

***Helmbrecht*, ll. 913–1047 (Reclam 2015)**

Background (adapted from *An Introduction to Middle High German*, pp. 166–68)

Apart from his authorship of *Helmbrecht*, which is attested in one of the two manuscripts that preserve the poem, nothing certain is known of Wernher. The cognomen *der Gartenære* (lit. ‘the gardener’) can be interpreted in various ways, but none allows identification with a historical Wernher or conclusively indicates his social rank. Internal evidence suggests that Wernher had a clerical education and was most likely a professional poet. The manuscripts contain identifiable place names in the border region of modern-day Bavaria and Austria, and it is generally assumed that it was among the nobility of this area that Wernher found patronage. Both manuscripts are late, manuscript A having been written in the early sixteenth century and manuscript B in the early fifteenth century, but there are convincing indications that the work was composed in the second half of the thirteenth century.

Helmbrecht is a cautionary tale in 1,934 lines of verse which spells out in uncompromising detail the fatal consequences of a young peasant’s rebellion against his father’s advice and the social order. The Helmbrecht of the work’s (modern) title is the son of a well-to-do peasant, also named Helmbrecht. The young Helmbrecht has only one ambition: to exchange life on the family farm for the life of knighthood. His mother and sister fuel this desire by providing him with extravagant courtly clothes such as peasants were forbidden to wear, including an elaborately decorated cap that becomes a symbol of his vanity. Helmbrecht the father, for his part, is convinced that his son’s ambition to rise above the station in life to which he was born can only end disastrously. He makes this clear in the several conversations between them, but his warnings fall on deaf ears, and he finally accedes to his son’s demand that he complete his outfit for the knightly life by providing him with a horse.

Helmbrecht leaves the farm and joins a band of robber knights who live by plundering the local population, including peasant families like the one in which he had grown up. After a year Helmbrecht returns home, causing consternation by greeting everyone with foreign phrases he has learned from the robber knights. Once identified, Helmbrecht is made welcome by his family. His father tries in vain to persuade him to abandon his new way of life, which bears no resemblance to the noble knightly life that the older Helmbrecht recalls from former times (see passage below). Helmbrecht leaves the farm again, accompanied now by his sister, who is to marry one of her brother’s companions. The wedding feast is disrupted by a judge and bailiffs who seize the robber knights, including Helmbrecht, and bring them to court. All are executed by hanging, except Helmbrecht, who is blinded and mutilated by the cutting off of an arm and a leg. He makes his way home again, but is turned away by his father, who, much as it pains him, will not give refuge to one guilty of such heinous behaviour as Helmbrecht has indulged in. For a year Helmbrecht wanders through the countryside, spurned by all, until one day he is spotted by a group of peasants on whom he had mercilessly preyed in the past. They set upon him and avenge themselves by hanging him.

This summary inevitably omits features of the text, particularly the portrayal of peasant life, that have helped to make *Helmbrecht* a favoured object of study. It does, however, bring out the work’s stark message: that challenges to the established order, which is held to be ordained by God, will be severely and deservedly punished, whether those challenges be made within the family, through disobedience to parents, or within society more broadly, through the aspiration to a social status above that of one’s birth. Wernher presents his story in the manner of a parable with an explicitly didactic purpose. In the conversations between father and son that make up a significant part of the work, each is the spokesman of a particular point of view.

This is evident in the passage below, in which Helmbrecht father and son contrast the old ways (*alten site*, l. 981) of *triuwe*, *êre*, and *reht* (ll. 967, 970) with the unrestrained conduct of the new generation of robber knights and their *valscheit*, *listen*, and *unreht* (ll. 968, 971, 1021). The course of events vindicates the father's point of view, which is likely to have found a sympathetic reception among conservative-minded members of the nobility; their interests will have been best served by the maintenance of the social hierarchy, but the very existence of Wernher's work with its emphatic support of the existing order suggests that this was coming under strain.

In spite of its prevailing seriousness and gruesome conclusion, *Helmbrecht* is not without its lighter moments. In the passage below, once the father has offered an idealized account of the courtly life which he witnessed in his younger days (ll. 913–63) and laments the deceitful, dishonest behaviour of the new generation of robber knights (ll. 964–83), his son uses the language of courtly and chivalric behaviour to explain the behaviour of his own band of robbers. Thus, the courtly life now consists of keeping oneself in drink (ll. 985–1000), declarations of love to a lady now take the form of sweet-talking a barmaid (ll. 1001–2), and lying and cursing are now considered virtues (ll. 1007–12). The scene ends on a dark note, however, as the young Helmbrecht explains how chivalric tournaments have been replaced by robbing expeditions in which the victims are mutilated and hanged, prefiguring the fate that awaits him later in the work.

