

Ruodlieb

The Earliest Courtly Novel (after 1050)

Edwin H. Zeydel

Ruodlieb



COLLEGE OF ARTS AND SCIENCES

Germanic and Slavic Languages and Literatures

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Moribus ingenita decorabat nobilitatem.
Qui dominos plures habuisse domos locupletem
Sepius ad libertam quibus is famulans & ve
Nil deseruisse potuit putat ut meruisse.
Quicquid villos sibi quis commisit herorum.
Aut ulciscendum causas; sue peragendum.
Non plangebatur. quam strennuiter agebat
Sepius in morte se pro dominis dicit eisdem
Seu bello. seu venatu. seu quolibet actu.
Nil sibi fortuna prohibente dabatur malefida.
Semper promittunt. promissaque dissimulabant
At inimiciorum horum causa sibi nactas
Cum superare nequit super hoc quod agat neque di
Nasquam secupere se sperant vivere posse
Rebus dispositis cunctis matrisque subactis
Tande de patria progens petit exire a re
Nullus & hunc alius sequitur nisi furifer e
Qui vehit enthecā rebus uariis onerata
Apud se sibi quod docuit sufferre labore
Balneā dextrum palma uelut atque fontem
Doxga lanceolam. sub scuto fertque pharetra
Ad ^{nostram} fodrum saccum modicum sub se satus apud
Ast loriceus dominus sup & tuniceus



Illustration 2



Illustration 3

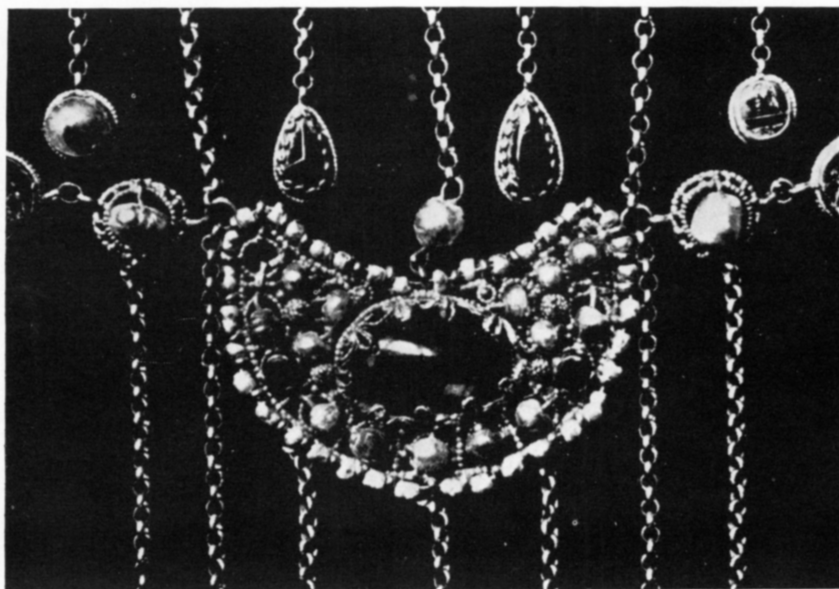


Illustration 4



Illustration 5



Illustration 6



Illustration 7

Ruodlieb

The Earliest Courtly Novel (after 1050)

INTRODUCTION, TEXT, TRANSLATION,

COMMENTARY AND TEXTUAL NOTES

BY EDWIN H. ZEYDEL

UNC Studies in the Germanic Languages and Literatures
Number 23

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Suggested citation: Zeydel, Edwin. *Ruodlieb: The Earliest Courtly Novel (after 1050)*. Chapel Hill: University of North Carolina Press, 1959.
DOI: https://doi.org/10.5149/9781469658711_Zeydel

Library of Congress Cataloging-in-Publication Data

Names: Zeydel, Edwin H.

Title: Ruodlieb : The earliest courtly novel (after 1050) / by Edwin H. Zeydel.

Other titles: University of North Carolina Studies in the Germanic Languages and Literatures ; no. 23.

Description: Chapel Hill : University of North Carolina Press, [1959]

Series: University of North Carolina Studies in the Germanic Languages and Literatures.

Identifiers: LCCN 59063490 | ISBN 978-1-4696-5870-4 (pbk: alk. paper) | ISBN 978-1-4696-5871-1 (ebook)

Classification: LCC PD25 .N6 NO. 23

PREFACE

For numerous reasons the fragmentary novel *Ruodlieb*, written in Latin, some time after the decade 1040–1050, and found in the Benedictine monastery of Tegernsee, Bavaria, is second to none in importance as a document of the eleventh century in the field of imaginative literature. While revealing almost none of the common characteristics of its age, it foreshadows the literary development of the next two hundred years in Western Europe to a surprising degree. Burdach calls it the earliest freely invented novel of chivalry. Yet it surpasses even the best of them in its down-to-earth realism, its sympathetic treatment of the peasant as well as the noble, and its freedom from the artificial restraints which characterize the chivalric literature of the twelfth and thirteenth centuries. It also sheds a flood of light upon many matters pertaining to the early history of European civilization.

Ruodlieb has never before been translated into English. The only critical edition – in German – by Friedrich Seiler, unsatisfactory in many respects, appeared in 1882 and is now rare, indeed. A new critical text edition, by Norbert Fickermann of Berlin, announced some years ago for the *Monumenta Germaniae Historica*, has not appeared to date and has now been indefinitely deferred because of unfortunate circumstances. The single easily accessible translation, also in German by Karl Langosch (1956), with the Latin text as edited by Seiler and amended by others, on opposite pages (but not checked against the manuscripts), is meant only to be a popular edition, with obvious flaws, such as a sketchy commentary and notes, too much dependence on Seiler in textual matters, some mistranslations, misprints, and even poor German and trivial stop-gap rimes.

My prose translation, which follows the Latin text line for line, and renders even fragmentary lines wherever they yield any meaning at all, strives to be literal. For that reason the tenses, which in the original often fluctuate in a single sentence from present to past, and *vice versa*, will sometimes seem inconsistent. I have, however, not gone as far as the original does in this respect.

The fragmentary text, full of gaps and partially missing lines,

has had the benefit of conjectural emendations by at least eight critics since 1807. I have worked intensively for many months with the two existing manuscripts (both far from complete) in the Munich Staatsbibliothek (the work of the author himself) and the St. Florian Chorherrenstift near Linz in Austria, as well as with a photostat of the former and a film of the latter. On the basis of the manuscripts I have myself made over four hundred changes in the hitherto accepted texts and ventured over thirty new emendations and completions recorded in the Textual Notes. Thus the incomplete lines, numbering well over 30% in the manuscripts, are now cut down to less than 4%. However some textual problems still remain.

The Latin text appears face to face with the English translation because it is felt that many may wish to see *Ruodlieb* in the original form, while those who read Middle Latin will no doubt want an opportunity to compare it conveniently with the English.

In the Latin text, words or letters inside a square bracket (e.g. Pro], I, 25) indicate conjectural readings. Italicized letters (e.g. Nun]quam ridentem, VI, 36) indicate unclear characters which can, however, in many cases be definitely supplied from the context. Symbols for words like *et*, *quoniam* (qūō), *-bus* (b;), *tunc* (tċ), *quoque* (q̄q), *pro-* (p) have been resolved, and *e* has been normalized to *ae* where it stands for the diphthong.

In our sequence of plot and chapters we follow Laistner's order, adopted by Langosch (see Introduction). The theory of von Winterfeld that X, 50, should be followed by XI and then by X, 51–132, does not seem an improvement and has not been adopted.

Anyone comparing my Latin text with Seiler's (and Langosch's) will note that I have marked many more words or letters as conjectural or unclear. This may be due to an uncanny ability on Seiler's part to decipher what is practically obliterated, or, possibly, the Munich manuscript has deteriorated since 1882, when Seiler and Laistner read it.

The rather full, lengthy Introduction aims to present over 150 years of research, supplemented by whatever I have been able to add. The work of those who have contributed most to our knowledge of *Ruodlieb* – Schmeller, the Grimms, Seiler, Laistner, von Winterfeld, Strecker, Hauck, and Langosch – has been used gratefully and to good advantage, but those whose contributions are of a minor nature have not been neglected, either. While a bibliography as such is not given, the Introduction cites all the pertinent bibliographical helps as they are referred to.

Two sets of notes were deemed necessary. One is devoted entirely to textual matters on the basis of a first-hand study of the two manuscripts, superseding the treatment given the text in Seiler's edition, to which I am much indebted, and aiming to give an ade-

quate picture of the Latin text. The other set of notes, called Commentary, aims to offer information of a linguistic, historical, and cultural nature over and above what is found in the Introduction.

Thanks are hereby expressed to the staffs of the manuscript divisions of both the Bayrische Staatsbibliothek and the St. Florian Chorrherrenstift for many courtesies, and to the Charles Phelps Taft Memorial Fund of the University of Cincinnati for a generous travel grant during a six-months leave of absence, also to Professor George Fenwick Jones of Princeton University for help in proof-reading and for many suggestions.

EDWIN H. ZEYDEL

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Sources: 1. photostat of manuscript page.

2. Kurt Lange, *Die Münzkunst des Mittelalters*, 1942, Plate 15.
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6. P. E. Schramm, *Die deutschen Kaiser und Könige in Bildern ihrer Zeit*, 1. Teil, Leipzig, 1928: Plate 100 a.
7. Photo of South German beaker from 15th Century in Germanisches Museum, Nürnberg.

INTRODUCTION

1. THE MANUSCRIPTS, EDITIONS AND TRANSLATIONS

When in 1803 the libraries of many of the German monasteries were secularized and truckloads of their manuscripts and early prints were taken to the state libraries, B. G. Docen, of the Royal Bavarian Library in Munich, discovered what had once been a number of quarto parchment leaves folded over into octavo pages and representing the bulk of what has been preserved of the work here published. These parchment pieces had been glued in the binding and on the inside of the wooden covers of several manuscripts from the ancient monastery library of Tegernsee, some fifty kilometers southeast of Munich. With care he removed them from their imprisonment and found them in very bad condition, indeed – with breaks, cuts, stitches, and incisions, in some cases half the page cut away vertically. Indeed, to this day they clearly reveal that, although some of the leaves may at some time have been bound together, the entire batch was never so bound. In two places they bear the legend in a fifteenth-century hand: “Attinet monasterio Tegernsee.”

In his *Miscellaneen zur Geschichte der deutschen Litteratur* (1807, I, 69) Docen, who had meanwhile begun making a clean copy of the fragments, reported: “I have recently discovered a fragment of a poem of knighthood in leonine verse in which the names Ruodlieb, Immunch, and the struggle of the former with a dwarf occur.” In 1811 Docen became custodian (i.e. librarian) of the Royal Library, but besides continuing to copy the fragments desultorily, he did nothing further with them before his death in 1829, hoping all along to discover more missing leaves.

When Andreas Schmeller, friend and associate of Jacob Grimm, took over Docen’s position in 1829, he found these parchment leaves and strips among his predecessor’s papers. With additional discoveries by him the total number of leaves rose to 34. Then in 1830 another double parchment leaf of the same work (all of our Chapter XI, much of XIII) was discovered in the library of the St. Florian foundation near Linz in Austria and first printed and described by Moritz Haupt in *Exempla poesis Latinae medii aevi*

(Vienna, 1834). It is also mutilated but contains 140 lines of our poem, only twenty-five of which are identical in parts with lines in the Munich fragments. While the latter apparently date from the decade between 1042–1052 or later as Anton Chroust in *Monumenta palaeographica* II, 1, Lieferung 2, Tafel 7, believes (confirmed by the Austrian paleographer Michael Tangl), the St. Florian leaf, carefully divided into sections by Roman numerals in red, seems to be part of a neat copy of the Munich manuscript, at most a few decades younger than it. Together the Munich and St. Florian fragments were published under the title *Ruodlieb* in the volume *Lateinische Gedichte des X. und XI. Jahrhunderts* by Jacob Grimm and Schmeller (Göttingen, 1838).

In 1840 yet another discovery – an additional double parchment leaf of our work–, this time another part of the original Tegernsee manuscript, was made on the estate of a Baron von Moll in Dachau, near Munich. It had served as the cover of a small paper manuscript on musical instruments and the liberal arts. First published separately by Schmeller, it was incorporated in the Munich manuscript as leaves 4a and 4b, and swelled the total number of Munich leaves or fragments. They are now preserved there in a small cardboard box and catalogued as clm 19486. Internal evidence makes it clear that all of the Munich manuscript was written by one person, although not necessarily during any single short period. Obviously different writing plumes and types of ink were used.

That the writer of the manuscript was none other than the author, and not a mere copyist, becomes evident from the many erasures and corrections, and from the improvement of original lines, written above or in the margin. When in 1916 the then youthful French scholar, Maurice Wilmotte, carried away by such nationalistic chauvinism as only a war can generate, published an ill-considered article in *Romania*, vol. XLIV, to prove that the *Ruodlieb* was “notre (i.e. France’s) premier roman courtois,” translated from a lost French original from the Meuse region between Liège and Namur, the French journals and newspapers, among them *Matin*, hailed this “discovery” on their front pages. Among other things Wilmotte found ten Romanisms in the work-words like *caminata* = cheminée, *causa* = cause, *gamba* = jambe - and alleged that no German - only a Frenchman - could have written so good a work at so early a date. But in 1921 Karl Strecker, in *Neue Jahrbücher für das klassische Altertum*, XXIV, by proving from the manuscript that the author did not translate or copy, but erased, revised, corrected - in short, created as he wrote, that he introduced Germanisms, that the Romanisms are not peculiar to him, and that the name *Ruodlieb* is German and occurs twice in South Germany in the thirteenth and fourteenth centuries, as well as in the “Heldensage,”

exploded Wilmotte's triumphant allegations so thoroughly that they have never since reared their head again.

The 1838 edition of *Ruodlieb*, chiefly by Schmeller, but to which Jacob Grimm certainly contributed, too, remained the only one until 1882. In that year Friedrich Seiler, much handicapped by the inaccessibility of important bibliographic materials, got out his edition. He was the last German editor of a critical edition, and the last actually to consult the manuscripts, and his 200-page introduction is still of limited value. With the scores and scores of corrections noted by Ludwig Laistner, in part in the *Anzeiger* of the *Zeitschrift für deutsches Altertum*, IX, 70–106, and in part in the same *Zeitschrift* XXIX, 1–25, Seiler's edition has remained in a sense standard, at least until Karl Langosch's *Waltharius, Ruodlieb, Märchenepen. Lateinische Epik des Mittelalters mit deutschen Versen*, Berlin, 1956. But while much credit is due Seiler for his textual contributions, he is sometimes guilty of uncritically copying errors of his predecessor, Schmeller; see VII, 48, where the manuscript clearly has *ridens*, not *rediens*, yet both Seiler and Langosch perpetuate Schmeller's blunder. Other examples of such Seiler-Langosch errors: II, 51, VIII, 6; XIV, 94, and XVI, 25.

While Langosch demonstrably did not use the manuscripts, yet he gives both the Latin text of Seiler with some more recent improvements, and a rimed doggerel translation (each couplet written as a long line). He also supplies a sparse introduction and notes which take into some account the recent research as noted by him in the Stammler-Langosch *Deutsche Literatur des Mittelalters, Verfasserlexikon* III (1943) and V (*Nachträge*, 1955).

As for German translations and adaptations of *Ruodlieb* before Langosch, three have come to our attention, viz. Karl Simrock's free poetic reproduction in his *Heldenbuch* VI (*Amelungenlied* III), 1849, Moritz Heyne's version in blank verse (1897), and Paul von Winterfeld's doggerel rendering of certain parts in *Dichter des lateinischen Mittelalters*, edited by Hermann Reich (1913). A prose translation, planned by Karl Hauck, has to our knowledge not appeared.

Among the numerous difficulties that baffle the editor and translator of this eleventh-century work, none is as great as those posed by the mutilated condition of the Munich manuscript. Adding the 120 entirely *new* lines of the St. Florian leaves, we have a total of 2308 lines, some so mutilated that only a few letters are left. Of these about 700, or over 30%, are more or less incomplete, some cut away in front, some in back, others blurred or indistinctly written on erasures. Docen, Schmeller, and Grimm completed over 300 of these, chiefly by conjecture. Seiler, besides improving on many of Schmeller's readings, completed about 230 more; later Ger-

man scholars (chiefly Laistner, Fritz Loewenthal, and Strecker) several dozen more. Finally, with the help of the manuscripts the present writer suggests, and has incorporated, over 30 new completions or improvements, thus reducing the number of incomplete lines to less than 90, or 4%.

Another major editorial difficulty growing out of the condition of the manuscript is that of arrangement of chapters and subject matter. The Schmeller-Grimm edition of 1838, lacking essential parts of the manuscript, is entirely useless today for textual purposes. The Seiler edition of 1882, although its text and textual apparatus show improvements over Schmeller and although it contains all the known fragments, has its grave weaknesses, chiefly because Seiler's arrangement of the last ten fragments cannot be accepted, as his reviewer Laistner proved on internal evidence. Indeed, Laistner's order has turned out to be unimpeachable. As Langosch has followed it in his edition, so we observe it in ours. For the benefit of those to whom the Schmeller or Seiler edition (or both) may be available we give the following comparative sequences of chapters or leaves, the numbers being the chapters of Langosch and our edition. Schmeller: 1, 4-8, 15, 11, 12, 13, 9, 10 (to 1. 26), 10 (ll. 28 - end), 14, 16-18.

Seiler: 1-8, 11-13, 9, 10, 15, 14, 16-18.

Because of these discrepancies the older editions as well as synopses of the action must be used with care.

That the author never finished *Ruodlieb* follows from the fact that the text breaks off before the bottom of the last leaf, 34¹. How much has been lost, no one can say with certainty. Laistner believed that the work once contained 3881 lines (of which about 1575 would now be missing). Singer in an article in *Germanisch-Romanisches Mittelalter* (1935), reprinted from the *Zwierzina-Festschrift* of 1924, thought it was longer. Karl Hauck, in a more recent article in the *Paul-Braune Beiträge* 70 (1948), 372-419, thinks that considerably less has been lost than even Laistner conjectured. On the back of the first and last leaves (1² and 34²) appear in the same hand four and seven leonine hexameter epigrams respectively, from two to eight lines in length, which have no connection with *Ruodlieb*. They deal, at least partly in the form of etiquettes, with such diverse subjects as bellows, a fan to be used against flies, wine casks, shin guards, and various "inventors" of musical instruments.¹ The proper name Dietmar, which occurs, will be discussed below.

2. SYNOPSIS

Since the present English translation - to our knowledge the first

¹ Cf. my forthcoming article in *Vierteljahrschrift f. Lit.wiss. u. G.*

ever to be made – is an integral part of this edition, so detailed a synopsis of the plot of *Ruodlieb* as Schmeller, or Seiler, or Kögel in his *Geschichte der deutschen Literatur bis zum Ausgange des Mittelalters* I, 2, 346–400, gives, is not necessary. However, because of the fragmentary and digressive nature of the work and the paucity of proper names, which make it difficult at times to grasp the action, also because our sequence of chapters differs from that of most of the other writers, the following brief account, reinforced by the parenthetical helps given in the text itself, may not be out of place.

I. A young man of high birth and noble breeding is ill-treated by those whom he serves; consequently he leaves home to seek his fortune in a foreign land (Africa). Placing his possessions in the care of his poor widowed mother, he departs, much to her and his retainers' grief, accompanied by a single squire. His accoutrement is described in some detail. As he leaves his native land, sadly pondering his fate, and enters the country to which he is destined, he meets a hunter of the king of that land. After an awkward silence, during which the hunter decides that the traveller is not an emissary to the king, but a poor man rich in virtue, the two wayfarers strike up a close friendship. The hunter, who admits that he too is not a native of the realm, describes his king, himself an ardent hunter, in glowing terms as an ideal ruler, affable, kind and considerate.

II. Our hero meets the king and soon realizes that what he has heard of him is true. He ingratiates himself with the ruler by demonstrating his skill in catching fish and wild beasts by means of the fabulous herb *buglossa*. Now he enjoys the full confidence of the king.

III. After a long era of peace war breaks out with the neighbouring country. A hostile margrave invades the territory of the king (called the "major" king) but is defeated by our hero, now the generalissimo (*princeps*), whose name, Ruodlieb or Ruotlieb, is mentioned only in the last fourth of the work. Ruodlieb chides him but spares his life, as he does that of the other prisoners, who are marched to a border town.

IV. The 'major' king is notified of this and orders Ruodlieb to come before him with his men and all the prisoners. The king, magnanimous as is his wont, decides to requite evil with good, Ruodlieb, assisted by two others (one of whom is his friend, the hunter), acting as plenipotentiary. He is received by the ruler of the defeated country- the 'minor' or lesser king – and after some formalities, which reveal this ruler to be just as kind and considerate as the 'major' king, a meeting of the two sides is set for three weeks

hence on the former battlefield. Ruodlieb with his escort leaves with all due formality and reports to his (the 'major') king, telling also of a game of chess, to which the chancellor and later the other king had challenged him.

V. The two kings meet on the bridge spanning the river which separates their countries. Carrying out his policy of indulgence, like his obvious counterpart in history, the Salic Emperor Henry III, the 'major' king is most kind to the defeated 'minor' king, returning to him the villainous margrave, who had started the war, and the other prisoners, all unharmed and richly accoutered. The 'minor' king showers the 'major' king and his men with gifts, among them camels, leopards, lions, trained bears (such as rulers frequently received), and birds. But the 'major' ruler accepts only the two bears, and a magpie and a starling for his daughter, and allows none but the monks and abbots to keep the gifts which they receive. With that the war episode is over. After a ten years' fruitful stay at the 'major' king's court, Ruodlieb receives a letter from his lords and his mother begging him to return home. Only well-disposed lords, he is assured, are left, the rest having died or been mutilated. He begs the king's leave to go. Secretly the king has two loaves of 'bread' prepared which contain silver vessels that hold gold coins and fabulous jewelry, the description of which reminds one strikingly of several pieces in the treasure of Empress Gisela (the second wife of Conrad II and mother of Henry III), recovered in Mayence in 1880. Asked by the king whether he would prefer treasures or wisdom, Ruodlieb chooses the latter, whereupon the king offers him twelve lessons. But only the first three are exemplified in the sequel, viz. 1. avoid a red-headed man as a friend, for he is full of evil temper and deceit; 2. don't ride through cultivated fields to avoid mud, otherwise some peasant may abuse you, 3. avoid staying with an old man who is married to a young wife, otherwise suspicion may fall upon you; rather select a young man married to an old woman. Before his departure the king gives Ruodlieb the two 'loaves'. On his way home, tearfully accompanied part way by his friend, the hunter, our hero meets an impudent red-head who insists upon joining him. In the evening when they come to a village, the red-head, to avoid the mud, rides across planted fields.

VI–VIII. Lessons 1 and 3 are here exemplified.

IX–XII. On his way Ruodlieb now meets a younger kinsman, a nephew, whom he persuades to accompany him. They are well received at a widow's castle. Ruodlieb exhibits his prowess as a fisherman with the herb *buglossa*, while his nephew shows off a

trained dog who can detect thieves. Some clever blackbirds also do tricks, and Ruodlieb reveals his skill as a harp player. His nephew, who had been involved with a strumpet, and the widow's daughter fall in love while dancing. In a talk with the widow Ruodlieb learns that special ties of friendship (godmotherhood) link her with his mother's family. He leaves with his nephew after the arrangements for the latter's marriage have been completed. As they approach home under escort, a boy in a cherry tree awaits Ruodlieb with the oft-repeated words: "Ruodlieb, master, hurry and come!" A jackdaw, also in the tree, learns these words and flies to Ruodlieb's mother, announcing her son's imminent arrival by repeating them to her. Finally the travelers come.

XIII–XVII. They are well received. Ruodlieb and his mother discover the treasures in the 'loaves.' The wedding of the young lovers takes place. Now his mother urges Ruodlieb too to marry, depicting the deformities of old age in lurid words. A young noblewoman suggested as a possible wife by one of Ruodlieb's retainers, called to a conference, turns out to be of evil character, as he ascertains through a clever ruse. He decides to seek elsewhere, at which point (XVII, 83) the style of the work changes appreciably. In dreams his mother is apprized of his future rise to greater heights.

XVIII. Ruodlieb conquers a dwarf, whom he spares on condition that the dwarf show him the treasure of King Immunch and his son Hartunch. Once Ruodlieb has killed these worthies, he will be free to wed Heriburg, the king's daughter. The dwarf's attractive wife offers to be Ruodlieb's hostage. Here the work breaks off before the bottom of a page.

3. THE AUTHOR

Schmeller, the first editor, believed that the Tegernsee monk Froumund (who died before the end of the first quarter of the eleventh century), one of the few writers of that period then known, was the author of *Ruodlieb*. This was definitely disproved by Wilhelm Grimm as early as 1851 in "Zur Geschichte des Reimes" (Transactions of the Berlin Academy, pp. 663 ff.), when he showed that the language and prosody of *Ruodlieb* are quite different from those of Froumund, the author of the *Codex epistolaris*. Moreover, the paleographical and historical evidence, especially the latter as presented by Karl Hauck in the *Beiträge* article mentioned above, points to a later date.

Who then could the author of *Ruodlieb* have been? In the absence of all external evidence, we must rely on the author's own statements and inclinations as they are revealed in his work. They lead us to believe that he was a monk or a higher cleric. He treats monks very favorably, even giving them priority over abbots (V, 210). More-

over, he was in all probability a nobleman and a courtier who had spent some time at the court of Emperor Henry III. He seems to have been quite familiar with Empress Gisela's jewels, which he describes in exaggerated detail (V, 340 ff.), and with the gold coins then newly imported from Byzantium (V, 323 ff). In general he has a familiarity with French, Spanish-Arabic and Byzantine cultural elements such as could scarcely have been acquired anywhere in Germany, except at the imperial court. He knows the customs and practises of court life, the clothes worn at court, and even such diversions as the antics of trained animals and birds (though not falconry, which became fashionable later), and the game of chess, new then to Germany.

Moreover, since a work like *Ruodlieb* would scarcely have been understood, much less appreciated, anywhere but at the imperial court, Hauck argues that it may even have been commissioned by the emperor himself. From Strecker's edition of *Epistolae selectae* in the *Monumenta* (III, 1925) he quotes several instances in which Tegernsee was given similar assignments (i.e. religious books) around 1050. Henry III became king in 1039, emperor in 1046, and died in 1056. However Hauck's argument is weakened, though not vitiated, by the fact that *Ruodlieb* was left unfinished.

Another possibility, Hauck asserts, is that the novel was commissioned by Count Thietmar, or Dietmar, II of Formbach, in the Passau region, a kinsman of Henry III, and is the work of one of his chaplains. This would draw *Ruodlieb* into the *Nibelungen* orbit. But the only evidence is that Dietmar is mentioned in two of the epigrams accompanying *Ruodlieb* in the Munich manuscript. Unfortunately Dietmar was no uncommon name at the time.

Although Tegernsee was in this period by no means the prosperous monastery that it is sometimes described to have been, for in the abbots' letters we hear occasional complaints of suffering (1052), and even famine (1047), yet it was already standing 'mit èren' (in high esteem), to use the famous term of Walther von der Vogelweide 150 years later. The art of embellishing manuscripts was practiced there under Abbot Ellinger (1017-1028; 1031-1041); and under Eberhard II (1068-1091) the monk Werinher, or Wetzlar, was noted for his glass painting, stone chiselling, goldsmithery, and bronze artifacts. On the influence of Tegernsee art upon *Ruodlieb*, von der Leyen has written interestingly in the *Muncker-Festschrift* (1916). See also Lotte Tabor's 1935 Göttingen dissertation, *Die Kultur des Klosters Tegernsee im frühen Mittelalter*.

The author must have been fond of discursive, sometimes tongue-in-cheek storytelling, and of animals and plants, rich in imagination and creative power, who with wide experience could look into men's souls. He possessed a strong personality, as well as a sense of

humor. According to Konrad Burdach (*Vorspiel* I) he shows affinity to Wolfram von Eschenbach in the plasticity of his descriptions, but in some ways again he seems closer to Gottfried von Strassburg, as we shall attempt to show below. With the writer of *Ecbasis captivi*, with Wipo and the poet of the Cambridge Songs (which indeed may be the work of the emperor himself), our author probably belonged to the circle of writers at the court of Henry III, up to now not adequately investigated.

4. THE DATE

Early nineteenth-century critics generally dated *Ruodlieb* from 990 on, even after Froumund, in part due to Seiler's cogent arguments, had been dropped as the possible author. But after Wilhelm von Giesebrecht in *Geschichte der deutschen Kaiserzeit*, II, pointed out, strikingly, it seemed, that the meeting of the 'major' and 'minor' king in V reflects the meeting of Emperor Henry II (1002–24) and the French king Robert II at the Meuse river in 1023 (not to liquidate a war, however), critics usually set 1030 as the date of composition. However, there is no proof for this, and since many other similar meetings of rulers took place, von Giesebrecht's conjecture is now no longer held, as already hinted above. Today scholars agree with Hauck that the *terminus a quo* is 1043, the year of Henry's Act of Indulgence after the frequently discussed October Synod of Constance. It was here that he laid down the policy of atonement by noble revenge, of which so much is made in *Ruodlieb* IV and V, and for which he was given fulsome praise by Abbot Herrand of Tegernsee late in 1043 and by Abbot Bern of Reichenau the next year. The peace-loving 'major' king in *Ruodlieb* reminds one strongly of an idealized Henry, whose efforts between 1043 and 1047, as a true disciple of his mentor Wipo, were bent upon pacifying the realm by urging forgiveness to all feuders.

5. SOURCES AND RELATIONSHIPS

In the case of a work such as *Ruodlieb*, written about the middle of the eleventh century and clearly not influenced to any marked degree by ancient Greek or Roman sources, it is difficult if not impossible to put one's finger on specific sources. In the present instance the problem is aggravated by the fact that our author, than whom there is no more independent medieval writer, obviously uses oral tradition as a source.

This is particularly true of the story within a story, comprising the advice given to Ruodlieb by the king and the way in which the first three lessons are carried out. Seiler in his edition, and Laistner in his review of it, as well as in an article in *Zeitschrift für deutsches*

Altertum (vol. XXIX) on the Russian parallels, have devoted infinite pains to finding story patterns in world literature (mostly not as old as *Ruodlieb*) which would establish our author's sources. Apparently, though, it is impossible to get beyond generalizations. Only this much seems established, that the parent version contained but three lessons, later expanded (by our author, if we believe Hauck, for reasons of symmetry) to twelve, and showed how the hero, by compliance, found happiness, while someone else, by disobedience, suffered disaster, as in a tale about Emperor Domitian in the *Gesta Romanorum*. The rags-to-riches type (e.g. Dick Whittington) is also pertinent.

One tale from Cornwall (about 1700), told by Wilhelm Grimm in the notes to the *Kinder -und Hausmärchen*,¹ shows particularly striking resemblances. The hero leaves home and finds work with a peasant for three pounds a year. After the first year he receives advice instead of pay: Do not leave an old road to try a new one. After the second year he has the same experience, getting the lesson: Do not live with an old man married to a young wife. At the end of the third year the advice is: Take two blows before you give one. About to leave, he is asked to wait until the morrow, when he is given a cake for his wife. Into it the nine pounds are baked. He is told not to open the cake until he is spending a jolly hour at home with his wife. On the way he meets three compatriots, who invite him to be their guest for the night at an inn. He takes shelter in the house next to the inn, however, because the innkeeper is an old man with a young wife. During the night the innkeeper is murdered by the wife's lover, and the three companions barely escape execution for having perpetrated the foul deed.

This and other novellistic ingredients may well be older than *Ruodlieb* itself, although we lack sources old enough to prove it. Did the author derive them by word of mouth? Lesson 3 (avoid an old host married to a young wife) may go back to Irish-Cornish tales, as Seiler (pp. 71 ff.) says. Does this give us a clue that the author followed a tradition introduced to Bavarian monasteries by Irish missionaries?

One of the most disputed points affecting the problem of sources concerns the question to what extent the author used the plots and motifs of the *Spielleute* (gleemen) and the *mimi* or *joculatores* (the mimes), whom the clergy were expected to spurn. Certainly *Ruodlieb* is full of incidents which might easily have come from such sources – the young man who wins fortune and good advice abroad;

¹ *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm* neu bearbeitet von Johannes Bolte and Georg Polivka... IV, Leipzig, 1930, pp. 149 f. It is told by Lhuyd in *Archaeologica Britannica*, 1707, p. 251. See also the Hebrew story in *Anmerkungen* IV, p. 353.

the tricks of trained bears, dogs, and birds; the ugly old peasant who becomes the dupe of his pretty but immoral young wife; the girl who has an amour with a cleric, and her discomfiture; the person who exceeds the bounds of reasonableness (e.g. in the peace negotiations; again in the punishment which the young wife demands, Chap. VIII); emphasis on human deformities; fabulous feats of fishing and hunting. That our author was quite familiar with these entertainers of the Middle Ages is proved by his specific references to them (V, 87; XI, 26, 43).

Three critics go particularly far in attempting to prove the writer's indebtedness to the mimes, Hermann Reich in his book *Der Mimus* (Berlin, 1903), Paul von Winterfeld in *Deutsche Dichter des lateinischen Mittelalters*, already referred to, and Samuel Singer in the article in his book *Germanisch-Romanisches Mittelalter*. Perhaps these writers go too far in pressing their argument, particularly Singer, much of whose article reads like (and definitely is) fiction. Moreover, his attempt to trace some of the plot to the fragments of the old French "chanson de geste," *Isembard et Gormond*, for much of which we must depend upon the thirteenth-century chronicle of Philip Mousket and the fifteenth-century German prose version, *Loher und Maller*, while impressive enough, has not proved convincing.

As for the sources of the twelve lessons in V, they are mostly proverbial and novellistic, appearing in part in the *Gesta Romanorum*. No. 3, as suggested above, may be of Irish-Cornish origin. No. 8 is also found in the Icelandic *Hakonssaga Harekssonar*, No. 10 too is duplicated in old Norse. Much of the 'wisdom' offered in the lessons can be traced to old saws that may go back to early Indo-European times.

Such an incident as the redhead's impatient, impetuous knocking at the gate (VII, 37), which may also be mime-derived, and is found in such divergent places as Plautus's *Miles gloriosus* and Shakespeare's *Macbeth*, again well illustrates the difficulties encountered in any endeavor to trace motifs in *Ruodlieb* to their origins.

Concerning the last unfinished Chapter XVIII: the two best-known treasures are the Nibelunge and Harlunge hoards. To the former, Marner applies the term "Imlunge hort", which may be related to Immunch and Hartunch in *Ruodlieb*. Appropriately Singer wonders whether we have here a counterfactual of the old Sigurd "Hortlied," or song of the treasure. The name of the hero Ruodlieb is not unique. As Strecker has shown, it is an actual name. It occurs also in the *Eckenlied* of the *Heldensage* as Ruotlied, a king who owns the sword Eckesahs and has a son, Herbort. Moreover, we find a character in the *Thidreksaga* named Rozeleif, whose

sword, Ekkisax, was stolen for him by the dwarf Alfrikur (Alberich?) Do these sources, later than our poem, offer continuations of the action in XVIII, or have they nothing to do with it? If we are to believe what Panzer says in the Kluckhohn-Schneider *Festschrift* (1948), pp. 73–83, *Ruodlieb* definitely influenced the *Nibelungenlied* in various details, most of them pertaining to Siegfried's conduct of war against the Saxons (Adventure 4). We must reserve judgment on this, however, until further proof can be adduced.

Not all *Ruodlieb* scholars as we have seen, have been willing to accept the theory that the author introduces materials from the gleemen and mimes, although the present writer does not see how we can eliminate them altogether as a source. Recently, in the *Festschrift* for Felix Genzmer (1952), Hans Naumann came out with a possible new source, or parallel, to the general character of *Ruodlieb*. He argues that the type of narration found in our romance, closely adhering to reality, as it does, and to living family tradition, is common in the 'Thaettir' of the Icelandic sagas. An 18-page article such as Naumann's can of course only touch upon some salient points in such an expansive subject, and his reviewer Baetke (in *Deutsche Literaturzeitung* 75) speaks of a mere superficial relationship and of the later date of most of Naumann's evidence. Langosch, however, who has done as much work on *Ruodlieb* recently as anyone, also Wolfgang Mohr in *Wirkendes Wort, Sonderheft I*, lean toward Naumann's thesis.

Mohr's reasoning is as follows. He maintains that the author of *Ruodlieb* and the writers of the 'Thaettir' often select the same type of realistic events – anecdotes and novellistic themes, in contrast to heroic fables. These writers themselves become interested participants in their plots and have an eye for the crass and ugly. Their type of story-telling, with its self-reliant hero bent upon ultimate success, is the polar opposite of the problematical treatment which Wolfram accords his Parzival. Yet both modes of depiction, theirs and Wolfram's, are but contrasting phases of the portraiture of *genus homo* by medieval poets, although by the end of the Middle Ages the *Ruodlieb* type of portrayal had won out over the other.

Despite all these efforts, it is clear that we cannot get very far in tracing actual sources for *Ruodlieb*. This remarkable work, with its lack of almost every trait that we are wont to associate with medievalism, its lack of prefiguration, its rich down-to-earth realism, embroidered with fairy-tale material, its early emphasis on a high type of courtliness and on the arts of peace, its individualistic and original approach, challenge us to revise some of our ideas about the Middle Ages, as Hermann Schneider notes in *Helden-, Geistlichen-Ritterdichtung*. Under such circumstances it is hard to believe Laist-

ner's contention, already opposed by Seiler, that our author fell back upon an older *Ruodlieb*. The influence of contemporary sermons – Schwietering in his *Deutsche Dichtung des Mittelalters* speaks of Bardo of Mayence and Benno of Osnabrück – has not yet been sufficiently studied.

At any rate, some of the motifs in *Ruodlieb* were common enough in 1050: e.g. the hero reared in the service of others, who goes out into the world and serves a foreign king (Siegfried), and the story within a story growing out of three or more lessons. Others had certainly become conventional 150 years later: e.g., the widowed, harrassed mother watching over the education of her son, who then leaves her (Parzival), the itinerant young man who strikes up a friendship with one of his own age and goes with him to a king (Parzival and Iwanet; Engelhart and Dietrich), advice to a wayfarer (Parzival's mother; Gurnemanz; Trevrizent). Striking too are the points of contact between *Ruodlieb* and Gottfried's *Tristan und Isold*. Each of these heroes is a sort of Barrie-esque 'admirable Crichton,' has courtly manners and noble breeding, is a skilful musician, hunter, chess-player, warrior and peacemaker and a wit full of tricks. Like *Ruodlieb*, young Tristan meets and befriends a hunter. Like *Isold*, who must prove her innocence after almost being caught, the young widow in *Ruodlieb* who is partly to blame for her husband's death, seeks to arouse the pity of her judges by posing as a wretched sinner (VIII, 44 ff.).

It is noteworthy too that the vigil of Mark and Melot in the tree and the lovers' tryst there (*Tristan* XXIII, 14611 ff.) find two parallels in *Ruodlieb* (XII, 67 and XVII, 111 ff.) This is significant because the motif, traceable to old Iconic myths, can be found in such divergent sources as Persian (*Modshmel ut-tewarikh*, 1126) and Italian (*Novellino*, after 1275) writings and is often illustrated on secular and religious objects: on misericords (Chester and Lincoln), corbels (Bruges), combs (Bamberg), embroidery (Regensburg), wooden caskets (South Kensington), and ivories (Paris), as A. Closs points out in his edition of Gottfried's *Tristan und Isold*. When we recall that no medieval courtly romance shows as much gleeman coloring as does Gottfried's work, (the versatility of Tristan, his kidnapping by Norwegians, the hero playing the role of a gleeman, the dog Petitcriu, the adventure of Gandin and the rote, and in general deception foiled by deception), these parallels in *Ruodlieb* become more valuable as evidence that gleeman and mime are at work behind the scenes.

6. LITERARY TYPE

Little agreement has so far been achieved on the question to what

literary type *Ruodlieb* belongs. It has often been called the first original courtly romance, and Wilmotte, too, in claiming it for France, did so in these terms. There is surely some justification for such a designation. The hero, before he is actually named the first time in XII, 78 (the earlier occurrence in V, 223 will be explained below), is always referred to as a person of rank; he was certainly not an ordinary ministerial, as some writers would describe him, for he does service as a general. He consistently maintains the dignity of his station, whether at court or elsewhere. He has many retainers and lives in a castle, evincing a surprising amount of breeding and decorum for his age - some years before the First Crusade. There is certainly nothing crude or conventional about either him or his environment. Good character, a sense of duty, moderation and self-control, as well as humility are the virtues that stand out, but not so much in feats of warfare or knightly emprise as in the arts of peace-making and forgiveness.

On the other hand, some qualities of *Ruodlieb* do not fit into the pattern of courtly life and literature at all. The characters, like those of the Icelandic 'Thaettir', are more real and true to actuality than in the *Hofepos*, and the life described is manifestly closer to that prevailing at the time. The hero is far from being a typical superman of the courtly romance, before whom all dragons, knights and ladies capitulate and whom Cervantes finally dealt the death-blow of ridicule. The situations, except in Chapter XVIII, which will be discussed separately, are in large part realistic. What we hear of the emperor's court, the nobles, the hard work and coarse life of the peasants, but also the affluence of some of them, rings true. Our author, though living 150 years earlier, is far ahead of the writers of Arthurian romances in his power of characterization. We need but compare Hartmann's or Wolfram's description of common folk, such as fishermen (see *Gregorius* and *Parzival*) with that of comparable characters in *Ruodlieb* (e.g. the red-head, the old peasant, and his wife) to realize the difference. When our author idealizes, he does so not to stress physical prowess, but, as Hartmann, Wolfram and Gottfried do when they are at their best, to underline the moral excellence of a character (e.g. the two kings in the peace negotiations.) To match the devoted, objective, and realistic depiction of daily life Panzer can think only of the much later Provençal novel *Flamenca*. Not even *Meier Helmbrecht* nearly 200 years later is so true to life in its treatment of the peasants.

In his dutifulness, humility and self-discipline *Ruodlieb* is far ahead of his time. By such touching little incidents as his mother's yearning for her son (whose absence is well motivated) and his homesickness for her, his grief at having to leave his friend, the hunter, and his loyal subjects' joy over his return, drolly illustrated

by the lad in the cherry tree (XII, 68 ff.) we sense that *Ruodlieb* is a thoroughly unique work. Despite its lack of unity and its digressiveness, its greater interest in detail than in plot, there is nothing like it in literature before 1050 or for hundreds of years after.

Ehrismann in his *Geschichte der deutschen Literatur bis zum Ausgang des Mittelalters* (1. Teil) compares it with a historical novel and suggests that it might even be the biography of a definite person—a miniature family chronicle (cf. Hans Naumann's reference to the Icelandic family sagas.). Strecker has styled it both a fairy-tale romance and a heroic romance, while Singer is reminded of the later novel of education or development. But perhaps Langosch comes closest to the truth when he calls it a didactic poem in medieval novel form, a knight's mirror, so to speak. But however well this may apply to the greater part of the work (excepting for the circumstances attending Ruodlieb's departure from his royal patron), from XVII, 83 on both the style and purpose, though not the handwriting of the manuscript, change. What follows is clearly in the nature of the traditional heroic romance, and at least demonstrates that what is said in the *Klage* about a Latin *Nibelungen* could be true. Ere long, however, the work breaks off before the bottom of a sheet, robbing Ruodlieb of his opportunity to conquer Immunch and Hartunch, and to win the fair maiden Heriburg, the treasure, and the royal crown.

From all this Langosch plausibly deduces the following. The author, he says, started out with the purpose of writing a didactic mirror of knighthood. In this type of work names of persons are unimportant, wherefore the hero is merely the man, the soldier, the exile (= 'Recke'), the hunter, the emissary, the general, or the knight, while the other characters are similarly the 'major' king, the 'minor' king, the mother, the hunter, the kinsman, etc. But toward the end, the author, planning a more climactic future for his hero, changed his emphasis and decided to conform to the then new type of heroic romance which demands more or less conventional type names. He also altered details of the plot (V, 552, and XIII, 57). Hence from XII on the hero gets a name, and in XVIII three additional names suggesting Germanic hero lore appear. The one earlier occurrence of the hero's name over an erasure in V, 223, is puzzling. Some writers claim that it was inserted by Docen, the discoverer of the manuscript. Others assert that it was forged over an erasure (*exul?*) by an early reader. To us it seems more likely that it was inserted at random by the author himself (it does not look like a forgery), in conformity with his new plan to name the hero throughout—a plan which was however dropped when he decided to discontinue the work.

Singer is not troubled at all by the belated occurrence of the hero's

name, citing the similar practise of the French trouvère Crestien in the twelfth century as an idiosyncrasy of the time. Similarly Africa, the name of the 'major' king's realm, is at first referred to only as *regnum* (I, 72), and by name not until XIII, 42. Indeed, Seiler's effective critic Laistner used the occurrence and non-occurrence of names as important criteria for the proper arrangement of the chapters.

As for the breaking off of the manuscript before the bottom of a leaf and in the midst of an incident, we can perhaps explain it by the guess that the author lost interest in his work after changing its type from a realistic mirror of knighthood to a romantic romance of heroism. Certainly Hauck's suggestion that the book may have been commissioned by the emperor is weakened by its incompleteness. A work commanded by the highest temporal authority, upon whose power the Tegernsee monastery depended so much, would, it seems, have been finished somehow, especially since it was so near completion. It would seem, too, that parchment would have been more plentiful for an imperially commissioned work than such crowded leaves as 29² and 30 indicate. Another possibility, to be sure, but not likely, would be that our manuscript, which perhaps represents a second draft (Hauck and others call it a draft repeatedly), was the basis for a clean copy actually finished but now lost. Then the St. Florian fragments, written some time later, might represent parts of a copy of this suppositive clean copy.

7. CULTURAL ELEMENTS

Ruodlieb, although in great part a work of fiction, tells us more about the life and customs of those early times than a whole sheaf of chronicles could, and does so in a far more interesting manner. It is therefore important to exploit it thoroughly from that point of view. Seiler in 1882 devoted an entire chapter of over thirty pages to this subject, but marred it by repeated misprinted, incorrect references to the text. Since Seiler's book is extremely rare, especially in the English-speaking world, we will not hesitate to repeat some of his remarks. But since recent research has corrected him in many points, we will take that into account too.

The principle of kingship is thoroughly idealistic (III, 12; IV, 84); the ruler is munificent, affable, democratic, and kind even to his foes. Is he able to read (V, 287)? The peasants assume a patriarchal attitude toward their liege lord, and call him father (VI, 109). Many of the peasants are rich and able to shelter scores of visitors, which makes the lack of respectable inns less felt. But the streets of their villages are often seas of mud.

