

le lator v...
die g...
ge me...
hoch...
scherger v...
heer man...
vater diele v...
le da...
alle die...
alle man...
ouch...
renken...
hant...
gefagen...
also...
husthe...
ph...
un...
sine...
ouch...
n...
hiz...
v...
zen...

die wercken die ... vol ... also
 die wercken die ... die ... die ...
 die mange ... die ... die ...
 die plagen ... die ... die ...
 die vone wirt ... die ... die ...
 in des rijvel mynde vil ... manir sin ...
 in gots wim schin. O vil so sie waren hoher hie. dar
 sie die hochwart me virhe. so vil so me ir schande sin. ir
 rich ir we ir finere ir pin. so ten gelonst wirt als so ist
 der guten schar vil vro.

Die helet sich an der vrouden spil. von ten guten
 ich nu sagen wil. den ist lemmen. al. wot.
 sie bluehent also em rose rot. got vil sie roesten min
 me. sie lerret minnt ach noch we ir rich sol da schoe
 ner sin. tenne sient stunde der sinnen schin. daret danne
 der sinnen glanz. da ist ir herze vruete ganz. o. eavas
 alt der wirt da unne. sin snelle hat da wuten spruce.
 von osten verit her hie nu her. hie westen zu er
 stunde ist her. von sinder her in neaten. dar ist o. soelle
 oden. got himelriches gunne. o. sol mit haer sinne.
 spreken herzeliebe hie. wan sie geluedet. die die
 um vater ge. hat. komer h. v. enphar. omes
 vater rich. dar ist v. die. lereuer mit v. engele
 schar. ich w. rich. omes. har. do ich was em
 leuer. mit me bi v. geb. ich
 ang. re v. die came.

Von dem jungesten Tage

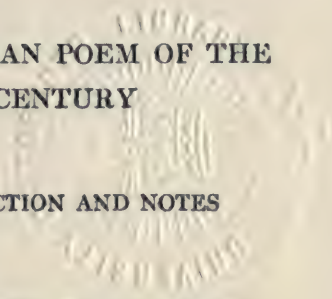
A MIDDLE HIGH GERMAN POEM OF THE
THIRTEENTH CENTURY

EDITED WITH INTRODUCTION AND NOTES

BY

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PREFACE

THE present work is the natural sequel to the two Middle High German texts which I published eight years ago in the *Modern Language Review*. Amongst the numerous eschatological poems with which I came in contact at that time, *Von dem jungesten tage* easily took the first place, both by reason of its literary value and the vogue it enjoyed during the whole mediaeval period. It seemed to deserve more careful consideration than it had found hitherto at the hands of German scholars; Rosenhagen's reprint amongst the poems of the Heidelberg MS. in the *Deutsche Texte des Mittelalters* laid no claim to present a critical or final text. As he himself wrote in his preface: 'Dieses Gedicht lässt sich kritisch und literarisch nur mit sehr reichem Material behandeln'. Whether these requirements have been fulfilled in the present edition, it is for my colleagues and critics to decide.

When I undertook the task the available published sources were confined to the above-mentioned reprint of Rosenhagen, with variants of the Berlin and Leipzig MSS., and to Priebisch's transcript of the British Museum fragment in his *Deutsche Handschriften in England*; whilst Reuschel in his dissertation had made a start with the classification of the MSS. into a longer and shorter version, and given some indications of a literary and linguistic character. Such were the materials at my disposal. On enquiry, I learned that Professor von Steinmeyer had had an edition of the text in view for many years, but that he had since relinquished this plan in favour of Professor Reuschel. An application to the latter in 1911 brought the reply that he was unable to proceed with the work for lack of time, and that he would gladly make over to

me such *Vorarbeiten* as he possessed. These consisted of transcripts by Professor von Steinmeyer of the Berlin MS. together with variants from MSS. P, W, V, V¹, and a transcript of the Leipzig MS. by Dr. Reuschel himself. I set to work at once to supplement these by complete copies of the three Viennese MSS., of the Hamburg MS., of the variants of the Kalocsa Codex, and the fifteenth-century print. To all the kind friends who lent their assistance in these tasks I am under the greatest obligation.

The book progressed much more slowly than I could have wished, interrupted as it was by other literary interests, and especially by my academic duties at Oxford. Since the outbreak of war it has suffered still further delays owing to various naval and military interludes. And yet I was glad to have a work of this nature in hand as a relief and recreation from the actualities of our present-day life.

To many of my English readers the book will have a very repellent aspect. But I make no apology for the mass of detail and statistics with which many of the chapters might appear overloaded. This spade-work was very necessary and essential amidst such unbroken ground, and I am confident that my critics will prefer to check the means and method by which I arrive at my conclusions rather than be presented with a bald statement of the results themselves.

There remains the very pleasant duty of acknowledgement to all those who have forwarded my undertaking by their help and encouragement. I esteem myself particularly fortunate in having enjoyed from the very outset the constant advice and assistance of my old friend and teacher Professor R. Pribsch of the University of London. I shall always account amongst my pleasantest memories the many delightful hours, and even days, spent with him in the discussion of the numerous problems that arose. I also had the benefit of his expert advice and generous assistance during the reading of the proofs. To Professor Karl Reuschel of Dresden are due my most sincere thanks for the readiness with which he placed his materials at

my disposal, and for the good will which he showed to the work at its inception.

It is a great pleasure to acknowledge my indebtedness to numerous other private individuals and public bodies; to Dr. F. Behrend of the Deutsche Kommission, for information as to the existing MSS.; to Dr. F. Burg and the Director of the Hamburg Town Library for their readiness in sending their MS. to Oxford for my use in the Bodleian; to the authorities of the British Museum, and above all to Mr. G. F. Barwick, Keeper of Printed Books, for special facilities in the use of the Magdeburg print, and also to Mr. J. P. Gilson, Keeper of the MSS., for the courtesy with which he met my wishes with regard to the photographic reproductions of the London fragment; and to the Rev. Father H. Thurston, S.J., for apt references to Latin sources. From the Oxford University Press, and especially from Mr. Frederick Hall and his readers, I have received every consideration and kindness, and I am especially grateful to the former for undertaking a work of this nature under the present difficult circumstances, when so severely handicapped by the depletion of his staff and the scarcity of materials. Mr. C. T. Onions, Joint-Editor of the Oxford Dictionary, kindly read the proofs and made many valuable and helpful suggestions.

Equally important, although of a different nature, are my obligations to the Philological Society, and especially to the Tiarks Research Fund in German, for most timely financial assistance, the two together having practically defrayed the costs of publication, which could not but be heavy at the present juncture.

PUTNEY, S.W.

November 1918.

L. A. WILLOUGHBY.

INTRODUCTION

THE MANUSCRIPTS

THE Middle High German poem, which since Docen first drew attention to it in his *Miscellaneen*¹ is known under various names, but most appropriately as *Von dem jüngsten tage*,² has come down to us in a large number of manuscripts, a fact which sufficiently attests the popularity it enjoyed for over two hundred years.

It is well to follow the lead given by Reuschel in his dissertation,³ and to divide these manuscripts into classes, representing a longer and a shorter version; but we shall not be able to agree with his classification. Since his investigations were published, much new material has come to light which must necessarily modify the conclusions then formed. To the seven manuscripts of the poem known to Reuschel I am able to add three more.

The manuscripts in question, beginning with the representatives of the longer version, are as follows:

B, of the Berlin Royal Library, Ms. Germ. fol. 20, is a paper manuscript of the fifteenth century. It has been described for the Preussische Akademie der Wissenschaften by E. Heinrici⁴. It contains four poems in the same hand: Rudolf's *Barlaam*, *Unser frowen himelfart*, *Von dem jüngsten Gericht*, *Frygedanck*.⁵ I was able to use a copy made by Professor von Steinmeyer in 1871, supplemented by the variants

¹ J. B. Docen, *Miscellaneen zur Geschichte der deutschen Literatur*, München, 1809, ii, p. 147.

² Von der Hagen und Büsching, *Literarischer Grundriss*, Berlin, 1812, p. 462; H. F. Massmann, *Denkmäler*, I. Heft, 1828, p. 7; and H. Hoffmann, *Fundgruben*, I. Theil, Breslau, 1830, entitle it *das jüngste Gericht* from the superscription in B.

³ K. Reuschel, *Untersuchungen zu den deutschen Weltgerichtsdichtungen des xi. bis xv. Jahrhunderts*, Chemnitz, 1895, refers to it by its opening lines: *Hœrent alle jamers clage*.

⁴ A brief account by F. Pfeiffer will be found *Zeitschrift für deutsches Altertum*, 1851, viii, 156, in his edition of Konrad von Heimesfurt's *Mariae Himmelfahrt*.

⁵ Cf. G. Rosenhagen, *Deutsche Texte des Mittelalters*, Band xvii, p. xxx,

printed by Rosenhagen in his edition of Cod. Pal. Germ. 341.¹ A copy of B, made by an unknown hand in the early nineteenth century, is at Breslau, Royal University Library, iv Q 110d. Dr. F. Behrend of the Deutsche Kommission drew my attention to this copy. The scribe of B belonged to South-west Germany.

P, of the Grand-ducal University Library at Heidelberg, Cod. Pal. Germ. 341, has been published *in extenso* by G. Rosenhagen, in vol. xvii of the *Deutsche Texte des Mittelalters*, Berlin, 1909. It is to the latter's introduction that I must refer for a full account of the manuscript. A transcript by Archivbeamter Jarick of Heidelberg was made in 1824 and is now in the Royal Library at Berlin as Ms. Germ. Fol. 455 Heidelberger Handschrift der Erzählungen. The manuscript contains the largest collection of short narrative poems from the Middle Ages which we possess. It was from this source that Von der Hagen drew for his *Gesamtabenteuer*, and the brothers Grimm for their *Armer Heinrich*, 1815. Codex Pal. Germ. 341 is on parchment and was written in Bohemia during the first decades of the fourteenth century. Our poem is on folios 29b-34a.

K (known as the Kalocsaer Codex), of the archiepiscopal library at Kalocsa in Hungary,² was first rendered accessible by Majlath and Köffinger, *Koloczaer Codex Altdentscher Gedichte*, Pesth, 1877, who printed a large selection from it, which did not, however, contain our poem. A detailed description will be found in Von der Hagen's *Gesamtabenteuer*, Stuttgart und Tübingen, 1850, iii, pp 756-60. There is a shorter account, drawn from this source, by Rosenhagen, p. xxvii. It was possibly written for King Matthias Corvinus of Hungary (1443-90). Majlath and Köffinger only

and W. Grimm, *Freydank*, zweite Auflage, Göttingen, 1860, p. ix. Grimm labels the MS. *a*.

¹ Rosenhagen's variant readings are not free from inaccuracies and omissions. Their value is impaired still further by the fact that the London fragment, although already known to Reuschel (*Dissertation*, p. 28) and easily accessible in Priebisch's reprint, and the MSS. K W are entirely neglected.

² Kelle refers to this MS. in his edition of Hugo von Langenstein's *Antichrist* from the *Leben der heiligen Martina* (Liter. Verein, Stuttgart, 38), 1856.

print the first two and the last two verses of our poem, p. xi. I am indebted to Erzbischöflicher Bibliothekar Herr Paul Winkler of Kalocsa for kindly favouring me with the variant readings of *Von dem jüngsten tage*.