The two manuscripts that preserve *Helmbrecht* (see above) diverge from one another in many particulars, and modern editors differ at times in their attempts to establish Wernher's text. There is, however, agreement that the text should be presented in normalized CI-MHG orthography rather than in the orthography of the much later manuscripts. This is the case with the edition from which the extracts below are taken. This edition is based on MS A with some emendations, indicated by italics, drawn from MS B.

EDITION: Wernher der Gärtner, *Helmbrecht. Mittelhochdeutsch/Neuhochdeutsch*, ed. by Karl-Heinz Göttert (Stuttgart: Reclam, 2015).

Further reading

Gibbs and Johnson (1997), Knapp (1999), and Weichselbaumer (2006) provide brief introductions to Wernher and his work. Seelbach (1987) is a helpful commentary on the text. Schwob (1987) examines the work with reference to social ideas of the time. For full details of these works, see 'References' in *An Introduction to Middle High German*.

Footnotes to the text below

The linguistic footnotes to the extract below include references to paragraphs in sections of *An Introduction to Middle High German*, as follows: I = Introduction (pp. 2–20), P = Phonology (pp. 22–29), M = Morphology (pp. 29–52), S = Syntax (pp. 52–64), and L = Lexis (pp. 66–76).

WERNHER DER GARTENÆRE

Helmbrecht

(ll. 913–1047)

915 «Wilen¹ dô² ich was³ ein⁴ kneht⁵
und mich⁶ dîn⁷ ene⁸ Helmbrecht
(der mîn vater⁹ was genant)
hin ze¹⁰ hove¹¹ hêt¹² gesant
mit kâesen¹³ und mit eier,¹⁴
als¹⁵ noch tuot¹⁶ ein meier,¹⁷
920 dô¹⁸ nam¹⁹ ich der ritter²⁰ war
und merkte ir²¹ geverte²² gar:²³
si wâren hovelîch²⁴ und gemeit²⁵
und kunden niht mit schalcheit,²⁶
als nû²⁷ bî disen zîten kan²⁸
manec²⁹ wîp³⁰ und manec man.³¹
925 die ritter hêten einen³² site,³³
dâ liebten³⁴ si sich den frouwen³⁵ mite:³⁶

¹ = ‘Once’; dat pl of *wile* used as an adverb (cf. archaic Eng *whilom*); note ⟨w⟩ = [w], not [v] as in NHG (see P§21.1); the circumflex accent indicates a long vowel (see P§1.1).

² = ‘when’; see S§21.

³ = NHG *war*; on conjugation of *sin/wesen*, see M§26.6; on the position of ‘was’ before the end of the subordinate clause, see S§13.1.

⁴ ⟨ei⟩ = [ei], not [ai]; see P§2.3.

⁵ Here = ‘boy, farmhand’; for range of meanings, see L§17; ⟨h⟩ pronounced like ⟨ch⟩ in NHG (see P§19.4).

⁶ ‘mich’ acc object of ‘hêt gesant’ in l. 916.

⁷ ⟨î⟩ (= [i:]) > NHG ⟨ei⟩ (= [ai]) by diphthongization; see P§6.

⁸ Variant of *ane* ‘ancestor’ or here ‘grandfather’; cf. NHG *Ahne*.

⁹ Note short [a] vs long [a:] in NHG *Vater*; see P§9.

¹⁰ Unstressed variant of MHG *zuo* = NHG *zu*.

¹¹ From *hof*; for *f-v* alternation, see P§17.

¹² Preterite indicative of *haben*; see M§26.7; for word order in ‘hêt gesant’, see S§13.2

¹³ ⟨æ⟩ = [ä:]; see P§1.3.

¹⁴ Dat pl (as is *kâesen*) without *-n* ensures rhyme with ‘meier’.

¹⁵ Here = NHG *wie*; see S§21.

¹⁶ For conjugation of *tuon*, see M§26.2; for monophthongization of MHG [uo] > NHG [u:], see P§8.

¹⁷ = ‘reeve’, i.e. steward of a landowner’s estate.