Negotiations between independent rulers to find ways and means

of avoiding wars or other conflicts are not uncommon and are attended by elaborate ceremonial and strict rules of etiquette. Two kings will greet each other with a courting threefold drink of welcome (V, 161). During negotiations a king will indulge in a drink of peace, dedicated to St. Gertrude (IV, 162), and before dismissing emissaries, he will have another common drink with them (IV, 48). Formalities are adhered to. When one addresses a superior, he rises (IV, 49, 118; V, 448). One doffs his hat in salutation (IV, 93; VII, 45). There is much kissing – in leave-taking (V, 582; IV, 167) as well as in welcoming (XIV, 8).

Despite what the text books tell us, courtly breeding was already highly developed in Central Europe in 1050, and seems to have needed little impetus either from France or the Middle East. Knights were even then expected to be well-bred gentlemen, good speakers, wise counselors, adept at music, dancing, and chess (perhaps the earliest reference in literature: IV, 187). However, they, unlike their king, needed a clerk to do their reading for them (V, 228), such as the poet-knight Ulrich von Liechtenstein still required two hundred years later. Although the cult of women had not yet developed as far as in 1200, yet all courtesies and consideration were already shown them (XVII, 9), and Ruodlieb's widowed mother is paid every mark of respect and love (I, 56 f.; XIII, 12; VII, 21). To be sure, the betrothed of Ruodlieb's nephew uses rather uncourtly language (XIV, 70 ff.), but her insistence on equal rights rings surprisingly modern. She insists particularly on the fidelity of her husband, adultery being no uncommon sin, especially among peasants. It could be punished by decapitation (XIV, 68, 84).

In Chapter VIII we have a fairly detailed account of a judicial village trial. The judge or *rector* (which looks strikingly like German *Richter*, but was already used by Paulus Diaconus for Old High German *schuldheizo* = *Schuldheiss*) opens the trial at sunrise before the church, the jurors being seated, the populace standing. The accused has full opportunity not only to defend herself, but also to sway the jurors by eloquence and exaggerated tearfulness. The merciful verdict, pronounced by the jurors, is executed by the *rector*.

The customs prevailing at meals are described in some detail too. One washes his hands before and after the two main meals, *prandium* at noon, and *coena* in the evening. The company sits at small tables usually for two each (XVI, 28). The host observes a ritual of lay communion, doling out food and drink to his guests. Intimate friends eat from the same dish and drink from the same cup. To a host, a meal with guests is like a paschal feast (VII, 5). This passage has been used as a key reference by Karl Hauck in his article "Rituelle Speisegemeinschaft im 10. und 11. Jahrhundert" (*Studium*

Generale III, 1950, pp. 611–621), a discussion of the medieval meal and the ceremony of the coursing beaker, in which master, guest, and retainers joined in a form of lay communion. Other pertinent passages in *Ruodlieb* are VI, 90, XIII 15, and XIV, 9 (breaking bread for one's retainers), XII, 59 and XIV, 15 (the coursing beaker), X, 65 and XIII, 19 (one dish and cup for two).

When the meal is over, the host offers another drink – wine, clear or spiced, as well as mead is served –, and the white table cloths as well as the folding tables themselves are cleared away. Before parting the guest presents his host with a gift (e.g. VII, 12 ff.).

When young people gather, a gleeman or other musician plays the harp, there is dancing and singing, and a game of dice is considered a polite pastime. Hunting is a favorite sport practised by king and vassal alike. Wild beasts and birds are trained to perform tricks, as they still were 150 years later. Falconry or hawking, however, which was quite popular among the nobility during the twelfth and thirteenth centuries (Emperor Frederick II wrote a treatise *De arte venandi cum avibus*), is not mentioned.

One of the most enlightening sections of *Ruodlieb* from the point of view of the present discussion is that on the marriage of the hero's nephew in Chapter XIV, especially because of the early date of our work. Considerable literature on the subject of medieval marriage is available. See e.g. Wackernagel's article in *Zeitschrift für deutsches Altertum* II, 548 ff.; O. Zallinger in the *Sitzungsberichte* of the Vienna Academy (Phil.-Hist. Class) 212, 4. Abh., p. 12 ff.; H. Meyer in *Zeitschrift für Rechtsgeschichte* LII, 276 ff (very valuable) and H. Henel in *Germanic Review* Feb., 1942, 20.

In ancient Germanic law the ceremony consisted of three stages, 1) the so-called *desponsatio*, or betrothal (Muntvertrag), the agreement between the suitor (or his family) and the parent or guardian of the girl (Muntwalt); 2) the *traditio* or surrender of the girl, and 3) the *nuptiae*, or feast and nuptials. For none of these, originally, was the consent of the bride necessary. This is the so-called 'Muntehe'. Gradually, however – and *Ruodlieb* proves that this came very early – consent became customary – the 'Friedelehe'. Of special interest, too, is the fact that although we occasionally hear of church participation in marriages soon after this time – often however not until the next morning –, marriage at the altar and consent were not formally introduced until the papacy of Alexander III about 125 years later.¹ In *Ruodlieb* there is not only consent of the

¹ Although the Church forbade them, lay marriage ceremonies still took place as late as the fourteenth century. See Zallinger, p. 49, and Otto Opert, *Brauttradition und Konsensgespräch in mittelalterlichen Trauungsritualen*, 1910, pp. 124 ff.

bride; she also makes conditions and demands which seem breathtaking for that era.

The steps leading to this are as follows. The betrothed are presented to the invited families, and their intention is stated. There is a family council (compare the council of King Mark's nobles in *Tristan und Isold*) in a circle around the bride. The guests are given a meal, and a beaker of wine makes the rounds. Ruodlieb, as the guardian of his kinsman, presides and the groom and his bride are asked the usual formal question. Since they are peers in position and estate, the ceremony can proceed with general consent. The groom whets his sword (the symbol of faith and the threat of dire consequences if it is broken) on the column of the stairway, representing his ancestry or pedigree, and the bar of justice, and offers the bride the golden ring (which now partakes of the symbolism of the sword) on the hilt. But then she refuses the ring until he gives her the same pledge which he expected of her. Meyer accepts this as proof that equal rights existed very early in Teutonic law. Then they kiss, are congratulated, and exchange gifts, while the guests sing a hymeneal. No representative of the Church is present, though the writer was a monk.

If there is a *desponsatio* (and the groom uses the corresponding verb, I, 38), it is not clearly apparent; nor is there a formal *traditio*. The *vis-volo* question is put by Ruodlieb without further ado (it is a 'Friedelehe') and the ring presented. But even prior to this ceremony, two rings and their exchange had played an essential part – at the time the couple fell in love (XI, 62 ff.).

The whole ceremony apparently takes place outdoors in the courtyard. Of particular interest is the whetting of the sword – an ancient symbolic pagan custom. But in *Ruodlieb* there is no corresponding oath taken upon the sword. The sword-whetting, it should be noted, was carried over into the later Middle Ages, yet not against a pale of justice, but usually against the stone pillar of the church portal, where traces of wear are quite apparent even now in the older cathedrals of Germany.

Two references to marriages in the *Nibelungenlied*, strophes 614 and 1683, and one in *Meier Helmbrecht*, ll. 1503 ff., all of much later date, throw little or no new light on marriage customs.

It is clear, then, that *Ruodlieb* is rich indeed in examples (often our earliest) of Germanic customs: at the king's court, at trials, meals, weddings, and among peasants. Sometimes these ancient usages come to light in the novel quite incidentally, as in the case of the symbolic falcon-swallow dance (XI, 51) and the thigh-bands with their tinkling bells (X, 122), which seem to go back to the pagan practice of protective magic against evil spirits (P. Sartori,

Buch von den deutschen Glocken, 1932, pp. 32 ff., and K. Hauck in *Studium Generale* III, p. 617).

Apparently the costlier clothing often described during the Middle High German classical age of 1200 was already known in 1050. The elaborate tunics for men and women, in purple and scarlet, the splendid cloaks mentioned in V, 79 and VII, 24, the fur garments of IV, 6, 161, and 236, the leg bands from Lucca in Italy (X, 114), and the headdress, whether hats or chaplets, point to Byzantine influence, which had made itself felt as early as the reign of Henry II.

It has already been noted that the goldsmith's art was practiced in Tegernsee soon after *Ruodlieb* was written. That there was great interest in it by the time of our novel, is illustrated by the remarkable passage on the jewelry concealed in the 'loaves' given to Ruodlieb by the king (V, 308 ff.), which Kletler in *Handbuch der Kulturgeschichte* and then Hauck recognized as describing in part the Empress Gisela treasure, rediscovered in Mainz in 1880. Unfortunately the passage is textually in bad condition (especially ll. 348-378), and one cannot be certain how well Schmeller, Grimm, Seiler, Laistner and the present writer have restored the missing words.

The brooch described in ll. 340 ff. contains on the beak of the eagle three little birds (instead of the actual sapphires), which are about to fly. It has a gold base, out of which the various figures are cut. According to the author the brooch was not hammered, but miraculously made, and was cast in an earthen mould. Ll. 351 ff. describe an unique network of gold chains in crescent form, with a lunula at the lower end. The crescent is surrounded by a string of pearls. In the actual masterpiece of the Gisela treasure this is connected by a wire, which runs vertically through the pearls, to a filigree ring, so that the string seems to hover over the ring. The leaf and bird ornamentation is an invention of the author, as is the statement that the piece is made of enamel. As for the earrings of 374 ff., they also are found in the Gisela treasure, but the gilt paint on glass of the second set is invented by the author.

8. LANGUAGE AND PROSODY

The language of *Ruodlieb* is that of the Latin writers of its age. Classical allusions are extremely rare, and when they do occur, as in II, 31, they are as likely as not to be wide of the mark. Mars, Oreus, Erebus, Phoebus and a host of other references common in the *Song of Walther* (ca 930), are absent. In this respect our author is closer to the Gandersheim nun, Hrotsvit, who wrote some seventy-five years before him. In the flavor of his Latin and his style he is, then, distinctly medieval, as has been pointed out most thoroughly

by Hans Ottinger in *Historische Vierteljahrschrift* XXVI (1931), pp. 449–535. Odd forms like *natabus* (XII, 11), instead of *natis*, and *pleniter* (IV, 94) for *plenum*, *quis* (IV, 48) for *quibus*, distributive numerals for cardinals (e.g. V, 333; VII, 2), and *consiliar* (XVIII, 13) for *consiliabor* are common.

The use of the cases illustrates the practises of the eleventh century: genitives with adjectives like *promptus* (IV, 59), *longus* (I, 28), and *par* (XIV, 60); datives with verbs like *laedere* (VIII, 51); the accusative of the person with verbs like *libet* (I, 108); and odd ablatives like *sude* in VII, 46. Prepositions, too, deviate from classical rules in their use: *ad mensam*, at table (I, 104), not necessarily a Germanism, according to Ottinger; *per suras*, on the calves (III, 5); *post te maerens*, mourning for you (XVI, 7). For the ablative of means *cum* is regularly used (e.g. II, 14; V, 135; VIII, 38). With passive verbs of saying *de* is used instead of *a* (e.g., IV, 200). So too other prepositions acquire new uses: *prae* (*securus prae*, safe against, V, 258 f.), *pro* = on account of (I, 88), *sub* (*sub honore*, with honor, VI, 16), *super* (*super hac re vereare*, to fear because of, IV, 204). Adverbially, too, the prepositions acquire new meanings, as for instance *prae* in the sense of ‘in front’ (I, 29).

Not unusual are adjectives employed in the neuter as nouns: *ad latum*, *ad artum* (I, 29); *in sua* (V, 584). The comparative frequently stands for the positive (V, 246; VIII, 56), but occasionally again the positive serves for the comparative (XIV, 56). Quite unclassical too is *quam citius* (III, 69). As for the use of the pronouns, the reflexive *se* regularly takes the place of the personal pronoun. In one instance (I, 113) *se* and *illum* are used to refer to one and the same person. Reciprocal relationship is expressed either by *se* or by *alteruter*.

Deponent verbs sometimes appear in the active form: *gratificare* (VII, 23), *minitare* (XV, 65), while active verbs are used as deponents *infestari* (I, 66), *pernoctari* (VI, 5). Deponent verbs in the past participle are regularly used passively (I, 13; I, 125). The tenses are treated very freely. The present may take the place of any other tense, and *vice versa*. It is not unusual for the author to change tenses without any apparent reason. Seiler, pp. 120 ff., quotes numerous examples of how the tenses are jumbled, sometimes no doubt for the sake of the meter. Similarly we find the subjunctive used for the indicative (e.g. VII, 91; XI, 64) and *vice versa* (I, 79; III, 21) and the infinitive for the participle (possibly a Germanism of the time, XII, 86; XVII, 8). The ablative absolute is sometimes used most oddly (e.g. *sileto*, being silent, I, 78). Gerunds and gerundives are very common and in syntax deviate from classical usage (e.g. IV, 104, 122 f.; VI, 9). Insofar as these peculiarities are not inherent in the Latin of the time, they too are probably often the result of the metrical straits in which the author found himself.

The conjunctions do not conform to classical standards, either. Historical *cum* is often construed with the indicative (e.g. I, 55; V, 558), and *dum* is much more common than in classical Latin, in the meanings 'while' (V, 34), 'when' or 'as often as' (I, 81), and 'as' blending into 'because' (I, 59; cf. German *weil*). The conjunction *ut* is often replaced by *quod* (V, 315) or by *quo* (numerous examples; cf. V, 429), or the subjunctive, or an infinitive alone may express purpose. *si* may be omitted (VIII, 57), and again it may serve as 'whether' (cf. III, 48). Ottinger quotes examples from other writers of the time using similar constructions.

As a rule the sentences and thought groups are short, and sentences or clauses end with the line much oftener than in classical verse. The caesura, however, which usually occurs after the first syllable of the third foot, does not in most cases mark the end of a unit of thought. Parenthetical remarks are not uncommon (e.g. V, 530). The word order is extremely free and contributes much to the difficulties of interpretation. Examples are to be found on every page. cf. I, 32: *tuba quam melius*, better than a horn; IV, 20; *veniunt quando, sibi dixit*, when they come, he said to them. See also XVI, 2. Another characteristic of the style is the profusion of stop-gap words like *que* V, 474, *uel* XII, 14, *ue* V, 108, *utique* I, 60, *quoque* V, 430, and *quia* II, 65.

Romanisms, i.e. words that crept into Middle Latin through the Romance languages, have already been mentioned in section 1 of this Introduction when Wilmotte's theories were discussed. Many of them are common in the Middle Latin vocabulary and occur in great numbers. Occasionally a pre-classical word is used: *amodo*, from now on (VIII, 76), *carnes*, flesh, breasts (VIII, 93). Seiler and his followers believed that *Ruodlieb* is specially characterized by numerous Germanisms, which however they admitted are often difficult to detect because of the vast difference between the German idiom of 1050 and that of today. In the case of expressions like *faida* (Fehde), I, 63; *Marhmanni* (Markmänner, Marcomanni) II, 52; *Mantel* X, 130; *vverra* (cf. *guerre*) II, 63; and *mordrita* (Mörderer) VIII, 20, there can be little doubt. XVII, 12 f. and 67 f. show their Germanic origin most clearly, as does X, 41, which has been called the earliest German hexameter on record. But Ottinger, in the article mentioned above, has undertaken to explode most of Seiler's claims on this score, quoting from numerous Latin writers of the time and earlier, to show that these 'Germanisms' were in general use.

Even the expression *lorifregi* (IV, 226) has a parallel (Ottinger, p. 450 f.) although our author provided it with an Old High German marginal gloss: *zugilprechoto*. Many phrases which seem like translations from Middle High German: I, 1-2, *von adele geborn*,

von gebâre und von gelâze gezieret; I, 25 f., *helm brân, lâter, stalîn*; I, 99, *more* = *site*; I, 135, *beatum* = *saelec*; IV, 15, *an dînen willen stân*; IV, 49, *urloubes gern*, can be matched in other writers, as Ottinger has shown. Of interest, though, is the fact that *exul* is used in all three meanings of the Germanic word *recke*, namely 1. exile or wretch, 2. man with small retinue, and 3. fighter.

In fairness to Seiler it should be said that Ottinger may go too far in discrediting the Germanic influence on the language of *Ruodlieb*. The fact that other writers, especially men like Eugippius, who lived in the Austro-German region, use the same expressions proves only that the Germanic influence on the language of medieval Latin writers was fairly general.

The Greek element is noticeable, too, and makes one wonder whether those who date the beginnings of Greek scholarship in Germany in the fifteenth century are not misleading us. Even Froumund, who wrote in Tegernsee some thirty years before the author of *Ruodlieb*, employs many unusual Greek terms, as Strecker's edition of his *Briefsammlung* (*Monumenta – Epistolae* III, Berlin, 1925, see Strecker's Index) amply proves. The author of *Ruodlieb*, too, certainly reveals more than a casual knowledge of a few Greek words. In some way his Greek scholarship seems to hark back to Byzantine influences, as Fritz Loewenthal suggests in the *Zeitschrift für deutsches Altertum* LXIV (N.F. LII), 1927, pp. 128 ff. Words like *cosmus*, *oda*, *paranimphus*, *simnista*, *sinaxis*, *sophia*, and *stigma* may well stem from the Carolingian poet's vocabulary. But not *piramis* (XIV, 63), *decapenta* (V, 81, 124, and 193), and *aenesis* (XIV, 88). Loewenthal conjectures that he derived the first from direct contact by mouth, and the other two from one of the many Latin-Greek conversation books of the time. The remark of Schmelzer, echoed by Seiler, that our author introduced Greek words for the sake of the meter, is to be questioned. It seems more likely that he does so in order to spice his language with euphonious vocables and to bring in more appeal to the eye.

A remark of Langosch that the language of *Ruodlieb* is a fair mirror of the actual speech of the time, is true to some degree. Yet it is difficult to make sense out of such crabbed word-order as we find here. On the other hand, Ehrismann is certainly not right when he remarks that our author apparently made his own Latin as he went along. By and large it is the Latin of that day. Some of it is colloquial, and proverbs play a part (e.g. I, 95; III, 12, 63; V, 538), as do favorite eccentricities such as nouns in *-amen* and *-imen*, diminutives, adjectives in *-osus*, adverbs in *-tim*, and verbs in *-are* and *-ficare*.

Concerning the prosody and metrics of the work we have two treatments, old but quite authoritative: Wilhelm Grimm's article

“Zur Geschichte des Reims” and Chapter VI of Seiler’s Introduction.

For our purposes it is sufficient to supply only more or less basic, non-technical information. The meter is leonine hexameter, i.e. hexameters most of which (with fourteen exceptions) show pure rime (about 80%) or assonance, sometimes of the crudest kind, as between the last syllable, or syllables, of the line and the end-syllable, or syllables, of a word somewhere near the middle of the same line (usually in the third foot). This practise of riming is sometimes extended over three, four, and even five words in a line—at first glance not very difficult in so highly inflected a language as Latin (cf. I, 125). In one instance (V, 139ff.) the same rime extends through five *lines*! Apparently, though, the problem of finding the right rime-words for the right positions did not always prove easy and in some cases may explain the curious word order. The meter too posed problems and forced such inconsistencies in quantity and pronunciation as *sēd* before a vowel (V, 263), *videt* (IV, 79), and *vēlit* (XVII, 65). Similar errors are too numerous to mention; long syllables are made short (e.g. *mātre*, XII, 39) and short ones long (*bōna*, V, 198). Very rare is a line like XVIII, 5, which seems to lack caesura.

The practise of elision is completely avoided, but there is one case of hiatus (XI, 22). This too should help to explain the odd and unnatural word order, for often the author is forced to do violence to the language in order to circumvent elision or its alternative, hiatus. A drastic example of how far the author went to avoid elision or hiatus is in Epigram VII (near the end of the Munich manuscript, in the same hand), where twice the word *sitim*, thirst, is turned around to read *mitis* for that very reason.

But in general it may be said that the author is ahead of his time by some fifty years in his effort to make his hexameters really leonine and monosyllabically assonating.

9. THE ECLIPSE OF RUODLIEB

Konrad Burdach, like Hermann Schneider and Gustav Ehrismann a warm admirer of *Ruodlieb*, has noted that the work reveals an altogether new ideal of knightly striving and morality, and that, as the first freely invented novel of chivalry in the Middle Ages, it anticipates in some respects its successors of 150 years later. Despite its obvious flaws, the details which it gives of daily life in every sphere of society, from royalty to peasantry, its characterization of individuals from the noblest to the meanest, such striking humorous incidents as Ruodlieb’s unhappy love suit, and such an arresting discourse as that of Ruodlieb’s mother on the terrors of old age are unique. So too are the ideals of peace, mercy, forgiveness,

humility and moderation. Moreover, the author is independent enough to resist the influences which were making themselves felt from Rome and France and were destined to become ever stronger.

Although in Latin, *Ruodlieb* is an integral part of German literature, as is the bulk of imaginative literature written in Latin in Germany during the Middle Ages.¹ This literature, too long neglected, opens rich new vistas for the literary historian.

Why then was such a unique work eclipsed from the very start? The answer seems obvious. The author himself must have realized that he would not find a wide enough audience, and abandoned his work before he finished it. He was probably right in doing so, for he was far ahead of his age. We, however, while regretting that not more of *Ruodlieb* has withstood the ravages of men and time, should be grateful that even these 'pitiful remains', as Schmeller called them, have come down to us.²

¹ See the arguments of Heinz Rupp in *Germanisch-Romanische Monatsschrift* VIII, 1 (January, 1958), pp. 19-34.

² Unfortunately two articles by Helena M. Gamer were not accessible in time: "The Ruodlieb and Tradition" in *Arv. Tidskrift för Nordisk Folkminneforskning* 11, 65ff., and „Studien zum Ruodlieb" in *Z.f.d.A* 88, 4, 249ff., dealing with ethical vocabulary, piety and idea of peace, and concept of courtliness. She dates *Ruodlieb* around 1070. Valuable too are two articles by L. L. Schücking referred to by her p. 66 of the first article.

I.

Quidam prosapia uir progenitus generosa
Moribus ingenitam decorabat nobilitatem,
Qui dominos plures habuisse datur locupletes,
Saepius ad libitum quibus is famulans et honor[um
5 Nil deseruisse potuit, putat ut meruisse.
Quicquid et illorum sibi quis commisit herorum
Aut ulciscendum causaeque suae peragendum

Non prolongabat, quam strenuiter peragebat.
Saepius in mortem se pro dominis dat eisdem
10 Seu bello seu uenatu seu quolibet actu.
Nil sibi fortuna prohibente dabant malefida.
Semper promittunt promissaque dissimulabant.
Ast inimicicias horum causa sibi nactas
Cum superare nequit, super hoc quid agat, neque dic[it,
15 Nusquam secure se sperans uiuere posse,
Rebus dispositis cunctis matricum subactis,
Tandem de patria pergens petit extera reg[na.
Nullus et hunc alius sequitur nisi scutifer ei[us,
Qui uehat enthecum rebus uariis oneratam,
20 A puero sibi quem docuit sufferre labore[m,
Balenam dextram parmam uehit atque sinistri[m;

Dextra lanceolam sub scuto fertque pharetra[m,
Annonae saccum modicum sub se satis aptu[m].
Ast loriceatus dominus super et tunicatus
25 Pro] mitra galeam rutilam gestat chalibinam,
A]ccinctus gladio compto capulotenus auro.
Pen]det et a niueo sibimet gripis ungula collo,
Vn]gula non tota, medii cubiti modo longa,
Qua]e post ad latum uel prae decoratur ad artum
30 Ob]rizo mundo ceruino cinctaque loro,
No]n ut nix alba tamen ut translucida gemma.
Qu]am dum perflabat, tuba quam melius reboabat,
Vl]time dans matri domique uale simul omni.

St]at niger ut coruus equus et ceu smigmate lotus,

35 Vn]dique punctatus hac sub nigredine totus.
Ad] laeuam colli complexa iuba iacet illi,
Qu]i faleratus erat ceu summum quemque decebat,
Ad] cuius sellam nil cernitur esse ligatum,
E] corio sutum ni uas mastice perunctum,

I.

A certain man (i.e. Ruodlieb, the hero), born of gentle stock,
graced his inbred nobility with good manners;
he is said to have had many wealthy masters.
He, serving them often according to their pleasure,
could yet gain none of the honors he thinks he deserves.
Indeed, whatever any of those lords assigned to him,
either on a mission of avenging or of carrying out some affair of
theirs,
he did not procrastinate, but carried it out as energetically as possi-
Often he exposed himself to death for those same masters, [ble.
either in war, or at hunting, or in any action at all.
With fortune faithlessly denying, they gave him nothing.
They always promised and then broke their promises.
But when he was unable to overcome the enmities incurred because
and in addition was at a loss what to do, [of them
expecting not to live securely anywhere,
he arranged all his affairs and entrusted them to this mother.
Finally he departed from his native land, seeking foreign realms,
and no one else followed him except his shield-bearer,
who carried his sack laden with various things
and whom he had taught since childhood to bear his fardels.
In the right hand he carried the pack and in the left the (master's)
[shield,
in the right he bore the spear and, under the shield, the quiver,
beneath him (was) a medium-sized bag of fodder, large enough.
But his master is in armor and in addition is clad in a doublet.
As headdress he wears a gold-red helmet of steel.
He is girt with a sword, as far as the hilt embellished with gold.
From his snow-white neck hangs the talon of a vulture (i.e. a horn),
not a whole talon, but one only half a cubit long.
In the back, and at the broad end, and in front, where it was narrow,
it was adorned with pure gold and with a thong of stag leather,
not white like snow but like a transparent gem.
When he blew it, it resounded better than a horn.
At last he bids farewell to his mother, and, at the same time, to the
[entire household.
His horse stands there black as a raven and as though washed with
[perfumed soap,
but dotted all over with white spots among this blackness.
On the left side a thick mane flows from its neck,
and it was caparisoned as was fitting for any highest lord.
To its saddle nothing is found to be bound,
except a flask sewed of leather and polished with resin,

- 40 Du]lcius ut sapiat potus, qui fusus in id sit,
 Ex] ostro factum uel ceruical modicellum.
 Qu]em super ut saluit, equus altius ipse saliuuit,
 Ceu gau]dens domino residenti fortiter illo.
 Praes]ilit hunc post mox canis in cursu bene uelox,
- 45 Inu]estigator, quo non melior fuit alter,
 Prae] quo bestiola uel grandis siue minuta
 Non abscondere quit se, quin hanc mox reperire[t.
 Vltime fando uale matri famulisque ualete
 Perfusa lacrimis facie dabat oscula cunctis.
- 50 Arrepto freno, monito calcare poledro
 Cursitat in campo, cita ceu uolitaret hirund[o.
 Ast per cancellos post hunc pascebat ocellos
 Mater, at in saepes conscendens eius omnis plebs
 Post hunc prospiciunt, singultant, flendo gem[iscunt,
- 55 Cum plus non cernunt hunc, planctum multiplicar[unt.
 Detersis lacrimis qui tunc lotis faciebus
 Consolaturi dominam subeunt cito cuncti,
 Quae simulando spem premit altum cordedolo[rem.
 Consolatur eos, male dum se cernit habere.
- 60 Non minor interea natum premit utiquecura
 Inque uia secum perpendit plurima rerum,
 Deseruire domi quod nil ualet emolum[enti
 Et propter faidas sibi multas undique nactas
 A patria dulci quod debuit exiliari.
- 65 Secum uoluebat, se sicubi uile clientet,

- Si fortuna uetus infestaretur ei plus,
 Esse nouercales omnes inibi sibi fratres,
 Non meliorasse res sed peius reperisse.
 Intime suspirans rogat obnixe dominum flens,
- 70 Vt non deseruisset se nolit ue perire,
 Sed sibi succurrat, aerumnas quo superaret.
 Intranti regnum maerenti sic alienum
 Venator regis subito tunc fit comes eius
 Isque salutatur eum resalutaturque per ipsum.
- 75 Exul erat fortis membris facieque uirilil
 Voceque grandiloquus, in responso seriosus.
 Quem rogat indigena, quis et unde sit, ire uelit quo.
 Quo sibi non dicto dedignanturque sileto,
 Inquisisse piget, uelut est res, menteque tractat:
- 80 "Est si legatus, minor est eius comitatus;
 Dum uenit ad curtem, quis munera, quis gerit ensem?
 Pauperis est posse, reor, aut uirtutis opimae."
 Dum satis obticuit, demum sibi denuo dixit:

so that the drink which was poured into it might taste sweeter;
also a small pillow fashioned of crimson cloth.

When he leaped upon the horse, the horse itself reared higher,
as if rejoicing that its master had spiritedly mounted.

Soon a dog, very fleet in its course, runs ahead, then behind it,
a hunting dog, than which none other was better,
and before which no game, large or small,
could hide without soon being found by it.

At last saying 'fare thee well' to his mother and 'fare ye well' to the
his face suffused with tears, he gave kisses to all. [retainers,

He seizes the reins, sets the spurs to the horse
and gallops over the field as quickly as a swallow flies.

But through the window bars his mother feasted her eyes upon him
and all his people, ascending to the battlements, [as he disappeared,
look after him, sob, weep, and sigh,

increasing their lamentation when they see him no longer.

Then, drying their tears and washing their faces,
all of them quickly go to console the lady.

She, feigning hope, suppresses her deep grief in her heart
and consoles them when she sees that they are sad.

Meanwhile no less grief oppresses the son on every side,
and on the journey he ponders many things in his mind,
that serving at home was worth no reward,

and that because of the many feuds which he encountered
he had to become an exile from his sweet homeland. [everywhere
He revolved in his mind the thought of entering some lowly service
[somewhere.

(But) if his former fortune should plague him further,
all his peers there would be like a stepmother to him,
and his condition would not improve but be found worse.

Sighing deeply and weeping, he implores the Lord persistently
not to desert him, nor to let him perish,

but to come to his aid, so that he may overcome his sorrows.

As he thus enters a foreign kingdom in grief,
the hunter of the king soon becomes his escort
and greets him and is greeted by him in turn.

The exile (i.e. Ruodlieb) was strong of limb and manly of countenance
and full-throated in voice, serious in his reply.

The native asks him who he is, and from where, and whither he
He does not speak and is disdainfully silent. [wishes to go.

The hunter regrets having asked how matters are and reflects:

"If he is on an embassy, his retinue is too small,
if he is coming to court, who is bearing the gifts, who his sword?
I judge he is of poor estate but of choice quality."

After he had been silent long enough, at length he said again:

- “Non irascaris, de me si plus rogiteris!
 85 Nam tibi prodesse uolo, si possum, nec obesse.
 Venator regis sibi carus sumque fidelis,
 Nec solet audire quemquam clementius ac me.
 Pro faida grandi patriam si deseruisti
 Vis et in hac terra mihi ceu tibimet peregrina
 90 Quid deseruire causasque tuas superare,
 Vtile consilium tibi tunc do, non renuendum.
 Vsum uenandi quoniam bene si didicisti,
 O quam felix huc ominis exiliaris!
 Diligit hanc artem rex hac et in arte peritum.
- 95 Quisquis habet, dare quit, qui non habet, hic dare, dic, quid?
 Si non cottidie, tamen assidue dabit ille;
 Numquam sollicitus uictus fueris uel amictus.
 Cum donantur ei pulchri celeresque caballi,
 Nobis praestantur, cursu quo more probentur,
- 100 Qui celer et facilis est nec gyrando rebellis;
 Est cui maxime tunc opus, illi donat et illum.
 Propter et annonam numquam nummum dabis unum;
 Nam sine mensura dabitur tibi, cum cupis, illa.
 Ad mensam comites superexaltans locupletes,
 105 Dum conuiuatur, nobiscum fando iocatur.
 Appositum quidquid melioris erit sibi, mittit,
 Id faciens nobis plus quam mercedis honoris.
 Si libeat cum me te fidum foedus inire,
 Dando fidem nostras iungamus foedere dextras,
- 110 Separet ut nil nos, dumtaxat amara nisi mors.
 Simus ubicumque, res alterutrius uterque
 Sic agat ut proprias, melius si quid queat illas.”
 Exul tum demum fidens sibi dixit ad illum:
 “Sat mihi, domne, tuum demonstras uelle benignum,
 115 Consiliumque tuum non aestimo transgrediendum;
 Namque meas causas, ut sunt, tu coniciebas.
 Hinc pactum fidei placet inter nos stabiliri.”
 Dando sibi dextras ibi fiunt moxque sodales
- 120 Oscula [dando sibi firmi] statuuntur amici
 Alterutris dominis famulantes cordibus unis.
 Dum satis inter se de rebus disposuere,
 Regni metropoli coeperunt appropriare,
 In qua rex genti legem dedit aduenienti.
- 125 Castris ingressis, pueris et equis stabulatis,
 Insimul ad curtem properabant uisere regem.

“Do not be angry if you are queried further by me!
For I wish to help you if I can, and not to harm you.
I am the king’s hunter, dear and loyal to him.
He is wont to listen to no one so graciously as he does to me.
If you have left your homeland because of severe feuds,
and if in this land, which is just as foreign to me as to you,
you wish to perform some service or to improve your lot,
I will give you useful advice, which you should not reject.
Provided you have learned the usage of hunting well,
o under what happy auspices you have come hither as an exile!
The king is fond of this art and of anyone skilled in it.

Whoever has can give, and who has not, what, tell me, can he give?
He (i.e. the king) will give, if not daily, at least diligently.
You will never be in need of food or of clothing.

When beautiful fast horses are given to him,
They are turned over to us, so that their gait and training may be
[tried out,

to see which horse is fleet and easy to ride, and not stubborn,
and he who needs it most, to him he gives even that.

And for fodder you will never spend a single farthing,
for that will be given to you without limit whenever you desire it.

At table, turning from the wealthy lords,
he talks and jokes with us during the meal.

When some better food is brought to him, he sends it to us,
doing it more as an honor than a reward.

If you desire to enter an agreement in good faith with me,
let us pledge our faith and join right hands in a bond
that nothing will separate us, unless it be bitter death.

Wherever we may be, let each of us champion
the other’s cause as his own, to see if we can improve it.”

Then at last the exile trusted him and said:

“You show me sufficiently, sir, that you are well disposed to me,
and I do not think that your counsel should be passed by,
for you have guessed what my situation is.

Hence it suits me that the bond of faith be established between us.”
Each gives the other his right hand and quickly they become

They kissed one another and established a firm friendship,
ready to serve each other’s lords with a single heart.
[comrades

When they had sufficiently decided between themselves what do
they were beginning to approach the capital of the kingdom, [next,
in which the king laid down the law to those who neared.

They entered the castle and found places for their squires and their
and lost no time in hastening to court to visit the king. [horses

Vt uenatorem rex uidit, dixit ad illum :
 "Vnde uenis, quid rumoris fers, dicitis nobis.
 Inuestigasti, per siluam quando measti,
 130 Vrsum siue suem, libeat nos pergere post quem?"
 Qui non ut domino sed ceu respondit amico :
 "Illorum neutrum sed eorundem domitorem
 Inuestigauit, reperi, mecum tibi duxi,
 Scilicet hunc iuuenem tibimet seruire decentem,
 135 Arte satis catum uenandi satque beatum,
 Vt reor utque suo mihi cernitur in comitatu ;
 Et cum dignaris, illum satis ipse probabis.
 Is sua fert dona tibi parua nec abicienda
 Inque clientelam quo suscipias, cupit, illum."
 140 Qui praecursorem laeua tenuit bicolorem,
 Cui fuit aurata collo conexas catena.

II.

Illius herbae uim medici dicunt fore talem,
 Torridula trita cum paruo polline mixta,

Hinc pilulae factae si fient more fabellae
 Et iaciantur aquis, quicumque comederet ex his
 5 Piscis, quod nequeat subtus supra *sed* aquam net.
 Inter tres digitos pilulas tornando rotundas
 Dilapidat stagno, quo pisces agmine magno
 Conueniunt auide capiendo pilam sibi quisque,
 Quam qui gustabant, sub aqua plus nare nequibant
 10 *Sed* quasi ludendo saltus altos faciendo
 Vndique diffugiunt nec mergere se potuerunt.
 Ille sed in cimba percurrit remige stagna,
 Post pisces uirga cogens ad littora sicca,
 Quos duo cum funda circumcinxere sub unda,
 15 Cum terram peterent ad aquam resalire nequirent.

Sic piscando sibi ludum fecitque sodali.
 Tunc iussere cocos prunis assare minores,

Maiores scuto regi portant ioculando :
 "Venari melius hodie nos non poteramus."
 20 Rex : "Retibus aut hamis hos cepistis ue sagenis?"
 Ven. : "Non sic piscamur" ait incola "sed dominamur
 Piscibus, e fundo ueniant ad nos sine grato,

When the king saw the hunter, he said to him:
 "Tell us, from where do you come, what news do you bear?
 As you walked through the woods, did you come upon
 a bear or a boar which it might give us pleasure to hunt?"
 The hunter replied not as to a master, but as to a friend:
 "I have come upon neither of those, but have found a man
 who can conquer them, and brought him with me;
 I mean this young man fitting to serve you,
 quite skilled in the art of hunting and quite favored,
 as I think, and as it seems to me in his company;
 and if you deign to do so, you will test him sufficiently.
 He is bringing his gifts to you, small but not to be rejected,
 and desires that you take him into your following."
 With his left hand he held the two-colored hunting dog
 that had a golden chain tied around its neck.

II.

The king received the strange knight in a friendly way.
 The guest revealed his skill as a fisherman with the so-called
 [buglossa herb.
 Medical men say that the power of that herb is such
 that when it is toasted and rubbed and mixed with a little flour,
 and when pills are made of it, in the manner of a bean,
 and these are cast on the waters, any fish that eats of them
 is unable to swim in the water, but floats on top of it.
 Turning the pills between three fingers, so that they are round,
 he scatters them on the surface, whereupon the fish congregate
 in a long column, each eagerly taking a pill.
 When they tasted it, they were unable to swim in the water any
 but, as though in play, they leaped high, [more,
 darted in every direction and were unable to submerge.
 But he in a skiff glides over the surface with an oarsman (i.e. the
 driving the fish from behind with a rod to the dry land. [hunter),
 The two of them confined them in a net under the water,
 and while making for the land, the fish were unable to leap back into
 [the water.
 So he made fishing a sport for himself and his companion.
 Then they ordered the cooks to bake the smaller ones over glowing
 [coals,
 but the larger ones they take jokingly to the king on a shield.
 "We could not do better than this on the hunt today."
 King: "Did you catch them with nets, or hooks, or seines?"
 Hunter: "We do not fish that way," said the retainer, "but command
 the fish, that they come to us from the depth involuntarily,

Et super stagnum saliendo iocum dare magnum;
Dum sub aquam nequeunt satis et saltando fatiscunt,

25 Hos tandem uirga facimus requiescere terra.”

“Hoc uolo” rex dixit “speculari, copia dum fit.”

Plinius herbarum uires scribens uariarum
Laudat buglossam res ad multas nimis aptam.
In ualidum potum, dicit, qui ponat eandem,

30 Quantumcunque bibat, quod is ebrius haud fore possit.

P]ulueris eiusdem, describit plinius idem,
Q]ui serat in carnem, si forte cani det eandem,
Tem]pore quod modico canis obcaecetur ab ipso,
E]t quidquid caecum fuerit sine lumine natum,

35 Hu]ius si gustet quid, mox uisum cito perdat.

H]erbae uenator cuius studiosus amator
I]n siluam pergit, plures hirpos ubi rescit,
C]apram cum fune secum ducente sodale;
Q]uam caedunt inibi lato sub tegmine fagi

40 A]bstrahendo cutem caedunt per frustaque carnem,
Qu]am super aspergunt cum puluere, pelle recondunt
A]mboque scandebant super arbore uel residebant.

E]xul et horribiles hirporum dans ululatus
Nun]c ueterum grandes, iuuenum graciles modo uoces

45 Ex]primit, ut ueros hirpos ululare putares.

Qu]o dum conueniunt hirpi, capram repperunt,
Q]uam discerpebant in momentoque uorabant,
N]ec procul hinc abeunt, ambo quam lumina perdunt.
Ta]libus et paribus instat miles peregrinus

50 Af]fectans sese cunctis, ualet ut, studiose,
In] magna pace regnum dum stat uel honore.

Al]terius regni marhmanni ualde benigni
Nostr]is, a nostris is amor seruatur et ipsis.
Al]terutrique meant emptum, quodcunque uolebant,

55 Ve]ctigal dantes uectigal et accipientes,
Nu]bunt hinc illuc natasque suas dederant huc,
Com]patres fiunt uel qui non sunt, uocitabant.

Hi]c amor inter eos per multos duruit annos,
Do]nec peccatis sunt rupta ligamina pacis.

60 Ex]osor pacis nostri generalis et hostis
Se]men zizaniae non cessat multiplicare,
E]st ubicunque fides, ut stet ea non ibi perpes;
Q]uo succedente fit grandis vverra repente.

and leaping above the surface, indulge in much sport.
Being unable to go under to any degree, and worn out by their
they are brought by us with the help of a rod to rest at last on dry
[leaping,
[land”

“This,” said the king, “I wish to see when an opportunity offers.”

Pliny, describing the potency of various herbs,
praises buglossa as quite suitable for many things.

Whoever puts it into a strong drink, he says,
cannot become intoxicated, no matter how much he drinks.
The same Pliny relates that if one strews some of that powder

on meat and perchance gives it to a dog,
the dog will in a short time be blinded by it,
and that whatever creature may have been born without light,
will soon lose its power of vision if it tastes any of it.

The hunter (here Ruodlieb) a zealous devotee of that herb,
goes into a wood where he has ascertained there are many wolves.
His companion leads with him a goat on a line,
and they slaughter the goat there under the spreading cover of a
Removing the skin, they cut the meat in pieces [beech tree.
and sprinkle the powder over it and hide it in the skin.

Then they both climbed a tree and sat there.

The exile (Ruodlieb) making the horrible calls of wolves,
imitates now the loud sounds of the old ones, now the gentle tones
[of the young ones.

so that you might think wolves are actually howling.

When the wolves came together, they found the goat,
which they tore apart and devoured in a trice.

They are not far distant before they are blind in both eyes.

The foreign knight indulges in such and similar things,
eagerly winning the friendship of all, as he can.

Meanwhile the kingdom is in profound peace and honor.

The border dwellers of the other realm are quite well-disposed
to ours, and this affection is observed by ours, too, toward them.
Each side does business with the other, buying whatever is desired,
paying duty and in turn taking duty.

They intermarry and give their daughters away.

They become godfathers to each other, or if they are not, they call
[one another so.

This love for each other endures through many years
until the bonds of peace are broken by crimes.

The hater of our general peace and our foe
does not cease multiplying the seed of the tares,
that good faith, wherever it may be, shall not persist forever.
This seed sprouts and suddenly a great war occurs.

Quodam mercato multo populo glomerato,
65 Proj causa uili sunt occisi quia multi.

III.

“Esse scio regem quia uestrum tam sapientem,
Haec quod non iussit, tua stulta superbia suasit.
Hinc uideas qualem nunc nanciscaris honorem.
Rem peiorasti, cum te famare cupisti,
5 Ramo suspendi per suras sat meruisti.”
Acclamant cuncti, cur haec tardet celerari.
Princeps respondit: “rex noster non ita iussit,
Aut se dedentem uel captum perdere quemquam,
Sed si possemus, captiuos erueremus
10 Cum praeda pariter, quae fecimus ambo decenter.
Vincere uictorem, maiorem uult quis honorem?
Sis leo pugnando par ulciscendo sed agno!
Non honor est uobis, ulcisci damna doloris.
Magnum uindictae genus est, si parcitis irae.
15 Hinc precor annuite, uestro quo fiat amore,
Solutus ut iste comes nobiscum uadat inermis,
Seu uultis proprio seu quouis uile caballo,
Ni placeat uobis, sibi seruiat ut puer unus,
Qui sibi prenda equum stabulans annonet et ipsum,
20 Utque suam gentem uinctam prae se gradientem
Cernat, in obprobrium duxit uel quale periculum,
Ne quicquam temere praesumat tale patrare.”
Tunc sibi dixere cuncti sua uerba placere.
Et iubilo magno patriam repetunt properando
25 Et quamuis uideant, sua domata qualiter ardent,
Non tristabantur, dum libertate fruuntur.
Signifer et proceres alii regisque fideles

Finipolim subeunt ibi captiuosque reseruant
Et numerant socios, sanos habuisseque cunctos
30 Intime gaudebant laudemque deo tribuebant.
Missus dirigitur regi, qui cuncta loquatur,
Quid uelit ut faciant praedonibus, utque remandet.

In a certain market where many people were gathered
many were killed for trifling reason.

III.

The margrave of the neighboring country invaded with
fire and sword. The king summoned his army and appointed the
strange knight (Ruodlieb) general. He forced the invaders to join in
battle, defeated them, and made the margrave prisoner. When the
prisoner alleged that he had acted not of his own accord, but at the
behest of his king, the general reprimanded him as follows.

“I know that your king is so wise
that he did not order this; your foolish pride prompted it.
You may see what honor you have now found from this.
You have made your case worse when you desired to glorify yourself,
you have well deserved to be suspended from a branch by your
They all shout why he delays to hasten this. [calves.”
The leader replies: “Our king did not order this
nor tell us to kill a man who surrenders, or anyone who is captured,
but if we can, to retrieve our captured men
together with the booty, both of which we have done as is meet.
Who desires greater honor than to overcome the victor?
Be a lion in fighting, but like a lamb in avenging:
it is no honor for you to avenge the losses that cause grief.
It is the finest type of vengeance when you spare your wrath.
Therefore approve, I beg, so that it be done with your consent,
that the count proceed alone with us unarmed,
if you wish, on his horse or on some inferior mount.
Or if that does not please you, let one page only serve him,
who will take his horse, stable it, and feed it.
And let him see his own people walking vanquished before him,
and into what disgrace and danger he has led them,
so that he shall not presume to undertake such a thing rashly.”
Then all told him that his words pleased them,
and with great jubilation they hasten to their homeland,
and although they see how their homes are on fire,
they were not sad in the enjoyment of freedom.
The banner bearer (Ruodlieb) and the other loyal chieftains of the
[king
go to the city at the frontier and there put the prisoners in safe
and count their comrades and heartily rejoiced [keeping
that all have stayed well, and gave praise to God.
A messenger is directed to the king to tell them everything
and to report what he would want done with the culprits.

Qui prope]ndo suum poscit sibi ferre caballum;
Scutifer] hunc dum fert, uirgam de saepe simul dat.

35 Quem super] *insedit, feriens* uolitaire coegit,

Coe]pit c]alcare *latus* obmaculare cruore.
Prospicien]s s[axo] regis speculator ab alto
Exclama]t: “iuuenem uideo nimium properantem,
Parua, qu]o narret, non ab re sic pauitavit.”