W, of the Imperial Library of Vienna, Hs. 2677, is a parchment manuscript of the fourteenth century, written by a Bavarian scribe. Brief accounts are to be found in Hoffmann von Fallersleben's *Verzeichnis der Altdeutschen Handschriften der Hofbibliothek zu Wien*, Leipzig, 1841, p. 81; in W. Grimm, *Goldene Schmiede*, Berlin, 1840, p. iv; Zarncke, *Paul Braune Beiträge*, v, 600; G. Roethe, *Reinmar von Zweter*, Leipzig, 1887, p. 149, and Rosenhagen, *l. c.*, p. xvi. My best thanks are due to Dr. B. Fendrich of Vienna for kindly furnishing me with a transcript of this manuscript. I was also able to use the variants collected by Professor von Steinmeyer.

L, of the University Library at Leipzig, Cod. Germ. 946. Reuschel first drew attention to its connexion with our poem in his *Dissertation*, p. 28.¹ A description is given by R. Hildebrand in his preface to the second edition of Weiske's *Suchenspiegel*, II, xii; a short account by Rosenhagen, *l. c.*, p. xxx. A full description has been sent to the Preussische Akademie by Dr. Dolch. It belongs to the beginning of the fourteenth century, before 1349, a year entered on the first page. I had before me a copy of this manuscript by Dr. Reuschel, supplemented by the variants in Rosenhagen's edition.

1, in London, at the British Museum, MS. Add. 34392, consists of two parchment leaves of the thirteenth century, which must have been used as stiffening to a book cover, for the script shows signs of friction and the binder's knife has damaged the corners. They have been published and described in detail by R. Priebsch, *Deutsche Handschriften in England*, Erlangen, 1896, 1901, ii, p. 269. They contain four fragments from the central portion of the poem. I was able to collate this manuscript myself.² It being the oldest, and undoubtedly

¹ Cf. Nölle, *Die Legende von den fünfzehn Zeichen vor dem jüngsten Gericht* in *Paul Braune Beiträge*, vi, p. 432, and Milchsack, *Paul Braune Beiträge* v, p. 563, note 2.

² The Keeper of the MSS. of the British Museum kindly permitted the use of a chemical reagent, thus making it possible to decipher a few more words and letters than Priebsch had done. Cf. ll. 319-324, 381-384, 432-436, 473-489.

the best manuscript, I have had photographic reproductions made for this edition.

H, of the Stadtbibliothek at Hamburg, Cod. Ms. Germ. 37, is a paper manuscript of the middle of the fifteenth century. Besides our poem it contains 463 lines from the *Alexiusleben*, ed. H. F. Massmann, *Bibliothek der gesamten deutschen Nationalliteratur*, ix, 1843, p. 68. Owing to the courtesy of the director of the library, I was able to collate this manuscript in the Podleian, and further obtained permission to have it photographed. A description of the manuscript was sent by Dr. Fr. Burg to the Preussische Akademie, a copy of which he very kindly placed at my disposal. It was, in fact, Dr. Burg who first drew my attention to the existence of this manuscript.

Of the shorter version there are the following manuscripts extant:—

V, in the Hofbibliothek in Vienna, Hs. 3006, is according to Hoffmann's *Verzeichnis*, p. 349, a paper manuscript of the fifteenth century (1474). A copy was kindly made for me by Dr. Fendrich, and I also possess the variants of von Steinmeyer.

V¹, also in the Hofbibliothek, Hs. 3007 (cf. Hoffmann's *Verzeichnis*, p. 84), is a parchment manuscript of the fourteenth century, and was also copied for me by Dr. Fendrich. Von Steinmeyer's variants were also accessible to me. This manuscript was known to Massmann. Cf. his *Denkmäler*, p. 6.

D, a Magdeburg print, entitled *Dit iss de claghe und droffenisse der vordomeden selen*, printed by Simon Koch (Mentzer) during the last decade of the fifteenth century. It has been described by L. Götze, *Ältere Geschichte der Buchdruckerkunst in Magdeburg, I. Abteilung: Die Drucker des xv. Jahrhunderts*, Magdeburg, 1872, p. 60. Two copies of this print were accessible to me, one in the Wolfenbüttel Library, transcribed by Miss Frieda Kaiser, and another in the British Museum. Cf. R. Proctor, *Index to Printed Books*, 1906, ii, p. 596.

Besides the above texts and fragments there are the following indications that still more material has been lost.

w is a fragment of fourteen lines which are preserved in the Wolfenbüttel manuscript Aug. 4° 23. 8, fol. 83^a, written on a blank space of the last page of the so-called *Reyganische*

Chronik. Massmann quotes the lines in his *Denkmäler*, p. 3. Cf. also Reuschel, *Dissertation*, p. 28, and the *Monumenta Germaniae, Chroniken*, II, i, 1876, p. 5, edited by L. Weiland, Hannover, 1876. I have a transcript made for E. von Steinmeyer. From a comparison of this fragment with the full text it transpires that we have here, not the beginning of another manuscript of *Von dem jüngsten tage*, but a separate poem on the *Fifteen Signs*, which the scribe introduced by the well-known lines, *Horet alle jammers klage*, just because they were so well known.¹

z, a fragment of twelve lines quoted in the *Spiel von den zehn Jungfrauen*,² affords yet another testimony to the widespread popularity of our poem.

Our poem existed also in a Nuremberg manuscript. Cf. Docen, *Miscellaneen*, ii, p. 147, and Massmann, *Denkmäler*, p. 7, note. It may have been identical with that possessed by the antiquary Kuppitsh in Vienna, which was described by Th. G. von Karajan, *Frühlingsgabe für Freunde älterer Literatur*, Wien, 1839, p. 145. Both these manuscripts, if two there were, have disappeared.

It now becomes necessary to determine in what the numerical superiority of the longer over the shorter version consists.³ A brief summary of the contents will best illustrate this.

The introduction (ll. 1-17) contains a brief account of the signs which shall precede the day of judgement, not, however, the full fifteen of the special poems on the subject, but merely of those mentioned in the Gospels. (ll. 18-36) The angels sound the last trump, and the dead rise again without distinction of sex, age, or rank. (ll. 37-58) The sinners are overcome with fear and despair: *a, a, a! dies domini amara*; they implore the mountains to fall and hide them from the angry Judge.

¹ Only the first eight lines concern us here, the variants of which will be found in their proper place in the critical apparatus. The remaining six run as follows: *In funfzehen tagen funfzehen czaychen derscheinen/ An dem ersten sich daz mer auf lainet/ Vierczig ellen uber all perg untawr/ Iz stat an jener stat als ain veste mawr/ Dar nach iz sinchet an den ander tuch/ In abgrund dar man iz chöm gesehen mach.* On folio 83^b is a notice about the year 1484.

² O. Beckers, *Das Spiel von dem zehn Jungfrauen in Germanistische Abhandlungen*, 24. Heft, Breslau, 1905, p. 115.

³ See below, p. 28.

There follows a harangue of the soul against the body (ll. 59–238), in which the former reproaches the latter with its evil deeds. The body will have to pay the penalty for its pleasures and excesses in this world; the devil and his associates will torment it and truss it like a fowl. Unlike in most versions of the dialogue, the body recognizes its guilt at once, and bitterly regrets the fate which awaits it: to be cast forth from God's presence into eternal damnation. (ll. 239–286) Man then comes before his Judge. (ll. 287–292) Attended by all His angels bearing the instruments of His passion Christ approaches. (ll. 293–350) He points to His wounds and asks what Man has done for Him, and Man's sins arise and accuse him, demanding justice. God utters His condemnation (ll. 351–367). The wicked give vent to lamentable cries of woe (ll. 368–418). The pains of Hell are depicted in horrifying colours; cardinals and bishops, priests and nuns, princes and dukes, must all undergo the same torments, together with evil-doers of a commoner clay, drunkards and gamblers, thieves and slanderers (ll. 419–470). It were impossible fully to describe their sufferings. A digression follows on the frailties of women (ll. 471–498). The good are welcomed by the Saviour in loving words (ll. 499–668); especially the preaching orders, to whose example so many owe their salvation (ll. 669–690). They receive their reward in heaven (ll. 691–758).

The above summary of contents applies, however, only to Group I of the above manuscripts. The shorter version, represented by V V¹D, follows the general story up to about line 70. The reproaches of the soul to the body present an entirely different text, with but few reminiscences from Group I (ll. 52–110). Group II is distinguished moreover by the expansion of the scene in which the wicked curse the Creator and all His works. (ll. 111–160) Here the imprecations are worked up until they culminate in the cursing of 'Maria und ir geslechte'. Then follow general lamentations and regrets (ll. 161–198). There comes a further speech of reproaches from the soul to the body with occasional recollections from Text I (ll. 199–216). The account of the judgement itself is (ll. 217 to end) a much shortened version of Text I. It lacks the dialogue between Christ and the saved, there is no lengthy apology from the sinners, no

special reference to the mendicant orders, no description of heavenly bliss; with the result that the last 400 lines of Text I have been compressed to a little over 100.

It will appear from the comparison of the two versions that we almost have to do with two separate poems, so great is the variance of the texts; and yet there can be no doubt of the mutual interdependence of the two versions.

THE BODY AND SOUL AND THE LAST JUDGEMENT

Von dem jüngsten tage differs from earlier eschatological poems in that the judgement scene is combined with the equally famous motive of the body and soul. There is the further complication of possessing, in the shorter and longer versions, two separate texts, in which one or the other of these motives predominates. We come to the conclusion that the shorter version must be considered as a separate poem, in which the setting of the last judgement was adopted from the famous *Von dem jüngsten tage*. An analogy is furnished by the fragment **w**, which is the beginning of a poem on the fifteen signs, and which was introduced by fifteen lines from *Von dem jüngsten tage*, written down, apparently, from memory. We shall see further how our poem furnished some well-known lines to two other contemporary poems. Thus, although the shorter version was the more tenacious of the two, and proved still of sufficient interest in the fifteenth century to induce a printer to publish it,¹ yet it is mainly with the longer version with which we are here concerned, and of which we shall treat almost exclusively in the following pages.

¹ It is instructive of the interest still aroused by eschatological problems at the end of the fifteenth century, that one of the first publications to leave Gutenberg's printing-press should have been a fragment on the last judgement. Cf. E. Schröder, *Das Mainzer Fragment vom Weltgericht* (*Veröffentlichungen der Gutenberg-Gesellschaft*, v, 1-9, Mainz, 1908). Beyond the theme, it has nothing in common with our poem, but belongs, as Reuschel pointed out in his larger work, *Die deutschen Weltgerichtsspiele des Mittelalters und der Reformationszeit, Sammlung Teutonia*, 4, Leipzig, 1906, p. vii, to the fourteenth-century *Sibyllenweissagung* (ed. O. Schade, *Geistliche Gedichte vom Niederrhein*, Hannover, 1854).

We have to account for the combination of these two motives : the dialogue between body and soul and the last judgement.