¹⁸ This adv ‘dô’ correlates with the conjunction ‘dô’ in l. 913; see S§23.1.

¹⁹ Short [a] lengthens to [a:] in NHG *nahm* by analogy with preterite pl (MHG *nâmen*).

²⁰ Gen pl with *war nemen* (cf. NHG *wahrnehmen* + acc); on meanings of *ritter*, see L§29.

²¹ = ‘their’, referring to ‘ritter’; for the lack of ending on ‘ir’, see M§12.

²² = ‘behaviour’; related to *vart*, gen sg *verte* (NHG *Fahrt*).

²³ *gar* has a wide range of meanings in MHG; here ‘closely’.

²⁴ = ‘courtly’; for background, see L§14.

²⁵ = ‘in good spirits’ or ‘fine, proud’.

²⁶ ‘knew nothing of (lit. ‘with’) knavery/villainy’.

²⁷ Italic type indicates emendations from Manuscript B in the text, which is otherwise based on Manuscript A; see ‘Background’ above.

²⁸ Note sg verb with pl subject (as often when two subjects follow); see S§9.1.

²⁹ = ‘many a’; zero inflection is an option in nom sg of all genders and acc neut sg; see M§5.1.

³⁰ = ‘woman’; for range of meanings, see L§41.

³¹ = ‘man’ here means ‘man’ but has a range of meanings in MHG; see L§23.

³² = ‘one particular’, with stress on ⟨éi⟩; the line scans as follows:

x | / x | / x | / x | / x
die ritter hêten einen site

where ‘/’ means stressed, ‘x’ means unstressed, and ‘|’ indicates a break between metrical feet. For details on MHG versification, see [Companion Website, File 4](#).

³³ *site* can be strong masc or weak fem in MHG (see M§2.3 and M§3); cf. fem *Sitte* in NHG.

³⁴ *sich lieben* = ‘to endear oneself’; note MHG ⟨ie⟩ = [ie], not [i:] as in NHG (see P§8).

³⁵ = ‘ladies’; for range of meanings, see L§38; for phonological changes in MHG *frouwe/vrouwe* > NHG *Frau*, see P§7, P§15, and P§21.4.

³⁶ ‘mite’ to be taken together with ‘dâ’ earlier in the line as a relative (not demonstrative) *dâ mite*: ‘with which/by

einez³⁷ ist buhurdiern³⁸ genant,
 daz tete ein hoveman mir bekant,³⁹
 dô ich in⁴⁰ frâgte⁴¹ der mære,
 930 wie ez genennet⁴² wære.⁴³
 si fuoren⁴⁴ sam⁴⁵ si wolden toben
 (dar umbe hôrte ich si loben),⁴⁶
 ein⁴⁷ schar hin, diu ander her;⁴⁸
 ez⁴⁹ fuor diser unde der,
 935 als⁵⁰ er enen⁵¹ wolde stôzen.
 under mînen genôzen
 ist ez selten⁵² geschehen,⁵³
 daz⁵⁴ ich ze hove hân⁵⁵ gesehen.⁵⁶
 als si danne daz getâten,⁵⁷
 940 einen tanz si dô trâten⁵⁸
 mit hôchvertigem⁵⁹ sange;⁶⁰
 daz kurzte⁶¹ die wîle lange.⁶²
 viel schiere⁶³ kom⁶⁴ ein spilman,⁶⁵
 mit sîner gîgen⁶⁶ huop er an.⁶⁷
 945 dô stuonden ûf⁶⁸ die frouwen,
 die möhte⁶⁹ man gerne schouwen,⁷⁰
 die ritter gegen in giengen,⁷¹
 bî handen si si viengen.⁷²
 dâ was wunne überkraft⁷³

which' (the antecedent is 'den site' in the previous line); see S§15.2.

³⁷ = NHG *eines*; on pronunciation of <z>, see P§19.1.

³⁸ In a *bûhurt* (Engl. *bohort*), groups of knights charged at each other with lances blunted; 'buhurdiern' is a lexical loan from Old French (see M§31).

³⁹ 'tete ... bekant' 'made ... known' 'tete' is the preterite of *tuon* (see M§26.2).

⁴⁰ = NHG *ihn*.

⁴¹ *vrâgen* + acc of pers, gen of thing; here lit. 'asked him (the story) how ...'.

⁴² This and 'genant' in l. 927 are both part pples of *nennen*; the choice of variant facilitates rhyme in both instances; for these forms, see M§24.