40 Obueni]nt illi *multi* rumoris *auari*
Compre]ndu]nt et equum, quid narret eumque requirunt.
Dicens] omne bonum nec plus modicum neque multum,

Dans pue]ro gladium regem properauit ad ipsum
Dixit et]: “*aeternum* columen regale tuorum,

45 Laete ui]ue, uale, gaude, dignissime laude.”
Cui rex]: “dic sodes, nostri sunt ergo fideles
Incolu]nes aut qui sunt in pugnando perempti?
Nobis abl]ata, dic, si sit praeda redempta.”

Nuntius] inmensa circumdatus undique turba
50 Inclina]ns dixit: “rex, a te tale quid absit!
Gaude, g]ratorum periit quia nemo tuorum,
Cunctaque nunc] praeda redit integra non temerata.
Nunc socii quaer]unt hoc per me uel petierunt,
De capti]s quid agant, in uincula *quos* redigebant.

55 Trans hoc] commissum nil est *mih*i, rex, tibi dictum.”

Tres marc]as tribui legato rex iubet auri,
Dicit don]ato misso nimis exhilarato:

“Care, red]i propere uel ai sociis ita de me:
Rex gra]tes dictis uobis mandat et actis;
60 Cum uestri]s uinctis sibi quam propere ueniatis.”
Inclina]ns ad equum iuuenis citat ad remeandum,
Hora qu]ae bina prius iuerat, ibat id una;

Ad celer]andas res est pernimum bona merces.
Ut redi]t, socios, ueniant, iubet, in simul omnes.

65 Illi co]nueniunt et in ampla curte steterunt.
Tunc pe]r cancellos legatus dixit ad illos:
“Vobis in]manes rex iussit dicere grates
Non so]lum dictis sed dicta sequentibus actis.
Rex uult], uisatis hunc quam citius ualeatis,
70 Mandan]s, praedonum nec dimittatis ut ullum.”

He in haste asks for his horse.

The shield bearer gives it to him and at the same time breaks a pale
[from the enclosure.

The messenger mounts the horse and, striking it, causes it to go at
[full speed,
applying his spur to the flank so that it was covered with blood.

The watchman of the king, seeing him from a high stone,
exclaims: "I see a youth hurrying exceedingly.

For no trifling reason is he in such a hurry about his message."

Many of them approach, eager for news,

and take hold of the horse, and ask the man his story.

He spoke all good greetings, but not more – only a little, and not
[much.

Giving his sword to a squire, he hastened to the king himself

and said: "Eternal royal pillar of your people,
live happily, hail, rejoice, most worthy of praise."

To him the king: "Tell me, please, are our loyal men
unharméd, or who of them were killed in battle?"

The booty taken away from us, tell me, is it restored?"

The messenger, surrounded on all sides by an immense throng,
bowed and said: "King, let anything like that be far from you!

Rejoice, because none of your faithful have perished

and all of your booty has returned intact and not damaged.

Now our comrades ask this and seek through me to know:

What shall they do with the captives whom they have brought back
[in chains?

Except for this commission there is nothing for me to say to you,
[king."

The king ordered three gold marks to be paid to the messenger
and said to the emissary, who was elated with the gift:

"Dear fellow, return quickly and speak thus to the comrades from
'The king sends thanks to you in words and deeds; [me:
with your prisoners come to him as speedily as possible.'"

Bowing, the youth hurried to the horse to return.

The distance he had travelled before in two hours, he now covered
[in one.

Exceedingly large reward is good for speeding things up.

Returning, he orders the comrades all to come at one time.

They assemble and take their place in the spacious court.

Then through the window bars the messengers spoke to them:

"The king has bade me speak immeasurable thanks to you
not only in words, but in deeds following words.

The king wishes you to visit him as quickly as you can,

giving you the commission not to dismiss a single one of the culprits."

IV.

- “Nunc est consilio nobis opus inueniendo,
Qualiter illius pietati gratificemus,
Non solis uerbis, quorum satis inueniemus,
Sed quid donorum mittamus ei uariorum,
5 Est ut equis frenis auro compta faleratis,
Pellicis crisis uaricosis siue crusennis,
Ad quod *quid* mihi quis, dicat uelit auxiliari.”
Respondent pariter, quod agant id ualde libenter.
Grates egit eis rex et post haec ait illis:
10 “Quid respondendum sit missis, dicite primum!”
Est ibi philosophus cunctis sapientior unus,
Quem timor aut amor a recto diuertere quoquo
Non in iudicio faciendo praeualet ullo,
Dicere quem pro se dicunt debere petuntque.
15 In regis uelle qui dicens maxime stare
Eius consilium solum monet esse sequendum.
Rex: “mihi consilium quoniam sinitis tribuendum,
Restat, ut huc ueniant legati dictaque dicant
Vtque sciatis ab his, si credere neue uelitis.”
- 20 Post hos direxit. Veniunt quando, sibi dixit:
“En regis, uestri domini nostri uel amici,
Dulcia narraui fidei legamina plena,
Quam pie tractauit, merito quos perdere quiuit,
Reddere uel sanos mihi contra se nece dignos;
- 25 Clementer nobis demandauit sat honoris.
Quod deseruire communiter hos decet et me,
Si sic persoluet, per uos uelut ipse spondit.”
Dixit legatus: “non est sic morigeratus,
Vt quid uerborum soleat mutare suorum.
30 Est quod ait uerum, dictum sibi uult fore uerum.”
Rex ait: “id quando uel ubi fore possit, ai tu.”

IV.

The army returns home with the enemy prisoners. The king treats them most humanely, paroles them and asks the margrave to remain at court, so that he may be secure from abuse. The king's victorious general (i.e. Ruodlieb) is dispatched to the enemy king (the 'lesser king') with an offer of pardon and peace. The general is received by him in a kindly and hospitable manner. In order to discuss his reply to the 'great' king, and the gifts that should be sent him, the lesser king summons his councillors and speaks as follows.

"Now there is need for us to find counsel
how we may show gratitude for his mercy,
not only in words, of which we will find enough,
but what various gifts we may send to him,
either horses neatly equipped with gilded reins,
or gray furs or many colored pelts;
let anyone tell me how he may wish to help."

They answer in the same way, that they would gladly do it.
The ("lesser") king gave them thanks and then said to them:
"Tell me first what reply should be made to the envoys?"

There is present a single philosopher, wiser than all,
whom neither fear nor love can turn from any right
when he is arriving at a judgment.

They tell him that he should speak for them and beg him so.

He says that it would be best to hold to the king's wishes
and warns them that the king's advice alone should be followed.

The king: "Since you want the counsel to be left to me
it remains for the emissaries to come here and repeat their words,
so that you may know from them if you are willing to believe them
[or not.]"

Then he had them brought. When they came, he said to them:

"Behold, I have narrated the sweet messages, full of good faith,
sent by the king, your master and our friend,
how graciously he treated those whom he could deservedly destroy,
returning them to me unharmed, though worthy of death so far
[as he is concerned.]"

He has with kindness brought us enough honor.

To merit that is fitting both for them and me
if he carries it out as he has pledged it through you."

The envoy said: "He is not so disposed
as to be wont to change any of his words.

What he says is true, he wishes his speech to be true."

The king said: "You say when and where that can be."

- “Hoc” ait “est uestri iuris, rex, induciari.”
 “Tu tamen inque locum, quo conueniamus in unum,
 Vt pax inter nos firmetur mille per annos.”
- 35 Missus ait: “si uis dominis et si placet istis,
 Non tam nosco locum uestris conuentibus aptum,
 Campus ut *est* ille, quo nos pugnauimus ante,
 Inter clausuras nostri uestrique gemellas,
 Sunt ut *ubi* uicti uestri nostrique redempti,
- 40 Dimittantur *ibi* nobiscum pacificati.”
 Omnibus ille locus est uisus ad hoc satis aptus,
 Regibus ambobus conuenturis spaciosus,
 Induciasque trium laudant ad id ebdomadaram.
 Post haec *rex surgit* sic conciliumque diremit
- 45 Inque *caminatam* cum paucis it *requietum*.
 Missis ualde *bona* dantur regalia dona,
 Qui regem *repetunt* dignas gratesque sibi dant,
 Quis miscere iubet summi uini quod habebat.
 Legati surgunt detur que licentia poscunt.
- 50 Rex ait: “audite mihi dilectique notate
 Quae uobis dico, quae dicite non ut amico
 Sed ueluti patri meliora malis referenti:
 Quae es in corde, te talem prodis in ore,
 Quae *nobis* uenit, tua quod legatio pandit,
- 55 Quae spondendo reis ueniam, spem dando salutis
 Mirum uelle satis docet ultroneae pietatis,
 Contra quae grates non sufficimus dare dignas;
 Sed tibi subiecti sumus in pugnando subacti
 Semper et omnigeni seruiminis intime prompti;
- 60 Vt demandasti, quo uis, sumus ire parati,
 Est quod laudatum ternarum septimanarum
 Ad spacium (uestris est uisum sic uti nostris)
 In campo, primus es quo tu consiliatus.
 Oblitus si quid sum, uestra fides at id implet.”
- 65 Respondent pariter: “meruisti sufficienter,
 Nos seruire tibi semper cum corde fideli.”
 Tunc inclinabant, cum rite “ualete” recedunt.
 Inde petunt summum, uelut est dignum, vicedomnum,
 A quo donati sunt ualde, “uale” bene facti.
- 70 Ex iussu regis prouisorem dedit illis,
 Qui procuraret, quod opus sit eis, ut haberent,
 Quod studio summo compleuit cordeque fido,
 Donec pacifice uel eos perduxit honeste
 Extra clausuram fines regni dirimentem.
- 75 Quem bene donatum uel uerbis gratificatum
 Poscunt, inclinet regi, “faciam” quibus inquit.

"This," he said, "is in your province, king, to decide."
 "But you mention the place where we shall come together,
 so that peace may be established between us for a thousand years."
 The envoy said: "If you wish, and if it pleases those lords,
 I know no place so suitable for your meeting
 as this field where we fought formerly,
 between the two borders of your and our land,
 where yours were conquered and our men freed:
 let your men be sent home and be given peace with ours."
 That place seemed suitable to all for this purpose,
 spacious for the two kings to have their meeting,
 and they agree upon a discussion in three weeks.
 After this the king rises and dismisses the council
 and goes to the living room with a few others to rest.
 Very fine royal gifts are given to the envoys,
 who go back to the king and offer him deserved thanks.
 He orders the best wine he had to be mixed for them.
 The envoys rise and ask that leave be given.
 The king says: "Listen to me, beloved, and note
 what I say to you, and tell him this not as to a friend,
 but as to a father who offers better things to evil folk.
 As you are in heart, so you reveal yourself by mouth.
 Your embassy which has come to us has revealed this.
 This embassy, pledging forgiveness to the guilty and giving hope
 teaches that it desires a marvellous fulness of mercy, [of salvation,
 for which we cannot give enough thanks.
 But we have been defeated by you in battle, and are in your power,
 fully ready for every service at all times.
 As you have required, we are ready to go wherever you desire,
 which has been agreed in the space of three weeks,
 as seems best to yours and to ours,
 in the field which you (i.e. your lord) first advised.
 If I have forgotten anything, your loyalty will add to it."
 They reply together: "You are so amply meritorious
 that we will always serve you with a faithful heart."
 Then they bowed and depart with proper farewell.
 Then they seek out the prime minister, as is proper,
 and by him they were richly rewarded and given a farewell blessing.
 On the order of the king he gave them a provider
 who was to procure what they need, so that they might have it.
 This he carried out with the greatest zeal and a loyal heart
 until he had escorted them peacefully and honorably
 beyond the border separating the confines of the kingdom.
 After he was well rewarded and thanked with words,
 they ask him to bow to the king, and he said "I will do it."

A se diuisi sunt ad patriamque reuersi.
 Vtque domum redeunt, regem properando reuisunt.
 Vt primum uidet bene quos suscepit et inquit:
 80 "Dicite, rumoris nunc quid nobis referatis!"
 Respondit missus: "quia clemens est tibi Christus,
 Quod reges alii nisi grandi non superant ui,
 Dat deus id sponte tibi clemens absque labore.
 Nam per contigua tibi quae sunt undique regna
 85 Crederis esse leo uigilanti semper oculo;
 Quin agnellina pietate tuaque sophia
 Tu uincis melius, gladius quam uincat alius.
 Namque deo teste, quo mittebar modo de te,
 Nescio, plus ab eis adameris seu uerearis.
 90 Cum rex audisset (summatum grex et adesset),
 Quae demandasti sibi uel plebi simul omni,
 Primo seruimen post fidi cordis amorem,
 Sublata cydare surgens inclinat honeste.
 Tunc residens tacuit, donec rem pleniter audit,
 95 Quantum nostrates disceptabantque suates
 Atque sui nostros offendentes inopinos
 Occidunt spoliant captiuatosque cremabant,
 Qualiter et nostri sunt illorum dominati,
 Captiuos redimunt captiuantesque ligabant;
 100 Quos tibi cum referunt perituros seque putarent,
 Quam clementer eis adimendo metum misereris,
 Illos absoluens consolans et bene tractans
 Praesulibus ducibus locupletibus [abbatibusque
 Ipsos seruandum dederis uel equos ad alendum;
 105 Non, ut sunt meriti, sub carcere compedis aut ui
 Nec tractent illos, deceat quam regis amicos,

Vt, dum reddantur, *super* his *ne* forte querantur.

Quin ipsum *comitem scelus* hoc inmane patrantem
 Nulli comisit, super hunc *nulli* bene fedit,
 110 Sed sibimet seruit gladium *persaepeque* portat,
 Vt nullus noceat, quem rex sic glorificabat.
 Nolle recordari te, sed postquam sibi dixi,
 Dedecus inmensum uel inedicibile damnum,
 Quod tibi fecerunt, sub iure *tuo modo qui sunt*,
 115 Quos inpunitos, quamuis meritos inimicos,
 Reddere laudares in nulla re nichilatos,
 Si uelit, in plebe pax ut reparetur *utrimque* –

Sic dicens silui uel rege nuente resedi.

They separated from him and returned to their native land.

Coming home, they hastily look up the king.

As soon as he sees them, he received them well and said:

“Tell me, what news are you now bringing us?”

The emissary replies: “Because Christ is well-disposed toward you, the things that other kings, unless very mighty, do not obtain by God gives you in His mercy freely and without your effort. [force,

For throughout all the realms that border on yours you are believed to be a lion with an ever watchful eye.

Indeed, with your lamblike mercy and your wisdom

you are more victorious than another’s sword.

For God is my witness, when I was sent away from you,

I did not know if you are more loved or feared by them.

When the king had heard (the retinue of nobles was also present)

what you offered him and all the people –

above all obeisance, in accordance with the love of a loyal heart – he rose, lifted his beret, and bowed politely.

Then he sat down and was silent until he had heard the matter fully, how our men and his were negotiating

and his, attacking ours unexpectedly,

kill, rob, and burned the prisoners’ houses

and how our men then became masters of them,

liberate the prisoners and bound their captors.

When they bring them back to you, and they expect to die,

how mercifully did you pity them and free them of their fear,

absolving them, consoling them and treating them well, –

and to the bishops the dukes, the rich and the abbots

you left them to be served and to have their horses fed;

no, they should not treat them as they deserve, in a dungeon

or under the compulsion of a fetter, but as befits the friends of the

so that when they are returned, they will not perchance complain [king,

[about these.

Nay, the very count who committed this immense crime

was assigned to no captor and was fully entrusted to no one,

but the count serves him and often bears his own sword,

so that no one may harm him whom the king has thus glorified.

But then I said to him: Do not recall

the great disgrace and unspeakable damage

that they have inflicted on you who are now under your jurisdiction;

you have vowed to return them unpunished,

although deservedly enemies, and by no means to destroy them,

so that if he should wish, peace may be established among the

people on both sides.

So speaking, I was silent and at the nod of the king I sat down.

- In cras induciat, his ut responsa rependat.
- 120 In summo mane curtem *cuncti* petiere,
 Plures rumoris cupidi quam regis honoris;
 Intromittuntur, qui quid prodesse uidentur,
 Regi consilium pro tali re tribuendum;
 Valuae clauduntur, nescitur quid loquerentur.
- 125 Est breue colloquium pro *consensu* sapientum.
 Nobis *interea* data prandia sunt sat opima.
 Dum *pranderemus* et adhuc uinum *biberemus*,
 Mittitur *et* post nos tres, omnes ut ueniamus.
 Fecimus, ut iussit. Cum prae se uenimus, inquit:
- 130 ‘O nostri domini missi summique patroni,
 Si respondere bene sciremus uel *honeste*
 Demandaminibus clementibus *atque paternis*,
 Est ut promeritus nimium, *prompte* faceremus.
 Dicite nunc illi de me de plebe *uel* omni,
- 135 De summis mediis imis mihi *iure* subactis
- Fidum uel *promptum* sibuectorum famulamen.
 Virtus mira tua, *pietas tua magna*, sophia,
 Intus ut *adimplent* te sic foris undique comunt.
 Scimus inaequales *re militibusque tibi* nos,
- 140 Si uelles, posse nos pro meritis *nichilasse*.
 Reddere pro prauis bona stat satis ultio grandis;
 Nam quo rescitur faciens plus inde timetur.
 Grande *tuum* posse uel inaequi*parabile* uelle
 Sunt tibi pro muro per nullum deiciendo.
- 145 Laesum *laedenti* ueniam miserendo *precari*!
 Nonne *deizare* nobis merito *uideare*
Indulgens *sponte* peccantibus absque petente?
 Econtra *nil* nos simile praebere ualemus,
Retribuat sed ut is rex post, quem sic *imitaris*,
- 150 Nos exorare debemus corde uel ore;
 Vtque diu uiuas ualeas regnes et abundes,
 Nobis et *cunctis* affinibus undique regnis
 Est exoptandum communiter atque *precandum*.
 Nam *columen nostri* tu solus es in uice Christi
- 155 Atque superstite te bene *possumus* imperitare
 Sub uestrae *fidei* scuto *diutissime tuti*.
 Et nunc, o domine, non dedignare uenire
 Ad loca laudata, quando sunt induciata;
 Vobis congregimur de nostris ac famulamur.’
- 160 Sic ait et donis ditauit nos sat opimis,
 Pelliciis uel equis faleratis siue chrusennis,
 Post poscit uinum, gerdrudis amore quod haustum

He sets his reply to them for the morrow.
 Early in the morning all sought the court,
 more eager for news than for the king's honor.
 All those are admitted who seem to be of some value
 for giving counsel to the king in such a matter.
 The doors are closed; it is not known what they said.
 There is a brief discussion to reach agreement among the wise.
 Meanwhile a very rich feast is spread for us.
 While we were still feasting and drinking wine,
 we three are sent for, that we should all come.
 We did as he commanded; when we came before him he said:
 'O envoys of our lord and highest patron,
 if we could well and honorably respond
 to your gracious and paternal claims,
 we would promptly do as he has richly deserved.
 Now report to him from me and all the people,
 from the highest (i.e. nobles), the freedmen, and the lowest legally
 [subject to me (*liti*),
 the loyal and immediate servitude of his subjects.
 Your remarkable virtue, your great mercy and wisdom
 adorn you externally in every way, just as they fill you within.
 We know we are no match for you in wealth or in warriors;
 if you should wish, you could destroy us as we deserve.
 It is a very great revenge to return good for evil.
 For such a man, doing things whereby he is known, is the more
 Your great power and incomparable will [respected for it.
 are for you like a wall that can be destroyed by no one.
 To think that the injured should beg for mercy for the injurer and
 Do you not seem to us deservedly to be like a god, [pity him!
 acting indulgent toward sinners of your own accord without
 On the other hand, we can show nothing like it, [prodding?
 but that later this King whom you thus imitate may reward you,
 we should implore in heart and word.
 And that long you may live, flourish, reign and have abundance
 is to be hoped and prayed jointly
 by us all and all neighboring realms round about.
 In place of Christ you alone are our pillar
 and as long as you are alive we can well rule,
 safe for the longest time under the shield of your loyalty.
 And now, o lord, do not disdain to come
 to the promised places when they are determined;
 we come from our homes to join you and to serve you.'
 So speaking, he enriched us with splendid gifts,
 with furs and caparisoned horses and coats made of pelts.
 Then he asks for wine, drinks it, and lets us three

Participat nos tres; postremo basia figens,
Quando uale dixit, post nos gemit et benedixit.
165 Hinc rediebamus uicedomnum postque uidemus,
Qui nos condonans prouisorem simul et dans
Oscula fert more, grandi nos liquit amore,
Tam tibi deuotum mandans, ut hero, famulatum.
Sic datur a cunctis sat amica licentia nobis.
170 Disciplinate noster ductor uel honeste
Seruiuit nobis in simplicitateque cordis,
Huius dum regni confinia uidimus ampli.”
Talis rumoris rex talis ouans et honoris
Subridens modicum nil protulit ore superbum;
175 Susspiciens laudat dominum, quo dante triumphat,
Nil reputando sibi sed ei dans omnia dixit:
“Induciae quo sunt laudatae quandoue, dic, sunt?”

“Ebdomadae cum praetereunt tres, induciae sunt
Hac in planicie, qua concertauimus ante
180 Soluentes nostros in uincla redegimus hostes,
Sunt ubi tristati quo fiant laetificati.
Sic de te ergi tunc induciando sponendi.”

Rex ait: “hoc laudo promissorum neque fraudo.
Dum fueras at ibi, quid agendum, dic, habuisti?”
185 Respondit: “summus mihi clemens fit uicedomnus
Procurans multum, defectum ne paterer quem;
Scachorum ludo temptat me uincere crebro
Nec potui, ludo ni sponte dato sibi solo.
Quinque dies sic me non siuerat ante uenire;
190 Explorare cupit, meus aduentus quid eo sit.
Inuestigare nulla quod dum ualet arte,
Post me rex misit, sibi quae dixi satis audit,
In cras responso, dixi uelut, induciato.
Rex poscens tabulam iubet opponi sibi sellam
195 Et me contra se iubet in fulchro residere,
Vt secum ludam, quod ego nimium renuebam
Dicens, ‘terribile, miserum, concludere rege;’
Et dum me uidi sibi non audere reniti,
Ludere laudaui cupiens ab eo superari,
200 ‘Vinci de rege’ dicens, ‘quid obest miserum me?
Sed timeo, domine, quod mox irasceris in me,
Si fortuna iuuet, mihi quod uictoria constet.’
Rex subridendo dixit uelut atque iocando:
‘Non opus est, care, super hac re quid uereare;
205 Si nunquam uincam, commocior haut ego fiam,

share in the love of Gertrude. Then he kisses us.
When he said farewell, he sighed after us and blessed us.
Then we went and saw the prime minister.
He gave us gifts and at the same time a provider,
kissed us, as is the custom, and dismissed us with great love,
offering you, as his master, devoted servitude.
Thus very friendly leave was offered to us by all.
With good breeding and honorably our guide
served us, and in straightforwardness of heart,
until we saw the confines of this huge realm.”
The king, rejoicing in such news and such honor,
smiled a little and brought forth nothing haughty in his speech.
Looking up, he praised the Lord, with whose help he triumphs.
Imputing nothing to himself, but giving Him all the credit he said:
“Where, tell me, have you vowed to hold the negotiations, and
[when?”

“When three weeks have elapsed, the negotiations are (to be)
in this field, where before we fought,
releasing our men and placing the enemy in chains,
where they were saddened but now are to be made happy.
Thus I have pledged on your behalf through negotiations with the
[king.”

The king said: “I approve this promise and will not practice
While you were there, tell me, what did you do?” [deception.
He replied: “The highest minister is kind to me,
supplying a great deal, so that I should not suffer any want.
In the game of chess he often tries to defeat me
but could not, unless the game were voluntarily left to him alone.
For five days he did not allow me to come before him.
He desires to find out what was the purpose of my coming.
Since he cannot find that out by any ruse,
the king sent for me and listened well to what I said to him.
As I have said, the reply was set for tomorrow.
The king asks for a board and has a chair brought for himself,
then tells me to sit on a stool opposite him,
so that I may play with him, which I strongly declined,
saying: ‘It is fearful for a lowly man to play with the king.’
And when I saw that I did not dare to resist him,
I agreed to play, desiring to be defeated by him.
I said: ‘What harm to me, poor wretch, to be defeated by the king ?
But I fear, lord, that you will soon be angry with me
if Fortune helps so that victory will be mine.’
The king smiled and said as though jesting:
‘There is no need, dear fellow, to fear anything on this score.
If I never win, I will not become angry.

- Sed quam districte noscas ludas uolo cum me;
 Nam quos ignotos facies uolo discere tractus.
 Statim rex et ego studiose traximus ambo,
 Et, sibi gratia sit, mihi ter uictoria cessit,
 210 Multis principibus nimis id mirantibus eius.
 Is mihi de ponit, sibi me deponere nil uult
 Et dat quae posuit, *pisa quod non* una remansit.
 Plures succedunt, hunc *ulcisci uoluerunt*
 Pignora praebentes mea pignora despicientes,
 215 Perdere nil certi, dubiae fisi bene sorti.
 Alterutrumque iuuant nimiumque iuuando nocebant.
 Praepediebantur, uarie dum consiliantur,
 Inter litigium cito *uincebam* quod eorum
 Hoc tribus et uicibus, uolui nam ludere non plus.
 220 Quae deponebant, *mihi* mox *donare uolebant*.
 Primo respueram, uitiosum namque putabam,
 Sic me ditari uel eos per me tenuari.
 Dixi: 'non sueui quicquam ludendo lucrari.'
 Dicunt: 'inter nos dum sis, tu uiue uelut nos;
 225 Quando domum uenias, ibi uiuere quis ueluti uis.'
 Cum sat lorifregi, quae porrexere recepi,
 Commoda cum laude mihi fortuna tribuente."
 Rex ait: "hunc ludum tibi censeo semper amandum,
 Quo sunt sarcita tua tam bene calciamenta.
 230 Nunc grates habeas, causas quod agis bene nostras."
 Misit et ad quosque, qui captiuos habuere,
 Hos ut uestirent ad honorem uel sibi reddant,
 Ipsis quos pedites misit, reddant ut equestres,
 Insuper armatos uelut ad noua bella paratos.
 235 Vestiuit comitem uelut ex summatibus unum
 Binis pellicis preciosis totque chrusennis;
 Coccineam tunicam gemmis auroque micantem
 Dat sibi, qua regi praeberet pocula uini;
 Dat uel equum fortem celerem nimis aequipedantem,
 240 Auratum frenum pulchram faleramque gerentem;
 Et dat lorica, tutus ualeat fore per quam
 In quouis bello communi siue duello;
 Ensem uel galeam sibi lanceolam dat acutam.
 Qui famulantur ei, donantur utrique clienti
 245 Vestes ualde bonae semperque domi sibi rariae;
 Insuper ad bella sibi congrua praestitit arma.
 Misit praecones satrapas comitesque uocandos,
 Ad curtem ueniant quo regis, quam bene possint,
 Et secum ferrent, sibi quae uel equis opus essent
 250 Ad tres ebdomadas secum seu plus remanendas.

But as seriously as you know I wish you would play with me.
I wish you would help me learn the moves I do not know.’
Immediately the king and I both zealously made moves,
and, thanks be to her, three times did Victory yield to me,
with many of his nobles marveling over it.
He pays the stakes for me but does not want me to do it for him
and offers what he has staked until not a single *pisa* remained.
Many followed and wished to avenge him,
offering pledges but refusing mine,
certain to lose nothing, fully trusting unsteady fate.
They helped one another and by helping did too much injury.
They were obstructed while deliberating back and forth,
so that I quickly won while they were disputing,
and that three times, for I did not want to play more.
What they staked they immediately wanted to give me.
At first I scorned it, for I deemed it dishonoring
that I should thus be enriched and they be impoverished through me,
I said: ‘I was never wont to enrich myself through gaming.’
They say: ‘While you are among us, live as we do:
when you go home you may live there as you wish.’
After I had resisted enough, I took what they offered,
Fortune bestowing on me wealth with fame.”
The king said: “I judge that you should always be fond of this game,
for through it your shoes have been very well mended.
Now may you have thanks because you promote our cause.”
He also sent to all those who had captives,
that they should honorably clothe them and bring them to him.
Those he sent as footmen should return mounted,
moreover armed, as though prepared for new warfare.
He dressed the count as though he were one of his highest nobles,
with two precious furs and the same number of coats of pelts.
A scarlet tunic (i.e. cloak) resplendent with stones and gold
he gives him, wherein he was to offer cups of wine to the king.
He gives him a strong, fast horse of even gait,
with gilded reins, wearing beautiful armor.
And he gives him a coat of mail wherein he may enjoy safety
in any fray, general or dual.
He also gives him a sword, a helmet, and a sharp lance.
To those who were in his household, to each of them were given
very good garments, such as were always rare for them at home.
Moreover he furnished them with arms suitable for war.
He sent messengers to call together the dukes and counts,
that they should come to the court of the king as trim as they can
and bring with them what they needed for themselves or their
to remain there for three weeks or more. [horses,

Illuc pontifices inuitantur sapientes
Abbatessque pii scioli bene consiliari.

V.

Hic regis lata] curtis fuit amphiprehensa
In me]dio uacua *scenis foris undique* saepta,
Qua cum praesulibus abbatibus et duodenis
Posset prandere caenare ue sat spaciose.
5 Curti contiguum stat tentorium satis amplum
Solis ad exortum, de quo posuere podium,
Cuius ad extremum fixerunt papilionem,
In quo stans mensa uestita fuit uelut ara,
Quam super est posita regis crux et diadema,
10 Qua missae regi solet officium celebrari,
Matutinalis et uespertina sinaxis
Cursibus inmixtis aliis de more diurnis.
Quo dum rex uenit, missam properantius audit
Et per legatum regi mandat eundem,
15 Qui fuerat rerum prius internuncius harum,
Primitus ut uideant sese quam prandia sumant.
Quem rex, ut uidit, bene subridendo recepit
Oscula datque sibi, "quid narras?" post ait illi
"Omne bonum dici tibi de me, sat meruisti."

20 "Ad te me misit rex et tibi dicere iussit,
Ne prandere uelis prius illum quam tuearis.
Obuius ad pontem uenit is tibi nos dirimentem,
Pax ibi firmatur res omnis et adbreuiatur,
Capti redduntur captos se neue queruntur,
25 Nam meliorati redeunt, non attenuati."
Rex "ita fiat" ait. Ad herum missus remeauit.
Dum conuenerunt reges ubi constituerunt,
Nil penitus dicunt sibi quam prius oscula figunt.
Noster pontifices, ut idem facerent, iubet omnes,
30 Et post abbates ex ordine basiat omnes;
Eius praesulibus tunc praebitus est amor ipsus.
Reges pontifices abbates clerus et omnis
Assumptis ducibus uel summis alterutris
Dum resident pariter, rex maior ait sapienter:
35 "O nimium nobis rex dilectissime cunctis,
Sicut laudauit tibi demandansque spopondi,
Quicquid stulticiae plebs nostra patrauit utrimque,

Thither the wise priests were also invited
and the devout abbots, very able in giving counsel.

V.

As agreed, the great king came to the former battlefield
with his retinue and the prisoners.

Here the wide camp of the (great) king was confined,
in the center empty, but outside hedged in all around by huts,
where with bishops and abbots, twelve each,
he could have breakfast or dinner without crowding.
Next to the camp is a sufficiently large tent
facing the rising sun, from where they had made a walk;
at the end of it they had pitched a pavilion tent.
There stood a table covered like an altar,
above which was placed the king's cross, also his diadem.
There the office of the mass was celebrated for the king,
both the matins and the vesper service,
other daily services also being interposed according to custom.
When the king came there he heard the mass with dispatch
and gave orders to the (lesser) king through the same envoy
who had formerly been their negotiator in these matters (i.e.
that they should meet before taking breakfast. [Ruodlieb),
When the ("lesser") king saw the envoy, he received him with a
[kindly smile,
gave him a kiss then said to him: "What have you to report?
You have well deserved that I say all good things about you."
"My king has sent me to you and ordered me to tell you
not to have breakfast until you lay eyes upon him.
He will come to meet you at the bridge which separates us.
Peace will be established there and the whole matter settled.
The prisoners will be returned, and they will not complain that they
for they will return enriched, not impoverished." [were captured,
The (lesser) king said: "So it shall be done." The envoy returned to
When the kings came together where they had decided, [his lord.
they said nothing at all to each other until they had kissed.
Our king orders all the clergy to do the same,
and then he kisses all the abbots, one after another.
Then the same affection was shown his foremost men.
The kings, pontiffs, abbots, and all the clergy,
in addition to the dukes and nobles of both sides,
took their places on a footing of equality, and the greater king spoke
"O king, most beloved by us all, [wisely:
as I have vowed to you and pledged when I extended my summons,
whatever folly our peoples have committed on either side,

Hoc dimittamus et eosdem pacificemus,
 Vt sint inter se concordantes sine fraude.
 40 Nemo recordetur, aduersi quid pateretur,
 Obluiscatur ulcisci nec meditetur.
 Nam mala malo bono quam reddere uincere prauo.”
 Alter rex surgens huic dignas dicere grates.
 A nostro uetitus residet, tamen est ita fatus:
 45 “Pro tot uel tantis impensis nos benefactis
 Reddere condignas non sufficimus tibi grates.
 In cuius parma uictricia tu geris arma,
 Ille tibi laudis sat praestat et omnis honoris;
 Non opus est hinc te laudare uel amplificare.
 50 Virtus et pietas nimis et tua larga uoluntas
 Omnibus inuitis cumulant tibi praemia laudis.
 Ipsemet atque mei tibi debemus famulari
 Vt bello uicti sub uexilloque subacti.”
 Rex ait: “hoc absit, ego dum uiuam neque fiet,
 55 Vt tibi quid iuris aut adminuatur honoris;
 Es rex sicut ego, tibi me praeponere nolo,
 Eiusdem iuris es, cuius sum, uel honoris.
 Ob quod uenimus huc, modo perficiamus id istic
 Tuque tuos recipe, sed non sine quouis honore.”
 60 Sic dicens comitem regali uesti nitentem
 Reddidit *armatum* ueluti bellare paratum;
 Sic *nongentorum* nullum reddebat eorum,
 Quin foret *armatus* uel ueste decenter amictus.
 Post ait: “hi, rex, sunt, quos uiuere fata sinebant,
 65 Qui non humane, dum nobis praeualuere,
 Nos tractant igne praeda uel caede maligne.
 Qualiter econtra tractarem quos uice uersa,
 Praecepte, quo dicant tibi, quando domum remearint.

Nunc se concordent et sint, uelut ante fuerunt,
 70 Firmi compatres posthac fidiq̄ue sodales.”
 Quo facto nempe pax firmabatur utrimque
 Per iuramentum neutrim penitus temerandum.
 Tunc ambo reges redeunt ad papiliones
 Cumque suis prandent; ibi grandia gaudia fiunt.
 75 Gaudet quisque, suus saluus rediit quod amicus.
 Mensa sublata disponit plurima dona,
 Quae regi dentur uel eis, hunc qui comitentur:
 Auri quingenta regi donanda talenta,
 Insuper argentum multum uel pallia centum,
 80 Centum loricae, totidem galeae chalibinae,
 Inter equos muli decapenta bis falerati

let us dismiss this and establish peace among them,
 so that they may enjoy concord together without deception.
 Let no one recall what adversity he has suffered
 and let each forget vengeance and not meditate it.
 For I prefer to pay evil with good rather than to excel by injustice.”
 The other (“lesser”) king arose to express deserved thanks to him.
 Prevented by our king, he sits down, yet speaks as follows:
 “For so many and such great kindnesses that you have shown us
 we cannot give you enough thanks.
 Under whose shield you wield victorious arms,
 He offers you enough fame and all honor;
 therefore there is no need to glorify you.
 Your excellence and great dutifulness and your generosity
 heap the rewards of praise upon you, even if everyone were loath
 I myself and my people must do service to you [to do so.
 as people conquered in war and brought under your banner.”
 The great king said: “May this not be while I live, and may it not
 that any justice or honor be taken from you. [happen,
 You are a king like me, I do not wish to make myself superior to you,
 You share the same privilege and honor as I do.
 In this way let us carry out the purpose of our coming here,
 and you take back your men, but not deprived of any of their honor.’
 So speaking, he returned the count resplendent in royal garb
 and armed as if prepared to engage in war.
 He returned none of those nine hundred otherwise,
 except armed and fittingly clothed.
 Then he said: “These, king, are the ones whom fate allowed to live,
 who did not act humanely while they prevailed over us
 but who treated us evilly with fire, pillage and murder.
 On the other hand, how I treated them in turn
 you may learn from what they may say to you when they have
 [returned home.
 Now let them come to peace with one another and be as they used
 fast friends hereafter and loyal comrades.” [to be,
 When this had occurred, peace was indeed established on both sides
 through an oath to be broken by neither.
 Then both kings return to the tents
 and have breakfast with their men; there great joy prevails.
 Each one rejoices because his friend has come back safe.
 After the table is removed, each one lays out numerous gifts,
 to be given to the king or to those who accompanied him.
 Five hundred gold talents were to be given to the king
 and in addition much silver and a hundred coats,
 a hundred breastplates and as many steel helmets.
 Among the horses twice fifteen mules were caparisoned

Et bis quindeni onagri totidemque cameli
 Atque leopardi gemini binique leones
 Et pariles ursi, qui fratres sunt uterini,
 85 Omnino niuei gambis pedibusque nigelli,
 Qui uas tollebant, ut homo bipedesque gerebant;
 Mimi quando fides digitis tangunt modulantes,
 Illi saltabant neumas pedibus uariabant;
 Interdum saliunt seseque superiaciebant,
 90 Alterutrum dorso se portabant residendo,
 Amplexando se luctando deiciunt se;
 Cum plebs altisonam fecit girando choream,
 Accurrunt et se mulieribus applicuere,
 Quae gracili uoce cecinerunt deliciose,
 95 Inser]tisque suis harum manibus speciosis
 Erecti calcant pedetemptim, murmure trinsant,
 Vt mirarentur, ibi circum qui graderentur,
 Non irascantur, quodcunque mali paterentur.
 Insuper et *lincum de* uulpe lupoque creatum
 100 Addiderat donis, expers quod non sit honoris,
 Eius *ab* urina quia crescit lucida gemma,
 Ardens ligurius carbunculus ut preciosus.
 Qualiter is fiat, libeat quem discere, discat!
 Ex ferro clauos tibi fac fabricare quaternos,
 105 In lata butina, quos fige bis in loca bina
 Fortiter inpellens, euellere quis queat haut quos,
 In medio butinae terebello facque foramen;
 In quam pone feram licet inuitam ue rebellem
 Ad clauosque pedes uincire sibi bene cures
 110 Et circa collum nexam suspende catenam
 Inclinando caput, ne uincula soluere possit!
 Ad manducandum sibi sat da siue bibendum,
 Quod bibat at uinum ualidum sit, dulce bibendum!
 Ebrius exinde, dum uult, nequeat retinere,
 115 Exeat urina, sed ut ignorante retenta,

Et fluat in peluim cito per butinam terebratam,
 Quam dum non poterit dispergere, uiuere claudit.
 Si non emittat tamen hanc moriensque retentet,
 Abstracta pelle uel *aperto* cautius aluo
 120 Tollito uesicam uel acu transpunge minutim
 Et sic urinam nimis in puram *preme* peluim
 Inque modum pisae per cuprea uascula funde
 Maiorisue nucis ad grossum fundito uasis.
 Suffodiens [terra quae] uasa dies decapenta
 125 Esse sinas, post effodiens exinde resumas

and twice fifteen wild asses and as many camels,
 and two leopards and two lions,
 and identical bears who were twin brothers,
 all white, except that their fetlocks and legs were black.
 They lifted a vessel as a human being would and acted like bipeds.
 When mimes touch the strings with their fingers and play,
 they danced and varied the music with their paws.
 Sometimes they leap and turned somersaults
 and sit down and carry each other on their backs,
 and embrace and wrestle and throw each other on the ground.
 As soon as the people have started a round dance with song and
 they run up and join the women, [gyrations,
 who sang with gentle voices and pleasingly,
 and they join their paws with the delicate hands of the women.
 In an upright position they move step by step and growl and bellow,
 so that those who are taking their steps and making their turns are
 Nor are the people angry, no matter what evil they suffer. [amazed.
 He (the "lesser" king) had also added to the gifts a lynx, the off-
 and a wolf, not without value, spring of a fox
 because from its urine grows a bright gem,
 the brilliant lynx-stone, like a precious carbuncle.
 How that is made, let anyone who desires to learn, learn!
 Have made for yourself four spikes of iron
 and drive these into a wide vat in twice two places
 so hard that no one can get them out.
 In the middle of the vat make a hole with a little drill.
 Into it place the wild beast, though it may be unwilling and rebel,
 and take good care to tie its feet to the spikes.
 Around its neck hang a strong fetter,
 bending its head, lest it may be able to loosen the chain!
 Give it enough to eat and drink,
 but the wine it drinks should be strong and sweet to drink!
 Drunk as a result, it cannot hold its urine, as it wishes.
 Let the urine pass off, but as from one who does not realize it – as
 [though it were retained,
 and flow quickly into a basin through the punctured vat.
 If the lynx is unable to void it, the beast will cease living.
 But if it does not get rid of the urine and retains it in death,
 pull off its skin and with some care open its belly,
 then remove the bladder and puncture it slightly with a needle
 and press the urine into a very clean bowl.
 Pour it into little copper vessels the size of a bean,
 or into a dish the size of a larger nut.
 Bury these containers in the ground and let them remain for fifteen
 then dig them up and take out the contents, [days,

- Guttas in gemmas concretas cernis et omnes,
 Quae similes prunis lucent caligine noctis,
 Quas decet imponi reginarum digitali,
 Regis at impone magnas aptando coronae.
- 130 Adduntur donis, licet illis nil sit honoris,
 Simia nare breui nate nuda murcaque cauda,
 Voceque miluina cute crisa catta marina,
 In quibus ambabus nil cernitur utilitatis.
 Ex genealogia uol [ucrum] rega[lia dona]
- 135 Auxit cum psitachis binis [coruisque] gemellis
 Monedulis stur[nis doctis garrire] loquelis,
 Quicquid et audie[rint imitari q]uae studuerunt.
 Pontifici cuique sua dona reponit honeste.
 Loricis galeis ducibus scutis retalatis
- 140 Munerat atque tubis auro prae post decoratis,
 Praesidibus pulchris madris crisisue poledris,
- Militibus summis seu pelliciiis ue chrusennis.
 His ita dispositis modicum requiescere uult is.
 Explorare iubet, alter rex quando resurgat.
- 145 Post uigilans surgit mulum falerareque iussit
 Cumque quibus uoluit ad regem tunc equitauit.
 Plures occurrunt et ei seruire studebant.
 Quem bene suscepit rex atque sedere rogauit,
 Qui dixit: “domine, mecum dignare uenire
- 150 Et non abnuito quae munera parua tibi do,
 Quicquid summatum sit et hic, ueniant, rogo, tecum.”

Rex ait: “Id fiat. Rex alter doma reuisat.”
 Conuocat iste suos summates conueniendos.
 Qui dum conueniunt uel coram rege sederunt,

- 155 Vt mos eius erat semper, rogitando iubebat,
 Quo suus esset honor cuiuis quam munera maior
 Et nihil acciperet, sibi si quae rex dare uellet,

- “Ne sit opus census uobis uideatur ut eius;
 Mecum nunc ite, quod ego faciam facitote.”
- 160 Ibant cum rege suscepti sunt et honeste.
 Dum consederunt ter miscendoque biberunt,
 Rex regem duxit secum quos ireque iussit

- In curtem latam [cancel]lis amphiprehensam,
 In qua stant mensae uario censu cumulatae,
 165 In qua stant et equi, decet ut regem, falerati,

and you will see that all the drops have congealed into gems.
 Like glowing coals they will shine in the darkness of night,
 worthy to be set into the ring of queens,
 but set and fit the large ones into the king's crown.
 There were additions to the gifts, although nothing of value:
 an ape with a short nose, a nude posterior, and a stump of a tail,
 and a long-tailed baboon with a shrill voice and a grey coat,
 in both of which nothing of usefulness is discerned.
 From the family of birds he added royal gifts
 with two parrots and a pair of ravens,
 with daws and starlings, taught to chatter in words,
 and who were eager to imitate whatever they heard.
 He brought his gifts to each priest, as is proper.
 For the dukes he brings forth breastplates, helmets, and shields,
 and he presents them with horns decorated all over with gold.
 The chieftains (counts) are presented with beautiful marten coats
 [and grey palfreys,
 the highborn soldiers (knights) with fur coats or pelts.
 When these matters are thus arranged, he wishes to rest a little.
 He gives orders to find out when the other (great) king rises.
 Then when he awakens and rises, he has a mule saddled,
 and with those whom he has chosen he rides to the other (great) king.
 Many come running, eager to serve him.
 The great king received him well and asked him to be seated.
 The lesser king said: "Lord, deign to come with me
 and do not reject the little gifts I give you,
 and whoever of your lords may be here, they shall please come with
 [you."
 The great king said: "Let that be done. Let the other king go home."
 He calls his nobles to assemble.
 When they come together and have been seated in the presence of
 [the king,
 as was always his custom, he begged them and ordered them
 that each one's honor should be greater than gifts
 and that no one should accept anything if the king should wish to
 [give him something.
 "Let it not seem that you are in need of his property.
 Now go with me and do as I shall."
 They went with their king and were honorably received.
 After they had sat there and drunk three times in the round,
 the "lesser" king took with him the other one and those whom the
 [latter had brought along
 into a wide courtyard enclosed by balconies,
 where stand tables laden with various treasures,
 where stand also horses caparisoned as fitting for a king.

