ni wêrit duo ci stundin sô gewant,
not were-it then at-the hour so turned,

durch alle disi werilt ni rûmiter daz paradysilant:
for all this world not would-leave-he the paradise-land:

sulich is diu himilschi wunne.
such is the heavenly delight.

dar sule wir denkin, alt unti jungen.
thither shall we think, old and young.

von demi slâfe dir hêirro duo gestuont,
from the sleep the lord then rose,

wole wister, wad her solde duon.
well knew-he, what he should do.

Kolnêrin virgab her sîni hulte;
to-Cologners gave he his favor;

daz her si hazzite, wî grôz daz wârin ere sculte!
that he them hated, how great that was their guilt!

Duo dat cît duo bigonde nâhen,
When the time then began to-approach,

daz imi got wolte lônen,
that him God would reward,

duo ward her gikeistigit,
then became he chastised,

alsi dir heiligi Jôb wîlin,
as the holy Job once,

vane vuozin unz an diz hoibit
from feet until to the head

sô harti al bitoibit.
so hard all numbed.

765 sô schît diu tiure sêla
so parted the precious soul

von mennislîchimo sêra,
from human pain,

von disimo siechin lîbi
from this sick body

in daz êwigi paradysi.
into the eternal paradise.

diz vleisc intfinc du erda,
the flesh received the earth,

770 dir geist vuor up ci berga.
the spirit fared up to height.

dari sule wir iemir nâh imo deinkin,
thither shall we ever after him think,

wâ wir ci jungist sulin leintin.
where we at last shall land.

Alser duo ci godis antwurte quam,
When-he then to God's presence came,

cin êwigin ginâdan,
to-the eternal graces,

775 duo dedde der hêirro edile gemuot
then did the lord noble minded

alsô dir ari sînin jungin duot,
as the eagle his young does,

sor si spanin willit ûz vliegin.
when-he them entice wills out to-fly.

her sueimit ob in ce cierin,
he hovers over them for adornment,

her wintit sich ûf ci berge,
he winds himself up to height,

daz sint duont die jungin gerne.
that since do the young gladly.

alsô woldir uns gespanin,
so would-he us entice,

wari wir nâ imi soldin varin:
whither we after him should fare:

her zoigit uns hînidine,
he shows us here-below,

wilich lebin sî in himile.
what-kind life be in heaven.

ci demi gravi, dâ sini woltin dôht hân,
at the grave, where they-him would dead have,

dâ worhtir scôniu ceichan:
there wrought-he fair signs:

die sîchin unti die crumbe,
the sick and the crooked,

di wurdin dâ gesunte.
they became there healthy.

Arnolt hiez ein vollin guot kneht,
Arnold was-called a full good knight,

der havit einin vogitman, hiez Volpreht,
he has a reeve, was-called Volpreht,

der durch werltlîche sculde
who through worldly guilt

virlôs sînis hêirrin hulde.
lost his lord's favor.

duo bigonder godi missitrûwin,
then began-he God to-mistrust,

helphe suohter an din tiuvil:
help sought-he from the devil:

her kôs un imi ci vogite
he chose him for-himself as reeve

wider Arnolde.
against Arnold.

einis âbindis ginc her einin ganc
one evening went he a walk

nâ sînimo rosse, einis veldis lanc.
after his horse, of-a field long.

da irschein imi der tiuvil offene,
there appeared to-him the devil openly,

her virbôt imi alle Cristis ê
he forbade to-him all Christ's law

unt her nîmanni daz ni sagite,
and he to-no-one that not told,

wî her un gesîn havite.
how he him seen had.

her quad, giwuoge hers eincheinim manne,
he said, should-mention he-it to-any man,

her cibrêchin ci stukkelînin allen;
he would-break-him to pieces all;

wolter avir imi volgin,
would-he but him follow,

sô hetter imi gewissin holdin.
so would-have-he him surely favorable.

mit drôn unti mit geheizan
with threats and with promises

virleitter duo den tumbin man,
misled-he then the foolish man,

daz her gelîz sich cis vîantis trûwin.
that he left himself to-the fiend's faith.

daz ward imi sint ci rûwin.
that became to-him since to rue.