⁴³ Subjunctive in indirect question; see S§6.5.

⁴⁴ < *varn* (NHG *fahren*), a Class VI strong verb (see M§19).

⁴⁵ 'as if' (cf Engl. *same*); see S§19.3.

⁴⁶ 'loben' can be translated here as a passive infinitive 'be praised'.

⁴⁷ Note fem nom sg 'ein' with zero inflection; see M§5.1.

⁴⁸ 'hin ... her' indicate motion towards, lit. 'thither ... hither'.

⁴⁹ 'ez' here is a dummy subject anticipating 'diser unde der' 'one man or another', i.e. 'each man'.

⁵⁰ = 'as if'; see S§19.2.

⁵¹ = *jenen* (the loss of initial *j*- is associated with the Upper German dialect areas; see I§3) 'that one', here 'someone'.

⁵² Litotes (i.e. understatement) for 'never'.

⁵³ Intervocalic <h>, as here in 'geschehen', is pronounced in MHG.

⁵⁴ = NHG *was* 'what/that which'.

⁵⁵ = NHG *habe*; see M§26.7 for the contracted forms of *haben*.

⁵⁶ The perfect here is used in an experiential sense (≈ 'have ever seen').

⁵⁷ The *ge*- prefix on the preterite provides an unstressed syllable for the metre; see S§1.2.

⁵⁸ Preterite pl of *treten*, a Class V strong verb (see M§19); note the late position of finite verb in main clause, allowing for rhyme with 'getâten'; see S§12.1.

⁵⁹ = 'high-spirited' (can also mean 'arrogant').

⁶⁰ <ng> pronounced [ŋg], not [ŋ] as in NHG; see P§19.6.

⁶¹ The lack of Umlaut in the preterite (infinitive *kürzen*) can be explained by Rückumlaut; see M§24.

⁶² Adjective follows noun (see S§10.1), here facilitating rhyme.

⁶³ = 'quickly, soon'.

⁶⁴ On conjugation of *komen*, see M§22.4.

⁶⁵ = 'minstrel'.

⁶⁶ = NHG *Geige*; *gîge* in MHG is a weak fem noun (see M§3).

⁶⁷ 'huop ... an' 'began, struck up'; from *an(e)* *heven/an(e) heben*, a Class VI strong verb (see M§19 and M§20).

⁶⁸ = NHG *standen ... auf*; on position of the separable prefix, see S§14; on diphthongization of MHG <û> (= [u:]) > NHG [au], see P§6.

⁶⁹ = NHG *könnte*.

⁷⁰ This line is a main clause (with the finite verb in second position) rather than a relative clause (in which the finite verb would be later), and may be read as parenthetical

⁷¹ 'the knights went towards them (i.e. the ladies)'; 'in' = NHG *ihnen* (see M§10); *gegen* usually takes the dative in MHG, as here; 'giengen': preterite pl of *gân/gên* (= NHG *gehen*; see M§26.3); this line and the next are main clauses with the verb in final position (see S§12.1).

⁷² 'viengen': preterite pl of *vâhen/vân* (= NHG *fangen*; see M§21).

⁷³ = 'no end of joy' (lit. 'of joy overflow'); 'wunne' is genitive here.

- 950 von frouwen und von ritterschaft⁷⁴
in süezer ougenweide.⁷⁵
juncherren unde meide:⁷⁶
si tanzten fröeliche,⁷⁷
arme unde rîche.
- 955 als des danne nimmer was,⁷⁸
sô⁷⁹ gie⁸⁰ dar⁸¹ einer unde las⁸²
von einem, der hiez Ernest.⁸³
swaz⁸⁴ ieglicher aller⁸⁵ gernest⁸⁶
wolde tuon, daz vander.⁸⁷
- 960 dô schôz⁸⁸ aber⁸⁹ der ander
mit dem bogen zuo dem zil.⁹⁰
maneger freuden was dâ vil,⁹¹
ener⁹² jagete, diser birste.⁹³
der dô was der wirste,⁹⁴
- 965 der wære nû der beste.
wie wol⁹⁵ ich etewenne⁹⁶ weste,⁹⁷
waz triuwe und êre⁹⁸ mêrte,⁹⁹
ê¹⁰⁰ ez diu valscheit verkêrte!¹⁰¹
die valschen und die lôsen,¹⁰²
- 970 die diu reht¹⁰³ verbôsen¹⁰⁴
mit ir listen¹⁰⁵ kunden,
die herren¹⁰⁶ in dô niht gunden
dâ ze hove der spîse.¹⁰⁷
der ist nû der wîse,
- 975 der lôsen unde liegen¹⁰⁸ kan,
der ist ze hove ein werder¹⁰⁹ man

⁷⁴ = ‘the company of knights’; for other meanings, see L§29.