Stant etiam muli stant enormesque cameli
 Stant et ter deni mites onagri domitique
 Stant et terribiles leopardi siue leones.
 Stas et inaurata conexus, lince, catena,
 170 Simia cum catta stat ibique marina ligata,
 Stant ursi gemini multo uariamine ludi;
 Quin ibi sunt et *aues* hominum sermone fruentes,
 Psitachus et coruus monedula pica ue sturnus.
 Tunc ait: "haec dona tua sint, rex optime, cuncta,
 175 Praesulibus sint haec horumque fidelibus istaec."
 Auri ter denas uni placuit dare libras
 Inque capellanos quinquaginta tribuendas
 Argenti libras totidemque per officiales,
 Inter scutiferos uilesque ministeriales
 180 Viginti libras nummorum distribuendas;
 Nec superexaltat lixas, quin hos quoque donet;
 Inter eos denas dispergendas quoque libras
 Det duodenorum tantundem cuius eorum,
 (Post ducibus galeas loricas ponit et enses,
 185 Auratas parmas, lituos ad bella canoros
 Inque suos libras sexaginta tribuendas),
 Et post praesidibus det equos faleris redimitos
 Atque suis denas cunctis libras tribuendas;
 Postremo cunctis abbatibus his duodenis
 190 Se det in oramen spondendo suum famulamen,
 Illorum cuius confratribus hosque secutis
 Libras triginta puerorum cuius et unam;
 Mittat et ad claustra monachis *libras* decapenta.
 Regis simnistis aliisque fidelibus eius,
 195 Eius seruicio qui sunt in cottidiano,
 Qui ueluti glandes semper flant regis ad aures
 Et pro mercedis succurrunt pondere cuius,
 Bona dat eximia census ad mille talenta.
 Inter quos illum uenatorem peregrinum
 200 Munerat uberius, sic collegam facit eius,
 Missi qui fuerant ad se pacemque patrabant.
 Munera dum uidit ea rex multumque probauit,
 Dixit ad aequiuocum: "tua munera sunt bona multum;
 Ne tamen a nobis tantum donando graueris,
 205 Pro donis uotum decernimus accipiendum.
 Tam bene ludentes ursos hos tollo gemellos
 Atque meae natae picam *sturnum*que do de te
 Et *grates* habeas tantas, ceu cuncta dedisses;
 Nec uolo praesulibus ducibus quid praesidibus des.
 210 Quod caenobitis dabis aut abbatibus istis,

There were also mules and enormous camels,
 there stand also three times ten wild asses, gentle and tamed,
 and there stand terrible leopards and lions.
 You also stand there, lynx, tied with a gilded chain.
 The ape and the baboon also stand there tethered.
 A pair of bears also stand there, engaged in various sports.
 Indeed, there are birds there, too, using the speech of men,
 the parrot, the raven, the daw, the magpie, and the starling.
 Then he said: "These gifts, best king, are all yours;
 let these be for the bishops, those for their loyal followers."
 It pleased him to give each bishop thrice ten pounds of gold,
 and to the chaplains fifty pounds were given
 of silver, and the same amount to the episcopal ministers.
 Among the shield bearers and lower ministerials (clerks)
 twenty pounds of coins were to be distributed.
 Nor did he forget the sutlers, indeed, he gives them, too.
 Among them he gives ten pounds to be distributed
 and the same amount to each of those twelve (bishops).
 Then to the dukes helmets, byrnies, and swords,
 gilded shields, and sonorous bugles for war,
 and sixty pounds to be passed out among their retinue.
 And then to the counts he gives horses adorned with armor,
 and ten pounds each to be distributed among all their retainers.
 Finally to all these twelve abbots
 he offers himself in their prayers and pledges his service.
 To each of them and their confreres in their retinue
 he gives thirty pounds, and to each of his squires, one.
 He also sends to the monasteries fifteen pounds for the monks.
 To the advisers of the king and all his loyal counsellors
 who are in his daily service
 and who like sea-shells always whisper in the king's ears
 and come to anyone's help for heavy gain,
 he gives exemplary gifts of the value of a thousand talents.
 Among them he rewards that foreign
 hunter (Ruodlieb) more richly, so too his associate.
 They had been sent to him and brought about peace.
 As the king saw these gifts and examined them well
 he said to him who was also called king: "Your gifts are excellent.
 Yet lest you be injured at our hands in giving so much,
 we judge that in place of gifts we should accept your good will.
 I shall take these two bears who play so drolly
 and to my daughter I will give from you the magpie and the starling.
 Accept as much thanks as if you had given everything.
 And I do not want you to give anything to the bishops, the dukes,
 What you give to the monks or those abbots [and the counts.

- Non contra dico, quia redditur id tibi uero;
 Hi sunt assidui famulantes omnipotenti
 Orant et pro *te* studiose nocte dieque
 Et quod das illis, pariet *tibi* gaudia lucis.
 215 Inter summates nolo plus muneris ut des.”
 Gratis an oblitus reticeret is *officiales*,
 Hi bene donantur secretim siue beantur.
 Hoc super edictum non ausus est dare cuiquam
 Grande uel exiguum nec desiderat quis eorum.
 220 Reges inter se quando dixere “ualete”
 Oscula dando sibi, placet his patriando reuerti.
 Cumque domum redeunt iuris propriique fiebant,
 Ruodlieb dilectae matris cernens inopine
 Ad sese missum quendam bene suscipit illum.
 225 Ad quem sic dixit: “mea mater sospes, ai, sit.”
 Respondit: “uiuuit ualet et bene uel tibi misit
 Istas litterulas, melius quibus ac mihi credas”,
 Susceptaque dice sciolum facit hanc recitare.
 Quam super ut legit, ait: “arbitror, haec breuis inquit:
 230 Ergo tui domini cuncti tibi ualde benigni,
 Ut redeas, petimus; nam te caruisse dolemus
 Temporibus tantis, propter quos exiliaris
 Et fidas in te non cessabas cumulare,
 Donec e patria fugiens petis extera regna,
 235 Scimus ubi multos te sustinuisse labores.
 Quod lamentamur nos, quandocumque gregamur
 Ad placitum uel ad inducias quacunque statutas;
 Tunc in consilio dando par est tibi nemo,
 Qui uel tam iuste ius dicat tam uel honeste
 240 Et qui sic uiduas defendat siue pupillos,
 Propter auariciam cum damnabantur *iniquam*,
 Qui lamentantur nimium *mih*i quando premuntur.
 Ergo tui cuncti cum sunt hostes nihilati,
 Partim defuncti partim membris mutilati,
 245 Illorum nulli tibi quod plus sunt nocituri,
 Kare, redi citius, quia quo uenias inhiamus,
 Inprimis ut nos bene tecum pacificemus
 Praestita dando tibi, saepissime quae meruisti
 Non parcens propriae pro nobis utique uitae.’ –
 250 Ast in fine breuis huius stat *epistola matris*:
 ‘*Mi fili care, miserae matris memorare,*
Quam, sicut nosti, discedens deseruisti
Inconsolatam, bina [causa] uiduatam,
 In genitore tuo, *simul* in te, nate *secundo*.
 255 Dum mecum fueras, mala cuncta mihi releuabas,

I do not gainsay because it will truly be requited to you.
 They are zealous servants of the Almighty
 and they will pray diligently for you night and day,
 and what you give to them will win for you the joys of light.
 I do not want you to give more gifts among the nobles.”
 Whether or not he gratuitously forgot and passed over the episcopal
 yet they were well rewarded in secret and made happy. [ministers,
 Over and above this edict he did not dare give to anyone
 a great or a small gift, and none of them desired it.
 When the kings had said 'farewell' to each other,
 giving each other kisses, it pleases them to return home.
 And when they come home and things are done according to their
 Ruodlieb, unexpectedly seeing a certain man [native law.
 sent to him from his dear mother, receives him well.
 To him he says: “Tell me, is my mother well?”
 He answers: “She lives, is well, and indeed has sent you
 this letter, which you may credit more than me.”
 Taking the scroll, he has a scribe read it.
 When he had read it over, the scribe said: “I think this brief note
 ‘Now we, all your lords, quite friendly to you, [states:
 beg you to return, since we are grieved to be without you
 for so long a time – we on whose account you are exiled – ,
 and you did not cease piling feuds upon yourself,
 until you fled from home, seeking other realms,
 where we know you have sustained many trials.
 We lament this whenever we gather
 to give an opinion or to arrange negotiations anywhere.
 No one is your equal in giving advice,
 no one who pronounces judgment so justly and so honorably
 and who can so defend widows and orphans
 when they are harmed by unjust greed
 and complain loudly to me when they are oppressed.
 Since now all your enemies have been annihilated,
 in part being dead, in part maimed,
 so that none of them can harm you any longer,
 come back speedily, dear man, because we are eager for your coming,
 above all that we may well make peace with you,
 giving you your reward which you have so often deserved,
 not sparing even your own life for us.””
 But at the end a brief note of his mother is written:
 ‘My dear son, remember your unhappy mother,
 whom, as you know, at your departure you left
 disconsolate, bereft for a twofold reason:
 bereft of your father and at the same time of you, child, as the second.
 While you were with me, you relieved me of all evils;

Cum discessisti, gemitus mihi multiplicasti.
 Sed tamen utcumque decernebam tolerare,
 Secure miseram dum posses ducere uitam
 Prae tot tam ualidis tibi tam diris inimicis.
 260 Qui quia sunt cuncti mutilati siue perempti,
 Fili kare, redi, luctus finem dato matri
 Adventuque tuo consanguineos hylarato
 Non solumque tuos sed omnes compatriotas.”
 Omnibus auditis miles nimis exhilaratur,
 265 Pro sola matre lacrimis perfunditur ore.
 Id resciscente populi rumore sodale,
 Ultra credibile nimium fit mentis acerbae,
 Illeque non solum quin quod fuit apparitorum,
 Stant ubi uel resident, simul *intime condoluerunt*;
 270 Dicunt, quod nunquam uidissent huic similem quem
 Moris honestate fidei uel in integritate
 Quod nec obest ulli sed, ubi quit, profuit omni.
 At qui seruimen eius nouere diurnum,
 Dicunt: “quid mirum, sibi si nunc est onerosum,
 275 Nil deseruisse ni pauper uiuere posse,
 Victum uel uestem, nullum plus emolumentum,
 Huius cum regni columen speciale sit omnis.”
 Qui sibi dilectum secum sumendo sodalem
 Ad regem graditur, prae quo sic fando precatur:
 280 “Si, rex, auderem tibi uel fore non graue scirem,
 Quod nimis angit me, tibi uellem notificare.”
 Rex ait: “eloquere, clemente potiris ad id me.”
 Ille pedes regis amplectitur oscula dans his
 Postque resurgendo uix protulit ista gemendo:
 285 “Quid mihi causae sit, melius rex ipse uidebit.”
 Sic ait inque manus dat litterulas sibi missas.
 Rex ait his lectis: “nunc compatior satis istis.
 Quae tibi promittunt domini, si sic soluunt,
 Consilior uideas, uenias quin, neue relinuas.
 290 Atque tuae matris nimis est legatio suauis;
 Hinc omnino tibi modo nolo reconsiliari,
 Quin uadas ad eam uel consoleris eandem
 Contribulesque tuos uisendi te sat auaros.
 Quando uelis ito, nobiscum sed tamen esto
 295 Istius ebdomadae spacium; noli prius ire
 Quam pertractemus, quid mercedis tibi demus.
 Nobis seruisti quam deuotissime scisti;
 Non obliuisci decet id nos sed reminisci,
 Et tibi prodesse, te saepe neci tribuisse

when you had departed, you multiplied my sighs.
 Nevertheless I made up my mind to bear it somehow,
 as long as you could spend your unhappy life in safety
 because of foes that were so powerful and so terrible to you.
 Since they have all been maimed or killed,
 dear son, return, put an end to your mother's grief,
 and by your coming make your kinfolk happy,
 not only yours but all your countrymen."

When he had heard everything, the soldier (knight) was much elated,
 but on account of his mother alone his face was covered with tears.
 When through the people's talk his comrade learned it,
 he was saddened more than one might believe,
 and indeed not only he but also his retainers.
 Where they stand or sit, they all grieved heartily.
 They say that they have never seen anyone like him
 in quality of rearing and in honest loyalty,
 and that he harms no one but, wherever possible, has been helpful
 Indeed, all who knew of his daily service to everyone.
 say: "What wonder if it is now burdensome to him
 that he has earned nothing except to be able to live as a poor man
 (and gets) only food and clothing, and no further advantage,
 although he is a special pillar of this entire realm."
 He, taking his beloved comrade with him,
 goes to the king and pleads before him with these words:
 "If, king, I should dare, or if I knew that it would not be burdensome
 I would be willing to tell you what troubles me sorely." [to you,
 The king said: "Speak, since I am well-disposed, you will achieve
 He embraced the feet of the king and kissed them [your purpose."
 and after rising he could scarcely utter the following with sighs:
 "What my reason is, the king himself will better see."
 Thus he speaks and places in the king's hands the letter that was sent
 When it was read, the king says: "I am very sorry about this. [him,
 If your lords will grant what they promise you,
 I advise you, look into it, nay come, do not leave it undone.
 Besides, the message of your mother is very sweet.
 From this I do not by any means want to dissuade you.
 Nay, go to her, and console her
 and your kinfolk who are eager to see you.
 Go when you wish, yet be with us
 for the space of this week; do not go before
 until we have meditated what reward we should give you.
 You have served us as devotedly as you knew how.
 We should not forget that, but should remember it,
 and it should be to your advantage that you have often dedicated
 [yourself to death

300 Pro me pro populo pro cuncto denique regno.”
 Exul at inclinat regem meminisseque gaudet
 Eius seruii paucis respondit et illi:
 “Quod tibi seruiui, mihi quam bene retribuisti.
 Huc postquam ueni, pie rex, tibi meque subegi,
 305 Pascha fuit tecum mihi semper cottidianum,
 Semper habens multum uel honorum siue bonorum
 A te non solum sed ab unoquoque tuorum.”
 Rex iubet, interea fiant argentea uasa,
 Vt grandes lances per circuitum cubitales,
 310 Non nisi bis bina duo plana tot atque profunda,
 Quando coaptentur, ceu panes sint uideantur,
 Extra speltina si sint perfusa farina.
 Quorum uasorum rex unum denariorum
 Replet, bizantes quos dicunt aurificantes,
 315 Et sic coniunctim, suppingere quod nequit unum
Plus [cum martel]lo, ne clangant forte mouendo.
 Quando domum ueniat, res inde suas meli[oret
 Atque suos dominos faciat sibi dando benignos,
 Vt sibi promissa dent praestita mente benigna. –
 320 Altera diuiditur lanx in duo sicque repletur.
 Ex una parte lancis nummos posuere
 Ex auro factos et in igne sat examinatos,
 A pole bizanto quibus agnomen tribuere,
 Est quibus insculpta graece circum titulata
 325 Istac maiestas illac regisque potestas
 Inponendo manum stans quem signat benedi[ctum],
 Quos det dilectis consanguineis et amicis
 Ad congaudendum, mos est uelut, hunc fore sa[luum
 Exilioque graui non illum degenerasse
 330 Sed profecisse uel honore domum rediisse. –
 Citra mazeriam lancis nummis ita fartam
 Bis sex armillas imponit rex operosas,
 Ex quibus octonae solidae non sunt recautae
 Plumbo repletae, ceu serpentes capitatae,
 335 Oscula quae sibi dant sic se nec amando noce[bant,
 Quarum quaeque meri graue pondus gesserat au[ri];
 Bis geminae reliquae gyrando fuere recur[uae
 Quaeque librans marcam uelut epaticam sper[ulatam];

Non in iis decori plus quam studet utilita[ti]. –
 340 Et super additur his reginae fibula grandis,
 In limo fusa, non malleolis fabricata
 Fabrili nullo compacta ue machinamento,
 Per totum solida non omninoque dolata,

for me, for the people, and finally for the entire kingdom.”
 But the exile bows and rejoices that the king remembers
 his service, and he replies to him in a few words:
 “That I have served you, you have repaid me well.
 After I came here, good king, and made myself your servant,
 it was for me always a daily feast-day in your company,
 and I always had many honors and many gifts,
 not only from you but from every one of yours.”
 The king orders that meanwhile there be made silver vessels
 in the shape of large bowls, a yard in circumference,
 only twice two, two flat and two deep.
 Once they are fitted together, they seem like loaves of bread
 when covered on the outside with flour of spelt.
 The king fills one of these with silver coins
 which the goldsmiths call bezants,
 and indeed so tightly that he cannot force another one in
 with a hammer, and when the vessel happens to move they do not
 Thus he was to improve his condition when he came home [rattle.
 and to make his lords well-disposed by giving to them,
 that they might carry out with a benign spirit the promises given
 The other bowl is divided in two sections and thus filled: [him.
 on the one side of the bowl-shaped bread were placed coins
 made of gold and sufficiently tested in fire,
 to which they gave the name from the city of Byzantium,
 around which were inscribed in Greek with titles
 the (divine) majesty and the (temporal) power of the king,
 the former standing, blesses the emperor by placing Her hand upon
 These he is to give to his dear relatives and friends, [him.
 so that they could rejoice with him, as is the custom, because he is
 and did not degenerate in oppressive exile, [safe
 but benefited and returned home in honor.
 Within the enclosure of the bowl, so crammed with coins,
 the king places twice six artistic bracelets,
 of which eight solid ones are not hollowed out
 nor filled with lead, but are like serpents with heads intertwined
 that give each other kisses and do not injure each other with their
 Every one of them bore the heavy weight of pure gold. [love.
 The twice two others were tortuous and formed into a circle,
 each one weighing a mark, and like an hepatic vein adorned with
 [little beads.
 But in them he strives not so much for beauty as for utility,
 and to these is added the great brooch for a queen,
 moulded in an earthen form, not made with mallets,
 and put together by no workman’s tool,
 solid in every respect, but not at all hammered.

- In medio cuius aquilae stat imago *uolantis*
 345 Eius et in rostro pila stat christallina su[mmo],
 In qua motari uisuntur tres uolucelli,
 Essent ceu uiui, gestire uolare[que prompti.
 Aureu[s hanc aqu[ilam] per girum circulus ambit,
 Quae t]am lata fuit, sibi pectus quod bene textit.
- 350 Non erat in]merito sic, auri fusa talento. –
 Addidit hi]s *alias in* pensando leuiores
 Quauis] et in *quarum* gemmarum multigenarum
 Fulgor] erat u[ar]ius, uelut inspiceres ibi sydus,
 Quarum] quaeque librae quadrantem ponderat aequae.
 355 Cum gran]di boga gracili pendendo catena.
 Et super] his modicam, quam praetendendo diatim,
 Laccern]am cum qua configat, ne stet aperta
 Ossaue] ne possint cerni maiuscula si sint. –
 Ex aur]o lunam solidam super addidit unam
 360 Pensan]tem libram, faber in qua protulit artem.
 In cur]uatura sunt inque recircuitura
 Imposi]ti lapides generosi cuncticolores,
 Orti de] cocleis in maio mense marinis
 Rerum co]nmixtis auro de more reclusis.
 365 Sunt in p]lanicie graciles sperulae uariatae;
 Conser]itur uitro uitrum, discernitur auro;
 Compo]nens nodos uel folia uel uolucellos.
 Ignibus h]irsuta primo fiunt, tuberosa
 Cum sput]o uel aqua poliuntur cote scabrosa.
 370 Id ge]nus electrum fabrile uocatur honestum.
 Ast in sple]ndente post gemmas margine lunae
 Dant b]ullae dulcem se conlidendo fragorem. –
 Hanc lun]am lanci caute rex praecipit addi,
 Qui post] octonas in lancem ponit inaures.
 375 Quatt]uor ex illis comptae fulsere lapillis
 Nobilibus] uariis ametistis atque berillis;
 Quatt]uor ast aliae non sunt gemmis redimitae,
 Nexus] *delecti miris nodis* uariati,
 Sicut pincillo quis uitrum pingeret au[ro];
 380 Bullae cum bacis clangunt, cum se mouet auri[s]. –
 Tandem ter denos fabricare iubet digit[ales]
 Ex auro puro, reperitur non melius quo.
 In quorum quemque iubet includendo locare
 Ligurium uel iacinctum pulchrumue berillum,
 385 Quorum tres sponsae dandi sunt accipiend[ae],
 Non grandes, graciles, quos ferre decet m[ulieres]. –
 Lancibus impletis his donis imperiosis

In the middle of the brooch is the image of a flying eagle,
 and at the end of its beak is a crystal ball,
 on which three birds are seen to move to and fro,
 as though they were alive, ready to exult and to fly.
 A golden ring holds this eagle encircled,
 and the eagle was so broad that the ring well covered the wearer's
 [breast.
 The bird was so broad not without reason, it was cast from a talent
 To these he added other brooches, lighter in weight. [of gold.
 In each of these gems of many kinds
 the lustre was different, as you might discern a constellation above;
 each of them weighed a good quarter of a pound,
 with a large clasp hanging from a slender chain.
 And in addition to these was a small brooch to wear in front every
 with which to fasten the garment so that it will not be open [day,
 and so that the (wearer's) bones cannot be seen if they are big.
 Moreover he added a solid lunula, or crescent-shaped piece, of gold,
 weighing one pound, in which the goldsmith revealed his skill.
 In the curvature and in the re-curvature
 precious stones (i.e. pearls) of all colors were imbedded,
 as produced by sea-shells in the month of May,
 with gold laid between the shells, as was the custom.
 On the surface are delicate spheres of various kinds.
 Glass is attracted by glass but repelled by gold,
 causing knots, or leaves, or birds.
 First they are made rough in fire, and the humps
 are then polished on a coarse whetstone with saliva or water.
 This beautiful kind of material is called *electrum fabrile*, or enamel.
 But behind the gems, on the resplendent edge of the lunula,
 baubles produce a sweet sound as they strike each other.
 The king commands that this lunula be carefully placed in the bowl-
 and he places eight ear-pendants in the bread. [shaped bread,
 Four of them gleamed bright with pearls
 and with various precious amethysts and beryls.
 But four others were not inlaid with gems,
 but intertwined with remarkable nodes, with rare curves,
 as if someone might paint glass with a brush dipped in gold.
 The baubles (capsules) with the pearl berries tinkle when the ear
 Then he orders thrice ten rings to be made [moves.
 of pure gold, than which none better is found.
 Into each of them he causes to be inlaid
 the lynx-stone, hyacinth and beautiful beryl,
 of which three are to be given to his bride to be,
 not large but delicate, as it is fitting for women to wear.
 When the bowls were filled with these gifts fit for an emperor,

Atque coaptatis clavis firme capitatis,
 Has iubet obduci rex glutine ualde tena[ci,
 390 Polline commixto multo tribulamine [trito,
 Vt non abradi nec aqua queat hoc aboleri.
 Quando dies uenit, ad quam rex induci[auit,
 Quod deberet ei pie respondere clienti,
 Dixit principibus: "noster miles peregrinus
 395 Vult remeare domum carta reuocatus h[erorum,
 Pro quorum causa patria caret, ut patet, ipsa.
 En hic est carta; nunc uos audite, quid illa
 Dicat". Sic inquit et eam sciolus recitauit.
 Carta perlecta fiunt ibi tristia corda,
 400 Compare tam fido tam miti tamque ben[igno,
 Tali tyrone regem seseque carere.
 Et regi suadent, hunc ui prece seu reti[neret,
 Vxorem sibi det et honoribus hunc locupl[etet,
 Dicentes dignum comitatu quouis eund[em.
 405 Rex ait: "absit, ut is de me tribuletur [amicus,
 A quo sum numquam minimam commotus in [iram,
 Quin irascentem me mitem reddit *ut ag*[num,
 Totius fidei plenum se praebet in omni.
 Nam sic e[xilii grauis est sibi sarcina longi,
 410 Qualiter i[n quoquam non hoc sentire ualebam.
 Nunc di]mittamus et eum patriare sinamus.
 Has habeat gra]tes, si post sua sic ueniat res,
 Quod non esse do]mi queat, huc bene posse reuerti,
 Inueniat]ueteres ut apud nos commoditates."
 415 Sic ait et p]uerum iubet, ad se quo uocet illum.
 Is curren]s uocat hunc; ad regem uenit is illuc.
 Dum modicu]m siluit, clementer rex sibi dixit:
 "Te nimis in]uite, mi kare, reliquero de me;
 Semper prom]ptus eras et in omni morigerebas;
 420 Hinc hab]eo grates tibi, dilectissime, grandes.
 Inuidus] es nulli sed plebi karus es omni.
 Nunc mi]hi dic uerum, karissime cunctigenorum,
 Praemia dem t]ibi peccunna malisne sophia."
 Is reputa]ns mente, sibi quid respondeat apte:
 425 "Non cupi]o, quod" ait "conponderat usus honori.

Census hab]et multos, ubi noscitur, insidiantes
 Pauperies mis]eros cogit plures fore fures;
 In consanguineo]s parit inuidiam uel amicos,
 Vel fratrem] stimulat, fidei quo foedera rumpat.
 430 Est meliu]s, censu careat quis quam quoque sensu,
 Et quicum]que pia satagit florere sophia,

and closed securely with spikes that had heads,
 the king orders them covered with very sticky glue,
 much flour, often ground by rubbing, being mixed in,
 so that it could not be rubbed off nor destroyed by water.
 When the day came on which the king had agreed
 that he should reply fittingly to his servant,
 he said to the princes: "Our soldier(knight), a foreigner here,
 wants to return home, called back by a note of his lords,
 on account of whom he is without his country, as it appears.
 See, here is the note, now hear what it
 says:" So he spoke and a clerk read it.
 The hearts were saddened there when the note was read,
 because the king and they would lose such a recruit,
 a comrade so loyal, so gentle and so kind.
 And they urge the king to retain him by force or entreaty,
 to give him a wife and to enrich him with honors,
 saying that he was worthy of any retinue.
 The king said: "Far be it that my friend should be troubled by me,
 he by whom I have never been aroused to the least anger.
 Nay, when I am angry he makes me mild as a lamb,
 and in everything he shows himself full of complete loyalty.
 For so heavy rests on him the burden of long exile
 as I have not been able to sense in anyone else.
 Let us now dismiss him and allow him to return home.
 Let him have these thanks: if later his affair should turn out in such
 a way that he cannot live at home, that he will well be able to return
 that then he may find among us his old comforts." [here,
 So he speaks and orders a page to call him hither.
 He runs and calls him: the man comes to the king.
 After a little silence the king said to him graciously:
 "Quite unwillingly, my dear man, I will let you go from me.
 You were always ready and did my bidding in everything.
 For this I am most grateful to you, my dear friend.
 You are not disliked by anyone, but dear to all the people.
 Now tell me true, dearest of all,
 shall I give you gifts in money or do you prefer them in wisdom?"
 Thinking over in his mind what he should properly reply,
 he (Ruodlieb) said: "I do not desire that which common custom
 [rates as on a par with honor.
 A treasure where it is known finds many intriguers.
 Poverty compels many wretched to become thieves.
 Among relatives and friends it begets envy,
 and it incites a brother to break his troth.
 It is better that a man lack treasure than that he lack all sense.
 Whoever is occupied in thriving on God-fearing wisdom,

Ille uel arge]nti semper sat habebit et auri,
Quae uult] expugnat, quia telis intus abundat.
At memini] multos uidisse creberrime stultos,
435 Qui cunctis opib]us per stulticiam nichilatis
Viuebant in]opes, uitiose degenerantes,
Quae non iuu]se sed opes patuit nocuisse.
Vnde potes facile me uerbum *tale* docere,
Quod si seruabo, quod id ipsum non *temerabo*,
440 Tam karum quod erit, ceu pondo decem mihi quis det.
Nemo mihi rapit id inimicatur ue nec odit
Propter id et latro me non occidet in arto.
In camera regis census decet ut sit opimus,
Pauper homo sat habet, si ui ualet arteque pollet.

445 Non uolo peccuniam, sitio gustare sophiam.”
Hoc rex audito: “mecum” surgens ait “ito”,
In penetralque pedant nullum secumque sinebant.
Rex residens, pro se tunc exule stante cliente,
Dixerat in primis: “nunc audi cordis ab imis,
450 Quae tibi praedico ceu uerus amicus amico!

Non tibi sit rufus umquam specialis amicus!
Si fit is iratus, non est fidei memoratus;
Nam uehemens dira sibi stat durabilis ira.
Tam bonus haut fuerit, aliqua fraus quin in eo sit,
455 Quam uitare nequis, quin ex hac commaculeris;
Nam tangendo picem uix expurgaris ad unguem.

Quamuis cenosa per uillam sit uia trita,
Numquam deuites callem, quo per sata pergas,
Ne male tracteris careasque tuis ibi frenis
460 Correptus per quem responsum dando superbum.

Quo uideas, iuuenem quod habet senior mulierem,
Hospicium tribui tibi non poscas iteranti;
In te nam magnam facis insons suspicionem.
Hic timet, haec sperat, fors inter eos ita uersat.
465 Ast ubi uir uiduam iuuenis teneat ueteranam,
Hospitium posce; non hic timet haec nec amat te,
Tu[nc] ibi secure dormis sine suspicione.

Poscit ad occandum si te conciuis agellum,
Vt praestetur equa generandi tempore feta,
470 Noli praestare, ni uis hanc degenerare;
Nam perdet pullum, si planificabit agellum.

he always has enough silver and gold
and conquers whatever he wishes because within him he is rich in
But I recall that I have very often seen many stupid folk [weapons.
who, destroying all their possessions through folly,
lived in need and were impoverished through their own errors,
whom wealth appeared to have harmed, not helped.
Therefore you can readily teach me such a word
which, if I obey it and do not violate it,
will be as precious as though a man gave me ten pounds.
No one will take this away from me, become my enemy, nor hate me
because of that, and no bandit will kill me when I am at bay.
It is fitting that rich treasure be in the chamber of the king,
the poor man has enough if he is physically able and excels in skill.

I do not want money, I thirst for the taste of knowledge.”
The king hearing this, rose and said: “Go with me!”
They went into the inner quarters and allowed no one to come along.
The king, sitting down while the retainer from abroad stood before
said first of all: “Now listen from the bottom of your heart [him,
to what I say to you as a true friend to a friend!

Never let a red-headed man be your special friend!
When such a one becomes angry, he is not mindful of good faith,
for his wrath is vehement and terrible, and will last.
He will not be so good that there will be no guile in him,
and you will be unable to avoid it or keep from soiling yourself by it.
For after touching pitch, you will scarcely get clean down to your [nails.

Although the usual road through a village may be muddy,
never avoid the path in order to proceed over the planted fields,
lest you be treated badly and lose your reins
when attacked by someone giving a haughty answer.

Where you may see that an older man has a younger wife,
do not ask for hospitality to be given you when you travel,
for though innocent, you will arouse great suspicion against yourself.
He will fear, she will hope: fate so confounds them.
But where a young man has an old widow as his wife,
ask for hospitality. He will not fear, she will not crave you.
Then you will sleep there unworried, without suspicion.

If your fellow citizen asks you when harrowing his field
that you furnish a mare which is ready to have a colt,
do not lend it, unless you want it to deteriorate,
for it will lose its foal if it levels off the field.

Non tibi tam karus sit contribulis tuus ullus,
Quatinus hunc saepe soleas uisendo grauare,
Plusque solet rarum quam continuum fore karum,
475 Nam cito uilescit homini quodcumque frequens fit.

Ancillam propriam quamuis nimium speciosam
Non uelut uxorem facias tibi consocialem,
Ne contemnat te tibi respondendo superbe,
Neue reatur, se domui debere prae esse,
480 Si pernoctabit ad mensam siue sedebit.
Tecum manducans pernox tecum ue repausans
Continuo domina cunctorum uult fore summa.
Talia famosum faciunt ignominiosum.

Si libet uxorem traducere nobiliorem
485 Causa karorum generandorum liberorum,
Tunc cognoscibilem conquire tibi mulierem
Et nusquam, mater tibi ni quo consilietur!
Quam dum quaesieris, decet omnimodis ut honores,
Tractes clementer; illi tamen esto magister,
490 Litigium cum te ne quod praesumat habere;
Nam uitium nullum maius ualet esse uirorum,
Quam si subiecti sint, quis debent dominari.
Et licet in cunctis bene concordet tibi rebus,
Numquam uelle tuum debes sibi pandere totum,
495 A te correpta si post pro re uitiosa
Improperare uelit, ut nil tibi dicere possit,
Vnde pudor uel amor inter uos quid minuatur.

Nulla repentina tibi tam grauis ingruat ira,
Quin pernoctare uindictam perpetiare,
500 Maxime cum dubia res est, non ut tibi dicta,
Forsan cras gaudes, animi quod frena tenebas.

Nunquam cum domino tibi lis sit siue magistro;
Namque potestate, si non iuste superant te.
Nec quid eis praestes, ueraciter id quia perdes.
505 Cum rogat, ut praestes, est tunc melius, sibi quo des,
Inueniet culpam quia, tantundem tibi per quam

Tollat; utrumque perit nec grates nec bona reddet.

“Grates” dicet “habe”, cum despoliaberis a se,
Tunc inclinabis dominum laudans, quod abibis
510 Sanus cum uita, nihili pensans tua damna.

Let no kinsman of yours be so dear to you
that you get into the habit of burdening him by visiting him often.
What is rare is usually dearer than what is constant,
for what occurs often to a man quickly cheapens.

Do not treat your own maid-servant, although she may be quite
as though she were your wife and social equal, [attractive,
lest she despise you and answer you haughtily
and lest she think that she should preside over the house
if she spends the night with you or sits at the same table.
When she eats with you and rests with you at night,
she will always want to be the highest mistress of all.
Such things make a man notorious and disgraced.

If you desire to take a wife of some nobility
for the sake of rearing beloved children,
then select for yourself a wife worthy of knowing,
yet in no case unless your mother advises it.
When you will have selected her, you should show her honor in every
and treat her with kindness, yet be her master, [way
so that she will not presume to have any quarrel with you,
for there cannot be greater disgrace for men
than if they are subjected to those whom they should rule.
And although she agrees with you in all things,
you should never be willing to disclose your whole business to her,
so that if she is later punished by you for something shameful
and may wish to revile, she can say nothing to you
whereby respect or love between you may in any way be diminished.

Let no sudden wrath come over you, so strong
that you will not permit the revenge to wait another night,
especially when the matter is doubtful and not as described to you.
Perhaps tomorrow you will rejoice that you checked the bridle of
[your spirit.

Never let there be a dispute for you with your lord or master,
for they will get the best of you by virtue of power if not of justice.
And do not lend them anything, for you will truly lose it.
When he asks that you lend, it is then better that you give it
because he will trump up some fault on account of which he can take
[again as much
away from you; both will be gone, and he will return neither thanks
[nor property.
He will say "thank you" when you have been plundered by him,
then you will bow, praising the Lord that you got off
sound with your life, rating your loss as nothing.

Et numquam sit iter quoquam tibi tam properanter,
Vt praetermittas, quin, ecclesias ubi cernas,
Sanctis committas illis te uel benedicas.
Sicubi pulsetur aut si quo missa canatur,
515 Descendas ab equo currens uelocius illo,
Kattholicae paci quo possis participari.
Hoc iter haut longat, penitus tibi quin breuiabit

Tutius et uadis hostem minus atque timebis.

Abnuito numquam, si te cogens homo quisquam
520 Oret amore pii ieiunia frangere Christi,
Non ea nam frangis sua sed mandata replebis.

Si tibi sint segetes prope plateas generales,
Non facias fossas, progressus ultiores
In sata ne fiant; nam fossas circueundo
525 Strata fit utrimque *per siccum gente* meante;

Si non fodisses, damnum minus hinc habuisses.”

Dum rex conticuit sapientia uerbaque finit,
Ambo prodibant rex inque throno residebat
Et laudat cunctis uirtutem militis eius
530 (Econtra murmur laudantum multiplicatur),
Qui grates regi populo referebat et omni.
Rex ait: “ito domum cunctorum plenus honorum
Atque uide matrem totamque tuam pariter rem,
Si potes in patria tamen esse tua uelut ista,

535 Soluere sique uelint domini quae polliciti sunt.
Qui si fallant te, decet, ut fallantur et a te,
Nec famuleris eis totiens delusus ab illis;
Nulli seruito parco nimis aut inhonesto.
Si tibi contingat, animus tuus unde uacillet,

540 Taedeat ut patriae propriae te, si repetis me,
Eiusdem uelle contra te repperies me,
Quo nunc te linquo; dubium non huius habeto.”
Post nuerat digito prae se stanti paranimpho
Et sibi secretim de more susurrat in aurem,
545 Illuc ut peras camerarius afferat illas,
In quibus hi panes fuerant intus locupletes,
Polline perfusi foris, intus pecuniosi.

And never let your journey anywhere be so hurried
that you neglect, where you may see churches,
to commend yourself to their saints and say a prayer.
Wherever the bells are being struck, or if a mass is being sung
dismount from your horse and run there with speed, [anywhere,
so that you can take part in the peace of Catholicism.
That will not make your journey longer, nay will make it much
[shorter for you,
And you will travel more safely and fear your enemy less.

Never refuse when some man, urging you,
begs you by the love of our dear Christ to break the fast,
for you will not break it but fulfill His commands.

If you own tilled fields near public streets,
do not make ditches, lest future thoroughfares
be made into your fields; for, going around the ditches,
a new street will be made and the people will walk on both sides over
[the dry land.
If you had not dug the ditch, you would have less damage as a result.

When the king was silent and had finished his wise words,
both of them went forth, and the king sat on his throne
and praised to all the virtue of his soldier.
Thereupon the murmurs of those praising him were multiplied.
He gave thanks to the king and to all the people.
The king said: "Go home, laden with all honors,
and see your mother and no less all your affairs,
but provided only you can be in your native country as you were
[in mine,
and your lords are willing to carry out what they have promised.
If they deceive you, it is fitting for them to be deceived by you.
Do not serve them, as long as you are deceived by them.
Do not serve a man who is too stingy or dishonest.
If things should happen to you as a result of which your spirit may
[waver,
so that your native country is repugnant to you, you will, if you come
find me just as well-disposed toward you [back to me,
as I now dismiss you; have no doubt of that."
Then he signalled with finger to the chamberlain standing before
and, as was his custom, secretly whispered in his ear [him
that he should bring hither those knapsacks
in which these rich loaves of bread were,
covered outside with flour, inside full of money.

Allatis peris rex inquit: “mi bone sodes,
 Hos geminos panes numquam, karissime, frangas,
 550 Primitus ad matrem uenias quam tam tibi karam,
 Cuius in aspectu solius frange minorem;
 Cum sedeas nuptum cum sponsa, frange secundum.
 Hinc et dilectis quantum uis detur amicis,
 Vt sapiant, qualis noster soleat fore panis.”
 555 Atque ualedicens rex, oscula ter sibi figens
 Cum gemitu liquit. Miles lacrimando recessit.
 Quem sequitur cunctus ad equum populus gemebundus,
 Cumque ualedicunt, sibi flentes oscula figunt.
 Inde recedente solo comitante sodali.

560 Scutifer, enthecā qui uexit eo modicel[am,

Traxit sagmariū uariis opibus oneratum.
 Inter dilectos fit magna querela sodales,
 Tam breue tunc tempus quod ouarent alterut[rius];
 Nam non ni triduo simul ibant sermocin[ando].
 565 Ad noctem mediam prolongant sumere caen[am].
 Post mensam demptis ambobus calciamen[tis],
 Postquam dormitum decernunt uisere lect[um],
 Auersi flebant taciti, lacrimando ge[mebant].
 Vt puer ille magis flet se quatiendo soda[lis],
 570 A sibi tam fido quod disiungendus amic[o];
 Nescit, an hunc umquam fuerit uisurus in [aeuum];
 Peruigil insomnem uellet flens ducere noct[em],
 Ni cito quod somnus cor maerens opprimit eius.
 Cumque diescebat, ambo simul euigilab[ant]
 575 Surgunt, induerant se, prandent et fa[lerabant]
 Insimul et pergunt, donec confinia cern[unt]
 Alterius regni, qua sunt postremo dire[mpti];
 Exul et, ut potuit prae fletu, uix sibi dix[it]:

“Kare, meo domino de uero corde ue s[ancto]
 580 Dic, precor, oramen uel deuotum famul[amen]
 Omnibus atque suis mihi ceu cor semper am[andis].”
 Basia dum sibi dant, ambo nimis inti[me flebant]
 Alterutrimque “uale” dicebatur sat abun[de],
 Discedunt a se sic in sua maestus u[terque].
 585 Vtque suae patriae iam coepit reprop[are],

Rufus eum uidit ac currens se sibi i[ungit];
 Quando salutauit, hunc un[de m]eet r[ogitauit]

When the knapsacks had been brought, the king said: "My good never break these two loaves, dearest friend, [man, please, until you come to your mother, who is so dear to you; in her presence alone break the smaller one.

When you sit at your wedding with your bride, break the second. And of this let as much as you wish be given to your dear friends, that they may taste how our bread is wont to be."

But the king, saying farewell and giving him three kisses, left with a sigh. The soldier(knight) withdrew weeping.

The whole populace follows him with sighs to his horse, and when they say goodbye they weep and give him kisses.

As he went from there his only companion (i.e. the hunter) accom-
[panied him.

The shield-bearer, who had carried his small travelling sack, (i.e.
[when he arrived)

now pulled a pack-horse laden with various treasures.

Great lamentation was expressed by the beloved comrades that for so short a time they would be happy with each other.

For at least three days they travelled together chatting.

Until the middle of the night they prolong the eating of supper.

The meal ended, they both take off their shoes,

and after they decide to seek their bed to sleep

they turn away and weep in silence, sighing under tears.

His comrade wept even more, like a child, and was convulsed because he had to be separated from him, who was so loyal a friend.

He did not know if he would ever in his life see him again.

Wide awake and weeping he would have wished to spend the night had not sleep quickly come over his sorrowing heart. [sleepless,

And when morning came, both awakened at the same time,

arise, get dressed, breakfast and bridle the horses

and together depart until they discern the confines

of the other's realm, where finally they separated.

The exile, as well as he could for weeping, said to his friend with
[difficulty:

"Dear friend, please tell my master with a true and venerating heart of my devoted prayer and humble service,

also for all his people who will always be so dear to me as my heart."

While they gave each other kisses, both wept most bitterly

and said "farewell" to each other again and again.

Thus they separate to their homes, each one sad.

As he (i.e. Ruodlieb) was already beginning to approach his native
[land again,

a red-headed man spied him and joined him with haste.

After the stranger had greeted him (Ruodlieb), he asked him from
[where he was coming,

Ire ue quo uellet, [c]omes [eius si] fore [posset.
 Sat dedignanter respondit ei *sapiente*[r]:
 590 “Est uia[communis, quo uultis pergere quitis.”
 Rufus] parabolis incepit dicere multas,
 Quamquam res]ponsum de milite non capit ullum.
 Increscen]te die cum ferre suam nequit in se,
 Ad sellam po]st se cappam solet ille ligare.
 595 Rufus ut a]cquirat hanc, tota mente uolutat.
 Pergeban]t, ueniunt ad aquam uel equos adaquabant;
 Mulcendo] tergum ceu detergendo caballum
 Ad se cor]rigiam furtim rapit indeque cappam,
 Hancque s]ub ascella tenet, usque recessit ab unda;
 600 Tunc salien]s ab equo citat hanc intrudere sacco,
 Cum remor]aretur post hunc uelut experiatur,
 Quouis sterni] pedum clauos an haberet eorum.
 Tunc ad se c]urrit et adulando sibi dixit:
 “Antea no]nne, bone, mihi cernebaris habere
 605 In sella ca]ppam? miror quod non uideo quam.”
 Cui miles] dixit: “est mirum mē sed ubi sit.”
 Rufus ait]: “sub aqua quid nescio diffluitabat;
 Sic, ub]i potamus, ibi forsā perdideramus.
 Ergo reu]ertamur, hanc si reperire queamus.”
 610 “Absit” m]iles ait simulans, sibi ceu nihili sit.
 Vespere tunc] uillae coeperunt appropriare,
 Per quam pl]atea uadit sat lata, lutosa
 Haut in eq]uo quiuis ualet his exire lacunis
 Nec tran]sire uia prope saepes tam lutulenta
 615 Quisque pe]dans posset [ni pons] artissimus esset,
 Quem sa]t temptando *saepem*que manu retinendo
 Vix devi]taret in *cenum* nī cecidisset.
 Trames] at [est ar]tus e campo per sata tritus.
 Nunc facilem] callem rufus suadebat eundem,
 620 Dicens il]luuie ceni non posse meare,
 Nosse uiam n]ullam tam cenosam uel aquosam.

VI.

“Posthac cum peccas, noceas cui, non ma]ledicas,
 Est quia ualde graue duplex damnum *tol*]erare,
 Perdere quemque *suum* super hocque pati *male*]dictum.”
 E regione minas rufus satis *egit inanes*,

where he wished to go, and if he might accompany him.
 He (Ruodlieb) replied to him wisely but disdainfully enough:
 "The road is public, you can go wherever you wish."
 The red-head begins to indulge in much lying palaver,
 although he does not get any reply from the soldier.
 Since as the day progressed he (Ruodlieb) cannot endure his cloak
 he ties it, as is his wont, behind him to his saddle. [on him,
 The red-head reflects with all his wits how he can obtain it.
 They proceeded and then come to a stream and water the horses.
 Stroking the horse's back as if to wipe it,
 he stealthily snatches the strap and, attached to it, the cloak,
 holds it under his armpits and returns from the water.
 Then, leaping from his horse, he hurries to stuff the cloak into his sack,
 and delayed behind the other as if he were testing something,
 whether anywhere he had nails from his horseshoes scattered about.
 Then he hurried to the other and patronizingly said to him:
 "Before, my good man, were you not seen by me to have
 a cloak in your saddle? I am surprised that I do not see it."
 To him the soldier said: "Indeed, I wonder where it may be."
 The red-head said: "In the water something floated away.
 So, where we were drinking, there perhaps we lost it.
 Therefore let us return to see if we can find it."
 "Let it be," said the soldier, feigning, as though it were nothing to
 Then at eventide they began to near a village [him.
 through which a rather broad street runs, muddy.
 On a horse no one can get out of these puddles,
 nor could anyone cross along the fence on foot since the road
 is so muddy, were there not a very narrow boardwalk,
 even by trying which sufficiently and holding on to the fence with
 one would hardly avoid falling into the mud. [one's hand,
 But there is a narrow path, beaten from the field through the tilled
 Now the red-head recommended that same easy path, [land;
 saying he cannot travel through such puddles
 and that he knew no road so muddy and wet.

VI.

The peasants gave the red-head a sound thrashing. When he complained and became abusive about it, the knight Ruodlieb told him it was well deserved.

"Hereafter when you sin, do not malign him whom you injure,
 because it is very hard to endure a twofold injury
 and to lose what one owns in addition to suffering slander."
 With regard to this region the red-head uttered enough empty
 [threats,

5 Non pernoctari dicens quam sint mutila[ti,

Insectans numeros], quia uult incendere *cun*[ctos.
Miles subrisit, sibi quid peius fore nam sci[t.

Ad uillam propiant, ubi pernoctare *uolebant*.

Sol petit oceanum monet hospitiumque pete[ndum];

10 Rufus pastorem uocat unum conueniend[um,

Illuc qui uenit, quem rufus mox rogitaui:

“Dic uicinorum mihi nomina praecipuorum;

Est hic quis diues, nostri fore qui queat *h*[ospes?”

Pastor ait: “multi sunt hic, quos non stupefir[i

15 Sat scio, si centum scutis comes appetat [unum,

Quin his seruire possint omni sub honor[e.

Èsset homo pauper, nequeat qui sufficien[ter

Vobis seruire uestros et equos stabulare.