Des andren tagis her mit Arnolde reiht;
The next day he with Arnold rode;

dis tiuvilis geheizi was her vili gemeit.
of-the devil's promise was he very glad.

mit misselîchin redin her dar zuo quam.
with various speeches he there to came,

daz her godis bigonde virlouchinan.
that he of-God began to-deny.

godis heiligin bigonder lasterin,
God's saints began-he to-revile,

daz nîman nisolti gebaldin,
that no-one not-should dare,

unzi duo der vili tumbe man
until then the very foolish man

bigondi lasterin seint Annan.
began to-revile saint Anno.

her quad, dad her iz al wol irkante,
he said, that he it all well knew,

iz wêr al triugeheit unti scante;
it were all deceit and shame;

Anno lebit ie mit suntin —
Anno lives ever with sins—

wad ceichine her getuon solti?
what signs he do should?

dere vrebelîchin schelti
for-the insolent reviling

muoster sân intgeltin:
must-he at-once pay:

dâ cistede sîn ouge winister
there at-place his eye left

vuor imi ûz als ein wazzer.
fared from-him out as a water.

duo der ungeloubige man
when the unbelieving man

ni wolti sich irkeinnan,
not would himself recognize,

her niwolti seint Annin sceltin,
he not-would saint Anno revile,

duo muoste hers mêr intgeltin.
then must he-it more pay.

durch sîn hoibit quam ein slag,
through his head came a blow,

daz her dir nidiri gelag;
that he there down lay;

als ein gescôz daz ouge ceswe
as a shot the eye right

spreiz ûz imi verre.
burst out-of him far.

duo vîl her nidir an did gras,
then fell he down onto the grass,

her schrei, als imi was.
he cried, as to-him was.

harti irquâmin si sich des ubiral;
hard were-startled they themselves at-it overall;

si bedditin ci gote in crûcestal.
they prayed to God in cross-position.

Arnolt hîz drâdi rennin,
Arnold bade quickly run,

paffen imi dari gewinnin.
priests for-him thither win.

sô vuorhtin si in ceinir kirichun,
so led they him into-a church,

si lêrtin un sîni pigihti tuon,
they taught him his confession do,

unzi duo der sêregi man
until then the pained man

sent Annin anedingin bigan.
saint Anno to-hope-in began.

her bat sînir genâdin,
he begged his graces,

daz her den gesunt imi virgâbi.
that he the health to-him gave.

michil wunter sâgin
great wonder saw

alli, dî duo dâ wârin.
all, who then there were.

in den îtilin ougistirnin
in the empty eye-sockets

wuohsin niuwiu ougin widiri,
grew new eyes back,

daz her sân ci stundin woli gesach.
that he at-once at-the hour well saw.

sô scône ist diu godis craft.
so fair is the God's power.

Von altin êwin ist daz kunt,
From old laws is that known,

wî sich wîlin ûf tedde der merigrunt,
how itself once up opened the sea-bottom,

duo Moyses daz liut Israêl
when Moses the people Israel

mit trukkenim weg geleite ubir sê
with dry way led over sea

ci demi allir bezzistin lante,
to the of-all best land,

des die guotin ouch sulin walten,
which the good also shall possess,

dâ die beche miliche vluzzin,
where the brooks of-milk flowed,

diz suoze honig dâr inzuschin;
the sweet honey there between;

diz olei ûz eime steine sprunge,
the oil out-of a stone sprang,

sân dir bî der suoze brunne;
at-once there by the sweet spring;

diz brôt vane himele reginte,
the bread from heaven rained,

allis guodis si seide habiten.
of-all good they surfeit had.

mit wuntirlîchin ceichinin
with wondrous signs

êrete got Moysen, den heiligin,
honored God Moses, the holy,

unz ein sîn selbis suster
until a his own sister

bigondimi sprechin laster.
began-him to-speak abuse.

ô wî starche si diu misilsuht bistuont
oh how strongly her the leprosy beset

unz iri gewegete der bruoder guot!
until for-her interceded the brother good!

alsô gewegete seint Anno disim man,
so interceded saint Anno for-this man,

daz her sînin gesunt gewan,
that he his health won,

ci diu daz wir virstuontin
to that that we understood

des rîchin godis guote,
of-the mighty God's goodness,

wî her sô lônit unti richit 875
how he so rewards and avenges

suaz man sînim holtin sprichit,
whatever one to-his faithful-one speaks,

der sô suoze leidit albihanten
who so sweetly leads altogether

ci demi scônin paradysilante.
to the fair paradise-land.