⁷⁵ ‘in a sweet feast for the eyes’; on MHG *ouge* > NHG *Auge*, see P§7; on monophthongization of s[ü]zer > NHG s[ü]ßer, see P§8.

⁷⁶ = ‘young lords and maidens’; for the range of meanings of these terms, see L§15 and L§22, ‘meide’ < *meit*, which is a contraction of *maget* (see P§22).

⁷⁷ = ‘happily, merrily’; the final -e is a typical adverbial ending (see M§8.1); <æ> denotes the long umlaut of *o*, i.e. [ö:]; see P§1.3.

⁷⁸ ‘When that was over’ (lit. ‘When of that then no more was’).

⁷⁹ = ‘then’, correlating with ‘als’ in the previous line; see S§23.1.

⁸⁰ Contracted form of *gienc* (cf. ‘giengen’ in l. 950); see M§26.3.

⁸¹ Lit. ‘(went) there’; here perhaps ‘(went) forward/up’.

⁸² Note the short [a] in ‘las’ vs NHG [a:], rhyming with ‘was’ in the previous line; the vowel lengthens by analogy with the pl MHG *lâsen*; see P§10.

⁸³ Ernst, the main character in the epic poem *Herzog Ernst*, composed around 1180.

⁸⁴ = ‘whatever’; see M§15.1.

⁸⁵ ‘ieglîcher aller’ lit. ‘each of all’, i.e. each one.

⁸⁶ Superlative of *gern(e)*.

⁸⁷ ‘vander’ = ‘vand er’, from *vinden*, a Class III strong verb; see M§19.

⁸⁸ Preterite of *schiezen*, a Class II strong verb; see M§19.

⁸⁹ ‘aber’ here ‘on the other hand’, i.e. in contrast to the activities mentioned earlier.

⁹⁰ ‘zuo dem zil’ ‘at a (lit. the) target’.

⁹¹ ‘There were many enjoyments’ (lit. ‘of many pleasures was there much’); ‘maneger freuden’ is a partitive genitive going with ‘vil’ (see S§7.1).

⁹² = ‘jener’.

⁹³ *birsen* = ‘stalk, hunt with bows and arrows’.

⁹⁴ ‘the worst’; see M§7.2.

⁹⁵ = ‘how well ...!’ (not ‘although’ as in NHG *wiewohl*).

⁹⁶ = ‘once’ (lit. ‘at some time’; cf. *etewaz* ‘something’).

⁹⁷ ‘weste’ = ‘knew’, preterite of *wizzen*; see M§25.

⁹⁸ ‘loyalty and honour’; for range of meanings, see L§35 and L§10, respectively.

⁹⁹ = NHG (*ver*)*mehrte*.

¹⁰⁰ = NHG *ehe*.

¹⁰¹ ‘changed (for the worse)’.

¹⁰² ‘die lôsen’ = ‘the wicked’.

¹⁰³ ‘reht’: acc pl of strong neut noun (as indicated by ‘diu’); see M§2 and M§13.1.

¹⁰⁴ = ‘to corrupt’ (also *verbâsen*, lit. ‘to make *bâse*’); this is an infinitive governed by ‘kunden’ in the next line.

¹⁰⁵ Here with the sense of NHG *List*, but the word has a range of meanings; see L§21.

¹⁰⁶ ‘lords, noblemen’; for range of meanings, see L§13.

¹⁰⁷ ll. 972–3: ‘the noblemen there at court did not grant them (even) a meal in those days’; ‘in’ is dat pl and refers to the people mentioned in the nominative in the previous three lines; ‘gunden’ is preterite pl of *gunnen/gûnnen* (see M§25 for conjugation), which takes the dat of the person and the gen of the thing granted.

¹⁰⁸ ‘lôsen unde liegen’ = ‘cheat and lie’.

¹⁰⁹ = ‘noble, esteemed’.