Multi sint soliti licet hospitibus famu[lari,

20 Inter eos omnes non suscipit aduenientes

Tam bene ceu iuuenis ueluti uetus u[xor illius.”

Rufus ait: “uiduam quid habet iuuenis ueter[anam?”

Vir uetus uxorem deberet habere uetern[am.”

Pastor ait: “nusquam melius nupsisset *ad ull*[am.

25 Pauper erat nimium, prius is quam *duxerat* [illam.

Nunc *dominatur* ei, seruiuit cui uice ser[ui,

Ac] ueluti dignus, est nam pius atque benignus,

Gratia sitque deo, qui sic miseretur *ege*[no.”

Tunc dixit miles: “quae te rogo, dic *mihi*, so[des,

30 Qualiter acciderit, inopi locuples quia *nups*[it.”

Tunc ait i[s: “domine, dic, audieris, mihi, nonne;

Agna vetu]s cupide [ua]s lingit salis amore

. ralta

Quem] prius *haec* habuit, secum *dirissime* uixit.

35 Nam fuit] i[ngra]tus parcus rarissime laetus;

Nun]quam ridentem uiderunt neue iocantem.

Quid], *dix*[it], *pecorum* uel apum fuerit uel equorum,

Vix]; numerum nescit, quantum cuiusque sibi sit.

Rar]o tamen carnis propriae saturatur uteruis,

40 Cas]eolos comedunt duos seru[m] que biberunt,

Qui]cquid *habent*, uendunt, precium cauteque recondunt.

Sua]uis is huc ueniens iuuenis nudus uel egenus

Vadi]t ad hunc, primo panem mendicat ab illo.

Qui] sibi buccellam sigalinam uix dedit unam;

45 Han]c dum suscepit, reuerenter stabat et edit.

Me]nsa sublata properat sustollere uasa,

saying that there would be no sleep until they (i.e. the peasants) had
maligning many because he wishes to roast them all. [been mutilated,

The soldier smiled, for he knew that something worse would happen [to him.

They hurry to the village where they wished to spend the night.
The sun is seeking the ocean and warns that shelter must be sought.

The red-head calls a shepherd to meet him,
and when he came, the red-head questioned him forthwith:

“Tell me the names of the most distinguished neighbors,
is there any rich man here who could be our host?”

The shepherd said: “There is many a one here who would not, I well
[know,

be rebuffed if a count should visit him with a hundred shields.

Indeed, he could serve them with honor.

He would be a poor man who could not adequately
serve you and stable your horses.

Although many are accustomed to serve guests,
among all of them no one receives comers
so well as a young man and his old wife.”

The red-head said: “Why does a young man have an old widow?
An old man should have an old wife.”

The shepherd said: “Nowhere would he have married a better woman.
He was too poor before he took her.

Now he is the lord of her whom he served like a slave,
for he is just as dutiful and kind as he is worthy.

Thanks be to God who so pities the poor.”

Then the soldier said: “As I ask you, please tell me,
how did it come that the rich woman married the poor man?”

Then he said: “Tell me, lord, you have surely heard:

An old sheep licks the vat with desire, in its love of salt.

.....
The man she had had before, he lived with her most dreadfully,
for he was ungracious, stingy, and rarely cheerful.

They never saw him laughing or joking.

With difficulty he could tell what cattle, bees or horses
he had; he did not know their number or how many of each he had.

But rarely was either of them sated by meat they owned;
they ate hard cheeses and drank whey;

whatever they have, they sell and carefully hide the proceeds.

That pleasant young man, coming here bare and poor,
goes to him and first of all begs bread from him.

He barely gave him a small morsel of rye bread.

After he had taken it he stood modestly and ate it.

When the table had been removed, he hurries to clear away the dishes,

- Ne m]ingat catta catulusue coinquet illa,
 Sed]ulus ac lauit, post in toreuma reponit.
 Cocl]ear in disco curat seruare magistro,
 50 Vt] sibi praeponat, cum prandit quandoue caenet,
 App]osito cultro cum sale ue cum cocleari;
 Si be]ne conditum quid non sit, condiat hinc id,
 Seu] sit holus seu sorbicum seu quidque ciborum.
 Id] notat in corde senior, si non ait ore.
- 55 Nil pr]aetermisit iuuenis, quod opus fore uidit:
 Bou]es sicut oues adaquat, porcos ue capellas,
 App]ortat faenum quibus annonat parafredis,
 Quae] fecit sponte sibi nemine *praecipiente*.
 Si quid] alius erat opus, id studiosius egit.
- 60 Et c]um per triduum mansisset sic apud illum,
 Is] nisi buccellam sibi nil dedit ad comedendum,
 Cumque diutius esuriem *sufferre* nequiret,
 Inclinat ei cupiens alio proficisci.
 Ille sibi dixit, hunc cum secedere uidit:
- 65 ‘Nunc hic esto dies binos tantummodo uel tres,
 Alterutrum nostros mores donec uideamus.’
 Consensit iuuenis, mox augetur sibi *panis*,
 Quadrans mane datur sibi sero *dabatur et alter*.
 Interea rogat hunc, si quam cognouerit *artem*.
- 70 ‘Artem quam possem cognoscere, dic, *meliozem*,
 Quam quod nosco cibos lautos confingere *pl]ures*
 Vilibus ex causis, ex herbis siue *farinis*,
 Ad quae nil nisi lac posco modicumue sagi]men
 Et tantum salis, detur ut dulcedo sapor.
- 75 Est aliud, domine, nobis omnino necesse,
 Quod non irasci debes de me tibi dici.’
 ‘Dic’ ait ‘id quid sit, non irascor.’ Puer inquit:
 ‘En uelut es, cunctis diues satis esse uider]is,
 Et tuus est panis solaminis omnis inanis,
- 80 Furfuribus plenus fuscus lolio uel amar]us.
 Si praesentare mihi uis cuiusque farinae
 Vel modium uel dimidium panes faciendum,
 Tot bene cribratos praesentabo tibi panes
 Semine conditos apii uel sale respersos,
- 85 Et *pigmenturas* aliquas lardo superunctas
 Atque coronellas [alia]s aliis, uti menclas.
 Haec faciens, numerum [rerum minuo] tibi [paruum]
 Quicquid et exscribr[o, cautissime uase recondo
 Atque tuis pullis dabo siue *strepentibus* au]cis.
- 90 *In pueros panem si* fregero distribuendum,

lest the cat urinate on them or the dog soil them.
With care he washes them and then puts them into the closet,
and provides a spoon in a dish to serve the master,
so that he may set it before him when he has lunch or dinner,
and he placed a knife there, with the salt and a spoon,
in case anything is not well seasoned, that he may season it,
be it cabbage, or bouillon, or any food.
This the old man notes in his heart, even if he does not speak with
[his mouth.

The young man omitted nothing that he saw to be necessary.
The cattle as well as the sheep he waters, the swine and goats,
and he brings hay with which he feeds the horses,
This he does of his own accord, with no one giving him instructions.
If something of a different kind was necessary, he did it zealously,
and when he had thus stayed with him for three days in this activity,
the host gave him nothing to eat except a morsel of bread.
When later the youth could not endure the hunger,
he bowed before the old man and expressed the desire to go elsewhere.
The latter said to him as he saw him about to depart:
'Now stay here only for two or three days more
until we understand each other's ways.'

The youth agreed, and soon his bread ration is increased;
in the morning a fourth of a pound is given to him, in the evening
At this time he asks him if he knew any skill. [yet another.

'What better skill could I learn, tell me,
than that I know how to make more good foods
from cheap things – from herbs or flour,
for which I ask nothing except milk and a little grease
and so much salt that savor is given to the taste.
Something else, master, is very much needed by us,
which you should not be angry in having me tell you.'
'Tell me,' he said, 'whatever it may be, I will not be angry.' The
'See, as you are, you appear to all quite rich, [young man said:
yet your bread is devoid of all comfort (i.e. tastiness),
being full of bran, dark and bitter with darnel.

If you wish to present to me either a measure
of any flour, or half a measure, for making bread,
I will present to you so much well-strained bread,
seasoned with the seed of celery and sprinkled with salt,
and some spiced cakes smeared with lard,
and ring-cakes, and others for other people, like twists.
Doing this, I will not much diminish the number of your possessions,
and whatever I drop from the sieve, I will put back most carefully
and give it to your chickens or your chattering geese. [in a dish
If I break bread to be distributed among your servant boys,

Non [ita seir]is, ut eis [lenis] uidearis;
 Haec faciendo domum totam tibi promptifi[cabis;
 Inspiciens] cuncta praesens sta, nitere furca.
 Esset quod] iuuenis multum sapiens, homo cernens
 95 Procura]nda sua commisit ei bona cuncta,
 Res ut pro]uideat puerosque suos, uti uellet.
 Tali cau]tela facit hoc, tali quoque cura,
 Vt domi]no nil deficeret nulliue suorum.
 Ultra prae]bendam sibi nil tulit ille statutam,
 100 Saepe l]aborabat, quo se uestire ualeret.
 Sic fam]ulando fide domino summa, sine fraude
 Vixi]t nescio quod. Posthaec moritur scelus illud;
 Sordid]ior nemo uixit uel amarior illo.
 A paucis] fletur priorum, dum tumulatur.
 105 Nemo uet]at, uidua iuueni tunc fiat amica

Corde te]nus, sed ad ecclesiam simul ire uidemus,

Ad me]nsam resident simul, ad lectum simul ibunt.
 Matrem] iam dominam uocat hanc ast hunc ea natum.
 Mox] famuli famulae patrem suescunt uocitare,
 110 Ille su]os liberos econtra nominat illos.
 Nunqu]am maiorem nos cernebamus amorem
 Nec co]ntectales sibi tam bene conuenientes.
 Ianua], quae uiduis prius est et clausa pupillis,
 Haec nu]nc diuitibus semper patet atque misellis.
 115 Illic] hospitium, si uultis, habebitis aptum;
 Stat uel] in ingressu uillae grandis domus horum.”
 Tunc a]it et Rufus uanus nimiumque superbus:
 “Est ue]tus hic aliquis, cui sit pulcherrima coniunx?”
 Hic a]it: “est senior, multum bona cui fuit uxor;
 120 Pro d]olor, ah moritur. Is nupsit denuo nuper
 Et] duxit iuuenem stulta[m] nimiumque *procacem*.
 Censet] pro nihilo, contemnit eum quia, crebro
 Huncce procis] stultis ludens inhonestius illis.
 ”

VII.

Panes ille secat et in illos distribuebat,
 Carnis de senis discis quod et accidit illis.

you should not go aside, so that you will seem to them kind.
 Doing this, you will make the whole house well-disposed to you.
 Stand there in person, surveying everything, and lean on your two-
 The man, seeing that the youth was very wise, [pronged stick.]
 entrusted all his possessions to his care,
 that he might look after his affairs and his servants as he wished.
 This he does with such pains and also concern
 that nothing was wanting to his master nor to any of his people.
 He took nothing for himself, except the maintenance agreed upon;
 often he labored so that he could clothe himself.
 Thus serving his master with the greatest loyalty, he lived
 without deceit, I know not how long. Then that scoundrel died.
 No one lived more sordidly nor more repulsively than he.
 By few of his own folk was he mourned when he was buried.
 No one objects that the widow then becomes friendly with all her
 [heart
 toward the young man, and we see them going to church at the
 [same time;
 at table they are together, and to bed they go at the same time.
 Already he calls his lady mother and she him son.
 Soon the men and women retainers become accustomed to call him
 and he in turn calls them his children. [father,
 Never have we seen greater love,
 nor a couple so agreeable with each other.
 The door which used to be closed to widows and orphans
 is now always open to rich and poor.
 There, if you wish, you will have suitable hospitality.
 Their large house stands at the beginning of the village.”
 Then the red-head, vain and quite haughty said:
 “Is there any old man here who has a very pretty wife?”
 He said: “There is an older man who had a very good wife.
 Alas, what grief, she died. Then recently he married again
 and took a young foolish one, quite impudent.
 Because she despises him, she thinks nothing of it when often
 she deceives him with stupid suitors, more dishonorably than they.
 ”

VII.

This pleased the red-head. The knight, however, followed the
 shepherd's advice and went to the young man with the aged wife.
 To the needy of the village who came to him at supper time, the
 peasant gave food.
 He cut loaves of bread and distributed these among them,
 and what meat fell to them from the six tables.

His consolatis, laetis ad doma reuersis
 Hospes item dixit: "cum Christus quem mihi mittit,
 5 Tunc est pascha meum mihi uelque meis celebra[ndum],
 Sicut in hac nocte, dum laetificabimur a te.
 Est mihi quod uenit de te, deus ut mihi mittat."
 Cui mox de scapula partem mittit quoque sura,
 In plures offas quam concidendo minutas
 10 Pro sacramentis pueros partitur in omnes.
 Post haec sat cocti domino, sat ponitur assi,
 Potus at in patera summi tuberis nucerina
 Praecipui uini piperati siue medonis,
 In qua bis bina sunt aurea flumina sculpta;
 15 Dextra dei fundo paterae confixa stat imo,
 Quam, dum pernoctat ibi, quidam summus ei dat.

Numquam gustauit tamen ex hac, ni sibi mittat,
 Cui seruitur in hac, in opus seruatur at istud.
 Finita caena postquamque datur sibi lympha,
 20 Fertur ei uinum, de quo bibit et sibi misit,
 Qui dederat dominae prius et post ebibit ips[e].
 De mensa surgit miles modicumque *resedit*,
 Sicque iacens tractat, hominem qui gratificar[et].
 Tandem matronae dederat sua pallia promp[te],
 25 Possit ut ecclesiam sic compta reuisere san[ctam].
 Interea rufus quid agat non praetereamus.
 Miles ut intrauit, ubi tot bona repperieb[at],
 Rufus, cur subeat, uetus est ubi simia, dixit.
 Miles ait: "uelles mecum, post forsauare[s];

30 Quod uolui reperi, sed quod tu quaeris habebis[s]."
 Asstantes multi rufo sunt consiliati,
 Deserat haut comitem, [diuertere tam bene nusquam.
 At dedig]nanter discessit ab hoc properanter
 Currit et ad] neptem, nil nactus nisi mortem.
 35 Inuenit] portam senioris saepe seratam.
 Stat senio]r curte liberique sui duo prae se.
 Tunc rufus] pulsat, quatiens portam nimis inquit:
 "Quam cito qu]is aperi uel me praelinquere noli."
 Cumque sene]x "quis sit, per saepem prospice" dixit,
 40 "Vir quat]it et frangit portam" currens puer inquit.
 Rufus] ait: "pande, rogitas quasi nescieris me."
 Tunc sunt i]rati iuuenes nimis hinc stomachati.
 Vim metu] endo mali iubet illi tunc aperiri.

Rufus pro]terue nimis incursando superbe

When they were satisfied and had gone home happy,
 the host spoke: "When Christ sends someone to me,
 then it is my Easter and it must be celebrated by me and mine,
 as on this night, when we are made happy by you.
 What comes from you is to me as though God sends it to me."
 To him he soon sends a part from the shoulder and also from the calf,
 and cutting it into many tiny bits
 he divides it among all the servants as a sacrament.
 After that enough boiled and roasted meat is placed before the
 But the drink, in a walnut goblet of the best grain, [master.
 was excellent spiced wine and mead,
 and in the goblet twice two golden rivers are carved.
 In the very bottom of the goblet the right hand of God is fashioned.
 While he slept in his house there, a certain high-placed man had
 [given this to him.
 He never tasted of it, unless handed to him by the guest
 who was served with it; for that purpose it was kept.
 When the meal was finished, and after water was given to him,
 he was brought wine, from which he drank and which he sent to the
 The latter offered it first to the lady and then he drank. [guest.
 The soldier arose from the table and rested a little.
 As he lay thus he reflected how he could do the man a favor.
 Then forthwith he gave the matron his cloak,
 that thus clad she might visit the holy church.
 Meanwhile let us not pass over what the red-head was doing.
 As the soldier entered where he found so many good things,
 the red-head said (asked) why he was going where the old ape was.
 The soldier said: "If you should wish to go with me, later you would
 [perhaps rejoice;
 what I wished I have found, but what you seek you will have."
 Many standing near him advised the red-head
 that he should not desert his comrade, that nowhere would he find
 But disdainfully he departed from him in haste [better quarters.
 and runs to the 'cousin', to find nothing but death.
 He found the old man's door with much grating before it.
 The old man stood at the court, and his two sons before him.
 Then the red-head beat the gate, shaking it hard, and said:
 "Somebody open as quickly as possible and don't leave me outside!"
 Then the old man said: "Look through the fence to see who it is."
 The boy ran up and said: "A man is shaking and breaking the gate."
 The red-head said: "Open! You ask as though you didn't know me."
 Then the young men, quite annoyed at this, were angry.
 Fearing the violence of the evil fellow, the old man bids the door be
 [opened for him.
 The red-head stormed very impetuously and haughtily

- 45 In curtem] mitram non deponebat et ensem
 (Desili]ens ab equo, freni loro sude iacto)
 Strinxit ut] insanus, prae se stetit utque profanus.
 Et tunc i]s tandem ridens ait ad seniore[m]:
 “Si uos n]oscatis me, miror quod reticetis.”
- 50 “Nescio qu]is sitis” ait is “stulte satis itis,
 Nescio qu]is sitis nunc nobis quid ue uelitis.”
 “Est uxor uest]ra mea neptis ualde propinqua;
 Hanc ut] conueniam solus permittite solam.”
 Is dixit] “facite” iubet hanc ad eumque uenire.
- 55 Quae uenit; u]t uidit, ardens in corde cupiuit,
 Gauden]s arrisit, ea congaudens sibi risit.
 “Omne bon]um genitor tibi mandat uel tua mater.
 Post dicam] solus ubi uis et quicquid alius.”
 Ad portam] tunc stant ad saepem seque reclinant.
- 60 Rufus ait]: “Primo quae dico corde notato,
 Nostrum col]loquium nam non debet fore longum;
 Non fle, non ride, te contineas seriose,
 Ne uetu]s ille canis sapiat nostram rationem;
 Si mihi] consentis, ab eo citius redimeris.
- 65 Est hic n]am iuuenis satur omnigenae prohibitatis,
 Haut b]reuis haut longus *sed* staturae mediocris;
 Est similagineus totusue genis rubicundus,
 In toto mundo non est speciosior illo.
Qui dum rescisset, tu quam speciosa fuisses
- 70 Et quas aerumnas pateris cottidianas,
 Corde tenus doluit gemebundus uel mihi dixit:
 ‘Vmquam si fueris mihi fidus, kare sodalis,
 Ito, dic illi mulieri martirizatae,
 Si uelit, ut redimam se uel de carcere tollam,
- 75 Audierit gracilem cras quando tubam reboantem,
 Vt dicens nulli sibi tam fidae mulieri
 Exeat e curte platea stans inopine,
 Donec accurram cum pluribus hanc rapiendam.
 Posthac haec hera sit agat et sibi quodque placebit.’
- 80 Nunc sibi demanda quod uis, neptis mea cara.”
 Disciplinate stans hoc audiuit ut omne,
 Interius gaudens tamen inquit ei quasi maerens:
 “Cuncta libens facio, sis certior, atque fidem do.”
 Accepta dextra rufus dubitans nihil ultra:
- 85 “Ter mihi succumbas in mercedem uolo laudes.”
 “Si decies possis, fac” inquit, “uel quotiens uis.”
 “Sicut abire uelim, facio, quod tu prohibeto”
 Adque senem rediit, “mihi praecipitoteque” dixit.

into the court, did not leave his hat, and like a maniac
 drew his sword (leaping from his horse and slinging the strap
 of the bit around a post) and stood there like a demon.
 And then at length, smiling, he said to the old man:
 "If you know me, I wonder why you are silent."
 "I don't care who you are," he said, "you act very stupid,
 I don't know who you are and what you wish of us."
 "Your wife is my cousin, very close of kin,
 Permit me alone to meet with her alone."
 He said: "Do it," and bids her go to him.
 She comes; as he saw her, he glowingly felt a heart's desire.
 Rejoicing, he smiled, she, rejoicing with him, smiled at him.
 "Your father, your mother send all good greetings to you.
 Later I shall say something else, alone, and in some other place."
 Then they go to stand at the gate and lean on the fence.
 The red-head says: "First mark well in your heart what I say,
 for our talk should not be long.
 Do not weep, do not laugh, stay serious,
 lest that old dog get to know our plan.
 If you will agree, I will free you from him quickly,
 for here is a youth sated with (i.e. full of) all kinds of uprightness,
 not short, not tall, but of medium stature.
 He is sandy-headed and quite red of cheek;
 in all the world there is no more handsome man than he.
 When he had learned how attractive you were
 and what daily sorrows you were bearing,
 sad to the bottom of his heart he grieved and said to me:
 'If you were ever true to me, dear comrade,
 go tell that tortured woman,
 if she wishes, that I will release her and snatch her from the dungeon,
 when tomorrow she hears the gentle horn sounding –
 although telling it to no woman, however loyal to her –
 let her go from the court and stand in the street unseen,
 until I come running with many to snatch her.
 Afterward she shall be mistress and do whatever pleases her!'
 Now advise him as you wish, dear cousin."
 Standing decorously as she heard all this,
 rejoicing in her heart, she nevertheless said to him as though she were
 "I will do everthing gladly, be certain, and I give my word." [sad:
 Taking her right hand, the red-head did not doubt any more.
 "As reward I wish that you will promise to submit to me three times."
 "Do it ten times if you can," she said, "or as often as you wish."
 "I shall act as though I wanted to go, but stop me from doing so."
 He returned to the old man and said: "Permit me to leave."

Ille libens faceret, si prae muliere ualeret.
90 Illa rogat multum, discedere ne sinat illum.
"Si uelit, hic maneat, quod nobis sit, sibimet sit."
Duxerat in stabulum properantius illa caballum;
Non ea nec rufus reminiscuntur magis eius,
Manducet, si quid ibi graminis is reperisset.
95 Intransemque domum neptis bene suscipit illum,
Insimul assidunt sat sermocinandoque ludunt,
Insertos stringunt digitos, sibi basia figunt.
Ingreditur senior, quo non serius alter,
Hispidus in facie, poterat quod nemo uidere
100 Eius quid uultus fuerat, quia ualde pilosus,
Ni solus nasus curuus fuit et uaricosus.
Stant oculi gemini uelut effosi tenebrosi,
Hosque retortorum superumbrat silua pilorum
Neue foramen ubi sit in os, quit quisque uidere,
105 Sic se barbicia praetendunt longa ue spissa.
Ille parare tamen pueros iussit sat edendum.

Istorum nimius cum displicuit sibi ludus,
Inter eos residet natibus disiunxit et ipsos.
Ad modicum reticent intersessosque dolebant;

110 Prae se curuando fantur per plura iocando.
Cum pertaedeat, mensam uelare iubebat
Dixit et uxori: "satis est, iam parce pudori.
Non debet mulier sic esse procax, neque sed uir,
Et praesente uiro ludat decet haut alieno."
115 Sic dicens surgit, ad secretum uelut iret,
Respiciebat eo terebelli perque foramen.
Rufus et in solium salit infeliciter ipsum,
Vna manus mammas tractabat et altera gambas,
Quod celabat ea super expandendo crusenna.
120 Hoc totum ceu fur rimans senior speculatur.
Quando redit, sibi non cedit, nam non ea siuit.

Tuncque sedens solio nimis indignando supremo,
Saepe monet dominam, quo praecipiat dare caenam;
Quae subsannando caenam differt ioculando.
125 Is rogat, caena, pueros, essetne parata:
"Quam cito uos uultis" dicunt "caenare ualetis."
"Nunc, hera, caenemus requiescendumque meemus
Pauset et est tempus ut uester karus amicus
Satque fatigastis hunc, nunc pausare sinatis."

He would gladly have done it if he had any authority over the
She asks him earnestly not to let him go. [woman.

“If he wishes, let him stay here, and let him share what is ours.”

Promptly she led his horse into the stable.

Neither she nor the red-head think of it any more.

If it found any grass there, it would eat.

The cousin received him well as he entered the house.

Together they sit down and indulge in playful conversation.

They clasp each other’s hands and kiss.

The old man comes in, than whom no one is more serious,

shaggy of face, so that no one could see

what his countenance was, since it was very hairy,

except the nose alone, which was crooked and many-colored.

The two eyes were dark as though they had been gouged,

and a forest of bushy hair shaded them above,

nor can anyone see where the opening in his mouth is.

His long and heavy beard projects from his face.

Nevertheless he ordered the servant-boys to prepare something to
[eat.

Since the excessive frolicking of these young people displeased him,

he sat down between them and separated them with his buttocks.

For a little while they were silent, and it pained them that someone
[was seated between them.

Leaning forward in front of him they continue talking and joking.

When it got too much for him, he ordered the table set

and said to his wife: “It is enough, now have some sense of decency.

A woman should not be so brazen, not even a man,

and when the husband is present she should not play with another.”

So speaking, he rises as though going to the privy,

but he looked back through a hole made by a borer.

Unhappily the red-head leaped to the old man’s chair;

one hand took hold of her breasts, the other her legs,

which she concealed with a fur garment by spreading it out over her.

Like a thief spying, the old man watches all that.

When he returned, the red-head did not withdraw before him, for
[she did not permit it.

Then, sitting in the foremost seat with great indignation,

the husband often warns her to have the dinner brought.

She with insulting grimaces and jests puts off the dinner.

He asks the servants whether the dinner was ready.

“As soon as you wish you may eat,” they say.

“Now, wife, let us eat and go to rest.

It is also time that your dear friend should rest.

You have made him tired enough, now let him rest.”

VIII.

Venit is atque fidem sibi uult praedicere sanctam
(Non ualet is, "credo" gemebundus ait, nisi crebro)
Paeniteat, uel eum rogitat, mala quae faciebat.
Nutibus et uerbis se paenituisse docebat.
5 Per domini corpus fit ab omni crimine mundus.
Exalans animam domino commiserat illam

Dicens: "Christe pie mihi ualde reo miserere,
His et dimitte, mihi uiuere qui rapuere,
Inspiresque meis, ut idem faciant, rogo, natis."
10 Sic dicens siluit, cito posthaec uiuere clausit.
Aurorante die populus conuenit ubique
Ante fit ecclesiam multus conuentus et ipsam
Et uicinorum maiorum siue minorum.
Rector eo uenit, scelus ut miserabile rescit.
15 Vtque resederunt ibi, quos residere decebat,
"Hic" ait "est" rector "miserabilis utique rumor,
Quod sit percussus, quo non melior fuit ullus."
Flentes dicebant omnes, ibi qui residebant:
"Vlciscatur ni, rescimus par iterari."
20 Misit post liberos, post morditas simul ipsos.
Qui dum uenerunt, coram rectore steterunt,
Rufus ridendo, terram *rea* conspiciendo.
Rector, dum uidit quod risit, "pessime" dixit
"Rides, cum cunctos hic flentes cum uideas nos.
25 Quid succensebas, quod eum sic martirizabas?"
Rufus ait: "dentes mihi dempserat anteriores
Ob nullam caus[am], [ni] quod sedi prope *neptem*."
Dixit et: "ancilla tua neptis si fuit illa,
Cur hanc stuprabas, sceleri scelus adiciebas?"
30 Rufus ait: "cur *me* fur *haec* attraxerat ad se?
Cur [quaeram facere]? *facerem non*, ni peteret me."
Quae tantum fleuit, riuus lacrimis ibi quod fit.
Ex oculis sanguis posthaec fluxit sibi grandis.
Postquam conualuit, quod quid fari ualet, inquit:
35 "O nimis infide, cur sic mentire super me?
Exemplaris adam, qui culpam uertit in euam.
Non post te misi, non te prius, impie, uidi.

VIII.

During the night the red-head had a clandestine meeting with the peasant's wife but they were detected by the old man. In the struggle which ensued, the latter was wounded fatally by the red-head. A priest was summoned to attend the dying peasant.

He (i.e. the priest) comes and wishes to preach the holy faith to him. The old man has no strength except to sigh and say again and again, [“I believe.”]

The priest keeps asking him if he repents the evil he did. He indicated with gestures and words that he repented. Through the body of the Lord he was cleansed of all guilt. Breathing out his soul he committed it to the Lord, Saying: “Dear Christ, pity me, truly a sinner. Forgive also those who snatched my life, and inspire my sons, pray, to do the same.” So speaking he became silent, and after that he quickly ceased living. When the sun rose, the people came together on all sides, and a great crowd gathered before the church itself of neighbors both great and small.

The judge went there when he learned of the wretched crime. When they took their seats there, for whom it was proper to do so, the judge said: “Here about goes a very lamentable report that he has been struck down than whom there was none better.” Weeping, all these who lived there said:

“Unless there is revenge, we know the same will be repeated.”

He sent for the sons and at the same time for his murderers.

When they came, they stood before the judge, the red-head laughing, the guilty woman looking down to the ground. The judge, seeing that he was laughing, said: “Scoundrel, do you laugh, when you see us all weeping here?

What made you angry that you murdered him thus?”

The red-head said: “He had knocked out my front teeth for no reason, except that I sat near my cousin.”

The judge said: “If the maid was your cousin, why did you defile her and add crime to crime.”

The red-head said: “Why did she, the thief, draw me to her?

Why should I ask to do it? I would not have done it, had she not. She wept so much, that there was a river of tears. [approached me.” Then much blood flowed from her eyes.

After she had recovered so that she could say something, she spoke: “O you faithless fellow, why do you lie so about me?

You imitate Adam, who turned the blame against Eve.

I did not send for you, scoundrel, nor have I seen you before.

Me *cum* promissis mendosis decipiebas.
Non ego defendo quod feci, sed mage damno
40 Quod tu fecisti, me consiliante patraſti.
Non ego, confiteor, ulcisci me super opto.
Iudicium, rector, fieri differto parumper,

Donec accusem memet, donec quoque damnem.
En, mea iudex ſto, quia ualde libens tolerabo.
45 Si me ſuspendi uultis ſuper arbore grandi,
Radite caesariem mihi, longam plectite funem,
Strangler ut per eam, per quam rea ſaepe fiebam.
Sed rogo, poſt triduum corpus tollatis ut ipſum
Et comburatis, in aquam cinerem iaciatis,
50 Ne iubar abſcondat ſol aer aut neget imbrem,
Ne per me grando dicatur laedere mundo.
Incluſam uase uultis ſubmergere ſi me,
Deforis in uase quod feci notificare,
Innueniant qui me, ne praesumant ſepelire;
55 Tantum uas rumpant in aquam uel reiciant me,
*Piſci*bus ut citius uorer aut diris cocodrillis.
Vultis in ignitum fumosum trudere *furnum*,
Ingrediar ſponte, quo non cremer *igne gehennae*.
Vt caream uita, ſi uultis, *mersa cloaca*

60 (*Sum* nimis inmundum, tali digniſſima paena),

Incidero prompte, quia tali gaudeo fine,
Tartareus foetor mihi poſt ne perpetuetur.
Quicquid ſupplicii *reperitis adhuc* grauioris,
Omne libens patiar, *multo peiora* merebar.”
65 Quae dum conticuit, rector miserans ita dixit:
“Iudicat haec ſemet, uos dicite, ſi ſat in hoc ſit.”
Omnes *plorantes*, nimium ſibi compatiētes
Dicunt: “non opus eſt, rector roget ſuper hoc plus.”
Dicunt cauſidici: “uitam decernimus illi
70 Donari tantum, ſi paeniteat male factum.”
Eius priuigni manſuefacti uelut agni
Voluuntur pedibus rectoris dando precatus
Vt uitam ueniam ſibi concedatque ſalutem,
Eſſe domus dominam, uelut ante fuit, ſinat illam.
75 Quod dum promiſit clementer, id illa recuſat:
“Amodo non dominam, ſed me dicant homicidam;
Viuerē ſi uultis me, ſed tamen, oro, ſalutis
Vt mihi tollatis, quo me non debilitatis.
Nares truncate, quidquid ſit et oris utrimque,

You deceived me with lying promises.
I do not defend what I did, but more do I condemn
what you did and carried out with my advice.
I confess I do not desire to take vengeance on top of what has
[occurred.

Judge, postpone handing down judgment for a short time
while I accuse myself and even pronounce my own judgment.
See, I stand here as my own judge, and quite willingly I will suffer.
If you want me hung on a large tree,
then cut off my hair and weave a long rope,
so that I may be strangled by that through which I became guilty.
But I ask, after three days take my body away
and burn it and throw the ashes into the water,
lest the sun hide its brightness, or the air deny the rain,
and lest the hail be said to harm the earth because of me.
If you wish to enclose me in a keg and submerge me,
record on the outside of it what I did,
so that those who may find me shall not presume to bury me.
Let them merely break the keg and toss me into the water,
so that I may be more quickly devoured by the fish or the terrible
If you wish to push me into a fiery, smoky furnace, [crocodiles.
I will enter of my own accord, that I may not be burned by the fire
[of Gehenna.
Let me be drowned in the sewer if you wish, in order that I may be
[deprived of life.

(I am unclean enough and worthy of such punishment)
I shall jump in myself without delay, since I rejoice in such an end,
so that the stench of Tartarus shall later not be perpetuated for me.
Whatever more terrible punishment you still find for me,
I will endure everything willingly, for I have deserved much worse.”
When she was silent, the judge pitied her and said:
“She judges herself, tell me if that is enough.”
All weeping and pitying her greatly
say: “There is no need that the judge ask more than this.”
The jurors speak: “We decree that her life
be granted to her if she repents her evil deed.”
Her stepsons, as tame as lambs,
throw themselves at the feet of the judge, uttering prayers
that he grant her life, pardon and safety
and permit her to be mistress of the house as she was before.
But when he promised it graciously, she refused it:
“From now on let people not call me mistress, but murderess.
If you want me to live, then, I pray,
take of my well-being (health), but not enough to cripple me.
Cut off my nostrils and my lips above and below my mouth,

80 Vt stent horribiles omni sine tegmine dentes,
Vt nullum libeat posthac, mihi basia quo det,
In crucis atque modum me comburatis in altum
Per geminas buccas rosa ceu tenus hac rutilantes,
Nouerit ut quisquam, propter scelus hoc mihi factum,
85 Et dicat, 'tibi uae, meruisti tale quid in te?'
Ne grandis culpa penitus me sic stet inulta."
Tunc rector liberis hanc commisit senioris,
Mater et ut domina sit eis nec, ut ante, nouerca.

Quae uestes pulchras ornatus abicit omnes
90 Induitur tunica uelut ex fuligine tincta.
Caesariem rasis, hinc resticulos ea plectit,
Cum quibus et teneras constrinxerat illa mamillas,
Restes ui mordent carnes, donec putrefiunt.
Tegmen pannosum caput omne tegebat et ipsum;
95 Sic nil ni nares oculi cernuntur et eius.
Psalterium discit animae senis idque canebat.
Non manducabat, nisi stellam quando uidebat
(Tunc siccum panem comedens atrum cinerosum),
V[el bi]bit ex limpha tantum coclearia terna.
100 Ambulat haec pedibus nudis per frigus et aestus
Dormit et in lecto nihilo palea nisi strato
Et pro plumacio posito tantummodo ligno.
Ante diem surgit senis ad tumulum *ueni*auit,
Donec sudauit, donec plus stare nequiuit;
105 Tunc ruit in faciem, dum fontem flens ibi fecit.
Ningeret aut plueret seu sol torrendo cremaret,
Venit ad ecclesiam, mox ut pulsatur, ad ipsam,
Et non inde redit, dum circumquaque diescit;
Ad breue tunc rediit, donec faciem sibi lauit
110 Presbiter ad missam uel pulsabat celebrandam;
Tunc rediit, nonam post haec ibi mansit ad horam.

Nilque potestatis sibi uendicat, hanc sinit illis;
Quod sibi dant, habuit, quod non dant, non ea quaerit.
Haec nunquam risit, cum nemine postea lusit,
115 Cum rident alii, fletus dulcis fuit illi.
Hanc irascentem rixantem luxuriantem
Nemo uidebat eam, dum uitam deserit istam.
Illa commissa natis ab eisque recepta
Rector ait populo: "quid agamus, dicite, rufo,
120 Qui scelus hoc geminum patrat inter nos gemebundum?"

so that my teeth will show ugly without any covering,
and that in future no one will have the desire to kiss me,
and in the manner of a cross brand me deeply
on my two cheeks, which up to now have been as ruddy as a rose,
so that everyone will know that this was done because of my sin,
and will say: 'Woe unto you, did you deserve anything like this?',
and so that my great wrong will not be unavenged against me."
Then the judge committed her to the children of the old man,
that she might be mother and mistress to them and not, as before,
[a step-mother.

She puts away her beautiful clothes and all adornments
and dresses in a tunic as though dyed in soot.
She shaved off her hair and with it wove little ropes,
with which she bound together her breasts.
The ropes cut her flesh severely, so that it deteriorated.
A ragged cloth covered her whole head,
and thus nothing but her nose and eyes were visible.
She learned the psalter and sang it for the soul of the old man.
She did not eat, except when she saw the (first) star
(then she ate dry bread, dark, like ashes),
and she drank only three spoonfuls of water.
With bare feet she walked through cold and heat,
and she slept in a bed with no mattress except straw,
and for a pillow only wood was placed.
Before daybreak she rose and kneeled at the tomb of the old man
until she perspired and could no longer stand.
Then she fell on her face and wept a fountain of tears.
Whether it snowed or rained or the sun burned with its heat,
she came to her church as soon as the bells tolled
and did not return from there until daybreak was visible everywhere.
Then she went back after a short time, as soon as she had washed
and the priest rang for the singing of the mass. [her face
Then she returned and thereafter remained until the ninth hour
[(nones).

She claims no authority for herself; this she leaves to the sons.
What they give her, she held, what they do not give, she does not
She never laughed and never again jested with any one. [ask for.
When the others laugh there was sweet weeping for her.
No one ever saw her become angry, quarrel,
or dissipate to the time she left her life.
After she had been committed to the sons and been received by them,
the judge said to the people: "Tell me, what shall we do with the
[red-head,
who has committed this double crime which must be lamented
[among us?"

Rufus iudicii certus necis: "obsecro" dixit
 "Hic habeo comitem, prius hunc curate uocandum,
 Quam quid in his culpis ulciscendum rogitetis,
 Qui cuius generis sim, quit sat dicere uobis."
 125 Mittere dum post hunc eius cupidi uoluerunt,

Militis hospes ait: "quem uos uultis citus asstat.

Hac mecum nocte mansit, quod non fuit iste."

Quem dum produxit, stantem rector rogitauit:
 "Dic, miles summe, socius tuus iste uir estne?"

IX.

"Qu.
 Obuiat omnia quae [fuerant grandis tibi curae,
 Quae cum tempus erit, tibi dicere cuncta licebit.
 Nunc falerare tibi iubeas unique clienti.
 5 [Nam cognoscunt] *te* [magis] *ac me* compatriotae;
 Quando uidebunt te, deuitabunt penitus me.
 Debes ire domum, si sit tua gratia mecum."
 Cui cor mox hylarat, prae laetitia quoque flebat.

"Desine" miles ait, ["riuis lacrimis, vereor, fit.
 10
 Scutiferum uocat

 Ambo scutiferi c

 15 Qui mox ascen

 Scutifer[os] dico

 Cursu ue[lo]ci re
 20

The red-head, certain of capital judgment, said: "I beg you, I have a comrade (Ruodlieb) here, have him called first before you examine how these crimes are to be punished. He can tell you satisfactorily of what family I am."
 When they, eager to carry out the red-head's request, sent for the [comrade, the host of the soldier (Ruodlieb) said: "He whom you wish will [quickly be there. Last night he stayed with me, but that man (i.e. the red-head) did [not."
 When the host brought him, the judge asked him as he stood there: "Tell me, noble soldier, is this man your comrade, or not?"
 The end of the story about the red-head has not come down to us. We may assume, however, that he suffered the punishment he deserved. See VI, 7.

IX.

Meanwhile Ruodlieb meets a kinsman (a nephew) of his who is also living abroad. Ruodlieb tries to free him from the clutches of a disreputable woman and to persuade him to return home with him. But the kinsman hesitates to do so and has a confession to make. Ruodlieb says to him:

“
 It does away with everything which has been of great care to you. When the time comes you may tell me all this. Now have a horse caparisoned for yourself and one for a single for the compatriots know you more (i.e. better) than me. [squire; When they see you, they will completely ignore me. You should go home if your good will is with me.”

His (i.e. the nephew's) heart was so happy that he even wept with [joy.

“Stop,” said the soldier (Ruodlieb), “I fear there will be a river of [tears.”

.
 He calls the shield bearer

 Both shield bearers

 He soon ascen

 I say the shield bearers.

 with speedy pace

Quid ue [u]olun
Ne[ue] se[ram]de
.

X.

Est ibi secrete prope secessus
In quo sunt clauī plures in pariete fixi,
Quis suspendere res potuissent quasque uiantes,
Ne noceant mures, cum non timeant ibi fures.
5 Cum dominis domina pedat ad solaria celsa,
Qua dicebat eis: “multum bene nunc ueniatis!”
Dum grates referunt, rogat illos, ut residerent
Atque iocarentur di[versa dum loquerentur.

.
10 Et sibi quos uellent pis.
Moles multigenae p
Tantum tres desunt
15 Miles ait: “nunc piscari
Pulvere buglossae, q[uo piscabamur et ante
20 Est in aqua cimba
Assumunt uirgam q
Donec uenerunt pisce[s], pilulas comederunt
25 Quas qui gustabant, [sub aquam resalire nequibant
Quos miles uirga perterrens cogit ad arua.
Miratur domina dominellarumque caterua,
30 Contribulisque suos ouat in uirtutibus eius.
Fit nimius risus manuum plausus ue cachinnus

Whatever wish
.
Lest . . . the evening
.

X.

Finally Ruodlieb does succeed in persuading his nephew to accompany him on the journey home. With two squires they ride away quickly and come upon a castle, where a widow lives with her daughter.

There is here secretly and close at hand a retreat. . . .
in which many nails are placed in the wall,
so that travelers could hang all their things on them,
and so that no mice will harm them, since people fear no thieves there
With the men the mistress goes to the high sun-porch,
where she said to them: "A hearty welcome to you."
While they say thanks, she asks them to sit down
and to indulge in various pleasantries and conversation.

Ruodlieb repeats his demonstration of fishing with the buglossa herb, in a boat, using rods. In this way he entertains the group.
.
and to her whom they wish
.
Many kinds of masses
.
Only three are lacking
.
The soldier says: "now to fish
.
with the powder of the buglossa, with which we also fished before
.
There is a skiff in the water
.
They take up the rod
.
When the fish came, they ate the pills
.
when they tasted them, they could not submerge in the water
.
The soldier, stirring them up with the rod, drives them to the shore.
The mistress marvels and the crowd of young ladies,
and his relative (i.e. nephew) rejoices over his abilities.
Much laughter, clapping of the hands and hilarity occur,

Accurruntque coci, tollunt properantque parari.

Egressus lintre cuncto populo comitante
Ad dominam repedat, ea quem bene suscipiebat.
35 "Piscator talis est nusquam, uos uelut estis."
Tunc iubet exponi pisces in gramine molli,
Vt, diuersos quot, uideat, lacus is generaret.
Tunc sunt expositi, quotquot fuerant ibi capti:
Lucius et Rufus, qui sunt in piscibus hirpus,
40 Pisces namque uorant, illos ubi prendere possunt,
Prahsina, Lahs, Charpho, Tinco, Barbatulus, Oruo,
Alnt, Naso, qui bini nimis intus sunt acerosi,
Rubeta fundicola, Truta digena, rufa uel alba,

In capite grandis capito post degener alis,
45 Labilis Anguilla uel per caput horrida Walra,
Asco, Rinanch, ambo dulces nimis in comedendo,
Ast Agapuz ut acus in dorso pungit acutus,
Praeterea multi pisces mihi non bene noti.
His uisis tolli citius iubet illa parari.

50 Mensa parabatur, *latis* similis cumulatur.
Mittet et interea, cito quo ueniat sua nata,
Postquam mox agiles plures saluere tyrones,
Texuit ex auro quae bina ligamina sponso,
Post quemcumque sibi tribuat clementia Christi.
55 Quae dum procedit, ceu lucida luna reluxit.
Quam sollers esset, nemo discernere posset,
An uolet an naret an se quocumque moueret
Semper ut auis erat uel se form]osa leuabat

* * *

Tunc hera poscit aqua]m, quam sumere iussit herilem.

60 Et post hospitibus datur, ultime sed sibi post hos
. unt insimul ambae.
Maior maiori, iunior consedit herili.

Cuique bonum sedile vel mensam] *tunc* iubet apte.
Eius contribulis conuiuia fiebat herilis.
65 Vna sibi patera, sibi lanx etia]m datur una.
Prae quibus ille canis stat furti proditor omnis.
Qui gannito clamans crebr]o faciemque reuertens,
Cauda blanditur, quid ei, monet, ut tribuatur;

Contribulis quicquid sibi sponte d]at, ille recepit;

and the cooks come running, gather up things, and hasten to be
[prepared.

Getting out of the skiff, with all the people collecting around him,
he goes to the mistress, and she received him well.

“There is no fisherman like you.”

Then he orders the fish spread out in the soft grass
that one might see what different ones that lake brought forth.

Then there were spread out all the many kinds caught there:

the pike and the red-bass, which are the wolf among fish,

for they devour fish where they can catch them,

the bream, the salmon, the carp, the tench, the barbel, the red-eye,

the chub, the broad-snout, both of them full of sharp bones,

the char, that lives at the bottom, the trout of two kinds, red and

the bull-head, large of head, but in back undeveloped in fins, [white,

the slippery eel and the sheat-fish, ugly of head,

the grayling, the salmon-trout, both very sweet for eating,

but the bass with its back stabs like a sharp knife.

Besides, many fish not well known to me.

After she had seen them she ordered them taken away quickly and
[prepared.

The table was prepared and piled with rolls that were brought.

Meanwhile she sends for her daughter to come quickly.

Then soon many nimble squires hurried along.

She was weaving two bands of gold for her betrothed,

whomever the mercy of Christ might some day assign her.

When she came forth, she beamed clear as the moon.

How graceful she was: no one could discern,

whether she flew or swam or wherever she moved,

she was always like a bird and raised herself up in beauty.

The mistress invited the guests to a meal.

Then the mistress asks for water, which she bids the daughter of the
[house take,

and later it is given to the guests, but finally after them to herself.

. both at the same time.

The older man (i.e. Ruodlieb) sat with the older woman (i.e. mistress)
[the younger with the daughter.

To each she then fittingly assigns a good seat and a table.

His relative became the table-mate of the daughter.

One single goblet and also a single dish is given to them.

In front of them that dog stands, who betrays every theft,

who, noisy with his frequent barking, and turning his head,

coaxes with his tail and reminds them that something should be
[given to him.