According to the doctrines of the Catholic Church (as opposed to the Orthodox Church, which recognizes only one judgement at the last day), each soul will undergo two distinct judgements : one a particular judgement, immediately after death, and a second, the general judgement at the end of the world.¹ There existed, however, considerable uncertainty as to the fate of the departed between death and the general resurrection, the controversy being especially lively during the thirteenth and fourteenth centuries. The second council of Lyons (1272) decided that souls free from sin were at once admitted into paradise, and, finally, the question was settled authoritatively by Benedict XII in 1336 by the bull '*Benedictus Deus*'. We have here already the generally accepted threefold division of heaven, purgatory, and hell, to which each soul is consigned immediately after death according to its deserts. We are now in a position to understand how the guilty soul, before it has actually been consigned to perdition by the final judgement of God, is able to give the body a circumstantial account of the pains of hell. It does so from actual experience.

Batiouchkoff has devoted exhaustive investigations to the subject and traces its history.²

The idea of a debate between soul and body before the tribunal of God at the last judgement is first found in Jewish Talmudic tradition. There seems to have existed besides a belief in which the debate took place at the moment of death, and of this version St. Ephraim makes mention.³ It was such traditions as these which formed the basis of a legend attributed to St. Macarius of Alexandria, which Batiouchkoff found in a Latin manuscript of the eleventh or

¹ Zarneke, *Zum Muspilli* (*Berichte der königl. sächs. Ges. der Wiss. zu Leipzig, Phil.-hist. Classe*, xviii, 1886, p. 191-202); Vetter, *Zum Muspilli, Germania*, xvi, 1871, p. 121 seq. L. Atzberger, *Geschichte der christlichen Eschatologie*, Freiburg i. Br., 1896, pp. 146, 249, 281.

² Th. Batiouchkoff, *Le débat de l'âme et du corps. Romania*, xx, 1891, pp. 1 and 513. This treatise supersedes the older studies of M. Kleinert, *Über den Streit zwischen Leib und Seele*, Halle, 1880; and Brandes, *Über die Quellen der mittelenglischen Bearbeitung der Paulusvision. Englische Studien*, vii, 1883.

³ Batiouchkoff, l. c., p. 556.

twelfth century at Rome, and which takes the form of a vision.¹ Here the soul alone addresses the body and is judged by its own conscience: 'se ipsam iudicavit'. These motives were also combined with another legend on the descent into hell, which found its favourite expression in the *Vision of St. Paul*, itself the principal source of the mediaeval visionary literature.² The *Dialogus inter Corpus et Animam*, or *Visio Philiberti*, belongs to this class and is the classical representation of the story.³ On this Latin poem are founded the numerous German versions of the dialogue,⁴ and there can be little doubt that the portion of *Von dem junges'en tage* (lines 60–286) dealing with the episode is derived from the same source,⁵ thus explaining the parallels which I have drawn in the notes between our poem and the German *Streitgespräche* on this subject. These parallels are, indeed, not very close,⁶ for *Von dem jungesten tuge* belongs to the earlier tradition, in which the soul addresses the body and the latter unreservedly confesses its guilt.

Batiouchkoff distinguishes three situations in which the dialogue occurs and around which the various poems group themselves: (1) on the separation of the soul from the body immediately after dissolution; (2) on the temporary return of the soul to the body after death, 'un samedi par nuit,' accord-

¹ The contents are apparent from the title in the manuscript: *Visione di un monaco il quale rapito in extasi assiste alla morte di un peccatore ed a quella di un giusto.*

² Paul Meyer, *Romania*, vi, 1877, p. 11, and *Romania*, xxiv, 1895, p. 357. Cf. also E. Becker, *A contribution to the Study of the Mediaeval Visions of Heaven and Hell, with special reference to the Middle English Versions*, Philadelphia, 1899; and Fritsche, *Die lateinischen Visionen des Mittelalters*, in *Romanische Forschungen*, ii, 1886, p. 247, and iii, 1887, p. 337.

³ There are no fewer than fifteen manuscripts of the Latin poem extant: T. Wright, *The Latin poems commonly attributed to Walter Mapes*, London, 1841, p. 95, mentions ten; E. Du Méril, *Poésies populaires latines antérieures au douzième siècle*, Paris, 1843, p. 217, refers to three more; and Karajan, *Frühlingsgabe*, p. 85, and C. S. Northup, *Dialogus inter corpus et animam* in *Publications of the Modern Language Association of America*, xvi, 1901, p. 503, each print another.

⁴ There are seven German poems on the subject (including one Middle Dutch). Cf. H. Jantzen, *Geschichte des deutschen Streitgedichtes im Mittelalter. Germanistische Abhandlungen*, xiii, Breslau, 1896, p. 56.

⁵ Reuschel, *Weltgerichtsspiele*, l. c., p. 337.

⁶ That published by Karajan, l. c., shows the greatest resemblance. Cf. on this version W. Scherer, *Quellen und Forschungen*, ii, Strassburg, 1875, ii p. 22; and Batiouchkoff, l. c., p. 36.

ing to tradition (the situation in the *Visio*); (3) on the day of judgement. It would appear that of these the third is the oldest. We find this situation not only in our poem, but, in combination with the others, also in a number of foreign poems: in the French rhymed sermon *Li ver del juïse*¹:

199 Al cors parlerat l'anme al jor del grant juis:
Ohi ! cors doleros, por koi t'autant servi ?

and again in a poem by Bonvesin:²

Sic anima peccatoris desperati disputabit cum corpore post sententiam.

77 Il dì del grand judisio l'arma del peccaor
sì s'ha conzonze lo corpo a sostenir dolor, etc.

In another Italian poem, *Del giudizio universale*,³ the soul begins its discourse before having left its body, and is yet able to describe to the body the last judgement in all its details.

19 L'anema e lo corpo abitando ensembra,
Molto ela se guaimenta per vexanda,
Veçando el ben e 'l mal k'è promeso
Da Jesù Cristo signor beneeto
De l'ovre k'el' à en questa vita far,
De fin k'el' à col corpo demorar.

The relation to our German poem is visible again in a French poem in six syllables of the twelfth century.⁴ Whilst the French poem belongs to the group of the *Visio Philiberti*, yet it differs from it in one important respect. After haranguing the body the soul declares, as in the Latin

¹ Ed. by H. von Feilitzen, *En forfransk predikan*, Upsala, 1883. Cf. the review by Nyrop, *Romania*, xvi, p. 146, and *Literaturblatt f. roman. und german. Phil.*, 1884, pp. 68-71. Feilitzen's edition was not accessible to me, but I was able to gain a general idea of the poem from the copious quotations from the Oxford MS., Douce 381, f. 131, in P. Meyer, *Archives des Missions*, 2^e série, iii, Paris, 1871, p. 207.

² Ed. by Becker, *Bericht der Königlich-Preussischen Akademie der Wissenschaften zu Berlin*, aus dem Jahre 1851, p. 132 seq.

³ Ed. by A. Mussafia, *Monumenti antichi di dialetti italiani. Sitzungsberichte der kais. Akad. der Wissensch., Philos.-hist. Classe*, xlvi, Wien, 1864, p. 169.

⁴ H. Varnhagen, *Un Samedi par Nuit, die älteste altfranzösische Bearbeitung des Streites zwischen Körper und Seele. Erlanger Beiträge zur englischen Philologie*, i, 1890.

poem, that it must now depart. But, instead of doing so, it begins an account of some 150 lines on the last judgement, an account wanting both in the Norwegian poem derived from it, and in the Latin *Visio*. A comparison of this French text and our German poem shows, however, no actual borrowing.

From the above it is manifest that the combination of the two motives is perfectly regular, and there is no need to maintain with Khull¹ that the episode dealing with the debate in Heinrich von Neustadt's *Gottes Zukunft* is spurious, or even with Singer² to consider it an independent poem and print it in an appendix. The latest investigator of Heinrich's poem, Maria Geiger,³ is inclined, mainly on the analogy of *Von dem jüngsten tage*, to follow the manuscript and leave it in its traditional place after the last judgement.⁴ She further adduces a later dramatic poem of the fifteenth century,⁵ where again a debate of the body and soul is incorporated in an account of the last judgement. But it is not necessary to suppose, as she does, that the insertion of the body and soul motive in *Gottes Zukunft* was due to any juxtaposition in some Latin manuscript of a poem on the last judgement and the *Visio Philiberti*, which might have induced Heinrich to combine the two motives in his poem.⁶ The combination, as we have seen, is not fortuitous, but is general in European literature. In the case of Heinrich's poem, it was possibly due to the influence of *Von dem jüngsten tage*.

¹ F. Khull, *Zur Überlieferung und Textgestaltung von Gottes Zukunft des Heinrich von Wiener Neustadt*. Separat-Abdruck aus dem Jahresberichte des k. k. 2. Gymnasiums in Graz für 1886.

² S. Singer, *Die Werke Heinrichs von Neustadt, Deutsche Texte des Mittelalters*, vii, Berlin, 1906.

³ *Die Visio Philiberti des Heinrich von Neustadt* von Dr. Maria Geiger. *Sprache und Dichtung*, x, Tübingen, 1912.

⁴ On this question cf. also Marta Marti, *Gottes Zukunft von Heinrich von Neustadt*. *Sprache und Dichtung*, vii, Tübingen, 1911. For reasons which she does not state, the author is in favour of Singer's theory.

⁵ Geiger, l. c., p. 49, note 1. Contained in MS. Germ. Berol. fol. 722, *Das jüngst Gericht pûch*.

⁶ Although it was usual, and natural enough, for mediaeval scribes to arrange their poems according to subject-matter. In the manuscript described by Karajan, *Frühlingsgabe*, p. 145, we find a German dialogue on the body and soul followed immediately by *Von dem jüngsten tage* as two separate entities.

SOURCES AND LITERARY RELATIONS

If we compare *Von dem jungsten tage* with the numerous eschatological poems, or episodes of poems, we shall find it unusually free of scholastic influence. Kelle,¹ indeed, is of the opinion that no poem dealing either with the Antichrist legend or the last judgement is drawn from scholastic sources. They were intended essentially, he avers, for the laity, and intricate modes of thought would have been out of place. Reuschel,² on the other hand, asserts that not a line of our poem is to be ascribed to the poet's own invention. Both these views are extreme for, whilst a good many motives can be traced to biblical or patristic sources, although a whole episode was inspired by the Latin *Visio*, yet much of the poem, and that the finest part, seems entirely original.

From the parallels collected in the notes it will be seen that there was a common stock of traditions on the last judgement, the pains of hell, and the joys of heaven, from which the poet (and the sculptor too) both could and did draw. But nowhere in *Von dem jungsten tage* have we any trace of direct borrowing, nowhere can we state definitely that the poet followed such and such source, and no other. In this respect it is a decided contrast to the numerous other German poems on the subject, where either the *Legenda Aurea* of Jacob a Voragine³ or the *Compendium Theologiae Veritatis*,⁴ or the earlier *Historia Scholastica* of Petrus Comestor⁵ and the *Elucidarium* of Honorius Augustodunensis⁶ have provided the skeleton. Such were the sources of the eschatological episodes in *Gottes Zukunft*,⁷ in the *Väterbuch*,⁸ in the *Martina* of Hugo von Langenstein,⁹ in *Barlaam und Josaphat*,¹⁰

¹ J. Kelle, *Geschichte der deutschen Literatur*, Berlin, 1896, ii, p. 166.

² Reuschel, *Dissertation*, p. 31. 'Eigene Erfindung des Dichters braucht man für keine Zeile zu vermuten.'

³ The most convenient edition is that by Th. Graesse, Dresden and Leipzig, 1846.