- und hât guot¹¹⁰ und êre
 leider michels mêre¹¹¹
 danne¹¹² ein man, der rehte¹¹³ lebet
 980 und nâch gotes hulden strebet.¹¹⁴
 als vil weiz ich der alten site.¹¹⁵
 sun, nû êre mich dâ mite
 und sage mir die niuwen.»¹¹⁶
- «Daz tuon¹¹⁷ ich entriuwen.¹¹⁸
 985 daz¹¹⁹ sint nû hovelîchiu dinc:¹²⁰
 «trinkâ,¹²¹ herre, trinkâ trinc!
 trinc daz ûz, sô trink ich daz!
 wie möhte¹²² uns immer werden baz?»¹²³
 vernim¹²⁴ waz ich bediute:¹²⁵
- 990 ê¹²⁶ vant man werde liute
 bî¹²⁷ den schœnen frouwen,
 nû muoz man si schouwen
 bî dem veilen¹²⁸ wîne.
 daz sint die hœhsten pîne¹²⁹
- 995 den âbent und den morgen,
 wie si daz besorgen,¹³⁰
 ob des wînes zerinne,¹³¹
 wie¹³² der wirt gewinne
 einen¹³³ der sî alsô guot,
 1000 dâ von¹³⁴ si haben hœhen muot.¹³⁵
 Daz¹³⁶ sint nû ir brieve von minne:¹³⁷
 «vil sœziu lîtgebinne,¹³⁸
 ir sult fûllen uns den maser!¹³⁹
 ein affe und ein narre waser,¹⁴⁰
 1005 der ie gesente sînen lîp¹⁴¹

¹¹⁰ = 'wealth'.

¹¹¹ 'michels mêre' = 'much more'; 'michels' is a genitive used adverbially.

¹¹² = NHG *denn, als*.

¹¹³ Adverb to *reht*; see M§8.1.

¹¹⁴ 'nâch gotes hulden strebet' 'strives for God's favour' (lit. 'favours'); for word order in 'gotes hulden', see S§10.2.

¹¹⁵ 'That much I know of the old ways'; *als(ô)* is originally an intensive form of *sô*.

¹¹⁶ 'site' is understood after 'niuwen'; note that <iu> is pronounced [ü:] and diphthongizes to [oi] in NHG *neuen*; see P§6.

¹¹⁷ = NHG *tue (ich)*; for conjugation, see M§26.2.

¹¹⁸ 'in truth' (< *in triuwen*; see P§22 for contraction).

¹¹⁹ Here 'these', referring to the next two lines.

¹²⁰ 'hovelîchiu dinc' lit. 'courtly things'; neut pl, as signalled by the ending 'iu' (see M§5); the <c> in 'dinc' (cf. *dinge*) is an example of final devoicing (see P§16).

¹²¹ <â> is sometimes added to an imperative in MHG for emphasis.

¹²² Here = NHG *könnte*;

¹²³ 'baz' = 'better' (as an adverb); see M§8.4.

¹²⁴ Imperative singular of *vernemen* 'listen to' (see M§17 for conjugation).

¹²⁵ 'explain, describe'.

¹²⁶ 'previously'.

¹²⁷ 'with, in the company of'.

¹²⁸ From the adjective *veile* = 'for sale'.

¹²⁹ 'die hœhsten pîne' lit. 'the greatest concerns', here 'their greatest concerns', referring to 'werde liute' in l. 990 and picked up again in 'si' in l. 996.

¹³⁰ 'wie si daz besorgen' 'how they bring it (lit. that) about'; 'daz' refers forward to the clause in line ll. 998–9; 'besorgen' is subjunctive (indicative = *besorgen*; see M§18) in an indirect question (see S§6.5).

¹³¹ = 'if the wine runs out'; 'ob' = 'if' (see S§20); *zer(r)innen*: an impersonal verb which takes the genitive of the thing which runs out; here in the subjunctive because the clause depends on a clause which itself has a verb in the subjunctive (likewise 'gewinne', 'sî', 'haben' in the next three lines; see S§6.6).

¹³² Lit. 'how' but better rendered here as 'that'.

¹³³ = 'einen wîn'.

¹³⁴ 'from which', referring to the wine.

¹³⁵ In a courtly context *hœher muot* refers to a noble elevation of the spirits which goes with the aristocratic life (see L§27); here it is used humourously for the high spirits of drinkers.

¹³⁶ 'These' referring to the following lines.

¹³⁷ 'declarations of love'; for the meanings of *minne*, see L§26.