Whatever the kinsman gives him voluntarily he takes,

- 70 Excidit at sibi quid casu, non id repetiuit.
Ille cani dixit malus quod] hoc homo coxit,
Nunquam gustauit aut gustatum reuomebat.
Militis a sella dapifer] calc]aria tollit
Postmodo *scutellas* dapifer cum posceret illas,
75 Porrigat has sibi mox, cunctis lixis uelut est mos
Illum tunc gannito cani]s *inspiciens* male crebo,
Insiluit tandem, lacerando trahit sibi uestem
Atque momordisset, ni *scutifer* eripuisset.

Miles ridebat, plebs cetera cuncta stupebat.

- 80 Tunc dixit domina: “res cernitur haec mihi mira.”
Miles ait: “furti canis est hic conscius isti.
Quod furabaris, nisi reddideris, morieris.
Vade, fer in medium quod fecisti cito furtum.”
Currrens absque mora retulit calcaria bina.
85 “Haec” ait “a sella denodauit modo uestra;
Tunc ibi nemo fuit uiuentum nemoque uidit
Neue canis sciret, a daemone ni didicisset.”
Miles ait: “sibi da, cernas cui praebeat illa.”

- Quae sibi dum iecit, cuius fuerant ea reddit.
90 Hic dixitque cani: “nunc illa referto sodali.”

- Quae dat *scutifero* caudam persaepe mouendo.
“Ante pedes cadite furis ueniamque rogate.”
Qui se prostrauit caput inque pedes sibi ponit
Et ueluti fleret ueniam poscens ululauit.
95 “Nunc tu dic: surge uel amici simus ut ante.”
Quod cum dixisset, surgens canis exhilarescit,
Nunc hunc nunc dominos nunc gratificat residentes.

- Miles ait: “uestrum sibi quis captando capillum,
Accipiat baculum, uelut ulciscendo reatum.”
100 Quod duo dum faciunt “cur furabaris?” et aiunt,
Insiliebat eos canis hunc ab eis que redemit,
Mordens in suras illos nimium dolituros,
Sic se lusisse, cum quo prae pacificat se.
Quidam ridebant, quidam nimis inde stupebant.
105 Prandia cum caena sic sat fiunt opulenta.
Fercula post multa, post pocula tam numerosa
Limpha datur; modicum residetur, dum biberetur.
Tempus pomorum non tunc fuit ulligenorum,
Ni pueri ueniunt, de silua fraga ferebant,

but what fell to him by chance, that he did not go after.
The kinsman said to the dog: "An evil person cooked this."
Then the dog never tasted it and spat out what he was chewing.
The cupbearer steals spurs from the soldier's (Ruodlieb's) saddle.
Afterwards, when the cupbearer asked for certain bowls,
the servant gives them to him forthwith, as is the custom with all
The dog, looking at him sullenly with frequent barking, [sutlers.
at last leaped at him, pulled at his garment and tears it to pieces
and would have bitten him, had not the shieldbearer snatched him
[away.

The soldier (i.e. Ruodlieb) laughed, all the rest of the people were
[astonished.

Then the mistress said: "This thing seems to me wonderful."
The soldier said to the cupbearer: "This dog is conscious of a theft on
Unless you return what you stole you will die. [your part.
Go, bring into the middle quickly what you have stolen."

Running, the cupbearer brought back the two spurs without delay.
"This," he said (to Ruodlieb), "I just took from your saddle.
There was no living person there at the time, and no one saw it,
nor would the dog know it had he not learned it from a demon."
The soldier said: "Give them to him and see to whom he will offer
[them."

When he tossed them to the dog, he returned them to the owner.
He then said to the dog: "Now take them back to our comrade"
[(i.e. the shieldbearer).

He gives them to the shieldbearer with much wagging of his tail.
"Fall before the feet of the thief and beg his pardon."

He stretched out on the ground and placed his head between his paws
and as though he were weeping, he whined and begged pardon.
"Now you say to him: Arise and let us be friends as before."

When he had said that, the dog arose and was joyful
and was ready to serve now him, now the masters, now those sitting
[there.

The soldier said: "Anyone of you, pulling the shieldbearer's hair,
would receive a blow with a stick, as if in payment for his guilt."

When two did that and asked: "Why did you steal?"
the dog leaped at them and freed him from them,
biting them in the calves so that they felt severe pain
because they had mocked him with whom the dog had before made
Some laughed and some were quite amazed by this. [peace.

Lunch and dinner are eaten there in rich abundance.
After many courses, after many cups,
water is given; for a while they remained seated and drank.
This was not the time for any kind of fruit,
except that boys came and brought strawberries from the woods,

110 Quaedam pars uasis, pars corticibus corilinis,
Quae singillatim legerunt undique passim.
His esis mensa remouetur, sumitur aqua.

* * *

. it se discaligandum.
Ille ligaminibus de lukka crura coemptis
115 cca sibi fluitaret.
Atque super pedules se calceolos sericatos
. unxit sericosis.
Contribulis rubeos soccos sub curduanellis
. gestans operosis.
120 Ambo ligaturis coniunxit crura gemellis
. *re* sunt margine cunctae,
A quibus et multae dependent undique bullae.
Post haec pellicium mox ind]uerat uaricosum,
Prae uel post fissum uel circumquaque gulatum,

125 crus]inam ponendo profundam
Fibro limbatam lato nimis atque nigello.
Sumpsit, herilis quem sibi] donauit digitem
Ad minimum digitum bene uix tum conuenientem

. interulam male lotam
130 Mantel mardrinum senio sudoreque fuscum
Vestiti sic erant, m]ox ad dominas repedabant,
Quas ad cancellos inuenerunt speculantes.

XI.

Tunc sibimet comedunt [ueteres] pullis tribuer[unt].
Cum per aperturas in domate quis sibi micas
Praebet, mox illo concurrebant adhiando
Captantes auide, quod quit contingere cuique.
5 Sic consuefactae sunt post modicum cito cunctae;
Quin post, ostiolum sibi cum fieret patefactum,
In manibus resi dent, quod eis datur accipiebant,
Dumque fiunt saturae leniendo manuque politae,

Doma sua sponte certatim mox subierunt
10 Et componendo rostris pennas residendo,
Sic gaudento, diem quod nonsiluere per omnem.

some in vessels, some in the rind of hazel-nut wood.
These they had collected one by one, here and there in many places.
After these had been eaten, the table was removed and water brought

(Eleven lines missing)

.to take off their shoes.
He bound his shins with bands bought in Lucca.
.might flow toward him
and over his gaiters low silken shoes
.of silk.
His kinsman wore red socks under shoes of cordovan leather,
. he wore, with skilled handiwork.
He bound both legs with double bands.
. are all in the border,
and from which many bells hang on every side.
After this he soon put on a striped fur,
with an incision in front and in a back and with a red border all
[around,
.by placing a pelt reaching to the floor,
edged with very broad and black beaver fur.
He took the ring which the young lady had given him,
barely fitting his smallest finger
. the undergarment badly washed (washed threadbare?)
The marten coat dark with age and sweat.
Thus they were dressed, and soon they repaired to the ladies,
whom they found at the latticed windows looking out.

XI.

The two ladies and the men amused themselves in various ways. They
looked at the bird cages in the garden and watched the daws perform.

Then the older birds themselves ate and gave to their young.
When anyone through the bars in the cage offered them
crumbs, they soon hastened to the spot, opening their bills,
eagerly taking what might fall to each.
After a little while they were all quickly used to it;
indeed, later, when the little door was opened,
they perched on one's hand and took what was given them,
and when they had become sated and were sleeked by the stroking
[of a hand,
they soon vied in returning of their own accord to the cage,
and perching they smoothed their feathers with their bills,
rejoicing so much that they were not silent all through the day.

Oblectamentum fit herili delicosum,
Cum nimis insuaue senibus sit tale quid omne.
Pabula nulligena, uel limpha stat in domicella
15 Sturnorum, sed eos duxere fame domitandos,
Vt per aperturas poscant escas sibi dandas,
Quod primo ueteres nimium renuere parentes.
Cum pullis non dant, has illi deseruerunt,
Qui digitum praebent, his illi mox ad hiabant.
20 Eligitur sciola super hos doctura magistra
Nostratim fari "Pater" et "noster" recitare
Vsque "qui es in caelis" lis lis lis triplicatis,

Staza soror, "canite canite" doceat geminare,
Quod pulli discunt, ueteres quam discere possent.
25 Interea miles, consanguineus simul eius
Cum domina uadunt, harpatores ubi ludunt.
Miles ut audiuit, male quam rithmum modulauit
Inter eos summus illius artis alumnus,
Ad dominam dixit, ibi si plus harpa fuisset.
30 "Est" ait "hic harpa, melior qua non erit ulla,
In qua, dum uixit, meus heros simphoniauit,
Cuius clangore mea mens languescit amore,
Quam nemo tetigit, is postquam uiuere finit,
In qua, si uultis, rithmos modulare ualeatis."
35 Quam iubet afferri sibi, quam citat is moderari
.
Pulsans mox laeua] *digitis geminis*, [modo dextra
Tangendo chordas dulces reddit nimis odas,
40 Multum distincte faciens uariamina quaeque,
Qu]od pede saltandi manibus neumas uel agendi
Nescius omnino citus haec perdisceret ambo.

Qui prius audacter chordas pulsant ioculanter,
Auscultant illi taciti modulare nec ausi.
45 Sic tribus insolitis actis dulcissime rithmis
Quartum poscit hera faceret petit et sua nata,
Eius contribulis quem saltaret uel herilis.
Quem per sistema siue diastema dando responsa
Dum mirabiliter operaretur ue decenter,

50 Surrexit iuuenis, quo contra surgit herilis.
Ille uelut falcho se girat et haec ut hirundo;
Ast ubi conueniunt, citius se praeteriebant;
I]s se mouisse, sed cernitur illa natasse,

That gave the young lady delightful pleasure,
 while all such things are quite unpleasant to old folk.
 No kind of food or water is in the cage
 of the starlings, but their owners thought that they would be forced
 to ask that food be given them through the bars, [by hunger
 which at first the older birds, the parents, refused to do.
 When these do not feed the young ones, the latter deserted them.
 When people offer them a finger, the birds soon peck at it.
 There is selected from among them a clever leader who is to teach
 to say in our language "Father" and to recite "our", [them
 even as far as "who art in heaven, with " -ven," -ven" -ven"
 [repeated three times.
 Let Sister Starling teach them to say "Sing, sing" twice,
 which the young ones learn before the old ones can.
 Meanwhile the soldier and at the same time his kinsman (i.e. the
 go with the mistress to where the harpists are playing. [nephew)
 When the soldier heard how badly he played the melody,
 though he was the best pupil of that art among them,
 he said to (asked) the mistress if there was another harp here.
 "There is," she said, "a harp here, than which there will never be a
 on which my lord played while he lived. [better one,
 Through its music my thoughts languished in love.
 No one has touched it since he ceased living.
 If you wish, you may make music on it."
 He has that brought to him and hastens to tune it.

(two lines missing)

Plucking now with two fingers of the left, now with the right,
 by intoning chords, he renders very sweet songs,
 producing many variations with great clarity.
 He who was entirely unversed in moving his feet in a dance
 or in beating time with his hands, learned both of these things
 [quickly.
 Who formerly had boldly struck the chords like gleemen,
 they listened silently and did not dare play.
 Then, after three new melodies had been played very sweetly,
 the mistress and her daughter ask him to play a fourth,
 which his kinsman would dance with the young lady.
 While he carries this out with runs and phrases
 in an admirable and decorous way, and performs the response
 [(i.e. restates the theme),
 the young man arose and the young lady too.
 He turns in the manner of a falcon and she like a swallow.
 But when they came together, they passed one another again quickly,
 he seemed to move (glide) along, she to float.

Neutrum saltasse neumas manibus uariasse
 55 Nemo corrigere quo posset, si uoluisset.
 Tunc signum dederant, ibi multi quod doluerunt,
 Deponendo manus, finitus sit quia rithmus.
 Insimul et resident et in alterutrum nimis ardent
 Lege maritali cupientes consociari,
 60 Illius id matre fieri nimium cupiente
 Atque facultante, quod uellent, sermocinare.
 Hunc dominella rogat, quo secum tessere ludat,
 Annulus ut uicti donetur ter superanti.
 Tunc is: "qui ludum, quem ludamus modo primum,
 65 Acquirat", dixit "digitalis uterque suus sit."
 Haec] ea laudauit ludens et eum superauit,
 Gratis perdente iuvene gratis sibi dante.
 Quae nimium laeta, se sic habuisse trophaea,
 Ludendo proprium cito perdebat digitalem,
 70 Quem trahit a digito iaciebat eique rotando.
 In cuius medio nodus fuerat cauus intro;
 Hunc ni laxaret, digito non inposuisset.

XII.

"Nunc, hera, *nunc* matrem quam proxime uideris, [inque;
 Dic mihi, si ualeat, si tranquille sua res stet,
 Quandoque commater fieret tua, si mihi frater
 Ex illa sit, quem de fonte leuaueris, inque,
 5 Anne tuam natam de fonte leuauerit ill[am."
 Obstupefacta nimis dictis hera militis ist[is:
 "Ah, quid dixisti, quod eam nupsisse putasti,
 Cui fuerat sine te non ipsum uiuere dulce?
 Nam flendo uisum post te iam perdidit ipsum.
 10 Illa meam natam de fonte leuauerat istam
 Et pro natabus propriis nos post habet amb[as,
 Saepeque nos uisit uel nobis tunc aliquid fert."
 Audit ut hoc miles, matri compassus ait flens:
 "An queo septimana reuenire domum uel in ist[a?"
 15 "Cras" ait "ad seram matrem quis cernere karam,
 Sed panem missi penes hanc uolo prima mereri."
 Est diulgatum, commatris eum fore natum,
 Inter mancipia fit laetitia cito magna,
 Congaudent matri reditu pro sospite nati.

Neither in dancing nor in beating varied time with the hands
 could anyone improve upon them, had he wished to.
 Then they gave a signal by dropping their hands
 (which many there present bemoaned) that the dance was over.
 Together they sit down and are strongly aglow for one another,
 desiring to be united by the law of marriage.
 Her mother was very eager that this be carried out
 and gave the man opportunity to discuss whatever they wished.
 The young lady asks him to play at dice with her,
 on condition that the ring of the loser be given to whoever wins
 Then he said: "Who wins even the first game [three times.
 that we play- both rings shall be his."
 She approved that and in playing defeated him,
 the youth losing gladly and giving her his ring gladly.
 She is very happy that thus she possesses the trophies.
 Then she played and soon lost her own ring;
 this she drew from her finger and tossed it so that it rolled toward
 Inside it in the middle was a hollow knot. [him.
 Without loosening it he could not put the ring on his finger.

XII.

Some time later, it seems, the old mistress of the castle met Ruodlieb for a talk about the latter's kinsman and his affairs. They also discussed Ruodlieb's family, which was not unknown to the lady.

"Now, lady, now tell me, how long ago did you see my mother?
 Tell me if she is well, if her condition is peaceable,
 and since she became godmother in your family tell me whether I
 a brother from her whom you took from the baptismal fount, [have
 or whether she took that daughter of yours from the fount."
 The lady was very much surprised by these words of the soldier:
 "Ah, what did you say? That you thought she had married,
 to whom not even life was sweet without you?
 For from weeping for you she has already lost her vision.
 She took that daughter of mine from the fount
 and subsequently treats both of us as though we were her own
 and often visits us and then brings us something." [children,
 When the soldier hears this, he feels pity for his mother and says
 "Can I still return home this week?" [with tears:
 "Tomorrow evening you can see your dear mother," she said.
 "But I wish to be the first to earn the messenger's bread at her home."
 It was bruited about that he was the son of the godmother.
 Presently there was great rejoicing among the retainers.
 They are happy with the mother over the safe return of her son.

20 Tunc hera direxit missum, quem dicere iussit
 Commatri, natum praesente die rediturum.
 Interea iuuenis pariter ludunt et herilis.
 Hunc ea ter uicit, hanc is totiens superauit,
 Alterutrim uicti gaudentes omine pacti,

25 Virginis is quod erat, iuuenis quod uirgo manebat,
 Non se uicisse, sed uictos succubuisse.
 Haec suus, ille sua uocitabantur uice uersa,

Mutato sexu soloecismi scemate facto.
 Nec iam celarunt, se quin ardentem amarent,
 30 Mater si sineret, uel in ipsa nocte coirent.
 Illa tamen sineret, sibi si non dedecus esset.
 Vt praestoletur, tunc uirgo uix superatur.

* * *

. lus non dominetur
 uelit ire sinatur
 35 d]omino dominaeque placebat
 um, domini faciendum
 s resident quibus illi
 m]ulta uiando loquentes
 os uidet a matre missos
 40 omnibus oscula praebet
 matris amorem
 um prius intueatur
 deus utque remittat
 debemus famulari
 45 rediisse uidemus
 Sat locupletatum uel ho]noribus amplificatum.”
 gra]tes uobis et habebom
 m]atri bonitatis
 spondent et ouantur
 50 s accuset apud te
 lli debueramus
 et ante non uti seruos
 ius ad haec famulari?
 r non uenere nisi tres
 55 ectant here nostri
 endum facientes
 dans oscula dixit:
 s grandis fit in illis
 ibi fuit atque bibebant

Then the mistress dispatched a messenger, whom she directed to say to their godmother that her son would return this very day. Meanwhile the young man and the young lady again play at dice. She defeats him three times, he her just as often. [together. In each case the one who was defeated rejoiced in what their [agreement foreboded: that he belonged to the maiden and she remained his, that they had not won but surrendered in defeat. She was wont to be called his lad and he her girl, one assuming the [place of the other, with the sexes exchanged, thus making a design of solecism. No longer do they conceal that they love each other ardently, and if the mother permitted it they would cohabit that very night. The mother would indeed permit it if it were not a disgrace to them. Then the maiden was prevailed upon with difficulty to wait. Here a gap occurs: Ruodlieb and his young kinsman depart after the details of the latter's marriage have been settled.

. should not rule
. might wish . . . might be permitted to go
. was pleasing to master and mistress
. of the master, to be made
. in which they live
. speaking much while travelling
. sees the messengers from the mother
. gives kisses to all
. mother's love
. looks at it first
. and as a god may give back
. we ought to serve
. we see has returned
sufficiently enriched and showered with honors."
. and I will give thanks to you
. of kindness to the mother
. they pledge and are cheered
. may accuse in your house
. we had owed
. and previously not as slaves
. to serve for this?
. did not come, except three
. ours yesterday
. making to be
. giving kisses, said:
. becomes great in them
. there he was, and they drank

60 herum comitantur ouantes
 m cum reliqua re
 q]ualiter omnia starent
 diceret omnia stare
 d nocuisse suorum
 65 nitus iacuisset agrorum
 era]t omnipotentem

* * *

. cerasiorum
 Sederat hinc speculans prae se pendentia spernens
 rantia mora.

70 Nunciet ut primus, dominus cum uenerit eius
 monedula supra
 Explorans quid agat, cur cerasiis ita parcat
 Quidquid agit uel ait, notat, ut post] hoc ea prodat.

Ille magis dominum cupit ut uideat equitantem,

75 Semper ait pro se: Ruodlieb her]e curre uenique
 Idque monedula discit et ad dominam reuolauit
 Sic dicens illi: “quod nunc dicam], precor, audi.”
 Quae dixit “loquere”. “Ruodlieb here, curre uenique.”
 Tunc quamuis dominam pueri uider]e gementem,

80 Omnes risere, uolucrum quid tale notare.
 Mater ait: “reuola, pu]er et sedeas ubi supra
 Quod dicatque nota, si clamet, tu quoque clama.”
 Tunc reuolat recta ue notat] monedula uerba
 Ipsius pueri Ruodlieb uenientis auari

85 Ruodlieb, quaerit, ubi vel esset vel] quando ueniret
 Prospicit e silua socios emergere densa;
 Primo contribulis, iu]xta quem scutifer eius,
 Postremo dominus meat officialis et eius
 quaeque suarum.

90 Tunc puer exclamat: “dominus, gaudete, propinquat.”

. they escort the master with jubilation
 with the rest of the matter
 as all the things may stand
 would say that everything is
 of his to have harmed
 would have lain of the fields
 the all-powerful man

(lines 33–66 above are too badly mutilated to be understood. But it appears that Ruodlieb’s mother sent three messengers out to meet him and his kinsman, and to escort him home jubilantly. As soon as Ruodlieb meets the messengers, they all have a drink. After line 66 another gap occurs).

Besides the three messengers of Ruodlieb’s mother, a boy has also gone forth to meet him and now awaits him in a cherry tree.

. of cherries
 He had sat down (in the tree) watching from there but spurning the
 [fruit hanging in front of him

. the delay
 He would be first to announce when his master would arrive.

. a jackdaw over him,
 exploring what he was doing and why he was so sparing of the
 [cherries.
 Whatever he does or says, she notes, so that she (the jackdaw)
 [could report it later.

He is more desirous of seeing the master come riding
 and is always saying to himself: Ruodlieb, master, hurry and come,
 and this the jackdaw learns and flies back to her mistress,
 speaking thus to her: “Please listen to what I shall now say.”

The mistress said: “Speak!” “Ruodlieb, master, hurry and come.”

Then although the pages found their mistress lamenting, yet all laughed that the bird had learned such a thing.

The mother said: “Fly back and perch up where the lad is, and mark what he says, and if he shouts, you shout too.”

Then the jackdaw flies back directly and heeds the words of the boy who was eager for Ruodlieb’s coming.

He asked where Ruodlieb was and when he would come,

he sees the companions emerging from a dense forest,

first the kinsman, next to him the shield bearer,

and last the master (Ruodlieb) comes and his officer

. each of his.

Then the lad exclaims: “Rejoice, the master is coming.”

XIII.

Barbam non] scabit, quia non pilus unus ibi sit.
Quod tam nemo uafes sit, qui discernere possit,
Clericus an mulier inberbes an esset alumnus,
Est tam iocundae tam uirginea faciei.
5 Dum se tondebant sordes limphaque lauaban[t,
Exierant butinam. Lauacralem mox sibi laenam
Scutifer imposuit, qua lectum tectus adiuuit,
Donec siccetur aestusque sibi minuat.
Post modicum surgit, sua calciamenta requirit.

- 10 Sic pedat ad *mensam comes* [insedit ad illam,
Non tamen in solio uoluit residere supremo,
Sed subiectiue *matris dextrim uelut hospes*
Atque libens totum sibi permisit *dominatum*;
Haec quod ei dederat, reuerenter suscipiebat.
15 Incidens panem turbam partitur in omnem,
Trans misit cuiuis discum specialibus escis,
Cum uino pateram, mittens aliquando medonem.
Ruotlieb contribulis conuiuia fuit socialis,
Ex uno pane comedunt, uno quoque lance,
20 Ex uno cyato biberant communiter ambo.
Matri conuiuia solet esse monedula sola,
Cui pilulam micae cum dat, capit illa, superbe
Perspiciens, mensam transuersim transilit omnem.
Fercula post multa post pocula totque secuta
25 Tunc hera poscit aquam, camerarius attulit ill[am.
Ad mensas quasque summo iubet hanc *dare* cui[que.
Post hinc pincernae passim potum tribuere.
Mensis amotis mensalibus atque *plicatis*
Laeti consurgunt dominae gratesque dederunt,
30 Dicunt gaudere, Ruotlieb sanum rediisse,

Quo consoletur matrem, ne plus tribuletur,
Primitus ut saepe, dolet illo cum caruisse.
Est diuulgatum cito per totam regionem,

XIII.

The jackdaw returned to Ruodlieb's mother with these words. Soon after that Ruodlieb arrived with his little troop. His mother gave a feast in his honor, for which Ruodlieb and his young kinsman are preparing when the fragment begins.

He (i.e. the kinsman) did not shave his beard because not a single
No one is so shrewd that he can distinguish this: [hair is there.
whether he be a cleric, or a woman, or a beardless schoolboy;
he has so tender and maidenly a face.
After they had cut their hair and washed off the dirt with water,
they left the tub. Soon the shield bearer laid
the bathrobe over them, and covered with this, they sought the couch
until each was dried and his warmth diminished.
After a little while each rises and takes his shoes.

(Here this fragment breaks off in the Munich codex. What follows, after a gap, is from the St. Florian fragments; only bits of 11. 31–55 are in the Munich codex too).

Thus his companion (i.e. Ruodlieb) walks to the table and sits down
yet he did not wish to sit in the elevated seat, [at it,
but humbly to the right of his mother, like a guest,
and gladly he left to her the entire rulership.
What she offered him he accepted dutifully.
Cutting up bread, she divides it among the whole multitude
and passes to each one a platter with special dishes,
sending now a goblet with wine, now mead.
His kinsman was Ruodlieb's sociable table companion.
They eat of one bread and even from one plate,
and they both drink together from one tumbler.
The mother's only table companion was as usual the jackdaw;
when she gives the bird a crumb – like a pill –, the bird takes it, struts
about proudly and hops back and forth across the whole table.
After many dishes and as many goblets that followed
the mistress asks for water and the chamberlain brings it.
At each table she has water given to the man of the highest rank.
Finally the cupbearers serve drink everywhere.
After the tables are removed and the tablecloths folded up,
they all arise happily and give thanks to the mistress.
They tell her how happy they are that Ruodlieb has returned
[unharmd,
so that he can give the mother courage and she need not be troubled
as often at first when she grieved over his absence. [any more,
The news quickly spread over the entire region

- Ruotlieb uenisse locupletatum sat abunde.
- 35 Dum sibi post placuit dum secretumque sibi fit,
 Intrat conclaue cum dilecta sibi matre
 Scutiferumque iubet, enthecam quo sibi ferret.
 De qua multiplices extraxit opes preciosas
 In chrusinis; in pelliciis census et alius,
- 40 Exul quae denis nanciscebatur in *annis*.
 Post poscit peras, quas scutifer attulit amb[as].
 Extrahat ut panes, iubet hunc, factos apud Afr[os].
 Quos dum produxit, matri ioculanter is inquit:
 “Hos deseruiui, tenus hac, mater, ubi mansi.”
- 45 Hos mihi rex dederat m[odo frangere meque sinebat.”
 [Mater ait: “famulos nobis, reor, ante uocandos;]
 Quam bene sint sapidi, uideant, panes africani.”
 Is dixit: “melius] *puto*, quo soli uideamus.”
 Educens cultrum, quo panem dissec[at] unum,
- 50 Percipit arge]ntum lancis, sub quo fuit *aurum*.
 Pollen ut abrasit iubar argentique reluxit,
 Clauis coniu]ctos cernens tria per loca lances,
 Comminuens lima cito clauorum capitella,
 Dissoluens] lances uidet aureolos ibi nummos
- 55 Tam strictim iunctos, quod suppingi nequit unus.
 Ruotlieb exult]at domino grates et agebat.
 Nec cunctan]s parilem manibus sustollere lancem,
 Tergendo p]ollen, clauos limando minutim,
 Nummis confert]am uario censuque repletam
- 60 Cernit et ob]stupuit. Nimum sua mater ouauit,
 Tunc gemitus e]dens, in mente sat ast hylaescens
 Perfusis] oculis grates Christo dat in altis,
 Quod locupletat]um dederat sibi tamque beatum.
 Miles humi dat] se terram premit oreque saepe,
- 65 Ceu se pro] regis pedibus domini daret eius.
 Tunc nimum plo]rans faciem lacrimandoque tingens
 Orabat: “dom]ine, num par tibi quis ualet esse,
 Qui clemens] illum miserum dignaris homullum
 Sic locuplet]are uel honoribus amplificare,
- 70 Eius nec uitii] reminiscere quod patereris?
 Nunc mihi des, d]omine, quo non moriar, precor, ante
 Quam rursus u]ideam, quem pauper egensque petebam,
 Qui manda]nte te clementer suscipiens me
 Fecit tantar]um consortem deliciarum
- 75 Et miserum d]enos secum retinendo per annos
 Amplificauit] me, queo quod post hac sat honeste
 Viuere fi]denter, haec si tracto sapienter.”
 Ruotlieb cum m]atre, dum sat gaudent super hac re,

that Ruodlieb had come home quite abundantly enriched.
 Later when it pleased him and he had an unnoticed opportunity,
 he enters a chamber with his beloved mother
 and gives the shield bearer orders to bring his travelling sack to him.
 From this he took many costly riches
 in pelts, furs, and of other wealth
 which he had acquired as an exile in ten years.
 Then he asks for the bags, both of which the shield bearer brings.
 He orders him to pull out the breads made among the Africans.
 As the man brought them forth, Ruodlieb said light-heartedly to
 "These I earned up to now, mother, where I stayed. [his mother:
 The king gave them to me and said I could open them only now."
 The mother said: "I think the retainers should first be called;
 let them see how tasty the African breads are."
 He said: "I think it better that we inspect them alone."
 Taking out his knife with which to cut the one bread,
 he sees the silver of the bowl, under which was the gold.
 As he scratched off the flour, the gleam of the silver shone forth.
 Seeing the bowls joined by spikes in three places
 and quickly breaking the heads of the spikes with a file,
 he opens the bowls and sees there the gold coins
 so tightly crammed that not (another) one could be wedged in.
 Ruodlieb rejoiced and gave thanks to the Lord.
 Without delay he took the other identical bowl in his hands,
 and wiping off the flour and filing the spikes small,
 he sees that the bowl is stuffed with coins and filled with all kinds
 of wealth; he was surprised, and his mother exulted, exceedingly.
 Then after sighing, but happy enough in her heart,
 she sheds tears and gives thanks to Christ on high
 because He had given him back to her so enriched and so blessed.
 The soldier falls to the ground and often touches his face to the earth,
 as though he were lying before the feet of the king, his lord.
 Then weeping, so that his face was covered with tears,
 he prayed: "Can anyone be Thy equal, Lord,
 who mercifully deemed this poor wretch of a man worthy
 of being so enriched and so showered with honors,
 and did not remember his faults which Thou hast suffered?
 Now grant me, God, I pray, that I may not die
 before I see him again whom I sought out when I was poor and
 who at Thy behest received me mercifully [needy,
 and made me a participant of such delights
 and kept me, wretch, with him for ten years,
 enriching me so that I can hereafter live
 honorably enough and in faith so long as I manage things wisely."
 Rejoicing much over this, Ruodlieb and mother

Lances conclu]dunt,cautissime quam ualuerunt,
80 Et prendunt, cen]sus secum fert quicquid aliûs.
Accurrunt] plures proprii serui iuniores.

XIV.

“ pueris ceu credo uenire
Quidam karorum nostri consanguineorum,
Qui quando ueniant, haec dum firmentur, ibi sint.
Ad uos nunc illam uos inuitate puellam,
5 Vestri communes ueniant utrimque fideles.”
Quae cum uenisset hanc hi circumque stetissent,
Curtis amicorum cito plena fit aduenientum.
Quos Ruodlieb bene suscepit, quibus oscula praebet,
Et prandere rogat satis illis et tribuebat.
10 Amotis mensis dominabus et inde reuersis
Ad sua secreta, praecedit eas ea nata;
Post illasque pedant, sibi qui plumatia portant,
Et plures alii comitantes his famulari.
His uinum ferri iubet illo pro famulari;
15 Dumque bibit quisque, sibi uicino dedit, usque
Pincernae pateram reddebant euacuatam.
Inclinant, abeunt Ruodlieb dominosque reuisunt.
Tunc Ruodlieb dixit: “quia uos deus huc glomerauit,
Nunc audite mihi curate uel auxiliari,
20 Connubium quoddam quo fiat nunc stabilitum,
Est quod laudatum, sic ad nos induciatum,
Ad quod praesentes mihi uos cupio fore testes.
Contigit, ut iuuenis meus iste nepos et herilis
Mutuo diligerent sese, dum tessere ludunt,
25 Lege maritali cupientes consociari.”
Dicunt: “hoc cuncti debemus consiliari,
Indolis ut tantae uir tam uirtutis opimae
Non dehonestetur, citius sed ut eripiatur
A scorto turpi digne satis igne cremari,”
30 Et laudant dominum, quod in hoc cosmo fuit usquam
Femina, quae magicam de se diuelleret ipsam.
Tunc surgit *iuuenis*, grates dabat omnibus illis,
Quod tam clementes sibi sunt communiter omnes,
Inquit et, horrere penitus se seque pudere

close the bowls as carefully as possible
and take them and whatever else of treasure he had brought.
Then several of their younger servants come running up.

XIV.

Ruodlieb makes preparations for the wedding of his young kinsman and gives the necessary instructions. In the following passage he seems to be addressing the mother of the bride, but neither the context nor the syntax of the first speech is clear.

“. . . . to the boys (pages?) as I believe are coming
Certain ones of our dear kinsmen
who, when they come, shall be here while these bonds are established,
Now invite that daughter of yours to your house,
and let all your faithful retainers on both sides come.”
When she had come and they had gathered around her,
the court was soon full of arriving friends.
Ruodlieb received them well and kissed them
and asked them to take a light meal, apportioning enough for each.
After the tables had been removed while the ladies had left
for their quarters, her daughter went ahead of them.
Behind them walk those who carry their pillows
and many others who accompany them to serve them.
He orders wine to be brought and service to be shown them in his
after each one drinks he gives the cup to his neighbor until [name;
they return the empty vessel to the cup-bearer.
They bow and leave and rejoin Ruodlieb and the lords.
Then Ruodlieb said: “Because God has gathered you here,
now listen and take care to help me,
so that a certain marriage may now be performed
which was vowed and thus left to us to arrange.
For this I desire that you who are present be witnesses.
It happens that this youth, my nephew, and the young lady
fell in love with each other while playing at dice,
desiring to be joined by the law of matrimony”.
They say: “We should all take counsel about this:
how a man of such quality and of highest virtue
shall not be dishonored, but may be snatched speedily
from that shameful strumpet well worthy of being burned in fire.”
And they praise the Lord that in this world there ever was
a woman who could tear this sorceress away from him.
Then the youth rises and gives thanks to all of them
that together they are all so gracious to him,
and he says that he is deeply dismayed and ashamed

- 35 Sic dehonestatum per id execrabile scortum.
 “Nunc opus uxore nimium mihi cernitis esse,
 Quam quo[niam] facile nunc possumus hic reperire,
 Hanc desponsari desidero uel mihi iungi,
 Vt sitis testes et ad hoc mihi, quaeso, libentes,”
 40 Alterutros cum nos dotabimus, est ueluti mos.”
 Qui dicunt: “prompte tibi subueniemus in hac re.”
 Ruodlieb post dominas pariter direxit eas tres,
 Quae cito uenere nata praeuente morose.
 Contra quas agmen surrexit eis ad honorem.
 45 Cuncti dum resident, spatium breue conticuerunt,
 Tunc Ruotlieb surgit et ut auscultent sibi poscit.
 His post contribulis *pactum dixit uel amicis*,

Hic] *quod et haec* ferueret in alterutrius amorem.
 Hanc hunc uxorem suimet si uellet haber[e]

- 50 Illam [si cupio? Rogitatis? Credite, certo!
 Illum si uellet, *rogitant*; parum *quoque ridet*,
 Post ait: “an seruum nolim ludo superatum,

- Tessere quem uici sub talis faenore pacti,
 Seu uincat, seu succumbat, soli mihi nubat.
 55 S]eruiat obnixae, uolo, quo mihi nocte dieque,
 Qu]od quanto melius facit, est tanto mihi karus.”
 T]unc risus magnus fit ab omnibus atque cachinnus,
 T]am praesumptiue loquitur quod tam uel amice.
 E]ius at ut matrem cernunt haec non renuentem
 60 E]t genus amborum par posseque diuitiarum,
 Discutiunt caute, bene conueniant quod utrimque,
 Hanc desponsari sibi censent lege iugali.
 S]ponsus at extraxit ensem ue piramide tersit;
 Anulus in capulo fixus fuit aureus ipso,
 65 A]ffert quem sponsae sponsus dicebat et ad se:
 “A]nulus ut digitum circumcapit undique totum,
 Sic tibi stringo fidem firmam uel perpetualem,
 Hanc seruare mihi debes aut decapitari.”
 Quae satis astute iuueni respondit et apte:
 70 “Iudicium parile decet ut patiat uterque.
 Cur seruare fidem tibi debeo, dic, meliorem,
 Quam mihi tu debes? Dic, si defendere possis,
 Si licuisset adae, maecham superaddat ut euae,
 Vnam cum costam faceret deus in mulierem;
 75 Quam de se sumptam cum proclamauerat adam,
 Dic, ubi concessas binas sibi legeris eas?”

that he has been dishonored by that detestable strumpet.
 "You see that now I need a wife badly.
 Since now we can easily find her here,
 I desire that this one be promised and joined to me.
 I ask that you be witnesses and well disposed to me in this
 when we give each other wedding gifts, as is the custom."
 They say: "We will readily help you in this."
 Then Ruodlieb called together those three women,
 who came quickly, the daughter walking in the van decorously.
 Facing them, the line of people arose to honor them.
 When all sat down, they were silent for a brief time,
 then Ruodlieb got up and asked them to listen to him.
 Thereupon he said to these relatives and friends that there was an
 [agreement,
 that he and she were glowing with love for one another.
 (They asked) him if he wished to have her as his wife

 "If I desire her? You ask me? Certainly, believe me."
 They ask if she wished him; she smiles a little,
 then says: "Is it possible that I should not want the slave I won in a
 [game,
 whom I bested in dice, under the obligation of such an agreement
 that he marry me alone, whether he win or lose?
 I wish that he serve me steadfastly by night and day,
 and the better he does it, the dearer he will be to me."
 Then great hilarity and laughter are indulged in by all
 that she speaks so presumptuously and so pleasantly.
 When they see that her mother does not gainsay this
 and that the family background of both and their wealth were on a
 they wisely agree that each is a match for the other, [par,
 and they decide that she be pledged to him by the law of marriage.
 The betrothed drew his sword and whetted it against the pillar of
 The golden ring was fixed on its hilt, [the staircase.
 and this the betrothed offers to the bride, saying to her:
 "Just as the ring surrounds the whole finger,
 so I bind you with firm and enduring troth,
 and this you must give me or lose your head."
 She replies to the youth shrewdly and fittingly:
 "It is proper that both endure the same judgment.
 Tell me, why should I keep better troth to you
 than you should to me? Tell me if you can justify this:
 Whether it was permitted to Adam to take a paramour in addition
 when God made one single rib into a woman, [to Eve
 and when Adam proclaimed that it had been taken from him.
 Tell me, where did you read that two Eves were allowed him?

Cum meretricares, essem scortum tibi uelles?

Absit, ut hoc pacto tibi iungar; uade, ualeto

Et quantumcunque scortare uelis, sine sed me.

- 80 Tot sunt in mundo, tibi ceu quo tam bene nubo.”
Sic dicens gladium sibi liquerat et digitalem.
Cui dixit iuuenis: “fiat, dilecta, uelut uis.
Vmqum si faciam, tibi quae dedero bona perdam,
Istius capitis abscidendique potens sis.”
85 Quae modicum ridens ad eum seseque reuertens
Inquit: “ea lege modo iungamur sine fraude.”

- Huius amen dixit procus et sibi basia fixit.
His ita coniunctis aenesis fit maxima plebis,
Laudantes dominum cantizabant hymenaeum.
90 Ruotlieb pellicium dederat bene ualde gulatum
Sponso uel crusinam limbo terrae crepitantem,
Dat et equum celerem sibi compte sat faleratum.
Munerat et sponsae consanguineo sociatae;
Huic tria dat spintra, quae uelent pectora pulchra,
95 Atque dat armillas sibi bis binas operosas
Et pariter sibi tres dat gemmatos digitales
Datque superductam cocco crusinam migalinam.
Cetera turba sua sibi dant sponsalia magna.
Qualiter inter se concordent, quid mihi curae?

XV.

- Quamuis [senectus
Parcere quae nescit pariter cunctos domi[tauit.
Femina, quae lunae par est in flore iuu[entae,
Par uetulae simiae fit post aetate senectae.
5 Rugis sulcata frons, quae fuit antea pl[ana,
Ante columbini sibi stant oculi te[nebrosi;
Deguttat nasus sordes nimium mucul[entus.
Dependent buccae quondam pinguedine t[ensae.
Dentes oblongi moti stant ut ruitur[i,
10 Per quos lingua foras pellit locutura fa[bellas.

While you might spend time with strumpets, would you want me to
 be such a one in your eyes?
 Far be it that I be joined to you under such an agreement; go,
 [farewell,
 and however much you may wish to fornicate, (do so) but without
 [me.
 There are so many men in the world that I (can) marry as well as
 So speaking, she left the sword and ring to him. [you.”
 The young man said to her: “Let it be done, dear, as you wish.
 If I ever do (wrong), I shall forfeit the possessions I gave you,
 and you shall have the power to cut off this head of mine.”
 Smiling a little, she turned to him
 and said: “According to that arrangement alone we may be joined
 [without deceit.”

The suitor said Amen to this and gave her kisses.
 When they had thus been united, there was loud assent on the part
 Praising the Lord, they sang the wedding hymn. [of the people.
 Ruodlieb gave a trimly red-striped fur
 to the groom and a pelt whose border rustled on the ground.
 He gives him also a fleet, neatly caparisoned horse.
 He gives presents also to the bride, now wedded to his kinsman.
 To her he gives three brooches to cover her lovely breast,
 and he gives her twice two artistic bracelets
 and he gives her also three rings set with precious stones,
 and besides an ermine coat dyed scarlet.
 The rest of the multitude give them lavish wedding gifts.
 How they will get along, what care is it to me?

XV.

After the wedding of Ruodlieb's kinsman, Ruodlieb's mother
 reflected how she might best encourage her own son to find himself a
 wife. In the passage which follows, the beginning of which is missing,
 she is speaking to him.

Although (old age),
 which does not know how to spare, has subdued all men alike.
 Woman, who is like the moon in the bloom of youth,
 later becomes like an old ape in old age.
 The brow, which at first was smooth, is furrowed with wrinkles.
 The eyes, which at first were like a dove's, are murky.
 The nose, which is full of phlegm, drips a filthy mess.
 The cheeks, once firm and fleshy, hang down.
 The teeth, long, are loose as though about to fall out,
 through which the tongue lashed out in speaking its pieces

Et uerbum profert, plenum ceu pollinis o[uum].
 Vtque recuruatum resupinum stat sibi m[entum],
 Os et risibile, quod plures allicit in se,
 Stat semper patulum, populum terrere, uel [antrum].
 15 Stat collum gracile deplumatae quasi p[icae],
 Extantes mammae, iam ceu trochi tub[erosae],
 Molles ut fungi suci pendent uacu[ati].
 Et prius usque nates [qui] crines auricolore[s]
 Pendent discretim dorsum uelando pil[atim],
 20 Extant horribiles terrentes inspici[entes],
 Per saepem caput ut anuatim sit sibi t[ractum];
 Inclinata caput humeris extantibus [umbrat
 Vt tardus uultur, ubi scit iacuisse cad[auer].
 Et quae discincta consueuerat ire iuu[enta],
 25 Alte succingit tunicam, ne sordifica[ret],
 Calcatura fabas ueluti pultem coquitu[ra].
 Calciamenta sua, quae iam fuerant nim[is] arta,
 Cum soccis laxa, ligo ceu, stant, ante sup[ina],
 Sustollunt luti nimium calcando limo[si].
 30 Et graciles digiti, quondam pinguedine pl[eni],
 Nunc super ossa cutem, sucosi, carne care[n]tem
 Sordent rugosis nimis ex fuligine nod[is],
 Vnguibus incisus longis squalore nigel[is].
 Sic agilem iuuenem senium domat ut mu[lierem].

35
 s sibi celsior est ubi tellus
 at quis crus sellam super ipsam
 m suspendat se socialem
 et girans si sella uacillet
 40 netum fuerit si forte iumentum
 dum latum saliens super amnem
 conatur b]aculo sese sustollere crebro
 no]n post multa leuamina tandem
 s post se transit tussi quatiente
 45 eas cernit girare choreas
 us iuuenis fugitabit amarus
 bunt cuncti uel ei maledicunt

but now brings forth its words as though it were an egg full of flour.
 The chin is curved and bent downward,
 and the mouth, given to laughing, which used to entice many men
 is always open, and a cave to frighten the people. [to it,
 The once graceful neck is like one of a plucked magpie.
 The breasts which projected, round like tops
 are soft and hang down like mushrooms emptied of moisture.
 And the golden-colored locks which formerly hung down
 modestly to the buttocks, covering the back in braids,
 stand out terribly and frighten those who see them,
 as though her head had been drawn through a fence, backside first.
 Bowing her head, she covers it with shoulders that stand out,
 like a deliberate vulture when it knows that a cadaver has fallen.
 And accustomed to go in her youth with free flowing skirt,
 she now pulls up her cloak high, lest she dirty it,
 as though about to trample beans for cooking porridge.
 Her shoes, which used to be very tight,
 are now loose, with socks, and point upward in front like a mattock,
 taking along much claylike dirt with every step.
 Her graceful fingers, once fleshy and full
 and rich in sap, now have skin over bones, and lack flesh,
 and are dirty with soot, and wrinkled and gnarled,
 her finger nails long and not cut, and black with dirt.
 Thus old age tames also the agile young man, as it does a woman.

Lines 35–70 which follow are badly mutilated. Only a general idea of the effect of old age on a man can be gathered from them. As a youth he climbs the highest mountain, rides spirited horses, leaps over wide streams, but in old age he needs a staff, has a bad cough, and passively watches others dance and cavort, while being shunned by the younger set. Often he thinks of his better days and wishes he were dead.

. where the land is higher
 whose shin over his saddle
 hangs him, the comrade
 and turning if the seat (saddle) wobbles
 if perchance the beast of burden was
 leaping across the broad stream
 He tries to support himself often with a cane
 at length after many alleviations
 after him he goes with a racking cough
 sees the dance turning
 unfriendly youth will flee
 and they all curse him

. uel in his iuuenilis ouabat
 idit quid cantent aure notabit
 50 uit digitis neumas agitabit
 meros huc huc uertens hilarescens
 os ad sese respicientes
 es optant rediisse priores
 fieri si posset eundem
 55 let dum sponte libens obiisset
 do suspirans intime flendo
 um dicens saepissime secum:
 Mors humanorum] finis tu sola malorum
 Cur mihi ser]a uenis? cur non me carcere soluis?
 60 Mors, o solue me ui]li languore dolore
 Quos tolerare debet] licet id sibi uiuere mors sit
 Donec quando] iubet deus, eius spiritus exit;
 Is nam termi]nat omne, quod est, uolet, ambulet aut net:
 Principium quod] habet non quodam fine carebit."
 65 Non cessat ma]ter Ruotlieb minitare frequenter
 Quae sic languis]set et id effugitare nequisset
 et alius nil habuerunt
 quicquam tractare suarum
 fili, *tua* magna sophia.
 70 e *plus* quam claresc

XVI.