⁴ Edited amongst the works of Albertus Magnus. Lyons edition, xiii, p. 134.

⁵ Migne, 198, 1050. ⁶ Migne, 172, 1164 seq. ⁷ Marta Marti, l. c.

⁸ K. Hohmann, *Beiträge zum Väterbuch*, Hermaea, vii, 1909.

⁹ R. Köhler, *Quellennachweise zu Hugos von Langenstein Martina*. Germania, viii, p. 15. Reprinted in *Kleinere Schriften*, 1900, ii, p. 118.

¹⁰ Pfeiffer, *Barlaam und Josaphat*, Leipzig, 1843.

in the *Erlösung*,¹ in the *Renner*,² and in a late fourteenth-century poem, *Wie Got das jungst Gericht besitzen sol*.³ And such, too, we must imagine as equally familiar to our poet, although he does not turn to them so frequently. Besides all these, he possessed a chief source in the Bible itself.⁴

The popularity of our text is attested, not only by the large number of manuscripts that have come down to us, but also by the direct influence which it had on contemporary poems. We have already expressed the opinion that it may have suggested to Heinrich von Neustadt the combination of the body and soul motive with the last judgement in his *Gottes Zukunft*.⁵ Reuschel⁶ found traces of direct borrowing in the *Spiel von den Zehn Jungfrauen*, where no less than twelve most effective lines are taken almost literally from *Von dem jungesten tage*.⁷ Either directly, or through the intermediary *Zehnjungfrauenspiel*, it influenced the *Künzelsauer Frohnleichnamsspiel*,⁸ *Das vierte Erlauer Spiel von Maria Magdalena*,⁹ and the *Alsfelder Passionspiel*.¹⁰

¹ K. Bartsch, *Die Erlösung*, Quedlinburg, 1858, p. iii.

² G. Ehrismann, *Stuttgart Literarischer Verein Publications*, vol. 247, 1908, and vol. 256, 1912.

³ L. A. Willoughby, *Modern Language Review*, v, 1910, p. 297.

⁴ Cf. the variant readings of line 458. *daz buoch der warheit* in B P K W seems to refer to the Bible. The reading of I, on the other hand, might apply equally well to some written source for the passage on the hell torments. It certainly cannot refer, in spite of its similarity of subject-matter, to the poem entitled '*diu warheit*', ed. by A. Waag, *Kleinere Deutsche Gedichte des xi. und xii. Jahrhunderts*, Halle, 1890, Nr. xi, cf. Reuschel, *Dissertation*, p. 31. The correct reading is, I believe, to be found in L: *Als uns diz buch die warheit seit*, by which the poet alludes to his own production.

⁵ I can find no proof of actual borrowing. Such parallels as are noticed in the Notes might be due either to identity of source or to repetition of well-worn formulae.

⁶ *Weltgerichtsspiele*, p. 329.

⁷ Cf. Beckers, *l. c.*, 115; and Creizenach, *Geschichte des neueren Dramas*, i, Halle, 1893, p. 122. O. Fischer, *Die mittelalterlichen Zehnjungfrauenspiele*, *Herrigs Archiv*, 125, p. 9, discusses the lines, but does not apparently realize their origin, although he quotes from Reuschel.

⁸ See T. Mansholt, *Das Künzelsauer Frohnleichnamsspiel*, Marburg Dissertation, 1892.

⁹ Cf. K. F. Kummer, *Erlauer Spiele*, Wien, 1882.

¹⁰ Ed. by R. Froning, *Deutsche Nationalliteratur*, vol. 14, II, p. 567 seq. Cf. E. W. Zimmermann, *Das Alsfelder Passionspiel und die Wetterauer Spielgruppe*. Göttingen Dissertation, 1909.

The lines run as follows in the *Zehnjungfrauenspiel*:

347 Get ie vorvluchten an sele und an libe!
 Von mir wel ich uch vortribe,
 Get in daz vur, daz bereitit ist
 Den tufelen und alle erre genist.
 Arme sunder, genc von mi!
 Trost und gnade vorsage ich di,
 Kere von den ougen min,
 Min antlicze wert di nummer schin.
 Scheide von mime riche,
 Daz du vil jemerliche
 Mit dinen sunden vorlorn hast.
 Trac mit dir der sunde last.

They correspond to lines 351-62 of *Von dem jungesten tage*.

In the *Alsfelder Passionsspiel* only four of these lines occur, whilst two others correspond with the *Zehnjungfrauenspiel*, which bears out Beckers' contention that the passage is derived from this source, and not direct from *Von dem jungesten tage*:

7257 du armer sunder, nu ganck von mer:
 trost und gnade vorsagen ich dir!
 und kere dich von den augen myn:
 myn anezlicz wirt dir nummer schyn!
 gehet von mer und schriet ach und we!
 uwer wirt keyn raid nummerme! ¹

We already saw above how eight lines from the beginning of the poem were written down from memory in the Wolfenbüttel fragment. The relations with other contemporary poems such as *Gottes Zukunft* or the *Väterbuch* are more in the nature of parallels, and are probably due to the use of the same source. In the case of the latter, however, it is worth noting that we have a similar marshalling of the religious orders before the throne of God, though they are not confined, as in *Von dem jungesten tage*, to the Franciscans and Dominicans:

¹ The two last lines run in the *Zehnjungfrauenspiel*: 359 genc hen von mi und schri ach und owe,/din wert rat nu noch nummerme! Cf. l. 367 of *Von dem jungesten tage*: dir enkumet helfe niemer me.

40767 Franciscum siech mit seiner rot,
 wie erlich er chumpt fur got
 mit seinen parfûzzen,
 di sich pillich müzzen
 frau der groszen armut,
 di in hat pracht so rechtez gut!
 Dominicus der gewâr
 und sein prediger,
 di gotes weingarten
 mit ler wol bewarten,
 hei, wie di got zieret
 und bey im ordiniret
 mit den aynsideln Antonius
 Johannes und Bernhardus!
 Augustinus der weis, etc.

In one case, however, I think I detect direct reminiscence, although the passage is so slight that it would be risky to make too much of it. It occurs *Renner* (Ehrismann), 24454:

So schriet diu erste part: a, a, a!
 Diu ander: we, we, we, bi dir da!
 Diu dritte schriet: o, o, o!
 Sül wir nimmer wesen fro
 Vor dinem antlütze, vil süezer got?

Compare this with *Von dem jungesten tage*, 377:

Sie schrien alle: o, o, o!
 Ja sul wir niemer werden vro.

THE JUDGEMENT IN ART

A survey of the many plastic representations of the last judgement¹ affords yet a further proof of the popular origin of our poem. We find here the same motives and illustrations, and it would appear that in one instance at least, that of the

¹ The influence of the plastic arts on literature has been treated by Voss, *Das jüngste Gericht in der bildenden Kunst des frühen Mittelalters*, Leipzig, 1884; Jessen, *Die Darstellung des Weltgerichts bis auf Michelangelo*, Berlin, 1883; Portig, *Das Weltgericht in der bildenden Kunst*, Heilbronn, 1885. Cf. also the chapter 'Bildende Kunst' in E. Wadstein, *Die eschatologische Ideengruppe*, Leipzig, 1896.

damned being led off to hell on a chain, the poet has drawn his inspiration directly from the sculptor. It is important to remember, moreover, that hand in hand with the rise of French poetry went the development of Gothic architecture, until, in the thirteenth century, it found its highest expression in the French cathedrals.¹ Just as the chronicler or the poet did not consider his work complete without an epilogue on the end of the world, so too the sculptor. It was the universal practice to ornament the pediments of porches with scenes from the last judgement. The great western porch, the one lit up by the setting sun, was appropriately chosen for the purpose in most cases;² but such was the obsession of men's minds with the subject that they are frequently found in other prominent places in the church. In Worcester cathedral we find disconnected scenes over and between the arches of the south transept: but lecterns, tombs, and even church utensils were adorned in this manner. And it was undoubtedly these eschatological scenes which most impressed the populace on entering a mediaeval church, as is evident from an instructive passage in Villon's famous ballad to his mother:

Femme je suis, povrette et ancienne,
 Qui riens ne sçay; oncques lettre ne leus.
 Au moustier voy, dont suis paroissienne,
 Paradis paint, où sont harpes et lus,
 Et ung enfer ou damnez sont boullus:
 L'ung me fait paour, l'autre joye et liesse.

With painters the subject was equally popular. Janitschek³ is of the opinion that the last judgement was first made the subject of pictorial representations about the year 1000, under the fear of the impending catastrophe. He finds at Oberzell the first typical picture, combining the resurrection of the dead with the motive of judgement. This type, as fixed here, underwent no further development during the rest of the Middle Ages, except for the logical addition of the pains of the damned and the joys of the blessed. In England judgement

¹ E. Male, *L'Art religieux du XIII^e siècle en France*. Paris, 1910.

² At Rheims, Amiens, Bourges, Ulm, Freiburg i. Br., Bamberg, the Sebalduskirche at Nürnberg.

³ H. Janitschek, *Geschichte der deutschen Malerei*. Berlin, 1889.

scenes were often painted in the tympanum of the chancel arch,¹ no doubt because the rood with the Virgin and St. John suggested a similar scene on the last day, when these two saints were represented as interceding with Christ on behalf of sinners. Of even greater interest are the famous stained windows of Fairford Church in Gloucestershire, which have been attributed to Albrecht Dürer and are possibly German.² The great west window (the traditional part of the edifice, as we saw) pictures the dread scenes of judgement in all their detail. Another famous German artist, Stephan Lochener, was attracted by the subject which he treated in a great altar piece now in Cologne museum.³ It formed the subject of miniatures in prayer-books. The psalter of Hermann of Thüringen contains a scene of judgement where bishops and kings are being carried off to hell.⁴ But it was reserved for the later Middle Ages to give the scene its most forcible and symbolical expression, in depicting it in the court of justice of every guildhall.⁵

SOCIAL AND HISTORICAL CONDITIONS

It will be noticed that most of the poems mentioned above belong to the second half of the thirteenth century. The persistent reference to the last judgement, the belief in its imminence was present indeed during the whole of the Middle Ages, but particularly during the end of the twelfth and the whole of the thirteenth centuries. No religious poem was complete without an episode describing the awful event; it formed the logical conclusion to any chronicle of the world's

¹ At Southleigh, near Oxford. Another example, destroyed at the restoration of the church in 1882, at Poslingford, near Clare, Suffolk. Cf. H. Jarvis, *Proceedings of the Suffolk Institute of Archaeology and Natural History*, 1893, vol. viii, p. 2.

² *The Fairford Windows*, a monograph by J. G. Joyce, The Arundel Society, London, 1872, pp. 123 seq.

³ Janitschek, *l. c.*, p. 230.

⁴ S. Beissel, *Geschichte der Verehrung Marias in Deutschland während des Mittelalters*, Freiburg im Br., 1909, p. 367.