¹³⁸ = 'barmaid, waitress'; lit. 'wine-giver', *lît* being a type of fruity or spicy wine.

¹³⁹ = 'cup'.

¹⁴⁰ 'waser' = 'was er'.

¹⁴¹ *sînen lîp senen umbe* here is equivalent to *sich senen umbe* (NHG *sich sehnen nach*); *mîn/dîn/ir/sîn lîp* are

- für¹⁴² guoten wîn umbe ein wip.
 swer liegen kan der ist gemeit,
 triegen¹⁴³ daz ist hövescheit.
 er ist gefüege,¹⁴⁴ swer¹⁴⁵ den man¹⁴⁶
 1010 mit guoter rede versniden¹⁴⁷ kan.
 swer schiltet¹⁴⁸ schalclîche,
 der ist nû tugentrîche.¹⁴⁹
 der alten leben,¹⁵⁰ geloubet mir,
 die dâ lebent alsam ir,¹⁵¹
 1015 *die*¹⁵² *sint* nû *in* dem banne¹⁵³
 und *sint* wîbe und manne
 ze genôze alsô mære¹⁵⁴
 als ein hâhære.¹⁵⁵
 âht¹⁵⁶ und ban daz ist ein spot.»¹⁵⁷
 1020 der alte sprach: «daz erbarme got¹⁵⁸
 und sî im¹⁵⁹ immer gekleit,¹⁶⁰
 daz diu unreht sint sô *breit*.¹⁶¹
 die alten turnei¹⁶² sint verslagen¹⁶³
 und sint die niuwen für getragen.¹⁶⁴
 1025 wîlen hôrt¹⁶⁵ man kroyieren sô:
 «held ritte, weset¹⁶⁶ frô!»
 nû kroyiert¹⁶⁷ man durch den tac:
 «jage, *ritter*, jage jac!¹⁶⁸
 stichâ stich!¹⁶⁹ slahâ slach!
 1030 stümbel¹⁷⁰ den, der ê gesach!¹⁷¹
 slach mir dem abe den fuoz!¹⁷²
 tuo mir disem der hende buoz!¹⁷³
 dû solt mir disen hâhen¹⁷⁴

commonly used instead of pronouns in MHG (see L§20);
 ⟨p⟩ in *lip* and in *wip* (next line) reflect final devoicing
 (see P§16).

¹⁴² ‘instead of’.

¹⁴³ = NHG *trügen*.

¹⁴⁴ = ‘well-bred’.

¹⁴⁵ = ‘whoever, anyone who’; see S§16.1.

¹⁴⁶ ‘den man’ here = ‘someone’.

¹⁴⁷ = ‘deceive, defraud’.

¹⁴⁸ = ‘curses’.

¹⁴⁹ ‘excellent, capable’; for range of meanings, see L§36.

¹⁵⁰ = ‘the old life’ (lit. = NHG *das Leben der Alten*); this
 phrase is grammatically unconnected to the rest of the
 sentence.

¹⁵¹ = ‘those who live just like you’; ‘dâ’ may be read as a
 supporting particle which makes the preceding pronoun
 unambiguously relative (see S§15.1); ‘alsam’ is an
 intensive form of *sam(e)* ‘just like’.

¹⁵² ‘die’ here is a resumptive pronoun which picks up
 ‘die’ in the previous line: ‘those who ... they’ (see
 S§23.2).

¹⁵³ ‘in dem banne’ ‘outlawed’ (lit. ‘in banishment’).

¹⁵⁴ Lit. ‘as a companion as welcome ...’; *mære* is an
 adjective meaning ‘famous, pleasant’ as well as a noun
 (see l. 929).

¹⁵⁵ = ‘hangman’; from *hâhen* ‘to hang’.

¹⁵⁶ = ‘outlawry’.

¹⁵⁷ ‘ein spot’ ‘an object of scorn, a joke’.

¹⁵⁸ ‘daz erbarme got’ lit. ‘may that move God to pity’.

¹⁵⁹ i.e. God.

¹⁶⁰ = ‘geklaget’; for contraction, see P§22.

¹⁶¹ = ‘widespread’.

¹⁶² ‘tournaments’, a loan from Old French.

¹⁶³ Past pple of *verslahen* here ‘to despise’, a Class VI
 strong verb; see M§19 and M§20 for conjugation.

¹⁶⁴ ‘sint ... für getragen’ ‘are held/put on in their place’.