"Haeres tunc ualeat, si filius haut tibi fiat!
 Si sine, dic, liberis, quid erit, fili, morieris?
 De nostris rebus erit altercatio grandis.
 Deficiunt uires omnino mihi iuueni]les;
 5 Nam denos annos, quos tu fueras apud [Afros,
 Cottidie curis angebar in omnibus hor]is
 Post te maerendo pro nostra reque tuenda,
 Nique reuertisses, citius iam caeca fuisse]m.
 Sed iuuenescebam, cum te remeare scieb]am,
 10 Contineo melius et me modo quam mea sit u]is.
 Vellem, si uelles, quo nostros congenerales
 Et nobis fidos nunc conueniamus amicos,
 Quorum consilio quorumque iuuamine fido
 Possis in uxorem reperire tibi muliere]m,
 15 Esse parentelae quam noris talis utrimque,
 Claudicet ut neutrim uestri genitura u]icissim,

. and in these the youthful set cheered
 he will note with his ear what they sing
 he will beat the rhythms with his fingers
 turning here and there in exultation
 looking back to them
 wish that the former had returned
 if it is possible that the same be done
 when willingly he would have died of his own
 sighing intensely and weeping [accord
 often saying to himself:

'Death, you sole end of human evils,
 why do you come to me late, why do you not release me from my
 Death, release me from vile exhaustion and grief,' [prison?
 which he must endure, although living is death for him,
 until his spirit leaves when God commands.

For He puts an end to all that exists, flies, walks and swims:
 What has a beginning will not lack a certain end."

The mother does not hesitate to admonish Ruodlieb often,
 for she herself was growing old and could not escape it

. and they had nothing else
 to treat anything of his
 son, your great wisdom
 more than clear up . . .

XVI.

The mother appealed to his wisdom and entreated him:

"Goodbye, then, heir, if there should be no son for you!
 Tell me, son, if you should die without children, what will be?
 There will be a great quarrel about our affairs.
 The strength I had in my youth fails me entirely.
 For ten years while you were among the Africans
 I was troubled daily at all hours by cares,
 mourning for you and looking after our interests,
 and unless you had returned, I would long ago have been blind.
 But I was rejuvenated when I knew that you were coming back,
 and I hold myself better now than my strength warrants.
 I should wish, if you do, that we now call together
 our relatives and the friends loyal to us,
 by whose advice and faithful help
 you can find a woman as a wife for yourself
 whom you would know to be of such family on both sides
 that your offspring would not be lame (i.e. defective in pedigree)
 [on either side,

- Per cuius mores tibi nec minuantur hono[res,
 Quam tibi demonstret clemens deus ac tibi i[ungat.”
 Ruodlieb respondit, matri placidissime [dixit:
 20 “Cras demandemus consanguineis et ami[cis,
 Vt nos conueniant quam uelocissime possi[nt.
 Quod mihi consilium dant, si censes id agendum,
 Non praetermittam, quod uultis quin ego solu[am.”
 Missis legatis et amicis conglomerata[is,
- 25 Ad se dum ueniant bene suscepti[nimium sunt,
 Ruotlieb disposuit sedilia, ceu bene n[ouit,
 In quo quisque loco sedeat sibi certificato,
 Dans geminis unam mensam dominis ad h[abendum,
 Et matri solium fieri iubet altius un[um,
 30 Vt super aspiceret cunctos, ibi qui resi[derent,
 Solaque manducet, hera cerni sic fore [posset.
 Sic et honorando matrem dominam uel h[abendo
 A populis laudem sed ab omni*potente coronam*
 Atque diurnam uitam meruit ue bea[tam.
 35 [Dum manducauit, mensas remouere rogauit]
 Claudunturque] fores, quos obseruant duo fortes,
 Qui non ire sinun]t intro quem neue foras quem,
 Donec consili]um diffiniretur id ipsum.
 Tunc Ruodlieb] surgens modicum sileant, rogat omnes,
 40 Quo sibi notific]et, propter quod eos glomeraret.
 Cum sileant, dix]it, genitrix sua ceu sibi suasit:
 “Nunc audite, m]ei consanguinei uel amici!
 Quanto maerore] mea mater quo ue labore
 Pertulerit m]ulta, patris atque mei uiduata,
 45 Curando cun]cta, uobis in re patet ipsa.
 Nunc se defi]ciunt uires et membra fatiscunt
 Nec quidquam facere] ualet amodo, quiuit ut ante,
 Quod mihi uel cre]bro narrat uel id ipse uidebo.
 Hinc mihi sponsa]ri non cessat consiliari.
 50 Quare nunc ad u]os misi me conueniendos,
 Vt reputare qu]eat sibi quisque uel hoc mihi dicat;
 Nam nimium paucae] mulieres sunt mihi notae
 Nec ualeo] scire, quo me uertam mihi fauste;
 Vos mihi dicatis, s]uper hac re quid faciatis,
 55 Vxorem nobis] si quam reperire queatis,
 Quae non indecor]et nostrum genus, id sed inauret
 Moribus ingen]ita uel uitae nobilitate.”
 Respondent p]ariter: “id quam faciemus ouanter,
 Vt natum carum d]e te uideamus obortum
 60 Heredem morum], uirtutum siue bonorum,

and through their manners your honor would not be diminished,
 – a woman whom the benign Lord may show you and join to you.”
 Ruodlieb replied and said to his mother most gently:
 “Tomorrow we shall enjoin our relatives and friends
 to come to us as quickly as they can.
 If you think that what they advise me should be carried out,
 I will not fail (omit) to do what you wish.”
 When the messengers had been sent out and the friends had
 [gathered,
 and when they came to him they were very well received by him;
 Ruodlieb arranged the seats, as he well knew how,
 in which place, designated for him, each one was to sit,
 giving one table for each two lords to have,
 and had the mother take the only higher seat,
 so that she might look over all the men who sat there,
 and eat alone, and that thus she could be seen to be the mistress.
 Thus by honoring his mother and treating her like the mistress,
 he earned praise from the people, but from the Omnipotent
 the crown and long lasting, blessed life.
 After he had eaten he asked that the tables be removed
 and the doors closed, these being watched by two strong men,
 who did not allow anyone to go in or out
 until that deliberation was ended.
 Then Ruodlieb, rising, asked all to be silent for a while,
 that he might inform them for what he had assembled them.
 When they were hushed, he spoke as his mother had urged him:
 “Now hear, my relatives and friends!
 With how much grief and toil my mother
 endured many sufferings when bereft of my father and me,
 and when she took care of everything – that is clear to you on the
 Now her strength is failing and her limbs grow tired, [face of it.
 and she cannot do anything from now on as she used to.
 This she often tells me, and I see it myself.
 Hence she does not cease advising me to marry.
 For that reason I have sent for you to meet with me,
 that each one may be able to reflect and tell me this,
 for too few women are known to me,
 and I cannot know whither I should turn auspiciously for myself:
 now tell me what you can do in this matter,
 Whether you can find any wife for us
 who will not disgrace our family, but will add luster to it
 with her character and with the inborn nobility of her way of life.”
 They reply as of one accord: “That we will gladly do,
 so that we may see a dear child born from you,
 an heir of your character, virtues and possessions

Quis locupleta]uit te Christ et honorificauit.”
 Adnuerat quis]que, se spondens haec agitare.
 Vnus at exsurg]ens, cui notae sunt regiones
 Et noti domini bene], qui fuerant ibi summi,
 65 Is “dominam” dixit] “unam scio, quae tibi par fit
 Moris honestate] uirtute ue nobilitate.
 Hanc uellem ui]deas, cum uideris ut fatearis,
 In mundo] nullam quod uidisses dominellam
 Omnem uirtut]em tam strennuiter facientem,
 70 Talis quae fuer]it, ut quemque uirum decuisset.”

XVII.

Apportans patera nunc ipsamet optima uina
 Auratis uasis dulcorem saepe medonis,
 Stans de uirginibus rogabat compatrioti[s],
 Cuius sint famae, formosae sint an honestae.
 5 Subridens ille: “scio, quod, minime, rogitas me.
 Nil minus intromisi me, quam tale notare,
 Quid facerent dominae; morem talem sino scurr[ae].
 Sicubi praetereo, dominas ubi stare uidebo,
 Illis inclino, quo mens est ire uel ibo.
 10 Quid respondere Ruotlieb nunc uis, hera, per m[e]?”
 Dixit: “dic illi nunc de me corde fideli
 Tantundem liebes, ueniat *quantum* modo loub[es],
 Et uolucrum vvunna quot sint, tot dic sibi m[inna],
 Graminis et florum quantum sit, dic et honor[um].”
 15 Qui dubitans minime, huic illam nubere p[osse],
 Dum se dimitti petit, ut mutus subito fit,
 Et ueluti stupidus loquitur uix ut gemeb[undus]:
 “Qualiter acciderit mihi quam male quam vici[ose],
 Me pudet id fari; peius non contigit ulli.
 20 Nam sigillata misit tibi xenia parua.”
 Pixiden e caliga trahit, in qua sunt ea dona.

with which Christ has enriched and honored you.”
 Everyone agreed, pledging that he would set it in motion.
 But one, rising, who knew well the country
 and the lords who were the highest here,
 said: “I know one lady who is your peer
 in honorable character, virtue, and nobility.
 I wish you would look at her; so that when you lay eyes on her you
 that you have seen no young lady on earth [may confess
 who exemplifies all virtue so actively,
 who has proved herself such that she would be an adornment for
 [any man.”

XVII.

The assemblage applauded. Ruodlieb followed the man’s advice but ascertained after some time that the lady was having a love affair with a cleric. As evidence he was given a headdress and knee garters that she had left behind after such a tryst. Ruodlieb shrewdly sent a messenger to her to extend his official offer of marriage, giving him a little box for her in which these objects were neatly packed, but not telling him the contents. He was instructed to hand the parcel over to her only after the suit had been pressed and her answer given. The messenger, after being joyfully received, stated his mission.

Now bringing the best wines in a bowl
 and in golden vessels the sweetness of mead,
 she stood and asked him about the girls in his homeland,
 what was their reputation, their beauty and their character.
 He smiled and said: “What you ask me I do not know.
 With nothing have I occupied myself less than to note such things
 as what our ladies do. I leave such habits to the rake.
 Where I see ladies standing I pass by,
 bow to them, and go to where I have a mind to go.
 What do you now wish, lady, to reply to Ruodlieb through me?”
 She said: “Tell him now from me with a loyal heart
 so much of affection as there is of foliage,
 and tell him so much of love as there are delights in birds,
 and tell him so much of honors as there is of grass and flowers.”
 He did not doubt at all that she would marry him.
 When he asks to be dismissed, he suddenly becomes as though mute,
 and, as if dazed, he can scarcely utter a sigh:
 “What has happened to me, how bad, how terrible,
 I am ashamed to say: a worse thing can happen to no one.
 For he has sent you small gifts under seal.”
 From his boot he pulls the little box in which those gifts are.

- Quam dum suscepit, ab eo properando recedit
 Adque fenestellam stans soluit pixiden [illam,
 In qua subtilem dum cernebat fore pan[um
 25 Sigillis cum bis binis suimet digitalis
 Tam bene munitum, quid sit, mirans ea [multum,
 Sigillis fractis panni nodisque solutis,
 Dum tam praeclarum conuinctum uiderat ostr[um,
 Id pandens cydarim reperit ue ligam[ina crurum,
 30 Quae cecidere sibi, dum clericus iungitur i[lli.
 Haec cum uidisset, ubi perderet et memi[nisset,
 Contremi] et pallet per totum corpus et alget
 Nec ver]us dubitat, quin is sit, qui simulabat,
 Conspexit modo que]m nimis *insipienter agentem*.
 35 “Usque pudicam] me plebes omnes habuere”
 Tractat; vis an]imi caepit firmata reuerti,
 Ad missum re]meat, si sciret eumque requirit,
 Munera quid fu]erint, quae sic signata fuerunt,
 Num praesens fuerit], in pixide cum posuisset.
 40 Iurauit nosse] *per eum*, quem nil latet, haut se
 Munera, quidquid s[it, mirans cur id rogitarit,
 Id sigillatum quia] sit, quod erat sibi missum.
 Tunc ait illa: “tu]o dic contribuli uel amico:
 Vsquam si nullus] uir plus foret, is nisi solus,
 45 Ille uel in dotem] mihi mundum si daret omnem,
 Nubere nolo sibi], dic tu ueraciter illi.”
 Missus ait dominae], qui factus tristis ab hac re:
 “Miror, cur in e]am deueni suspicionem,
 Certo posse qui]dem uideor tibi soluere fraudem.”
 50 Illa “tace cito] nunc” ait “absque uale modo uade.”
 Nuntius reme]at ad Ruodlieb reproperatque.
 Is simulac uid]it, subridens dixit ad illum:
 “Quod bene sis potu]s, scio, tractatus saturatus;
 Qualiter accept]a sint demandamina, narra;
 55 Num bene suscepta], non haesita, sunt mea dona?”
 Sic dicens gaudet, se]se quatiendo cachinnat.
 Missus ait sibi] quod amicum perderet ipsi
 Siue petens iterum] *tunc se* faceret sibi missum.
 Talia dum spre]it Ruodlieb sibi serio dixit:
 60 “Dic nunc, contribul]is, ea dixisset quid herilis,
 Illi quando] meum magnum narraris amorem.”
 “Quod demandasti sibi, cum plenissime dixi,
 Omnino siluit, mihi prandia summa parauit,
Apportans uinum satis et super atque medonem.
 65 *Respondere tibi* quid uelit *cumque* rogauit,
 Dixit: ‘dic illi de me de corde fideli

When she takes them, she leaves him in haste,
 and standing at the window, she opens that box,
 while in it, she saw, was a delicate kerchief
 so well fastened with twice two seals
 of his ring that she wondered much what it was.
 She breaks the seals of the kerchief and unties the knots,
 until she sees a beautiful scarlet cloth tied together.
 Opening it, she finds the headdress and the knee garters
 which had fallen off of her while the cleric was in her embrace.
 When she saw these and remembered where she had lost them,
 she trembled all over, paled, and felt a chill
 and she does not doubt that he is truthful who was feigning,
 except that she sees that he is acting quite innocent.
 "The people have always considered me chaste,"
 she thought; then courage of her spirit began to return with new
 she goes back to the messenger and asks him if he knew [strength,
 what the gifts were that were thus sealed,
 and whether he was present when he packed them in the box.
 He swears by Him whom nothing escapes that he does not know
 the gifts, whatever that may be, and he wonders why she asked that
 because what was sent to her was sealed.
 Then she says: "Tell your relative or friend:
 If no other man were left except him alone,
 and he should give me the whole world as a dowry,
 I do not want to marry him: tell him that truly."
 The messenger, saddened by this turn, said to the lady:
 "I wonder why I have come under that suspicion;
 I feel certain that I can solve the misunderstanding for you."
 She said: "Now hush at once, and without farewell just go"
 The messenger departs and hastens back to Ruodlieb.
 As soon as he saw the messenger, he smiled and said to him:
 "That you have been well treated and sated with drink, I know.
 Tell me, how has my petition been accepted;
 were my gifts well received? Don't hesitate!"
 So speaking, he exults, shaking with loud laughter.
 The messenger says to him that he would lose a friend
 if he should request him again and then make him his messenger.
 Spurning such jokes, Ruodlieb said to him in seriousness:
 "Tell me now, kinsman, what that lady said
 when you told her of my great love."
 "When I had fully described what you asked of her,
 she was completely silent and prepared lavish dishes for me,
 bringing enough and more wine and mead.
 And when I asked what she wished to reply to you,
 she said: 'Tell him from me with a loyal heart

Tantundem liebes, quantum ueniat modo loubes,
 Et uolucrum vvunna quot sunt, sibi dic mea minna,
 Graminis et florum quantum sit, dic et honorum.'

70 Quando licentia quo detur mihi uel rogataui,
 Obmutui subito uel ei, quid sit mihi, dico,
 Oblitum simulans, tua non sibi dona dedisse.
 Quae dum suscepit, de me iubilando recessit.
 Post modicum rediit nimis indignanter et inquit:
 75 "Dic mihi, si nosti, quid sint quae dona tulisti!"
 Iurauit per eum, qui cuncta scit, omnipotentem,
 Numquam uidisse penitus, quid sint ea, scire;

Nam sigillatum patuit mihi scire negatum.
 Tunc ait illa: "tuo dic contribuli uel amico,
 80 Vsquam si nullus uir plus foret, is nisi solus,
 Ille uel in dotem mihi mundum si daret omnem,
 Nubere nolo sibi, dic tu ueraciter illi."
 Ruo. "Nunc opus est aliam, reor ut, mihi poscere sponsam,
 Quae non furtiue quem suescat amare super me."
 85 Sed ruodlieb mater, quodcumque potest, operatur
 In Christi miseros uiduas orbos peregrinos.
 Inde merebatur, quod ruodlieb ualde beatur.
 Namque reuelat ei, uelit hunc quam glorificare.
 In somnis geminos uice quadam uiderat apros,
 90 Hos grandisque suum comitatur dente minacum

Turba uelut bellum cum Ruodlieb inire minantum.
 Ille sed utrique caput apro diripit ense,
 Quodque suum fuerat ferientum, strage cadebat.
 Post mater tiliam latam uidet et nimis altam,
 95 In cuius summo residere cacumine fulchro
 Ruodlieb cernebat, circa quem plurima stabat
 In ramis turba ueluti bellare parata.
 Post modicum niuea uenit speciosa columba
 Rostro gemmatam preciosam fertque coronam,
 100 Inponens capiti Ruodlieb mox assidet illi
 Sauia figendo, recipit quae non renuendo.
 In uisu mater haec cernens praemeditatur,
 Quid queat hoc omne, quod uidit, significare,
 Et quamuis sciret, quod honorem praetitularet,
 105 Inde superbius haut ea fit, sed humillima mansit,
 Nil sibi sed domini dans gratuita pietati,
 Quicquid tantorum Ruodlieb concedat honorum.
 Post triduum narrat, deus illi quaeque reuelat,
 De suis, capita quibus abscidit truculenta,

so much of affection as there is of foliage,
and tell him so much of love as there are delights in birds,
and tell him so much of honors as there is of grass and flowers.’
When I asked that leave be given me to go,
I was suddenly silent and told her what was wrong with me,
feigning that I had forgotten and not given her your gifts.
She took these and departed from me in high spirits.
After a short time she returned very indignantly and said:
‘Tell me if you know the nature of the gifts you have brought.’
I swore by that all-powerful Lord who knows all
that I never looked into the box and did not know what these things

[were,
for it was clear to me that it was denied me to know what was under
Then she said: “Tell your relative or friend: [the seals.
If no man were left except him alone,
and he should give me the whole world as dowry,
I do not want to marry him: tell him that truly.”

Ruo.: “Now I think I must seek another bride for myself
who will not have the habit of stealthily loving anyone beside me.”
But Ruodlieb’s mother performs as many philanthropic deeds as
for Christ’s unfortunates, widows, orphans, and pilgrims. [she can
Thus she earned great blessings for Ruodlieb.

For He reveals to her that He wishes to glorify him.

At a certain turn she saw in her sleep two boars,
and a great host of sows threatening her with their teeth and ac-
[companied

them, as though threatening to join in war against Ruodlieb.

But he cut off the heads of both boars with his sword,
and what there was of charging sows fell in the carnage.
Later his mother sees a spreading and very high linden,
in whose highest top she discovered Ruodlieb sitting
as though in a bedstead, and around him was a numerous
host in the branches, as though ready to fight.

After a little while a beautiful snow-white dove comes
and bears a precious gem-studded crown in its beak,
and placing it on Ruodlieb’s head, soon perches on him,
giving him kisses, which he does not refuse to take.

Seeing this in her dream, she reflects
what all that which she saw may mean.

And although she knows that it foreboded honor,
she did not become prouder as a result, but remained most humble,
attributing not to herself but to the unselfish kindness of the Lord
whatever great honors He may grant to Ruodlieb.

After three days she tells him what God had revealed to her,
about the boars, whose ferocious heads he cut off,

- 110 *Et* de strage suum geminos apros comitantum,
 Qualiter in tiliae summo uidet hunc residere
 In ramisque suos sub se uidisset alumnos,
 Quodque columba sibi ferat aduolitando coronam
 In manibusque sedens sibi dulcia sauia praebens.
- 115 “Haec dum cernebam, subito mox euigilabam
 Atque pigebat me nimium sic euigilasse.
 Id uigilare scio, quia signat me morituram
 Esse prius, rerum ueniat quam finis earum.
 Nate recordare, quam saepe sua bonitate
- 120 Te deus *adiuuit* et ab ipsa morte redemit,
 Et quod in exilio multum tibi subueniendo
 Sospes uel locuples patriam dat quod repetebas.
 Nunc scio, maiores nactus eris quod honores,
 Et *timeo* ualde dominum sic retribuisse
- 125 *Nobis* ambobus, umquam siquid faceremus
 Quod placuisset ei, caueas quod dicere, fili;
 Nam quid possemus, qui nil, nisi quod dat, habemus?
 Sed bene seu male contingat tibi, da sibi grates.”

XVIII.

- Exiliens et abire uolens salit undique clamans,
 Dum lassus cecidit uix spiramenque recepit.
 Cui uigor ut rediit, ad Ruodlieb humillime dixit:
 “Parce mihi misero, scio quod gratum tibi dico.
- 5 Si me non occideris atque manus mihi solues,
 Monstro tibi censum binorum denique regum,
 Et patris et nati, qui tecum praeliaturi
 (Nomen habet genitor Immunch, sed filius hartunch)
 A te vincuntur ambo per te perimentur.
- 10 Filia sed regis haeres tunc sola superstes
 Regni totius heriburg, pulcherrima uirgo,
 Est tibi lucranda, sed non sine sanguine magno,
 Ni quod consiliar, facias, ego quando resoluar.”
 Ruodlieb ait nano: “non occidendus es a me.
- 15 Te cito soluisssem, tibi si confidere possem;
 Si me non fallis, a me sanus remeabis.
 Quando potens fueris tuimet, nil post mihi dices.”
- “Absit, ut inter nos umquam regnauerit haec fraus;
 Non tam longaeui tunc essemus neque sani.

and about the killing of the sows that accompanied the two boars;
 how she saw him sitting in the top of the linden
 and in the branches under him his retainers,
 and how a dove flew to him and brought a crown
 and perched on his hands and gave him sweet kisses.
 "When I saw this, I suddenly awakened,
 and it vexed me that I awakened thus.
 I know (the meaning of) that awakening, because it signifies that I
 before the end of these matters occurs. [will die
 Child, recall how often through His kindness
 God has helped you and redeemed you from death itself,
 and that by helping you much in your exile
 He granted that safe and wealthy you have found your fatherland
 Now I know that you will find greater honors, [again.
 and I fear very much (to state) that the Lord has thus requited
 us two if ever we did anything
 that pleased Him; beware saying that, my son!
 For what can we do who have nothing, except what He gives?
 But whether good or evil befalls you, give Him thanks."

XVIII.

The mother's dream is fulfilled. In front of a cave Ruodlieb takes a
 dwarf by surprise and throws him in bonds.

Jumping up and wishing to escape, he leaps to and fro and shouts,
 until exhausted he collapsed and gasped for air.
 When his strength returned, he said most submissively to Ruodlieb:
 "Spare me, the wretch, I will tell you what I know will be welcome
 If you do not kill me and release my hands, [to you.
 I will show you the treasure of two kings,
 both father and son, who are about to battle with you
 (the father has the name Immunch, the son Hartunch).
 Both will be conquered and killed by you.
 But the daughter of the king will then be his sole surviving heir,
 Heriburg, the most beautiful maiden in the whole realm.
 She is to be won by you, but not without great bloodshed,
 unless you do what I advise when I am freed."
 Ruodlieb said to the dwarf: "You will not be killed by me.
 I will release you promptly if I can trust you.
 If you do not deceive me you will go away from me unharmed.
 But once you have power over yourself (i.e. once you are free),
 [you will thereafter (perhaps) say nothing to me."
 "Far be it that this deceit should ever prevail between us.
 We (dwarves) would then not live so long nor in such good health.

Among you (men) no one speaks otherwise than from a deceptive
For that reason you will not reach a mature age. [heart.
The length of each man's life depends upon his good faith.
We do not speak otherwise than as we bear it in our own hearts (i.e.
[than our heart dictates),
nor do we eat various foods that breed illnesses.
Therefore we will endure unscathed longer than you.
Do not distrust me, I will act in such a way that you may well have
[faith in me,
but if you distrust me none the less, my wife shall be a hostage.”
He calls her from the cave, and she comes out promptly,
small, quite beautiful and even decked out in gold and raiments.
She rushed before Ruodlieb's feet and poured forth lamentations:
“O best man of all, release my husband from chains
and hold me for him until he has paid off his whole debt.”

20 Inter uos nemo loquitur, nisi corde doloso.
Hinc nec ad aetatem maturam peruenietis;
Pro cuiusque fide sunt eius tempora uitae.
Non aliter loquimur, nisi sicut corde tenemus,

Neue cibos uarios edimus morbos generantes,
25 Longius incolomes hinc nos durabimus ac uos.
Non mihi diffidas, faciam, mihi quod bene credas.

Si mihi diffidas, mea coniunx sit tamen obses.”
Hanc uocat ex antro, quae mox processerat illo,
Parua, nimis pulchra sed et auro uesteque compta.
30 Quae ruit ante pedes ruodlieb fundendo querelas:
“Optime cunctorum, uinclis mihi solue maritum
Meque tene pro se, donec persoluerit omne.”

COMMENTARY

I, 1. *vir*. With the exception of V, 223, where the name Ruodlieb has been inserted in the manuscript, it does not definitely occur again until XII, 78, and from then on with fair regularity. In the earlier portions he is called *vir* or *miles* (= knight), *exul*, *princeps*, *missus*, *internunciarius*, *tyro*, *venator*, *compar*, etc., *miles* being the commonest appellation. But essentially he is a *miles curialis*, not *militaris*. See Introduction, p. 15. I use "soldier" deliberately.

2. Seiler thought these and other expressions: e.g. I, 25, 75, 99, 135; IV, 15 and 49, might well be translated directly from the author's native German. But see Introduction, p. 21. So too *honorum* (I, 4) = *ere*. Note the leonine assonance: *-tam*, *-tem* occasionally instead of pure rhyme; cf. 11, 38 and 102.

12. Note the change of tense in the same line, for no apparent reason, except *metri causa*.

25. This would be MHG *helm*, *brûn*, *lûter*, *stalîn*. But see Introduction.

27. Note the hero's snow-white neck!

30. *obrizo* also occurs in the Vulgate Bible. This passage is of value in showing how knights were accoutered in 1050.

43. *illo*. Often *ille* and *iste* are used like personal pronouns: *its* (i.e. the horse's) *lord*.

51-53. Praised by Jacob Grimm in *Lateinische Gedichte des X. und XI. Jahrhunderts*, pp. XII, XVI.

56. ff. The retainers' respect for her ladyship is to be noted.

74. The greeting probably consisted of doffing one's hat.

75. On *exul* see Introduction, p. 15. It is used here in all three connotations of *recke*, viz. 1. exile, wretch; 2. man with a small retinue (l. 80); and fighter (l. 82).

81. As an ambassador he could not wear a sword.

92. *quoniam si* = *insofar as* (German *insofern*).

94. A line is cut off at top of p. 4¹ of the Munich manuscript.

95. A proverb.

99. *more* reminds one of MHG *site*.

112. *melius* . . . *quat*: cf. German *es besser kann*.

119. is cut off in the manuscript, as are the three bracketed words in l. 120.

135. *beatum* reminds one of MHG *saelec*.

II. 1 ff. In his article on *Ruodlieb* in *Germanisch-Romanisches Mittelalter* Samuel Singer quotes from Brehm's *Tierleben* about poison from plants strewn on the water to numb fishes. He notes also that Lemnich, *Allgemeines Polyglottenlexikon der Naturgeschichte*, names ten plants called ox-tongue (= *buglossa*), and cites other sources on hunting wolves with poison and blinding beasts born without sight (pp. 218 ff.). *Buglossa* is also referred to in the Tegernsee *Fischbüchlein* (15th-16th centuries) as bait. Cf. also the *Physiologus* and Plutarch, *De fluviiis* 4, 2; and 25, 3. Laistner in *Zeitschrift für deutsches Altertum, Anzeiger* IX, p. 102, refers to similar devices.

27. 31. Pliny the Elder, 25, 81, and 26, 116, mentions *buglossos* (Greek βούγλωσσος) but does not make the statements here attributed to him.

He says only that in wine it acts as a stimulant and can under certain conditions reduce fever. See also Apuleius, *Herbarium*, 41. Souter's *Glossary of Later Latin to 600 A.D.* records it in the meaning of *sole* (the fish). Possibly our author got Pliny's statements through hearsay, or from some book on herbs.

39. Cf. the first line of Vergil's First Eclogue: *Tityre, tu patulae recumbans sub tegmine fagi* (Tityrus, you lying under the cover of a spreading beech).

52. *Marhmanni* reminds one of the Teutonic tribe of Marcomanni, whose name means the same thing: border people.

57. *compates*, used also V, 70, in the sense of German *Gevatter*, godfather (then, more loosely, any kinsman or even a neighbor). Cf. XII, 3, *commater*.

58. *duruit*: a confusion of two verbs, viz. *durare*, to harden, to last, and *durescere*, to harden.

61. *zizania* is usually neuter plural from Biblical *zizanium*. Cf. Matthew 13, 25: *inimicus . . . superseminavit zizania*.

63. *vverra* – English *war*, from Anglo-Saxon *werre*; Old High German *werra*; a Teutonic word despite French *guerre*. In the same line *quo succedente* does not mean *here he succeeded* (Seiler and Langosch), but *quo (semine) succedente, this seed grew up*.

65. *quia* is a mere filler, *metri causa*. Even the Biblical *quia* = *that*, does not apply.

III. 5. A punishment usually reserved for Jews at that time.

7. Here the policy of tolerance and of requiting evil with good is initiated. See Introduction p. 9.

12. Proverbial. See also 1. 63 below.

37, 40. The lookout reporting from an elevated spot, and the news-hungry populace are common in epics.

43. See note to I, 81.

IV, 5. *Est ut* = MHG *ist, daz, if it is possible that*. It occurs in other writers too.

6. *crisis* = French *gris*, gray, and *varicosis* = *vair*, mancolored. They conformed to the prevalent French style. The *pellicium*, or short-cropped fur, was worn only by wealthy men, was often slit in front and in back, and had a red border (X, 124). The *crusina*, a long fur, was worn by both sexes, often reached to the ground (XIV, 91), and had a broad black edging of beaver (X, 126). It could be finished with ermine and dyed scarlet (XIV, 97).

15. Cf. MHG *an sinen willen stân*.

48. This is their *Trinkgeld* or *pour boire*. Mixing wine with water, other liquids and fruit or berries ("Bowler"-punch) is still common in Germany.

49. Rising was already a mark of respect. *licentia poscunt- urloubes gern*.

63. Actually not the messenger, but his lord is meant.

93. Even the king doffs his hat as a mark of respect.

94. *residens* should have a long *i*. Cf. also e.g. l. 195.

95. *disceptebant* does not mean "began a quarrel", as Seiler and Langosch think. See Hauck in Paul-Braune *Beiträge* 70, 375.

107. *querantur super his* is eleventh-century Latin for – *de his*, as is *laudares*, to vow (German *geloben*), l. 116.

121. Cf. Gottfried's *Tristan* 9767 ff.

124. Meetings behind closed doors were already customary.

141. A proverb.

145. *veniam* = MHG *genâde*.

162. This is the oldest reference in literature to "Gertrudenminne." St. Gertrude is the saint of peace. Jacob Grimm (*Deutsche Mythologie*, ed. E. Redtslob, Berlin, 1934, p. 75) associates her with Frowa, or Freya, and adds that the souls of the departed spent their first night with her.

163, 167. Kissing was common as a mark of respect.

173. MHG *sich vröuwen*, like *ovare*, governs the genitive of the thing.

178. The present tense of *sunt* for the future, as often in German.

184. The circumlocution *agendum habuisti* is probably dictated by the exigencies of meter.

187. Chess had already been mentioned in the last will of a margrave of Barcelona about 1010. Ours is one of the first references to the game in literature. Introduced by way of Italy, it must already have been popular at the time of *Ruodlieb*, as the nobles watch eagerly, and stakes are involved. See H. J. R. Murray, *A History of Chess*, London, 1913, pp. 411–413, and 415–416, also Helena M. Gamer, "The Earliest Evidence of Chess in Western Literature: The Einsiedeln Verses," in *Speculum* XXIX, 734 ff. She dates this evidence ca. 1000, but dates *Ruodlieb* quite late (1070). The passage which follows, ll. 194 ff., seems traceable to Arabic anecdotes about Caliph AL-Mamun. See Fritz Loewenthal in *Zeitschrift für deutsches Altertum* 64 (1927), N.F. 52, pp. 128 ff. There was a similar scene in the French chanson de geste. *Isembard et Gormond*, as the German fifteenth-century reworking *Loher und Maller* shows. In a letter of Petrus Damiani (about 1060) chess-playing priests are chided.

202. Cf. Vergil's *Aeneid* XII, 183: *cesserit Ausonio si fors victoria Turno, convenit Euanthri victos discedere ad urbem* (if perchance victory should yield to Turnus, the Ausonian, it is agreed that the vanquished should withdraw to E's city).

229. Proverbial.

232. *ad honorem* like MHG *nâch êren*.

244. The retainers, or *Ingesinde*.

247. Laistner is probably correct in calling the satraps dukes.

V, 7. A butterfly tent because its wings were spread like a butterfly's. Cf. "pavilion."

11. *sinaxis*, an unusual Greek word explained in the margin as *cursus vel hora*, i.e. course or hour.

16. *prandium* is the noon meal, *caena* the evening meal.

18. Cf. note on IV, 163, also l. 28 below.

23. Cf. note on IV, 178. It was customary for rulers to meet on or over a river dividing their realms. See J. Grimm, *Lateinische Gedichte des X. und XI. Jahrhunderts*, p. XIV.

42. Proverbial.

61. Cf. XVII, 97.

73. Cf. German "beide Könige."

76. They were folding tables. See XIV, 10.

81. On *decapenta* see Introduction, p. 23.

87. Doubtless our author had seen and heard mimes, perhaps clandestinely. Sometimes they exhibited trained animals, as related by the fourteenth-century Conrad von Megenberg in his *Buch der Natur*, ed. Pfeiffer, p. 125. As for gifts of wild beasts cf. Widukind, *Res gestae Saxonicae* III, cap. 56, where foreign legates give Otto I lions, camels, etc.

96. Cf. the Bavarian term "trensen" ("traurige Töne von sich geben, aus Sehnsucht nach dem Stalle, der Herde..."), Schmeller, *Bayerisches Wörterbuch*, 2nd ed., p. 670.

101. J. Grimm conjectures in *Lateinische Gedichte*, p. XV, that the word *lyncurium* (and *ligurinus*), erroneously explained as *lynxi urina* (λύγξ οὐρον), gave rise to the fable here told in greater detail than usual.

105. *butina* = German "Bütte."

132. *catta marina* = German "Meerkatz", baboon.

152. There would be no reason for the subjunctive *revisat*, unless we make it part of the quotation.

163. If the word is *cancellis* the meaning here would be "latticed balcony with windows." Cf. I, 52, where it seems to be a window.

179. 150 years later the ministerials enjoyed more prestige. The emphasis on clothing and gifts stamps the author as a forerunner of the romances of chivalry.

191. The author, a monk, has his confreres treated as well as the abbots. Note that in l. 210 the monks are mentioned before the abbots.

196. Jacob Grimm, op. cit., p. XII, wrongly interprets *glandes* as "acorns". See F. Loewenthal in the Strecker-Festschrift (1932), pp. 132 f.

197. Ironical – as a result of experience? See also l. 216 below.

200. Apparently this associate, first introduced as the hunter (I, 73), was a major character in the work, the Pythias to Ruodlieb's Damon.

216. *an* = *sive*. Laistner (*Anzeiger* IX, 95) senses Ovid's influence.

223. On the name Ruodlieb here see Introduction, p. 15, and note to I, 1.

228. f. The reader is probably a cleric, yet even he is not sure of his skill. *brevis* (l. 229) reminds one of German "Brief."

246. *Kare*, in this apparently Germanic form, occurs frequently. But see l. 251 below, followed by l. 261.

252. He has been gone for ten years. See XIII, 40 and 75.

271. *moris* like MHG *zuht*.

287. Can the king can read? Ruodlieb seemingly can not.

308ff. From here to l. 584 Kögel senses the influence of the *Waltharilied*, the Song of Walthar, comparing e.g. *Ruodlieb* 403 ff. with *Waltharilied* 132 ff., and *Ruodlieb* 409 with *Waltharilied* 231.

314. *bisantes* = MHG *bisant*. For a long time they were the only gold coins in existence.

317. This might indicate that Ruodlieb was of the *lower* nobility. But see Introduction, p. 14.

321ff. These gold coins of Emperor Romanus III, some of which were found in an excavation of 1904, are illustrated in Kurt Lange, *Die Münzkunst des Mittelalters*, 1942, Table 15. With Hauck we interpret the text as referring to coins that depict the Savior (or Mary), i.e. *majestas*, next to the emperor (*regis potestas*), holding His (or Her) hand over him to bless him. See the illustration in the present volume, front. Strecker and Seiler, however, thinking of different coins, interpret *regis potestas* as Christ, and *majestas* as the emperor, or king. It is to be noted that all the coins of the time have a religious background. The authoritative catalog of imperial Byzantine coins is by Warwick Wroth.

333ff. Like the pieces described below, ll. 340 ff., such snake-like brooches as these may have been in the Mainz treasure of Empress Gisela, but are now lost.

338. *marcam* = $\frac{1}{2}$ pound of silver or gold. The latter half of the line is very difficult. I follow Seiler and Langosch.

340. See Introduction, p. 20, also Laistner in *Anzeiger* IX, 100. For a description of the entire treasure see Otto von Falke, *Der Mainzer Goldschmuck der Kaiserin Gisela*, 1913. For illustrations of the pieces described in ll. 340 ff. (the eagle brooch), 351 ff. (the elaborate necklace), and 373. (the earrings) see W. Pinder, *Die Kunst der deutschen Kaiserzeit*; Falke, illustration 9, p. 3; and Falke, plates IV and VIII, respectively, also the corresponding illustrations in the present volume. The entire treasure, not all of which has been preserved, was probably fabricated in Mainz in 1026–1027 and resembles Byzantine work. On the earrings see P. E. Schramm, *Deutsche Kaiser und Könige in Bildern ihrer Zeit*, plates 101a and 100a, where apparently the same earrings are worn by Agnes, the second wife of Henry III (at least according to Hauck). See the corresponding illustration in the present volume. Loewenthal expresses the doubtful belief that the

three little birds on the eagle brooch (346f.)actually flapped their wings on a hidden spring. As for the *fibula grandis* Tacitus tells us (*Germania*, Chap. 17) that cloaks were secured by a *fibula* or, in its absence, a thorn.

346. *visuntur* = *videntur*.

350. A talent weighed a pound sterling.

363. This refers to a tale about the marriage of the pearl shell and the heavenly dew (*himeltouwe*).

370. Enamel was made in Tegernsee at this time – perhaps under the influence of the Greek wife of Emperor Otto II. See Lotte Tabor, *Die Kultur des Klosters Tegernsee im frühen Mittelalter*, Göttingen dissertation, 1935.

385. This is not carried out, probably because the author changed the nature of his work while writing. See XIII, 44ff.

398. Perhaps it may be beneath the dignity of the literate (?) king to read it himself. Cf. V, 287.

403. In the original plan this may have been intended. See also I, 413.

415f. We are reminded of Goethe's "Der König sprach's der Page lief" etc.

426 f. Proverbial. See also 443 f.

451 ff. On the lessons see Introduction, p. 11. Were redheads suspect because their hair resembled the color of a fox's? The proverb "Rotbart nie gut ward" would reflect this.

456. Proverbial.

457 ff. Originally: Don't leave an old road for a new one. Also in the *Gesta Romanorum*.

461 ff. Also in the *Gesta*.

464. Cf. Vergil's *Aeneid* VII, 336: *atque odiis uersare domos* (and to confound homes with hate).

468 ff. This lesson (No. 4) harks back to an old peasant's adage.

472 ff. No. 5 appears variously in proverbs. The sentiment of 474 f. is also expressed by the Tegernsee author Froumund, who lived a generation or two before our author: *Quod rarum carum et quod assidue vile* (what is rare is dear, and what is customary is cheap); see Seiler's edition of *Ruodlieb*, p. 162.

476. The earlier writers interpreted *propriam* = *eigendiu* (a maid who is one's serf). If this were correct, the proverb involved would be more recent because in earlier times a serf had no recourse of any kind. But Ottinger, *Historische Vierteljahrschrift* XXVI, 521 f., interprets it as: your own servant.

487. Ruodlieb's respect and love for his mother are characteristic of the work throughout.

499. *perpetiare* = *sinere*.

501. One of the best lines.

502 ff. See Introduction p. 11.

511 ff. No. 10. Also in Old Norse literature and in sermons, but originally probably from a *novela*, as is No. 11 (ll. 519 ff.).

534. *ista* = *my*.

538. Proverbial.

539 ff. Perhaps this was originally planned. Cf. also ll. 552 ff.

546. *In quibus . . . intus*: Cf. German *in denen . . . drin*. Bread was a common gift to a parting guest. Cf. the "Schenkellaib" which a retainer received on leaving the household in Bavaria and Swabia.

559. This is the hunter Ruodlieb had met near the beginning, I, 73. Cf. note on V, 200.

563. See note on IV, 173.

566. *Post mensam* like German "nach Tisch," but not uncommon in the Latin of the time.

606. The *e* of *me* seems to be erased.

615. If the reading is right, *pons* = MHG *stec*.

- VI, 7. This forebodes a bad end for the red-head.
 24. *nupsisset ad* like MHG *hîraten zuo*. But see Introduction, p. 22.
 30. Economic equality in marriage was usual.
 32. Proverbial.
 50. See note to V, 16.
 51. Probably a special spoon for the salt.
 72. *causis*: Cf. French *choses*.
 80. Perhaps the poisonous *lolium temulentum*.
 85. This is *geschmalzen brôt*, mentioned in the ancient cook book of Tegernsee.
 86. *menclas* is puzzling. One would expect a verb.
 106. Going to church together was a sign that they were man and wife.
 110. Typical of a patriarchal relationship.
 VII, 1 f. It was the host's prerogative to cut the guest's food. Two persons were usually seated at each table. Tacitus, *Germania*, Chapter 22, speaks of individual tables.
 4 f. In effect this is a ritual of lay communion. See Hauck's article "Rituelle Speisegemeinschaft im 10. und 11. Jahrhundert" in *Studium Generale* III (1950), especially pp. 617 ff., and Introduction, p. 17. The Lord offers His blessing through the guest. According to Tacitus, *Germania*, Chapter 21, great hospitality was common.
 12. f. Such elaborate cups or beakers may have been fairly common. The *patera nucérina summi tuberis* is a beaker made of the knotted, and hardest, part of walnut wood. Grimm's *Wörterbuch* sub "Maser" tells us that knotted maple, cherry, walnut, and birch wood was used for various purposes during the Middle Ages, also for beakers, and that these were sometimes adorned with silver or tin. They were as a rule called simply "Maser." See Meier Helmbrecht (ca. 1240), 1003: *ir sult füllén uns den maser*, and Conrad von Megenberg (ca. 1350): *der wein [smeckt] þaz aus viechteim maser*. But our present reference to such a beaker is surprisingly early – probably the earliest on record. Professor Ludwig Grote, director of the Germanisches Museum in Nürnberg, has kindly supplied me with photos of the two "Maserschalen" (of the fifteenth and sixteenth centuries) in that museum, the former of which is reproduced in the present edition, but neither contains any such carving as is described in *Ruodlieb*. Professor Grote writes: "A definitive study of these vessels has not yet appeared, so far as we know. A list, by no means complete, of double beakers of knotted wood can be found in the article of Göran Axel-Nilson, 'Ein Doppelbecher von 1585' in *Röhsska Konstslöjd Museet*, Göteborg, 1955, p. 49 ff." To be sure, the beaker to which Hauck refers (*Studium Generale* III, 1950, p. 617) as being mentioned in an inventory of treasures of the French king Louis IX, may have been similarly carved. Cf. the famous Tassilo chalice in gilded copper (Bavarian, in Kremsmünster, eight century), which is elaborately carved.
 16. As a going-away gift.
 21. Courtesy allows the lady to drink first.
 29. *velles mecum* (ire).
 34. Foreshadowing his probable fate. See note on VI, 7.
 81. *disciplinate*, one of our author's expressions for courtliness.
 86. This is distinctly pre-and non-courtly.
 117. *infelicitet*, like MHG *ze unsaelde*, ill-starred.
 127 ff. Bitterly ironical.
 VIII, 12. *ipsam* = their (church). See also l. 20 below.
 20. *misit post*, like German *schickte nach*, sent after. Loewenthal is sure that the entire incident must be the author's invention. *mordritas*: In legal language *mordritus*, *-a* means the person secretly murdered, but here it clearly refers to the murderers. The ending *-a* in the nominative singular of a

weak masculine occurs in Old Saxon: *hatola, mennisca*, but seems curious in Bavarian.

46. Her lovely hair, she thinks, caused her undoing.

48. f. Cf. Chapter 19 of the *Germania* of Tacitus on punishment for immorality. *ipsum* = *my*. J. Grimm in *Lateinische Gedichte*, p. XVI, praises the entire passage (ll. 45–64) as being in the spirit of the “Poesie des alten Rechts,” which it illuminates.

52. Cf. the contemporaneous poem *Unibos* (in Langosch’s *Waltharius, Ruodlieb, Märchenepen*), stanzas 168 f., especially: *Cum tonna me dimergite . . sic peream me iudice* (drown me with the keg . . . so I shall die as my own judge).

56. *cocodrillis*: Laistner believes that dragons may be meant. J. Grimm in *Deutsche Mythologie* (ed. Redslob, Berlin, 1934), p. 123, says the commentators translate the word as *nichus*, water sprite. In the *Physiologus*, “corcodrillum”: Müllenhoff-Scherer, *Denkmäler II* (3rd ed.), Berlin, 1892, p. 409.

76. *amodo*: found in ecclesiastical Latin.

93. *carnes*: an archaic word, here for *mammae*.

129. *miles summe*, like *edler Ritter*. Here, Hauck believes, the sequence is broken by the only bad gap.

X, 28. Here Schmeller begins a new chapter (XIII).