⁵ Cf. A. Schultz, *Deutsches Leben im xiv. und xv. Jahrhundert*. Grosse Ausgabe, Wien, 1892, p. 38.

history. The *Elucidarium* of Honorius¹ was the authoritative treatise on matters eschatological for the twelfth and thirteenth centuries. Popular collections, like the *Legenda Aurea* and the *Compendium Theologiae Veritatis*, contained, as a matter of course, an account of the events of the last day. Both, it will be noted, date from the last quarter of the thirteenth century. Equally significant is the fact that the most widely accredited encyclopaedist of the age, Vincent of Beauvais, devotes a chapter of his *Speculum Historiale*² to a treatise on the last judgement. This affords a valuable summary of the generally accepted views on this subject during the latter half of the thirteenth century. Certain signs, he writes, shall make evident the approach of the last day, and he proceeds to give a list of them:—³

Quorum primum est, iniquitatis inundatio, ac per hoc fidei et charitatis evacuatio. Reliqua vero sunt 2. scientiae multiplicatio, 3. praeliorum opinio, 4. evangelii per orbem disseminatio, 5. sathanaeque solutio, id est, potestatis ipsius a tempore passionis Domini cohibitae relaxatio, 6. hereticorum dispersio. Septimum quoque iam esse videtur in ianuâ, a Romano scilicet imperio vel obedientia discessio.

Such signs there were in plenty during the whole of the troublous period of mediaeval history, and especially during the thirteenth century. In 1242 there was the invasion of the Mongols, which penetrated even into the south-eastern provinces of Germany; there was the dreadful period of the interregnum, lasting from 1254 to 1273. The *discessio a Romano imperio* was exemplified for the contemporaries by the deposition of Albert of Nassau in 1298.⁴ There were the disasters which overtook the Christian cause in the Holy Land, culminating in the fall of Acre in 1291. And there was no lack of lesser evils, of earthquakes, famines, and pestilences. The Church, too, was torn by numerous and

¹ J. A. Endres, *Honorius Augustodunensis, ein Beitrag zur Geschichte des geistlichen Lebens im 12. Jahrhundert*, Kempten und München, 1906.

² *Bibliotheca Mundi seu Speculi Maioris tomus quartus*. Douai, 1624.
Epilogus Speculi Historialis continens tractatum de ultimis temporibus, p. 1323.

³ *l. c.*, p. 1324.

⁴ Cf. A. Franz, *Drei deutsche Minoritenprediger aus dem xiii. und xiv. Jahrhundert*, Freiburg im Br., 1908, p. 54.

various heresies: Cathari, Albigenses, Waldenses, are but the best known of them, whilst a wave of agnosticism was passing through Europe from the school of Averroes. Generally the thirteenth century may be described as a period of great political and religious unrest.

The belief in the approaching end of the world was furthered by the widespread prophecies of Methodius, of St. Hildegard, and especially of Joachim of Fiore.¹ According to the first: 'sexto milliario saeculi, exhibunt filii Ismael, de eremo, et erit adventus eorum castigatio sine mensura'.²

St. Hildegard was more precise and fixed the date for 1188. Joachim of Fiore believed it might occur at any time from 1200 on, but was inclined to expect it in 1260.³ According to him the world was now on the threshold of its fourth and last age. He looked forward to a complete reformation of the Church through the Holy Ghost, and predicted the rise of two new orders, which should bring about a religious revival:—

Puto etiam quod, sicut olim Deus patres elegit senes, secundo Apostolos iuniores, ita et nunc tertio pueros ad literam eligat, propter eos, quibus vetera viluerunt; ad praedicandum scilicet Evangelium regni, praelatis adulterantibus verbum Dei. Et sicut olim per Moysen, et Iosue, Dominus Cananeos Israelitis subiecit, ac per Paulum et Barnabam idolatras stravit; sic etiam nunc per duos ordines futuros, in illis praesignatos, gentes incredulas subigat et convertat.⁴

Although the writings of Joachim were condemned by the council of Arles in 1257, this belated condemnation did not prevent his theories from spreading far and wide. The Franciscans, and to a lesser extent the Dominicans, in their struggle for Church reform, imagined themselves as the 'duos ordines futuros', as the successors of Joachim and the executors of his teachings. The importance of this lies in the fact that, as we shall see presently, it was from the circles of the mendicant orders that our poem took its rise.

¹ P. Fournier, *Joachim de Flore, ses doctrines, son influence*, in *Revue des Questions Historiques*, 67, 1900, p. 457; E. Schott, *Die Gedanken des Abts Joachim von Floris* in *Zeitschrift für Kirchengeschichte*, 23, 1902, p. 157.

² See Vincentius, *l. c.*, p. 1324.

³ Cf. Vincentius, *l. c.*, cap. viii: *De quibusdam dictis Ioachim et sanctae Hildegardis*.

⁴ Quoted by Vincentius, *l. c.*, p. 1325.

A direct result of St. Francis' call to repentance, and of Joachim's prophecies, was the mighty religious revival which laid hold of the Italian people about the year 1260. One of its most curious manifestations was the flagellant movement which began in 1258 and soon assumed such vast proportions that, by 1260, it numbered over 20,000 adherents. Both St. Francis and the flagellants were moved by the same spirit of asceticism, both held that forgiveness of sins was only to be attained by true and earnest repentance. This belief found outward expression in Italian literature (and this is of interest to us), in numerous poems on the last judgement. They are by Jacopone, Pietro of Barsegape, Ugucione, Giacomino da Verona.¹

Although the great *Geisslerbewegung* did not take place in Germany until 1349,² yet already in 1261 and 1262 bands of flagellants made their way over the Alps into South Germany, as we know from entries in the chronicles of Styria and Austria. By 1296 they are found in Strasburg and the Rhine district generally. There can be little doubt that, as in Italy, the numerous German (mostly South German) poems of an eschatological character which arose about this time are to be attributed, partly at least, to this same influence. We have but to consider one of their songs, which although of a later date, sufficiently emphasizes these tendencies: the rubric informs us that the song was to be sung 'Quando flagellatores volebant se flagellare':

- 17 Sunder wa mit wilt du mir lonen
 Dri nagel und an durnin cronen
 Das crucez vrone an sper ain stich
 Sunder daz laid ich als durh dich
 Waz wilt du nu liden durh mich
 So rōfen wir in lutem done
 Unsern dienst geb wir ze lone.

¹ Cf. Beckers, *l. c.*, p. 45.

² P. Runge, *Die Lieder und Melodien der Geissler des Jahres 1349 nach der Aufzeichnung Hugo's von Reutlingen, nebst einer Abhandlung über die italienischen Geisslerlieder* von H. Schneegans und einem Beitrage zur Geschichte der deutschen und niederländischen Geissler von H. Pfannenschmid. Leipzig, 1900.

And again l. 82 :

Ir lugener ir mainswörere
 Ir sint dem lieben got ummere
 Ir bihtend dhaine sunde gar
 Dez mosd ir in die helle varn
 Da sind ir eweclich verlorn
 Darzuo so bringt uch gottes zorn
 Da vor behôt uns herre got
 Dez bit wir dich durch dinen tot.¹

AUTHORSHIP AND DATE

The mendicant orders, with their call to an earnest life and their insistence on a contrite heart, possessed in the last judgement an admirable illustration of their lesson. They were even prepared to support their propaganda with poems of their own on the subject. It is to some such motive that we must ascribe the present poem.

In lines 669-90 of *Von dem jungesten tage*, Christ, in His speech to the blessed, singles out the mendicant orders for special praise :

Noch sint zwo liechte roten,
 Die waren mine boten,
 Sie waren snelle knechte,
 Sie giengen nach mir rehte
 In armuot mit gedulthekeit,
 Mit demuot und mit kiuschekeit,
 Wan von tiuvels munde
 Und von der helle grunde
 Hant sie gezogen sele vil:
 Da von ich in nu lonen wil.
 Ich mein iuch, minner brüeder min,²
 Und iuch vil zarten prediger fin.

¹ Runge, *l.c.*, p. 37. Quoted also in a Low German version by Hecker-Hirsch, *Die grossen Volkskrankheiten des Mittelalters*, Berlin, 1865, p. 93. For further references see Michael, *Geschichte des deutschen Volkes*, II, p. 262, note 2.

² Only in B, but there can be no doubt of the genuineness of the reading, not only because it is in harmony with the whole context, but also because of the reference to the companion order of the predicants in P K W. It would seem almost as though the original of this group of manuscripts had been copied by a scribe out of sympathy with the mendicant orders, who had done his best to destroy their connexion with the poem.

Ir wart ein niuwe ritterschaft,
 Ir hat gedienet mir mit kraft.
 Do von enphat den süezen lon
 Und sitzet uf den hohen tron,
 Der in ist wol bereitet.

There can be no doubt that we have here a clue to the authorship of the poem, or, at least, to the circles in which it arose. The mention that it was a 'niuwe ritterschaft' may afford a further clue to the date of composition. The Grey Friars first appeared in Germany in 1221 in the south. By 1239 they had obtained a firm footing in the upper Rhine district. Their influence went on increasing until, by the end of the century, the monasteries belonging to this order numbered no less than 250.¹ The Dominicans made their appearance even earlier and attained a success but little inferior to their brethren. The term 'niuwe' used by our poet could only apply to some twenty or thirty years after the order had firmly established itself in western Germany. Consequently, bearing in mind that I, the earliest manuscript, dates from the last quarter of the century, that the *Zehnjungfrauenspiel* affords a *terminus ad quem* (i. e. the beginning of the fourteenth century), we should be inclined to fix the decade 1270-80 as the date of composition of our poem.²

The reference to women's love for finery and cosmetics (l. 473 seq.) is entirely valueless for the determination of the date of the poem. Sumptuary laws were almost of yearly occurrence during the whole of the Middle Ages,³ and, more-

¹ Hauck, *Kirchengeschichte Deutschlands*, iv. Teil, Leipzig, 1913, pp. 397 seq.; K. Müller, *Die Anfänge des Minoritenordens und der Bussbruderschaften*, Freiburg im Br., 1885, pp. 94 seq.; E. Michael, *Geschichte des deutschen Volkes*, 1889, ii. Band: *Kulturzustände des deutschen Volkes während des 13. Jahrhunderts*, pp. 87, 112; M. Heimbucher, *Die Orden und Kongregationen der katholischen Kirche*, ii. Band, Paderborn, 1907.

² If, as I believe, the dialect places the author in the Schwarzwald (see below, p. 34), it is worth noting that the chief Franciscan houses in this district were at Freiburg (1242) and Villingen (1268). Eubel's book, *Geschichte der oberdeutschen Minoritenprovinz*, Würzburg, 1886, was not accessible to me; but cf. C. Roder, *Die Franziskaner zu Villingen in the Freiburger Diöcesan-Archiv*, vol. v, 1904, p. 232.

³ K. Weinhold, *Die deutschen Frauen im Mittelalter*, ii, Wien, 1897, p. 304; A. Schulz, *Das höfische Leben zur Zeit der Minnesänger*, Leipzig, 1889, i, p. 318.

over, like the constant references to unjust judges,¹ were part of the traditional ballast of such poems.²

The influence of the Friars Minors is further apparent from the lack of scholastic utterances, which we already noticed as peculiar to our poem. The mendicant orders had already accomplished a similar reform in the sermons of the day, to which, indeed, our poem is related. The thirteenth century marks a turning-point in the history of the German sermon; instead of elaborate, intricate homilies based on the fathers and the scholastic writers, we have a new type of sermon, which, by its very earnestness and simplicity, made a direct appeal to the people. Such are the sermons of Frater Konrad von Sachsen,³ and those of the Schwarzwälder Prediger⁴ which are derived from his; such towards the end of the century are those of the Frater Ludovicus,⁵ all Franciscans. Such are also those of the Dominican who goes by the name of the St. Georgener Prediger.⁶ Such are also the sermons of the greatest of them all, brother Berthold of Regensburg, who was himself a fervent Joachimist, and treated of the last judgement in two of his most eloquent homilies.⁷ The one on the general judgement attained such fame that it eventually

¹ l. 441. See my note to *Wie Got das jungst Gericht besitzen sol*, p. 329, note 126. But the complaint against unrighteous judges is as old as Hesiod. Cf. J. A. Mahaffy, *Social Life in Greece*, London, 1877, p. 70.