¹⁶⁵ = ‘hörte’, preterite of *hæren*, a Rückumlaut verb; see
 M§24.

¹⁶⁶ ‘weset’ (also *west*): imperative pl of *sîn/wesen*; see
 M§26.6.

¹⁶⁷ < *kroyieren* (and many spelling variants) ‘to shout
 out’, used of a herald at the start of a tournament or
 battle; a loan from Old French *crier*.

¹⁶⁸ ‘jac’ is, like ‘jage’, the imperative of *jagen*, but with
 apocope of the final -e (P§5) and devoicing of *g* (P§16).

¹⁶⁹ From *stechen*, ‘to thrust, stick’.

¹⁷⁰ Imperative of *stümbeln* ‘to mutilate’ or here ‘blind’.

¹⁷¹ ‘der ê gesach’ lit. ‘who previously saw’; for final ⟨ch⟩
 (= [x]) in ‘gesach’ vs ⟨h⟩ (= [h]) in *sehen*, see P§17

(similarly ‘slach’ vs *slahen* in the next line). The
 blinding, mutilation, and hanging, foreshadow the
 younger Helmbrecht’s own gruesome death (see
 Background above).

¹⁷² Lit. ‘chop off that one’s foot for me’; for the position
 of ‘abe’ (= NHG *ab*), see S§14.

¹⁷³ *einem buoz tuon* (+ gen of thing) ‘to deprive someone
 of something’, here ‘to cut off’; *buoz(e)* on its own can
 mean ‘amends, reparation, penance’.

¹⁷⁴ = ‘hang’ < *hâhen/hân*, a Class VII strong verb (as is
vâhen (NHG *fangen*) in the next line); for conjugation,
 see M§§19–21.

- und enen¹⁷⁵ rîchen *vâhen*:
 1035 der gît¹⁷⁶ uns wol¹⁷⁷ hundert phunt.»¹⁷⁸
 «mir sint die site alle kunt,
 vater mîn, wan daz ich enwil¹⁷⁹,
 ich trûwe dir gesagen¹⁸⁰ vil
*niuwan*¹⁸¹ von den niuwen siten:
 1040 ich muoz slâfen, ich hân vil geriten,
 mir ist hînt¹⁸² ruowe nôt.»¹⁸³
 dô tâten si, als er gebôt.
 lîlachen¹⁸⁴ was dâ fremde:¹⁸⁵
 ein niuwe¹⁸⁶ gewaschen hemde
 1045 sîn swester Gotelint dô swief¹⁸⁷
 über daz bette dâ er slief,
 unz ez hôhe wart betaget.¹⁸⁸

¹⁷⁵ = *jenen*.

¹⁷⁶ Contraction of ‘gibet’; see P§22.

¹⁷⁷ = ‘certainly’; ‘wol’ is often stronger than NHG *wohl*.

¹⁷⁸ ⟨ph⟩ = [pf]; see P§19.6.

¹⁷⁹ ‘wan daz ich enwil’ ‘(and,) except for the fact that I don’t want to’; on *wan* (*daz*), see S§18.2; on the negating particle *en*, see P§23 and S§8.

¹⁸⁰ Lit ‘I am confident to (be able to) tell you’; *truwen* + infinitive can mean ‘to be confident of one’s ability to’.

¹⁸¹ = ‘only, nothing but’.

¹⁸² ‘tonight’; < *hienaht*.

¹⁸³ *nôt sin/wesen* + dat of person and gen of thing = ‘to have need of’; ‘ruowe’ is genitive; for *ruowe* > NHG

Ruhe, see P§8 (monophthongization) and P§21.4 (loss of [w]); the addition of ⟨h⟩ in NHG *Ruhe* serves to mark a preceding long vowel and a syllable break (see P§19.4).

¹⁸⁴ ‘bed-linen’ (also *lînlachen*).

¹⁸⁵ ‘foreign, unknown’.

¹⁸⁶ ‘newly’.

¹⁸⁷ ‘threw, spread’; < *sweifen*, a Class VII strong verb (see M§19), as is ‘slief’ < *slâfen* in the next line; note the late position of ‘swief’ in this main clause (see S§12.1).

¹⁸⁸ Lit. ‘until it (the day) was highly dawned’, i.e. ‘until it was broad daylight’; *betagen* = ‘to dawn’; ‘hôhe’ is the adverb to *hoch* (see M§8.1).