39 ff. On these fish names, see Laistner, *Anzeiger IX*, 102 ff. Many of the fish are referred to in the Tegernsee *Fischbüchlein* (see note on II, 1, above). It is to be assumed that most, if not all, of them could be caught by the monks in the lake, and some of them are still to be found at Tegernsee. Line 41 has become famous as “the first German hexameter in literature.” See also Grimm-Schmeller, *Lateinische Gedichte*, p. 214, also Seiler’s edition, especially his Glossary. *oruo* (l. 41) is *cyprinus orfus* (Nerfing) and *rinanch* (l. 46) is *coregonus marena*.

53. Needlework was already quite popular.

55. The moon in a simile in reference to a girl (cf. *Nibelungenlied*, 283) occurs also XV, 3.

59. They wash even before the meal. See note on XIII, 5.

62. The sexes are not separated.

66. Trained dogs were popular among the mimes: Conrad von Megenberg, *Buch der Natur*, ed. Pfeiffer, p. 125: “hunde der art, daz si die dieb smecken.”

99. Meant figuratively.

106. XIII, 24 is almost identical.

107. However, it was not water that they drank!

114. Such thigh-bands of the choicest materials were probably a specialty of the North Italian town (spelled in German fashion with k’s). To this day cloth, ribbons, and haberdashery are manufactured there. See also Introduction, p. 20

130. In this purely German form (but neuter) *mantel* is not recorded by Du Cange, who lists *mantellus*, –a. The reference in this and the previous line must be to the clothing he had worn in his amour with the *scortum*.

XI, 1 ff. Trained and talking birds, probably introduced from Byzantium (Hans Prutz, *Kulturgeschichte der Kreuzzüge*, Berlin, 1883, p. 415 – see also p. 406 f. – erroneously deems this an influence of the Crusades) had become quite popular.

5. The feminine *cunctae* (see also *politae*, l. 8) shows that daws (*monedulae*) are meant. The blackbird, or starling (*sturnus*) is introduced ll. 14 ff.

18. *has* (sc. *aves*, birds).

21. *Pater noster*, the Latin and German order in the Lord’s prayer.

24. *quam* = *pruquam*, as occasionally in *Ruodlieb* and often in ecclesiastical Latin.

26. *vadunt . . . ubi*, an epic formula. *harpatores* = *mimi* (V, 87). See also *ioculanter*, l. 43 below.

30. *erit* reminds one of the modern German *es wird geben*.

31. *hēros* here (as often in the Middle Ages) for the usual *hērus*, lord, *metri causa*.

47. ff. The first courtly dance in literature. Dances by twos and in larger groups became very popular in the age of knighthood. According to Edward Schröder (*Zeitschrift für deutsches Altertum* 61, 29 f.) the falcon and swallow indicate a mimic dance-action, in which the man usually plays the falcon and she the swallow, pointing to an earlier vegetation ritual. Both J. Grimm and Kögel praise the simile.

48. *sistema* and *diastema* are also used in the tenth-century *Musica enchiriadis*, falsely ascribed to Hucbald of the ninth century.

49. *decenter*, like MHG *hövesch*, courtly. See VII, 81, above.

61. *facultante* is neither in Du Cange nor in Souter.

62. Dice was considered a polite parlor game.

XII, 7. A second marriage was frowned upon but permitted, usually after financial sacrifices by the widow. Peasants were less restricted. See VI, 105 f. above, also J. Grimm, *Rechtsaltertümer*, 4th edition ed. by Heusler and Hübner, vol. I, Leipzig, 1899, p. 625.

10. *istam* = *meam*.

14. An odd question for him to ask.

16. *panem missi*, apparently the earliest use of the term. In German-*Botenbrot*. See III, 56, above.

22. Tacitus speaks of the popularity of dice as a means of gambling on personal liberty (chap. 24).

24. They had agreed that whoever won three games would own his opponent.

27 f. It should be recalled that the early MHG love poem, *Ich bin din, du bist mîn*, also stems from Tegernsee. There is no doubt a touch of humor implied here. As for the solecism, cf. Gottfried's *Tristan und Isolt*, 11. 1356 f.: *sus* was *er sî* und *sî* was *er*, / *er* was *ir* und *sî* was *sîn*. Probably the apparent confusion of the genders (and sexes) is meant by "solecism," not, as Langosch thinks, an offence against courtly breeding.

30. Here certainly there is no sign of courtliness, as it was later known.

75. Here the name occurs (conjecturally, actually in l. 78) for the first time since V, 223. See Introduction, p. 15. The syllable *-lieb* is usually long, but cf. XVIII, 3 below.

81. How has the mother gained knowledge of the boy in the tree?

XIII, 5. They bathe before the meal (cf. X, 59, and Tacitus, *Germania*, Chapter 22) and wash after it (l. 25 below).

12. Extreme respect, as always, is shown the mother. Cf. V, 487.

19. They use a single plate and cup. See Introduction, p. 17.

24. With each course a drink is served.

27. *pincernae*: *πίνω*, I drink; *κεράνωμι*, I mix.

28. Table cloths were already in use.

42. Here Africa is mentioned the first time. As Schmeller, later seconded by Loewenthal, remarked, this may be a Moorish influence. Saracens were sometimes called "Africani." Cf. Luitprand, *Antapodosis* II, 44.

44. Here and in l. 48 he speaks as though he knew what to expect.

57. Cf. note on V, 385.

71. ff. Perhaps at first Ruodlieb was to revisit his benefactor.

81. Cf. note on V, 476, above.

XIV, 4. *illam puellam*, your daughter. See also l. 11.

8. See note on IV, 163.

10. See note on V, 76.

11. *secreta* = MHG *kemenate*, heated quarters for the ladies.
 12. The ladies are waited on.
 14. See note on IV, 48.
 18 ff. On the customs here revealed, see Introduction p. 18.
 29. Only adulteresses, not witches, were burned so early. *digne* = *digno*.
 40. Tacitus, *Germania*, 18, speaks of a gift of the groom to the bride – an ox, a horn, a shield, or a spear –, which the parents and relatives inspected and approved. The bride might bring armor.
 43. *cīto* instead of *cīto*. *morose* = MHG *hövesch*. Cf. VII, 81; XI, 49.
 44. As usual, the ladies are shown extreme respect – some years before the First Crusade.
 47. *contribulis* = *contribulibus*.
 50. For the indicative in indirect question, see I, 79.
 51. f. She can well afford to take a haughty attitude because he had fallen into disrepute with the *scortum* (l. 35 above).
 56. *karus* = *karior*.
 63. *piramide*: See Introduction, p. 19. See also Herbert Meyer, "Das Handgemal als Gerichtswahrzeichen des freien Geschlechts bei den Germanen." *Untersuchungen über Ahnengrab, Erbhof, Adel und Urkunde*. Weimar, 1934 (Forschungen zum deutschen Recht 1, 1 – *Schriften der Akademie für deutsches Recht*, 5), p. 48. The *piramis* – the column or pale in the substructure of the stairway – is the "Handgemal", the symbol of hereditary estate or pedigree of a freeman. It also served the judge in place of his bench. Here, then, the marriage ceremony took place, and the sword, symbolizing the rite of marriage and the oath, was whetted, i.e. upon the foundation of domestic jurisprudence.
 80. *quo* should be *quot*.
 83. Each reserves a claim to what he brings into the marriage.
 85. Again as in l. 51, she smiles a little.
 87. Note *amen* with genitive.
 99. Probably a jest such as Wolfram von Eschenbach might indulge in. One is reminded of Lesson 7b (V, 491 ff.).
 XV, 3. See note on X, 55.
 16. Laistner associates it with MHG *schibeloht*, smooth, like a chin. This seems far-fetched, for *τρόχος* is a coil, also a top.
 21. *anuatum*. Misinterpreted by Seiler to mean *annuatim*, yearly. Langosch may be correct in associating it with *anus* = buttocks (a pun), and interpreting it as "behind."
 59. Cf. Propertius II, 13, 50: *o mcrs, cur mihi sera venis?* The identity is striking.
 63. Proverbial.
 XVI, 3. This would indicate considerable wealth and station. See Introduction, p. 14.
 26. They were seated according to rank.
 28. Cf. note on VII, 1.
 29. The seat of the hostess was elevated.
 36. Cf. note on IV, 124.
 57. Cf. note on I, 2.
 XVII. 1. Note that she brings it in person – a special honor.
 9. One bows to the ladies even when one keeps his distance.
 12. f. The famous love greeting, repeated ll. 67 f. H. Walther in *Zeitschrift für deutsches Altertum* 65 (1928), p. 258 f., traces the form (*tot – quot*) clearly to Ovid. See also, in the same journal, R. M. Meyer (29, pp. 121 ff.) and K. Liersch (36, pp. 154 ff.). *wunna* in l. 13 is plural. Otfrid, almost two centuries earlier, speaks of *theses liedes wunna* (the pleasure of this song).
 29. *cydarim* = MHG *schapel*, chaplet, wreath. See IV, 93.

30. It had become the fashion for ladies of rank to learn Latin, a priest being the teacher. This sometimes led to clandestine love affairs. Cf. the half Latin, half German poem known as "Kleriker und Nonne."

33. A humorous way of indicating how nonplussed she was.

83. From here on, the style of the work changes. There is occasional end-rhyme (e.g. ll. 85-87; 90-91), verbs of saying are omitted, and the scansion of the name Ruodlieb fluctuates (e.g. ll. 87 and 91). The handwriting, however, does not change. Perhaps there was a lapse of time after l. 82.

85 ff. Good works reap reward. Perhaps the end-rhyme (ll. 85-87) is intentional.

89. The first dream is like Kriemhild's in the *Nibelungenlied*, 921. The dove (l. 98) does not occur in the earliest Germanic lore, but rather the swan.

94. The linden tree was very popular in German poetry already before the days of minnesong. For tree symbolism see Intr. p. 13 and Paul Schach in *Monatshefte* XLVI, 353 ff.

95. Here the German translation of Langosch is most awkward: "Auf dessen höchstem Gipfel entdeckte/sie, wie sich wie im Baume streckte/Ruodlieb."

97. Rather similar to V, 61.

99. *coronam*: Foreshadowing his winning of a royal crown. Cf. also l. 113.

113. Not a leonine line.

XVIII, 1. In the *Nibelungenlied*, 497 ff., we also hear of the capture of a dwarf who guards a treasure of two kings, containing a sword.

4. Note the odd word order and the present (instead of future) of *dico*.

5. Non-leonine and without caesura.

8, 11. On the names, see Introduction, p. 15.

14. *nano*: a Greek word. The Latin is *pumilio*.

17. Dwarves were often considered untrustworthy.

18. On the long lives of dwarves and their righteousness, see J. Grimm, *Lateinische Gedichte*, XIII, and Laistner in *Anzeiger* IX, p. 106. Greek literature was already full of references to stories of longevity, health, bodily size, etc. of exotic peoples. See Erwin Rohde, *Der griechische Roman und seine Vorläufer*, 3rd ed., Leipzig, 1914, pp. 213 ff.

22. Proverbial.

32. By apparently changing his plan at the end, the author dropped earlier trends of his plot, e.g. Ruodlieb's future relationship to the African king (V, 230 ff. and 537 ff.) in the light of the latter's kindness to him (XIII, 76 f.); the marriage of Ruodlieb as planned by his mother, which we might expect to follow the marriage of his nephew. See also notes on V, 385, 403, 539 ff.; XIII, 44, 71 ff.

On the epigrams at beginning and end of the manuscript, an article by me will appear in D V f L u G in 1960.

TEXTUAL NOTES

On the editorial treatment of the Latin text, see the Preface. Matters of secondary importance, such as periods in the middle of sentences (e.g. after *bello* and *venatu*, l. 10; after *promittunt*, l. 12), insignificant erasures and corrections (*vehat*, l. 19), accents on words (e.g. on *in*, l. 44, to indicate a separate word), and question marks are usually not noted here. These Textual Notes should furnish ample evidence that the author composed as he wrote, even though he probably had a previous rough draft.

The leaves of the Munich manuscript are folded and the pages generally in octavo format. The eighteen double leaves consist of leaves 1 and 4, 2 and 3, 4a and 4b, 5 and 8, 6 and 7, 9 and 12, 10 and 11, 13 and 18, 14 and 17, 15 and 16, 19 and 24, 20 and 23, 21 and 22, 26 and 29, 27 and 28, 25 and 30, 31 and 34, and 32 and 33, respectively. Most of the pages are about $17\frac{1}{2}$ by $12\frac{1}{2}$ cm., more or less. But the first six leaves (1, 2, 3, 4, 4a, and 4b) are about $2\frac{1}{2}$ cm. or more shorter than most of the rest, and also somewhat narrower. Leaves 9 and 12 have about $2\frac{1}{2}$ cm. cut from the top. 18 through 21 are only 9 to 10 cm. wide, and like 1, 2, 3, 4a², 4b², 14, 15, 30² and 31 – 32 lack a margin and some of the writing. 25 is only 8 cm. wide. 26–29 are mere scraps: 26 measures 9 by 13 cm., 27 is 8 by 5 cm., 28 is $12\frac{1}{2}$ by 4 cm., and 29 is 13 by 13 cm. 31 and 32 are only $8\frac{1}{2}$ cm. wide each.

After a fashion the whole manuscript is (or was) arranged in fascicles, as the right lower margin usually indicates. Leaves 1 to 4 (1¹ contains irrelevant scribbling and part of a devotional, 1² the first four epigrams) are marked A1, A3, A5, A7; leaves 5 to 8 are C1 to 7; leaves 9 to 12, D1 to 7; leaves 13 to 18, E1 to 11; the lower right corners of 19¹ and 20¹ are missing; 21 to 24 are G1 to 7; 25 is I1; 26 is N; 27 P; 28 R; the edge of 29 is cut off; 30 is U; 31, IV; 32, Y; 33 has no mark, and 34 is AA.

Leaf 21¹, opening Chapter VII, has the numeral 30 in red and an m in black ink in the upper left corner, 21² an n in black ink in the upper right corner, 22¹ has a 30 (crossed out) and after it a 31, both in red, also an o in black ink, and 22² has a p in black ink. 25¹ has a c in black ink and a 24 in red in the left top margin; 25² a d in black ink in the right top margin. 26¹ reveals a faint red 20, 29¹ a faint red 19, and in pencil: 12 x. 29² has about eight irrelevant letters. 30¹ has a faint red 25 and a black e, 30² a black f. 31¹ has a black a and a red 26, 31² a black b. 32¹ has a black h and a red 18, 32² a black i. 33¹ has a black k and a red 19, 33² a black l. 34¹ has a red 26, changed to 27, and a black g. All these symbols seem to be traces of early attempts to number and sort the leaves, but their present significance is open to question.

Although the writing seems to be in a single hand throughout, the ink changes often, being heavy at times and at others thin and pale. 1² e.g. reveals several quills and inks, as does 9¹.

I, 1. The first line, badly blurred, is repeated in Docen's hand.

16. Two small worm holes in the right margin under the last two letters. On the other side of the leaf they are under *cuius*, l. 38.

23. The line starts *Ad fodrum* (for fodder), but over these words, the correction *Annonae* (of fodder).

25. Two small breaks caused by the erasure of l. 1 on the other side.

26. Seiler's (and Langosch's) reading *Accinctus*, while fitting in well, is not clear in the manuscript, which seems to have *-ec victus* or *vinctus*.

50. The manuscript has *polebro*.

60. An indentation mark in the left margin.

63. *faidas* underlined in red; *faida* in l. 88 seems to have a pencil mark under it.

71. At the top of the page (3²) this line, which is second on the page and quite blurred, is repeated in Docen's hand.

92. As usual, *quoniam* is written *quō*.

95. Before this line, at least one verse has been cut away at the top of 4¹.

97. Blurred over an erasure and on a fold with three small holes.

101. After *cui*, *t̄c* (= *tunc*) is erased.

114. *demonstras* corrected from *declaras*.

116. In the margin next to *coniciebas*, to explain it, is the German gloss *rat*. It is in the same ink as the correction in l. 114.

119. is cut away at the top of 4².

120. *dando sibi firmi*, practically all cut away, but cleverly restored by Seiler. In the right margin of this page, from bottom toward top: *Attinet monasterio Tegernsee* (belongs to Tegernsee monastery).

122. The note on l. 97 above applies here too.

II, 1-5. The first five lines of Chapter II are blurred by other writing imprinted upon them from the time the leaf was pasted into another volume. There are numerous small insignificant worm holes and cuts in leaves 4a and 4b. In the right margin of l. 5 the word *ferventi* (*ardent*). After l. 5 a line is drawn across the page, and in front of l. 6 the symbol N and an indentation mark appear.

10. *Sed* looks more like *Si*.

14. The second *c* of *circumcinxere* looks more like *o*.

27. Beside an indentation mark, a B in the left margin, and a line across the page above l. 27.

42. *scandebant . . . residebant* were originally *scandentes . . . residentes*, corrected.

43. The symbol for *et* was added above the line.

51. Both Seiler and Langosch put *dum* before *regnum*.

65. Only the right top curl of P is left, the rest was cut away.

III, 2. *iussit*: An erasure, leaving a considerable gap before *tua* on a cut, also a fold in the parchment.

22. *ne* corrected from *non*.

27. An indentation mark in the left margin.

33. There are imprinted characters above this line and to the right of l. 36 (a slight imprint also to the right of l. 17).

35. This line, on a fold, and to some extent l. 36 are blurred.

46. *dic* is over *inque*, which is underlined, i.e., deleted.

52. *redit* is blurred.

55. *trans hoc*, Seiler's conjecture, is nothing more than that. *mihi* too is doubtful.

62. *bina* stands over *gemina*.

65. *conveniunt* stands over *venerunt*.

67. *-manes* over *ingentes*. A note (by Schmeller?) in the lower right margin of this page (4b²) relates how this section (i.e., Chaps. II and III) was found on the von Moll estate in 1840. See Introduction, p. 2.

IV, 7. After *quid*, written *qd* with a bar through the *q*, a gap with erasure.

12. In the right margin a Latin gloss: *adub. loc. (any place)?*.
20. A period after *direxit*.
25. Inserted in the right margin next to l. 26 and erroneously put after it by Schmeller.
33. ff. This entire page (5², 11. 33–63) is in very bad condition, as are 6² and 7¹ (11. 94–156). They are brown and faded, having been loosened from the volumes in which they had been pasted, whereby part of the surface of the parchment was damaged. Most of the writing, though, is so deeply ingrained that it is still legible. Leaf 5 has been cut all the way across, near the middle, affecting Chap. IV, 17 and 48.
49. After *detur*, erasure of *ve*, and space before *que*.
64. Over this, the first line of 6¹, there is a line of imprinted characters, partly cut away.
67. The latter half on an erasure. Under *recedunt* the word *rediebant* is discernible.
70. After *regis, qui* is crossed out.
97. After *captivantes* is *-tos*.
103. After *locupletibus* an erasure, and in the left margin *r* (= *rectificandum, to be corrected*). I have inserted my own conjecture.
108. The last three letters are above the line.
117. *reparetur* over *firmetur*.
119. *induciat*: the *ci* above, and the *n* of *responsa* written out over the *o*.
129. Originally *cum prae stamus is*, but now indistinct. *se* and *veniamus* above the line.
142. In the right margin *veretur* next to *timetur*.
149. *rex* inserted over *post*.
157. Illegible imprint above this line, top of 7².
161. *chrusenmis* underlined in red ink.
176. *sibi* seems to be corrected from *tibi*.
178. *tres* over *ait*, which is crossed out.
187. *temptat* corrected from *temptans*.
194. The *l* of *tabulam* repeated above the line.
211. A space between *de* and *ponit*.
212. Above, between *posuit* and *pisa*, a second *quod*. Part of line indistinct.
223. *Dixi non* into margin above line, which began: *Nunquam consuevi*.
224. The entire line is in the left margin. Originally (all underscored in faint ink to indicate deletion): *Donec inter nos sis, fac uel uiue uelut nos*. This, as well as the correction to l. 223, is written with a fainter ink, which comes into regular use (except on erasures) with l. 236.
226. In the right margin the interesting German gloss (in the same hand?): *zugilprechoto*, an Old High German explanation of the term *lorifregi, I resisted* (broke the reins).
234. After this line, an entire line, now too hazy to be clearly made out, is erased. Schmeller conjectured: . . . *plumque . . . simul . . .*, but like Seiler I can make out only disjointed letters. It may have been something like: *Statuit exemplumque bonum bene suauē simulque (and he set an example good and at the same time sweet)*.
244. The *n* of *famulantur* was added above the line.
248. *bene* has a mark referring to the left margin, where we read the gloss: *quo optime possint (as best they can)*, and under it *pro cooperant (for 'cooperate'?)*. At bottom of p. 8², in pencil: 8.b.
- V. Leaf 9, opening Chapter V, has a horizontal cut or tear near the top (ll. 4–7 and 39), but only half-way across. Individual lines (e.g. 45), words (e.g. *pontifices*, l. 32) and letters have been gone over in blacker ink.
1. Strecker's conjecture.

6. *de quo* as one word. In the right margin, next to *podismum*, the German gloss *gang* (*walk*).

11. In the right margin, next to *sinaxis*, the gloss *cursus vel hora* (*course or hour*). The Greek word here, as in l. 6 above, seems to be for purposes of embellishment. See Introduction, p. 23.

34. There seems to be an *i* after *sapienter*; perhaps a colon.

38. The first *t* of *dimittamus* written in above.

45. From here on, about a dozen lines are in heavier ink.

59. ff. Ll. 59–63 are now very difficult to read, but thanks to Schmeller and Seiler, the reading is well established.

74. *ibi* over the sign for *et*.

76. *disponit* corrected from *disponunt*.

78–84. At the left of each of these lines, an indentation mark.

81–83. The eight nouns and adjectives *muli, falerati, quindenii* . . . as far as *bini* were all corrected from *-os* forms.

87. *digitis* over *manibus* (*hands*).

88. *neumas* underlined in red.

115. This line inserted in smaller letters between ll. 114 and 116.

130 ff. This leaf 11, beginning at l. 130, has a diamond-shaped patch about two-thirds way down (ll. 148–153), and the right margin is completed with a long triangular strip, which is written on in several top lines, especially ll. 132 ff. The gloss on 11², *sint haec*, l. 175, is mostly on the strip, which was probably torn off when the sheet was removed from a book cover.

133. Written in crabbed form in the right margin next to *marina* of l. 132.

134. The upper part of this page (11¹) is in bad condition. Only the *o* of *uolucrum*, which Schmeller conjectured to be *nobili*, is clear; the second half-line too is blurred.

138. *munera dat* was originally in place of *dona reponit*. An indentation mark on the left.

144. *alter* replaces *alius*.

150. After this line, an entire line is deleted by the author.

169. *et* . . . *conexus* (one *n*) on an erasure; a long space before *lince*.

173. Above *monedula*, the gloss *taha*, as a synonym.

175. After *praesulibus*, *istaec* and over it *ast* (?) *haec*, both crossed out. *sint haec* is in the left margin.

180. This line is in the right margin beside l. 179.

182–194. These clauses were originally conceived as independent, so that in ll. 183, 187, and 190 *dat* stood in place of *det*; the *a* was then corrected to *e* in each case, in dependence on *quin* (l. 181). Similarly in l. 193 *mittat*, written in the left margin, replaces *misit*.

183ff. Under ll. 183, 186, and 188 lines are drawn from the left margin.

184. *ponit*, quite blurred, on an erasure.

221. *his* above the line between *placet* and *patriando*.

223. The name *Ruodlieb*, spelled *Rodlieb* with a *v* over the *o*, written on an erasure, is not in Docen's hand, as has been claimed. See Introduction, p. 15. The name is faintly underlined in (red?) ink, not written in red as Langosch says (*Corona Quernea*, p. 287), but in black ink as old as the original.

228. *facit* corrected from *fecit*; *hanc* on an erasure. From *hanc* on, some of the words and lines (e.g. ll. 228–234) are in blacker ink.

241. Last word in smudge.

242. *mihi* more likely than Schmeller's *cum*.

243–247. The ink is blurred. In l. 244 *Partim* is repeated in the left margin. In l. 245 *plus sunt nocituri* repeated above the line (*plus* replacing *non*), as is *citius* in l. 246.

247. A gap between *tecum* and *pacificemus*, in which *paci* has been erased.

249. In the right margin *denique*, to replace *utique*, but a symbol above *utique* seems to indicate that on second thought this was to stand.

250 ff. The first five lines of this page (13¹) are now almost wholly illegible. As a nineteenth-century note (1834) in the left margin, by Schmeller, indicates, the page was peeled from the back cover of another codex from Tegernsee (No. 601) in 1834.

255. *mecum* inserted above the line, over *fueras*.

258. *miseram* written over *uitam*.

260 To *qui* an *a* was originally added but has been erased

269 is written in the right margin, from *apparitorum* up Below it, the Munich library stamp

277. Actually, *speciali* followed by an erasure; perhaps it was *specialis*, and the writer forgot to change *i* to *e*.

278. An indentation mark in the left margin.

283. At the bottom of this page (13¹), in a more recent hand, in pencil and in bold characters: *Ruodlieb*. From 13¹ on through 18 (end of Chapter V) the leaves have strips pasted over the bottom, with the final line of 14¹ (V, 347) appearing on the strip. After the last line of 15¹ (l. 408) the illegible imprint of three lines from another volume is visible. The last line of 16¹ (l. 467) is partly covered by the strip, while 16², 17², and 18² contain irrelevant writing imprinted on the strip.

288. *quod* crossed out, and *quae* written in the margin in front of it.

292. Between the last two words, an erasure (probably *et*); *vel* is inserted above *consoletis*

301 The whole line on an erasure.

308 An indentation mark in the left margin.

310 *atque* is above the line in darker ink, to the right of *tot*, and is faintly repeated in the right margin.

311. *panes sint* is corrected from *panis sit*.

315. Before *Et* the gloss: *s. replei = he fills (them) so . . .*

320. Indentation marks before ll. 320, 331, and 340.

329. *illum* on an erasure, with part of *hunc* still visible.

343. *que* added above the line.

345. *in* written above deleted *a*.

350. Seiler's conjecture (*Lata fuit*) makes sense, but the letters before *merito* (*n, in?*) do not bear it out. The new conjecture is mine.

355–358. The conjectures are my attempt to improve on those of Laistner, which seem to me to make little sense. Seiler does not even venture conjectures here. I use *laccernam* on the analogy of *peccunna*, l. 423.

357. The *ne* has an acute accent (to mark it as a separate word see I, 44), and there is no space before *stet*, but in the next line *si sint* also looks like one word. In the right margin of this page (14²) the word "Tegernsee" under two symbols, which carry over to page 17¹.

368. *Ignibus* is Laistner's conjecture.

376. *Nobilibus* is Laistner's conjecture.

378. On a fold, hard to read.

405. *amicus* is my conjecture. Schmeller has *in istis*.

419. *omni* was originally *omnibus*; – *bus* has been erased.

423. The second *n* of *peccunna* was squeezed in.

425. *Non* supplied by Laistner.

431. *pia* was originally *piae*, and *sophia* was *sophiae*.

435. Seiler's *opibus* is doubtful. There seems to be an *n* or *ii* before *s*.

446. Here and before each succeeding lesson (except Nos. 5 and 6, ll. 472 and 476) is an indentation mark, but even ll. 472 and 476 start with a larger majuscule.

479. The space after *prae* is caused by an erasure. In the right margin (in a modern hand, in pencil): "Aus clm. 18601 Vorderdeckel."
502. This and the next six lines are written on a slight slant upwards.
511. *tam* is written above the line.
- 524–526. These lines are blurred because of three heavy impressions of writing in small characters running upwards through them.
534. Written in the left-hand margin downward from *Atque* of l. 533.
542. *dubium* corrected from *dubius*.
560. The *h* of *enthecām* is added above the line.
565. The last letter of *noctem* (written *noctē*) and of *mediam* (written *mediā*) seem to have been corrected. Was it *noctis medium*?
568. *lacrimando*: the last four letters have apparently been corrected.
573. *cito* on an erasure, and *quod* (written *qd*) above the line.
588. After *vellet* the rest is practically obliterated.
602. *quovis* is my conjecture.
617. The *i* of *ni* is blurred.
619. The conjecture, by Laistner (*Qui dat iter*), reads well, but before *callem* the manuscript seems to have *ē* (= *em*), not *-er*. Hence my new conjecture.
- VI, 6. My conjecture. The top of this page (19¹) is in bad condition.
20. An illegible gloss or correction on the right.
21. *illius* is my conjecture.
29. Before *quae* the word *nunc* is deleted by underlining.
32. The missing letters can be made out from the impression they have left in the volume (clm 18557) into which the page had been pasted.
33. The line, on a fold in the parchment, is quite illegible. Schmeller did nothing with it, Seiler thought it was *-ralta* at the end. The next three lines too are blurred.
39. *propriae* over underlined *horum*.
40. The *m* mark over *seruque* has probably faded.
49. *-ear* is still legible. *coclear* is Schmeller's conjecture, accepted by me.
54. The space between *ait* and *ore* in an erasure. Schmeller and Seiler conjectured *haec*, but a *-d* is showing. *Id* is my conjecture.
68. The *-tur* mark of *datur* is written very faintly over the line, *sibi* is in an erasure, and *dabatur et alter* was originally *datur alter*.
86. This and the next six lines at the bottom of 20¹ are now quite blurred. Seiler made them out. This leaf as well as 19 are dark brown all around the edges. In the left margin of 20¹ in pencil: clm. 18557.
87. My conjecture.
92. At the bottom of 20¹ three illegible lines imprinted from another volume.
93. *furca* repeated more clearly in the right margin.
103. What is showing of *Sordidior* (?) is not at all clear.
- 111 f. There is a space before *amorem* and before *-uenientes*.
- 118 ff. The last six lines of this page (20²) are quite blurred.
121. The *m* mark is missing over *stulta*.
- VII, 21. Beginning here the ink changes; it is darker for most of the page, and the characters are a trifle bolder than usual. After l. 20 an entire line is heavily crossed out. It can be deciphered: *Cuius in* (above and under it, a line) *amore dederat* (above it, *sibi*) *sibi* (underlined, *quatinus* over it) *quae bibit ips[e* (*in whose love he had offered it to him as he drank*).
23. *Sicque iacens* extends into the left margin on an erasure, a space after it.
32. Extending into the left margin and written at the bottom of the page (21¹), after *comitem*, around a seam in the parchment.
33. In the right margin, near the top of 21², there is an illegible lateral imprint of six lines from another volume.

48. Schmeller, Seiler, and Langosch, who as usual copies Seiler, all misread *rediens*, instead of *ridens*. My conjecture at the beginning of the line replaces Seiler's, which becomes meaningless now that the reading *ridens*, about which there can be no doubt whatever, is established.

62. Written from *longum* (l. 61) on up along the right margin.

67. Leaf 22, beginning here, has an erasure in the right margin and, in red ink, *vero*.

75. *cras* is written over *mox*, to replace it.

76. *sibi* is written over *tam*.

79. Before *agat*, *mea* is underlined and crossed out; *placebit* apparently corrected from *placebat*.

84. In the right margin, R (i.e., Rufus), which should be at l. 85.

85. After *laudes*, in a modern hand (probably Docen's?): *geloben* (to vow).

86. In the right margin, N (i.e., *neptis*).

87. In the right margin, R.

89. In the right margin, H (i.e., *herus*) *ductor*.

91. In the right margin, H, and l. 92: N.

106. Originally *praecepit edendum*, with the right marginal correction *iussit sat*. Over the *o* of *pueros* is an *i*.

107. *istorum* was originally *illorum*.

115. In the right margin the gloss *ad latrinam*.

122. *Tuncque* is somewhat indented. An erasure in front of it.

126. After *uultis* a space (erasure).

VIII, 1. A small worm hole between ll. 1 and 2.

6. Seiler and Langosch arbitrarily have *exhalans*.

9. *Inspires* seems to have been *Inspira*; *-es* above the line. *faciant* has the *n* above the line.

26. *mihi dempserat* repeated in the right margin.

31. The missing words can be read from the impression they have made in the volume (clm 18557) into which the page had been pasted. The last six lines of 23⁴ and 23² (VIII, 26 ff. and 59 ff.) are on badly crumpled parchment; some of the letters have been gone over in black ink. At the bottom of 23² several illegible lines are imprinted from another volume.

50 f. These two lines are written in the right margin, *Ne iubar* on a line with l. 49, the rest upward. The symbol for *per* is squeezed in. Without comment all three editors from Schmeller on have *sol aut aer*. Perhaps the dots over these words indicate inversion.

52. The last two letters of *submergere* are written above.

57. Schmeller read *fumosam* (instead of *-um*), which he changed to *famosam* but in *Lateinische Gedichte*, p. 385, Grimm conjectures that the former is correct because the culprit is already veiled in smoke before entering the furnace.

60–64 are blurred.

68. In front of *rector*, *dom* (= *dominus*) is crossed out.

76. *Non* crossed out at the beginning of the line.

79. In the space between *nares* and *truncate*, *absci-* is erased.

86. *me* was originally *mei*.

97. The first three lines of 24² are blurred by an imprint of other writing.

IX. What is preserved (page 28¹) is on a mere clipping of parchment about 12½ cm. wide and 4 cm high. As far as *flebat* (l. 8) the writing runs across the page, the other eight lines were in the margin, there having been two verses on each line of writing. But only the front half of every other verse is preserved, the rest is cut away.

2. My conjecture.

5. *me* is written in above.

9. My conjecture.

X. The reverse of the same mere snippet (page 28²) as far as what we call l. 26, followed by a full page (29¹), containing 30 lines plus 19 more crowded into the right margin, then followed in turn by 29², which is just as crowded. A modern note at the top of 29¹ indicates that the page was purchased by Schmeller from Docen's estate.

3. The *s* of *quis* above the line.

7. *Dum* seems originally to have been *Qui*.

8–26 were in the right margin (see on Chap. IX above), but again only the front half of every other line is preserved.

8. My conjecture.

10. The *o* of *quos* is above the *q*.

29. is badly blurred.

30. A considerable gap between *ouat* and *in* (erasure).

31. One *n* of *cachinnus* is above the line.

41–47. All the fish names in these lines are capitalized. In ll. 41 and 42 the fish names are underlined in red, as are *uualra* (l. 45), *asco*, *rinanch* (l. 46), and *agapuz* (l. 47), but *tinco* and *barbatulus* (with the *s* over the *u*) in l. 41 are underlined in what appears to be black, very faint ink.

49. In each margin a P; on the right there are two vertical strokes over it.

50. After this, two lines are erased.

58. My conjecture.

60. For *sed*, Langosch has the misprint *se*.

67. My conjecture.

71. My conjecture.

73. My conjecture.

74. *Postmodo* is Laistner's plausible conjecture.

75. In the right margin after *illas* (l. 74), crowded in diagonally.

76. My conjectural attempt to finish what is in itself very faint.

78 ff. Another very crowded but on the whole quite legible page (29²), in two different inks, containing 55 lines, some of the 20 marginal ones partly cut off.

91. The last two letters of *mouendo* are written above, to save more margin.

102. *nimum*, in the margin, takes the place of *serio* (*seriously*).

114. *Lukka* underlined in red.

130. *Mantel* underlined in red.

131. My conjecture.

XI. This chapter has come down to us only in the St. Florian copy. Together with part of Chapter XIII (see below) it forms a folded double parchment leaf (F 1^{1–2} and F 2^{1–2}). See Introduction, p. 1. It was first published by Moritz Haupt in *Exempla poesis Latinae medii aevi* (1834). As for the first leaf (i.e., Chapter XI): The first two lines (XI, 1 and 2) are badly browned; to a less extent the bottom two of the first page (XI, 34 and 35); badly browned are also the first two lines of the second page (XI, 38 and 39). Lines 2, 6, and 62 have indentation marks in black ink in the left margin, while ll. 14, 20, 25, 30, 46, and 68 have red and black indentation marks in the same margin. In ll. 14, 20, 25, and 30 each initial letter also has a red line in it. In the right margin are the following: Between ll. 7 and 12, written in black ink from top to bottom, in a later hand, a smudged, illegible word (*Cumias*)?; l. 14, in red ink: XXXVI; l. 20, in red ink; XXXVII; l. 25, in red ink: XXXVIII; l. 30, in red ink: XXXVIII; l. 46, in red ink: XL, and before it a red indentation mark; l. 62, in red ink: XLI, and before it a red indentation mark; l. 68, in red ink: XLII, and before it a red indentation mark.

There are many worm holes and cuts in the leaf F 1, and its second page (F 1²) has numerous blots and smudges on its lower half. It measures 19 $\frac{1}{2}$ by 14 cm.

1. My conjecture. *satis* was Seiler's conjecture. Haupt and Schmeller have the metrically impossible *illae*.

4. Corrected from *quid* to *quod* (qd to qđ).

7. There is a gap (erasure) between *resi-* and *-denti*. Haupt and Schmeller read *datum*.

8. *fiunt* was originally *sunt* (so Haupt and Schmeller).

9. The manuscript, as well as Haupt, Schmeller, and Seiler, all have *subierunt*. Laistner and Langosch arbitrarily write *subiere*, to save the leonine rhyme.

11. *non* and *siluere* are run together.

13. A mark after the *-d* of *quid* to separate it from the next word, *omne*. Similarly in l. 14 between *in* and *domicella*.

14. *limpha stat* was originally *aqua stant* (so Haupt and Schmeller).

16. The *t* of *Ut* is very faint over the line.

19. Haupt and Schmeller read *quae* for *qui*. The manuscript has a space between *ad* and *hiabant*.

22. The *-i* of *qui* and the *es* are significantly in an erasure. The author was troubled by the hiatus but offers no solution. *-tis* of the last word is also in an erasure.

29. The *t* of *fuisset* was added.

31. The manuscript runs *In* and *qua* together, with the *a* above, as it does *si* and *plus* in l. 29.

36.f. Here F 1² should begin, but apparently two lines were cut away.

38. Completed by Seiler, the entire line is very indistinct. See introductory note to this Chapter, above.

41. Originally *neunas*, corrected.

44. *taciti* faintly corrected from *tanti*.

46. A letter erased between *s* and *c* in *poscit*.

53. The *n* of *cernitur*, also the first *a* of *natasse* were corrected.

61. The *a* of *sermocinare* inserted above the line.

63. There were two *n*'s in *anulus*, but the first seems to have been erased. The latter part of *donetur* is on a blot.

66. Only the *H* of *Haec* is visible; there is a blot on the rest of the word. 67–70. The unclear letters are on a long smudge.

71. *intro* makes sense but looks more like *inist* or *inut*, while *fuera* is on a cut.

72. Haupt and Schmeller have *nisi* for *ni*.

XII, 5. The latter half on an erasure.

11. *habet* on an erasure, with the syllable *-rat* still visible.

32. All but the last two words are partly cut away, but Schmeller made the line out.

33. This line opens 26², which contains the rest of the chapter. Through l. 66 the text reads down, with the front half of the lines cut away. Then there seem to be about nine lines missing at the bottom, and in the right margin are lines now known as 67–90.

73. Completed by Seiler in his notes.

78. The name *Ruodlieb* is written as in V, 223 (see these Notes). Here and in l. 84 below it is underlined in red.

83. My conjecture, as is l. 85.

XIII. The Munich scrap known as 27¹ (8 by 5 cm). contains only the first nine lines and bears a note that Schmeller purchased it from Docen's estate. Lines 10–81 (except 45 and 46) are in the St. Florian copy (see general Introduction and these Notes on Chapter XI), while fragments of ll. 31–38 (the second half) and the first half of the odd lines from 39–55 are also in the Munich codex (the scrap known as 27²). The missing lines in the Munich codex (like ll. 45–46 in the St. Florian manuscript) have been cut away.

Line 46, it is to be noted, is missing entirely. The St. Florian leaf, F², has its outside margin and a little of the writing cut off and, while the same length as F¹ (19½ cm.), is only 9½ cm. wide. In the left margin, ll. 18 and 24 have indentation marks in black ink, while ll. 33 and 41 have red and black indentation marks in that margin. The first letters of ll. 18 and 33 have red marks on them. The first two lines (10 and 11) are badly browned, as is the first line of F 2² (47). In the right margin of F 2², l. 56 has an indentation mark and the numeral LXX, all in red ink, while l. 77 has an indentation mark and LXXI, also in red. Like F 1, this leaf has many worm holes and cuts.

1. My conjecture. At least three syllables are needed before *scābit* (the preterite form): - - / -. Seiler has a misprint (*plus* for *pilus*), and the symbol at the end of the line is not a question mark, as he believed; it curves in the opposite direction.

6. *Exierant butinam* corrected from *Exierat e butina*.

10. This line, the first in F 2¹, is quite illegible. A heavy black ink spot to the right makes matters worse. My conjecture.

12. *matris* is on a cut, as is *velut*.

16. A space after *trans*.

19. The manuscript clearly reads *uno*, not *una*, despite the editors.

21. Above *monedula* the gloss *taha*.

23. *Perspaciens* corrected from *Perspaciens*. The *a* of *mensam* is repeated above.

30. *sanum* corrected from *samum* by erasure.

31. Haupt and Schmeller have *consuletur* (F.)

35. What is left of the line in M is quite blurred.

36. *conclauē* corrected from *concluuē* (F).

39. In M (27²) *chrusinis* is underlined red.

40. The *-cis-* in *nanciscebatur* occurs twice in F. The last word of the line is on a hole.

41. *peras* blurred in M.

42. *Extrahat* corrected from *Extrahit* (F).

45. Seiler has *nunc* for *modo*, Schmeller merely *n . .* (M).

49. The last two letters of *dissecat* (Schmeller: *-et*) are missing because of a hole in F.

52. *-ctos* should be *-ctas* (F).

56. We write *Ruotlieb* because F always writes the name so. See also l. 78 below.

58. The second *i* of *minutim* is repeated above; the whole word again in the right margin.

60. A period after *-stupuit*.

69. The *-are* of the second word corrected from *-ere* (or *-aere*).

70. No question mark in the manuscript.

77. The *h* of *haec* on a hole. The letter before *-denter* looks like *n*.

78. The *h* of *hac* above the line.

80. The *c* of *quicquid* on an erasure.

XIV, 2. *Quidam* corrected from *Partim*.

3. The *a* of *quando* above the line.

4. Laistner errs: the manuscript has *uos*.

6. Both *venisset* and *stetissent* have been corrected.

10. A vertical erasure in the right margin down to l. 16.

20. In the right margin of ll. 20 f. the first three words of l. 22 are repeated, *quod* twice. Lines 21 and 26 are joined by a curved line at the left.

34 ff. through l. 49 are in the right margin, written from the bottom up, eight lines of two verses each, set off by periods and capitals.

49. After this line, which is quite blurred, one verse is cut from the top of 30².

50. My conjecture.
79. *quantumcunque* changed from *quantumque*, with the *tum* written above, and *t* changed to *c*.
- 87 ff. The last thirteen verses are in the margin, taking up 6½ lines. Beneath them are a bar of music, with the syllables *cu – ras* under it, the date 1494, the words *Unum est quod spero* (*there is one thing I hope*), and a proper name (M. Sagker).
90. Possibly it is *Ruodlieb*, with *d* and *l* run together.
94. The editors write *spinthra*, contrary to the manuscript.
- XV, 13 f. In the manuscript the order of the verses is 12, 15–17, 13, 14, 18, etc., but 13–14 are marked to go up after 12. Perhaps the author copied the present manuscript from an earlier, rougher draft, and the fact that ll. 14 and 15 both begin with *Stat* caused his eye to roam, so that after l. 12 he skipped to ll. 15–17 before noting that he had omitted 13 and 14. Schmeller changes the order to 11, 13, 14, 12, 15, etc.
17. The editors write *succi*, contrary to the manuscript.
18. After *nates*, *sibi* is crossed out. Seiler conjectured that there was a *qui* in the right margin (now cut off) to replace it.
21. Schmeller conjectures *tonsum*. Seiler leaves a blank, Langosch and I follow Laistner.
26. *Calcatura*, indented, on an erasure. *ueluti* above between *fabas* and *pultem*.
28. *laxa* was originally *arta* (*narrow*). *ligo ceu* over *nimis* (underlined, i.e., deleted).
35. is cut off from the top of 25².
36. *celsior* corrected from *cliuior*.
42. My conjecture.
44. *tussi* added in the right margin.
59. *non* to be inserted from the right margin.
- 60 f. My conjectures.
63. I follow Loewenthal's conjecture. The first visible letter is *n*, not *m*, which eliminates Laistner's *Haec nam lex do\mat . . .*, accepted by Langosch.
- XVI, 11. From here on through XVII, 31 (bottom of leaf 32¹) the ink is mostly darker.
23. After *praeterrittam* an erasure and space.
25. After *suscepti*, Seiler's *–que sibi sunt* is definitely wrong. The new conjecture is mine. *–nim* shows on the right end. All the printed texts incorrectly read *veniunt*.
33. Heavy black lines under *laudem* and *omni*–.
34. An incision at the bottom of the leaf (31¹) cuts off the *–am* of *vitam*.
35. This is the first line of 31², almost completely cut off. Only the bottom of the letters is discernible. Seiler's conjecture.
45. A period after *–cta*.
47. *amodo* is in an erasure, as is all of l. 48.
- XVII, 13. The last letter of *vvunne* (?) is crossed out, and an *a* inserted above.
- 33 ff. Schmeller did not attempt to complete ll. 33–39, 41–42, 47–50, 53–61, and 64.
34. Quite blurred.
- 37 f. *remeat* and *fuervint* are conjectures of Docen, adopted by Seiler.
49. My conjecture.
51. *remeat* is my conjecture instead of Schmeller's *abscedit* because I sense *–at*, not *–it*.
52. *illum* corrected from *illam*.
55. For little reason Seiler was doubtful about *haesita*. The writer seems to have started a *t* after the final *a*.

56. Actually there seems to be an *i* before *-se*.
 57-59. All three conjectures are mine.
 64 f. These two lines, legible to Seiler, are now badly blurred.
 83. The *Nu-* of *Nunc* is in a brownish red smudge. In the left margin: *Ro* (with a *v* above the *o*).
 85. Here and in 87, curiously enough, *ruodlieb* has a small *r*; also in XVIII, 30.
 103. Langosch has a misprint; instead of the last two words, the last two of l. 104 are anticipated.
 127. An *N* in the left margin.
 128. The *a* of *da* repeated above.
 XVIII, 5. *me* on an erasure (*non -oc* still visible), as are all of l. 10 (*eius . . . heres . . . superstes* visible), *resoluar* in l. 13 (*resorue* visible), *occidendus* in l. 14, and *regn-* in l. 18.
 8. The capital *I* of *Immunch* was corrected to *J* in darker ink. From l. 13 on the ink is heavily black, the *l* of *lucranda* (l. 12) is also traced in blacker ink. Page 34² contains epigrams 5-11 (see Introduction, p. 4). The manuscript is accompanied by 18 pages of the text (not in sequence) copied in Docen's hand.

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