² Cf. Renner, ed. by G. Ehrismann, Tübingen, 1909, ii, l. 12597: Sam tuont diu wip :/Diu legent an daz houbet alen irn fliz :/Nu sleier gel, nu houpttuch wiz,/Nu diz drum hin, nu jenz drum her/Nu banier uf, nu glunkeler. Corresponds to l. 12557 of Bamberger Druck. Cf. also Berthold von Regensburg, *Predigten*, her. von F. Pfeiffer und J. Strobl, Wien, 1862-80, i, 115, 319, and *M. L. R.*, l. c., p. 320, l. 167.

³ A. Franz, l. c.

⁴ Published by F. C. Grieshaber, *Deutsche Predigten des xiii. Jahrhunderts*, Stuttgart, 1844.

⁵ Franz, l. c.

⁶ K. Rieder, *Der sogenannte St. Georgener Prediger, Deutsche Texte des Mittelalters*, vol. 10. Berlin, 1908. Rieder, p. xxii, makes out a good case for these sermons being largely derived from originals by Berthold von Regensburg.

⁷ On Berthold see the *Studien zur Geschichte der altdeutschen Predigt*, by A. E. Schönbach, 1907. *Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien*, vols. 142, 147, 151, 153, 154, 155. The two eschatological sermons are published, the one in vol. 154 of the above series, pp. 98 seq., the other in his *Über eine Grazer Handschrift lateinisch-deutscher Predigten*, Graz, 1890, pp. 68 seq. Neither bears any definite relation to our poem.

became the source of a *Volksbuch*.¹ These reforms were due in the chief instance to French influence. During the twelfth century the art of preaching reached eminence in France, especially as regards popular sermons. It was ordained that a strict difference should be made between sermons intended for the learned and those for the simple. Jacques of Vitri laid down this principle clearly:

Quod aliter clericis aliter laicis est praedicandum . . . Quando vero in conventu et congregatione sapientium in latino ydidiomate loquimur, tunc plura dicere possumus, eo quod ad singularia non oportet descendere: laicis autem oportet quasi ad oculum et sensibilibiter omnia demonstrare, ut sit verbum praedicatoris apertum et lucidum velut gemmula carbunculi.²

Schönbach³ has pointed out that the Germans drew from French sources both for the matter and form of their sermons, just as they were beholden to them for other literary genres. Whether our poem itself was first suggested by a French (or possibly an Italian) source must remain a matter of doubt. Such poems as we have compared show similar situations, but no trace of direct borrowing. On the other hand, when we bear in mind the international character of the mendicant friars and their partiality for eschatological subjects, it is by no means impossible that in its religious literature, as in its homiletic and secular literature, Germany in the Middle Ages owed a greater debt to *Welschland*, and especially to France, than is usually acknowledged by most literary historians.⁴

¹ *Thal Josaphat*, published by Simrock, *Volksbücher*, xii, pp. 1-26. Cf. Schönbach, *Studien*, vol. 154, p. 107.

² A. Lecoy de la Marche, *La chaire française au moyen âge*, Paris, 1886, p. 265, note 1.

³ Schönbach, *l. c.*, vol. 135, *Über Kelle's 'Speculum Ecclesiae'*, p. 142, and *Über eine Grazer Handschrift*; cf. also *Die Reuner Relation*, p. 12. *Sitzungsberichte der kais. Akad. der Wissensch. in Wien*, vol. 139, 1908.

⁴ Mone in his *Schauspiele des Mittelalters*, Karlsruhe, 1846, already advanced the opinion that French influence was visible in the German religious plays. Wilmotte, *Les Passions allemandes du Rhin dans leur rapport avec l'ancien théâtre français*, Paris, 1898, seeks to prove it in connexion with the 'Rhenish group'. It is worth noting that Gaston Paris had independently arrived at similar conclusions. Cf. his review of Wilmotte in *Romania*, xxviii, 1899, p. 158. Modern German scholars, however, are loth to acknowledge any obligation. Creizenach, *l. c.*, p. 359,

STYLE

If any further evidence were needed of the connexion of our poem with the homiletic literature of the day, and especially with the sermon of the mendicant orders, it would be found in the style. *Von dem jungesten tage* is, in its language, just such a composition as one would expect from a practised and eloquent preacher; it abounds in interjections,¹ in rhetorical questions,² in telling anaphora,³ in dramatic dialogues, short phrases in direct speech skilfully calculated to revive the flagging interest of the audience.⁴ The descriptions of the pains of hell are bold and forcible and would make a direct appeal to the superstitions of the multitude. The popular ear would be caught by the numerous allusions to everyday life, thus bringing home to each simple soul his personal interest in the subject.⁵ The scholastic element, as we saw, nowhere intrudes, and such theological allusions as we find are of a very general and fundamental character and need no further commentary.⁶ An occasional quotation from the Vulgate serves but to impart an ecclesiastical flavour.⁷ *Von dem jungesten tage* is just such a poem as a great Franciscan preacher like Berthold von Regensburg might have written had he been addicted to verse: it is filled with the same passionate exhortations to repentance, the same condemnation of the vanities and pomp of courtly society, with its tourneys, its lawlessness, its dancing, its immoralities, its extravagances of the table and of dress.⁸ In this respect it is possible that the digres-

makes the definite statement: 'Auf dem weiten Gebiete des kirchlichen Dramas ist bis jetzt in keinem einzigen Falle mit Bestimmtheit nachgewiesen, dass ein Stück aus einer neueren Sprache in die andere übertragen worden ist.' Wilhelm Meyer, *Fragmenta Burana*, Berlin, 1901, is equally definite, cf. pp. 58, 59, 103, and especially p. 75, note 2, where he shows that Wilmotte's reasoning is not flawless.

¹ 45, 78, 133, 377, &c. ² 50, 51, 59, 87, 136, 175, 179, &c.

³ 350, 366, 384, 397, 447, 536, &c.

⁴ 38, 53, 274, 330, 339, 345, 377, 517, 535, 541.

⁵ 113, 125, 138, 141, 145, 166, 171, 172, 184, 187, 228, 242, 468, &c.

⁶ 219 sus gap er dir die vrie wal/daz leben oder des todes val. 250 da von wird ich verschalten/von siner schönen angesiht.

⁷ 46 Dies domini amara.

⁸ Cf. line 435 seq. Cf., too, the knightly phraseology: 70 verhencte, 76 er sich vlaht.

sion in our poem on women's love of finery (lines 471-98) was suggested by Berthold's famous utterances on the subject. A reference to the notes (and especially to notes 129, 180, 261, 439) will show the closeness of the relation to Berthold's phraseology and thought. And when, moreover, we see that our author has caught a trick of style peculiar to the latter, his constant and characteristic juxtaposition of parallel expressions, we need no further proof of Berthold's influence. From the metrical point of view, as we shall see, *Von dem jungesten tage* can vie with all but the very smoothest of classical poems.

This does not apply, however, to the lyrical portions towards the end of the poem (lines 717-54), where the passionate dithyrambic outburst on the Blessed Virgin forms a very strong contrast with the more sober style of the remainder of the poem. It suggests a little the exuberant colouring of *Die Goldene Schmiede*. It will be noticed, too, that the metre of this passage, by reason of the numerous feminine lines of four beats, is in distinct contradiction to the classical regularity of the whole:—

- 723 So er wiste waz im da ist bereit,
 Wie ein Maria mit den mageden beit,
 Der vröuwet sich alle creatiure.
 Diu da ist ein himelrose tiure,
 Diu liihtet same ein spiegelglas,
 Diu Got uns brahte und maget was.
 Siu blüet sam ein lilje in eim touwe
- 730 Und als ein zitelose uf der ouwe,
 Ir werder anblic ist ein meienzit,
 Da sie an gotes herzen lit,
 Da ruowet sie mit vröude und mit wünne,
 Diu siu ist mit keiserlichem künne.

I am inclined, in consequence, to consider the whole passage as an interpolation common to the whole group of manuscripts (the London fragment is wanting here). In this connexion it will be noticed (1) how a like rhyme in lines 717 and 755 mark the beginning and end of the interpolation, suggesting that the interpolator took up the thread of the story where.

he had left it; (2) that 717, 718 are really a repetition of 57, 58.

From the above it is clear that we are dealing with no ordinary didactic compilation such as was so common to the fourteenth and fifteenth centuries. *Von dem jungesten tage* is, on the contrary, a work of real poetic value, worthy of the best traditions of the classical period. From the point of view of literary history, it is a good example of a religious subject-matter treated in the *höfische Manier*. It stands in the direct line of descent from the genre of *Contemptus Mundi*, from the earlier Middle High German *Memento Mori* and the works of Heinrich von Melk and, especially, the early thirteenth-century *Die Warnung*.¹ But in style and treatment it is connected rather with the courtly versions of legends and religious subjects beginning with Heinrich von Veldeke's *Servatius*, and continued through the *Gregorius* of Hartmann to the *Heiligenleben* of Rudolf von Ems and Konrad von Würzburg. Apart from its worth as poetry, *Von dem jungesten tage* provides further a valuable contribution to the *Kulturgeschichte* of the period: it presents us with the most finished exposition of one of the main problems which dominated men's minds during the whole of the Middle Ages, the fear of the approaching day of judgement. That alone would assure it an honourable place in the history of German mediaeval literature.²

¹ Edited by L. Weber, *Die Warnung, eine Reimpredigt aus dem dreizehnten Jahrhundert*, München, 1912.

² That the contemporaries had a high opinion of our poem there can be little doubt. It would otherwise not have been disseminated over the land in so many copies, nor have found a place in such classical collections as the Kalocsa (K) and Palatina (P) manuscripts, side by side with masterpieces like the *Armer Heinrich* and *Die Goldene Schmiede*.

RELATION OF THE MANUSCRIPTS

Before considering the relative value of the manuscripts of *Von dem jüngsten tage* it will be of assistance to realize their respective lengths:

MS.	B	P	K	W	L	1	H	V	V ¹	D	w	z
	772	740	740	742	452	180	215	290	306	330	15	12

These figures suggest that (1) B P K W and V V¹ D form each a group apart; (2) P K W are more closely related together than with B; (3) P and K have numerically the value of one manuscript. It remains to be seen whether these conclusions are borne out by internal evidence, and to fix the position of 1, B, L, and H.

We should expect *a priori* that 1, the London fragment, being as we have seen the oldest manuscript, would offer the best text. An examination of the readings proves this to be the case. Cf. especially¹ 346, 349, 402, 437, 441, 443, 444, 445, 467, 468, 520. These readings suggest, moreover, that all the manuscripts but 1 are derived from a common original, itself not free from mistakes, 177, (181), 226, 349, 402, and interpolations (723 seq.).

1 is then of the greatest importance for the reconstruction of the critical text. We shall see in the following that it agrees closely with B L (H). The four fragments correspond numerically as follows with the verses of B: fragment I^a = 319-73, I^b = 381-427, 2^a = 432-76, 2^b = 482-527.²

Of the remaining manuscripts, B undoubtedly stands the closest to 1, as is evident from the following readings, some more weighty than others: 327, 331, 333, 340, 343, 345, 347, 350, 354, 359, 360, 364, 365, 370, 371, 381-94, 405, 411, 412, 413, 414, 415, 416, 418, 421, 422, 423, 424, 439, 454, 464, 465, 490, 495, 505, 511, 512, 523. In a few instances it has alone preserved the true reading: 76, 102, 143, 154, 163, 172, 236, 261-262, 481, 661, 679, 709.

¹ Less important are the following: 400, 410, 417, 419, 449-450, 474, 507.

² 1 is practically free from mistakes; cf., however, 396, 452, 458, and the interpolation after 500.

It is hardly necessary to prove the connexion of B and L. A glance at the variant readings show both agreeing against P in numerous instances.¹ On the other hand we shall require to examine the cases in which B and L differ from one another in order to fix their respective values.

As was already noticed above, L breaks off after what is verse 458 of B (440 of P), because as Rosenhagen observes,² the scribe lacked the space to continue. He concluded the poem with fourteen verses of his own. The tendency to omissions is characteristic of L. A couplet is missing after 106, 110, 150, 180, 186, 258; four verses after 128, 424.³

B and L, as we saw above, belong to the same group. A closer consideration of the passages in which they differ among themselves reveals the fact that L also shows definite relations (which are certainly not all accidental) to the P K W group, may, indeed, be said to be a kind of *Mischhandschrift*. Cf. the following readings: 13, 21, 49, 52, 56, 57, 63, 65, 77, 80, 91-92, 126, 154, 160, 163, 177, 195, 220, 227, 229, 261-262, 271, 274, 332, 350, 410, 440. Such variants as are peculiar to L show mostly carelessness or arbitrary alterations.⁴

Of the P K W group it is an accepted axiom (as already suggested by the numerical coincidence) that P and K are derived from one original,⁵ and the main problem with editors has been to decide which possesses the better text. Rosenhagen⁶ comes to the conclusion that K deserves the preference as regards the order of the poems in the manuscript. I shall be able to show in the following that K stands in even closer relation to W, with which it may be said to have the value of one manuscript.

¹ Cf. especially: 68, 83-86, 200, 205, 212, 213-214, 222, 308, 327, 331, 333, 340, 381-394, 405, 412, 414, 421-23, 424, 431, 454.

² *l. c.*, p. xxx.

³ The omission after 424 deserves especial mention. The lines left out are: Sie bringent kardinale/und bischof vil ze male/epte, münche, nunnen vil./und böser phaffen ane zil. The scribe apparently considered it unseemly that these high ecclesiastics should be consigned to hell.

⁴ The examples are numerous: 20, 113, 138, 144, 149, 173, 196, 209, 229, 234, 236, 242, 273, 302, 309, 335, 342, 370, 373, 376, 402, 411, 418, 420, 434, 439, 441, 442, 444, 448, 452, 453.

⁵ E. Mai, *Der Mönch Felix*, Berlin Dissertation, 1903, p. 26.

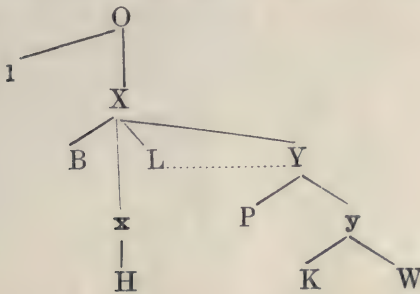
⁶ *l. c.*, p. xx.

P K W have common readings and common mistakes; a glance at the critical apparatus sufficiently establishes that fact. From a closer consideration of the variant readings it appears that (1) K and W are derived from one original; cf. 61, 126, 153, 190, 281, 349, 370, 402, 403-404, 435, 444, 449, 471, 472, 474, 504, 579, 627, 650, 709, 710, 713, 754. (2) W has a slightly better text than K; cf. especially 128, 304, 420, 427, 440, 463, 596. (3) The reading of P is to be preferred in most cases to K W as being nearer to the group 1 B L, e.g. 126, 265, 281, 402-403, 444, 449, 472, 474, 504, 579, 650.

H, the Hamburg fragment, is a much shortened and distorted text of the B L group, as will appear from the variants quoted below. The first sixty-six lines, although making sense as they stand, seem to have been collected from all parts of the poem indiscriminately. From 67 onwards until 525, H follows the general scheme of the story, with many omissions, however, and some few repetitions and additions of its own. The value of H is, then, that it assists, in doubtful cases, in restoring or confirming the reading of the B L group.¹ But closely related as it is to B L, yet H is not directly derived either from B or L, as the following readings prove: against B, 160, 208, 428, 459-60; against L, 129-132, 162, 298, 321, 445, 458 seq. Nor was 1 the immediate source; cf. 349, 423, 449, 450, 452. Such correspondence as there is with P K W against B L is purely accidental; cf. 27, 28, 30, 40, 43, 111, 116, 123, 196, 199, 350, 420, 422, 423, 429, 449, 454, 464.

These results might be expressed graphically as follows. O standing for the archetype; X, Y, x, y representing hypothetical links in the chain, x and y not necessarily representing only one link, but several; the position assigned to H merely indicating that this manuscript must be considered as a member of the B L group:

¹ Cf. 31, 36, 39, 41-42, 44, 135, 159, 160, 162, 170, 173, 175, 179, 202, 211, 212, 222, 223, 224, 283, 295, 300, 302, 304, 340, 355, 357, 370, 371, 379, 380, 421, 423, 427, 431, 436, 452, 463, 465, 467-468.



From the above it is clear that 1 stands very close to the original, and, as far as the fragment allows, it will be the basis of our text. Where 1 is lacking it must be our task to reconstruct it as far as possible by means of B L (H), bearing in mind that B, as will be seen presently, is written in a dialect strongly approximating that of the poet.

RELATIONS OF I AND II

We came to the conclusion above from an examination of the contents, that group II, comprising the manuscripts V V¹ and the print D, could not be considered as a mere compressed version of group I (as was the case with H), but must be treated as a separate poem. The author has retained the setting of the last judgement for a lengthened discourse between the body and soul, in which the imprecations against God and all His works form the culminating point. The poem consists of some 330 lines, and of these no less than 164 (the number varying slightly in each text) can be traced to *Von dem jungsten tage*, an eloquent proof of the great popularity of this work.¹ The corresponding references will be found in the right-hand margin of Text II. An examination of these common passages shows the borrowing to be almost literal.

Besides these 160 lines taken over directly from Text I, there are three longer passages where the reminiscences are

¹ On investigation we find that these passages are taken from the B (L) group, thus affording a welcome confirmation of the conclusion that this group represents the authoritative text: cf. I, 44, 304, 413, 414, 416, 421, 431. Of particular interest is the reproduction of two lines from B which are wanting in P K W, 85, 86.

strong though not exact: II, 63 seq. = I, 74 seq., II, 219 seq. = I, 601 seq., II, 285 seq. = I, 441 seq. Apart from a few odd verses, there thus remains only one considerable portion of II which cannot be derived directly or indirectly from I, viz. II, 117-70, that passage in which the soul gives vent to its despair in a whole series of imprecations. These maledictions, which are wanting in the Latin *Visio*, Seelmann¹ traces to the influence of a secular *Disputatio* in Low German (Franconian), to which, indeed, our poem bears the strongest resemblance. He does not realize, however, that it was *Von dem jungesten tage* that provided the main argument and motives. But although the Low German poem was not the only, or even the principal source of Text II, as Seelmann believes, yet there can be little doubt that it furnished our author with his famous maledictory scene, as is evident from the following quotation:

- 656 De arme sele beghunde to ropen
 'O wy, wat rat schal werden myn?
 Vorvluket si de moder myn,
 Dat se my to der werlde ghedruch,
- 660 Dat se my nicht dot ensluch,
 Do ik von orem live quam!
 Vorvluket sy Eva unde Adam,
 Dat se den appel eten
 Unde godes bot tobreken!
- 665 Vorvluket sy er slechte allegader!
 Vorvluket sy myn mynschlike vader,
 Dat he myn vader ie ghewart!
 O we der iamerliken art,
 Dar ik nu bin hen ghekart.'
- 670 De duvele spraken 'disse sank behaghet uns wol!
 Nu ik dat sulven spreken schol!
 Nu sink vaste vorbat,
 Dat dik de hilghen werden hat!'
 De sele sprak unde rep:
- 675 'Ik bin vorvluket.

¹ W. Seelmann, *Wo de sele stridet mit dem licham. Jahrbuch des Vereins für niederdeutsche Sprachforschung*, v, 21 seq., Jahrgang 1879. Cf. also R. Sprenger, *Zur mittelniederdeutschen visio Philiberti*, ed. W. Seelmann, *Jahrb. f. nd. Sprachf.*, vi, 130; and H. Brandes, *Zur mnd. visio Philiberti*, l. c., vii, 24.

Alle gnade is mik dure,
 Ik mut to dem ewighen vure.
 Ik wil al dat vordomen
 Dat ik han ghenomen,
 680 Wente myner kan neyn rat werden.
 Vorvloket si hemmel unde erden,
 Man unde sunne
 Unde alle hemmelsche wunne!
 Vorvluket sy der sterne schyn
 685 Unde de mit gode wonende syn!¹
 De duvele spreken 'dat sint gude done,
 Noch schaltu eyn guth leth singhen,
 So wil we dy to bade bringhen.'

De sele sprach 'nu mot ik eynes sanghes beghinnen,
 690 Des ik nummer vorwynne.
 Ik bin aller gode blint.
 Vorvluket sy Maria unde er leve kint!
 Wat scholde ik to der werlde schapen?
 Vorvluket sin de papen
 695 Dat se iummer loven myt tunghen.'

De duvele repen 'du hest wol ghesungen,
 Kum her in dat affgrunde!
 Dyne vorvlukende sunde
 Schullen dik dumpen also sere,
 700 Dat du schriest iummer mere.'¹

¹ This poem seems to have enjoyed considerable vogue, to judge from another Low German poem on the *vesteyn teyken*, in which we can trace its influence. This poem, unpublished as yet, is found on pages 247^b-62^b of MS. Helmst. 1228 in the Ducal Library at Wolfenbüttel. For a description of the manuscript cf. C. Borschling, *Mittelniederdeutsche Handschriften*, in *Nachrichten von der Kgl. Gesellsch. der Wissenschaften zu Göttingen*, *Philol.-hist. Klasse*, 1902 (Beiheft), p. 48. Cf. the following passage from this manuscript with line 665 seq. above: So ropen de armen alle bedille / De dar geschicket sint to der hellen / Wapen hute unde iummer mere / Over duth herte sere / Vorvloket sy de vadere unde de stunde / Dat uns dusse werlt in wart kunde / Vorvloket sy de moder unde de vader / Vorvloket sy unse slechte alle ghader / Dat moghe we clegheliken claghen / Dat we nicht alle unse daghe / Slanghen wyß kropen by den thunen / Ghelik eyner padden unde adderen / Dat we nicht enkonem in der schar / Dar mote uns god alle vor bewaren. The similar scene in *Gottes Zukunft*, l. 7404 seq., on the other hand, bears little relation either to the Low German *Disputatio* or to Text II, neither does the maledictory scene in Berthold's sermon (Schönbach, *Über eine Grazer Hs.*, p. 75 seq.).

Thus we justify the conclusions already formed above that the so-called shorter version is, in reality, a separate poem on the Body and Soul motive, combined with the famous poem on the last judgement. The fusion, due obviously to the similarity of subject-matter, was not a complete one however. The two entities are still discernible, not only in the structure itself, but even in the language of the poem, as we shall see when we come to deal with this question.

DIALECT OF THE TEXT

For the study of the dialect of the original there are available 380 pairs of rhymes, only a small proportion of which can be termed *unrein* from the standard of the literary language. Such evidence as we have points to Lower Alemannia (Baden) as the home of the poet.¹

The chief dialectal rhymes are the following:—

209, 419 *bereitet: beitent* (3rd pers. plur.), 517 *kint: (ir) sint* (other MSS., including 1, incorrectly *sie sint*). Cf F. Kauffmann, *Geschichte der schwäbischen Mundart*, Strassburg, 1890, § 135, p. 163.² 259 *getet: zestet*, H. Paul, *Mittelhochdeutsche Grammatik*, Halle, 1908, § 175, note; *Zs. f. d. A.*, xlv, pp. 101 seq., 255, 287. 523, 627 *schar: har* (524 *dar* P K W), *Zs. f. d. A.*, xlv, p. 24. But the form *her* also occurs in the rhyme [177 *her: gewær*,] 511 *her: er*. The rhyme 519 *hat: enphat*, which all the manuscripts but 1 eliminate by obvious paraphrases, also points to Baden rather than Alemannia proper. It is contrary to the general practice of Alemanic poets, who only rhyme the uncontracted form. Cf. *Zs. f. d. A.*, xlv, pp. 47 seq., but also p. 58. Nowhere is there any trace of the diphthongization of *î*. This eliminates Swabia. On the other hand, the above rhymes agree very

¹ Reuschel in his dissertation, p. 28, denoted the poem as *alemanisch*; so, too, Schönbach before him, quoting from Steinmeyer's copy of B. Cf. *Zs. f. d. A.*, xvi, p. 219. It appears from the number of poems on the subject that eschatological questions were more popular in the south than in any other part of Germany. Cf. Reuschel, *l.c.*, p. 15.

² Perhaps on a par with the above nasalization is the rhyme 459 *libe* (nom. plur.): *wibe* (dat. plur.), unless, indeed, we read the singular, *an man und an wibe*. Cf., too, 223 *quot: tuont* (L P K), and note.

well with what we know of the dialect of the Black Forest.¹ When we remember the Franciscan authorship, we shall be inclined to look for the home of the poem in one of the Minorite houses of the district.²

The following offer merely corroboratory evidence: *c: g* 65 *sac* (sack): *tac*, 111 *tranc*: *erranc* (ringen), 139 *twanc* (twin-gen): *stanc*, 569 *sanc* (singen): *tranc*, 71 *werc*: *verberc* (verbergen). Cf. K. Weinhold, *Alemannische Grammatik*, Berlin, 1863, § 214.

s: z 487 *was*: *baz*, 707 *wiz*: *pris*, widespread, but cf. Weinhold, *Mhd. Grammatik*, § 204; *Alem. Gram.*, § 188.

hän and *hânt* 99, 643 *han*: *man*, 311 *hat*: *trat*, 361 *hast*: *last*, 445 *hant*: *geschant*, 453 *hant*: *brant*, 533 *han*: *gewan*, 611 *han*: *kan*, 637 *hant*: *vant*. Cf. *Zs. f. d. A.*, xlv, p. 363, 2. On the other hand, 519 *hat*: *enphat*, we have the usual form *hât*.

-lich, adj. (*Zs. f. d. A.*, xlv, p. 89): 373 *jemerlich*: *sich*.

gelich (*Zs. f. d. A.*, xlv, p. 86) only rhymes with the adjective: 633 *glich*: *minneclich*; *-liche(n)*: 359 *riche*: *jemerliche*, or rhymes with itself: 631 *gedulticliche*: *kiuschecliche* [743 *minneclichen*: *ewiclichen*]. *Zs. f. d. A.*, xlv, p. 93.

gâr adverb: 271 *schar*: *gar*. *Zs. f. d. A.*, xlv, pp. 8, 9.

var: *klar* (anceps) 15.

ei < egi: 457 *leit* (dolor): *seit*, but no *meit*. *Zs. f. d. A.*, xlv, p. 360.

î < igi: 701 *zit*: (er) *lit*. *Zs. f. d. A.*, xlv, p. 397.

gân: 655 *undertan*: *gan*. Paul, *Mhd. Gram.*, § 176 note.:

von: 105 *von*: *gewon*. *Zs. f. d. A.*, xlv, p. 5, note.

sol: 315, 431, 567 *sol*: *vol*.

hin: 131 *bin*: *hin* (in P).

alsam: 157 *gram*: *alsam* (no *alsame* or *hine*. *Zs. f. d. A.*, xlv, p. 64, note 1).

Apocope of *-e* in the dat. sing.: 119 *klus*: *hus*.

¹ Cf. G. Dinges, *Untersuchungen zum Donaueschinger Passionsspiel*, Breslau, 1910, *Germanistische Abhandlungen*, 35, especially pp. 45 seq. The double form *har*, *her* seems characteristic of this district. We have also the contracted forms of *fâhen*; cf. p. 20.

² Possibly in Freiburg or Villingen. See note 2, p. 22, above. The rhyme 235 *creature*: *sure* (all MSS. but B incorrectly *tiure*) points the same way. It suggests that the poet spoke the rounded *û* characteristic of the Schwarzwald. Cf. K. Weinhold, *Mittelhochdeutsche Grammatik*, zweite Ausgabe, Paderborn, 1883, § 130, and A. Birlinger, *Die Alemannische Sprache rechts des Rheins seit dem xiii. Jahrhundert*, Berlin, 1868, p. 70.

DIALECT OF THE CHIEF MANUSCRIPTS¹*Dialect of MS. 1*

The British Museum fragment 1 being both the oldest and, as we have seen, the best manuscript, deserves the first consideration. The general characteristics of the text are undoubtedly Middle German, but there are still some traces of a High German (Alemannic) original. There is first the rhyme peculiar to this manuscript 519 *hat: enphat* which has already been discussed. The contraction *san < sahen* 345, on the other hand, is Middle German. *uo* is monophthongized without exception; *ie* is preserved (but 422 *zihent* and *nimmir, immir*); *Umlaut* is not denoted except in 503 *træsten*; *u* stands also for *iu*: *lute, vur, tuvil* (but 492 *tiuvets*); *i* in a few cases represents weak *e*: *gotis* (twice), *nimmir* (3 times), *dichein*; the prefix *vir-* is general; once we have *ir-*; other Middle German forms are: *unse, her* (ille), *enelender* (Weinhold, *Mhd. Gram.*, § 218), 405 *drust*, 454 *gluuet*; the prevalence of weak *e* after *l* and *r*: *richtere, sundere, hungere, nateren, wucheren, spileren, trinkereren, schappelen, engele*; in prepositions: *uffe, vone*.

Dialect of MS. B

It is generally recognized that the manuscript B was written in South-West Germany. The following evidence shows more definitely that the scribe hailed from Alemannia, and in particular from the Black Forest district of Baden:—

The *Umlaut* of *a* and *â* is written *e* in both cases: *selden, were, hende, engestlich, vert*; but it is not always denoted: 427 *abte*, 634 *einvaltig*.

â > ô: *jomer* (5 times), *monen, blosen, nohet, gnode* (4 times), *worent* (3 times), *lont, on* (3 times), *noment, loss, hor, gobent, dotent, enphohent* (twice). Cf. Weinhold, *Alem. Gram.*, § 44.

e > ô: 4, 118, 261 *schöpfer*, 8 *wörlt*. The change is not consistent, however: 603 *zwelf*.

¹ For a very full and complete description of MS. P, I refer to Rosenhagen's edition. Of K, I only possess a few variants.

ü and *i* interchange: 281 *würd*, 465 *wirmen*, 483 *dirre*, 504 *beriert*, 506 *subenstunt*. Weinhold, *Mhd. Gram.*, § 45; *Alem. Gram.*, § 29.

There is some uncertainty between *u* and *o*, although the preference is for the former: *sunnen*, *jung*, *gezugen*; 690 *benumen* but 52 *benomen*; 589 *kument*, 591 *koment* (both imperative); 59 *sollen*, 301 *sullen*; 412 *mögent*, 658 *mugent*.

The *Umlaut* of *ô* is not marked consistently: 495 *hoher*, 44 *erhöret*, 1 *horent*; 503 *trösten*, 221 *trostent*. Its absence is proved by the rhyme 133 *schone* (substantive): *lone* (other MSS. *hœne*). But it is usually denoted in the short vowel; 716 *göttlicher*.

The *Umlaut* of *u* is more often left unmarked than not the proportion being about 37 *u* to 13 *ü* (written once *û*: 168 *mûlstein*).

For *uo* the spelling *û* preponderates (106 times) as against *u* (26 times). *u* also stands for *üe* (12 times); twice we have *û*: 305 *süsse*, 306 *füsse*; once it is denoted by a half-circle: 701 *blügent*; once by *û*: 298 *stûlen*; 4 times by *ü*: 35, 413 *müssent*, 423 *fürent*, 716 *süssecheit*.

Ie appears regularly as *ie*: *gedienet*, *liegen*, *zielen*; a few times as *i* or *y*: *hing* (twice), *ging* (3 times), *gingen* (4 times), 532 *enphing*, 669 *lihte*, *sy* (3 times); once as *e*: 70 *verheng* (for *verhengte*?).

Iu is usually written *u* (91 times): *hute*, *ture*, *lute*, *gruwlich*; and only 3 times *ü*: 299 *krütze*, 667 *üwer*, 681 *nüwe*.

There is no trace of diphthongization.

Apocope is common: in the nom. sing.: 340 *herberg*, 638 *herz* (but 721 *hertze*), 498 *schmerz*, 600 *fröuw*: in the nom. plur.: 448 *manslecht*, 651 *knecht*; in the acc. sing.: 574 *gantz demuot*; in the dat. sing.: 317 *stral* (but *strale* 315), 641 *myme rich*; in the adverb: 493 *tieff*; in the 1st pers. sing. pres. ind.: 679 *mein*; in the 2nd pers. sing. pret.: 223 *du liesz*. Suppression of weak *e* is not unfrequent: *gnode*, 267 *heilgen* (but 271 *heiligen*), 682 *gedient*, 283, 384, 467 *dhein*. Mainly of orthographical interest are the numerous *y*'s for *i*: *keyser heyden*, *stymme*, *mynne*, *sy*, *oyget*, &c.

Amongst the consonants the following points are noteworthy. We have *b*, not *p*, in the on-sound: *babest*, *berget*,

geborn, bindet, &c.; *p* is shifted in all positions, including 313 *scharpfes*; *k* appears in the on-sound, *ck* in the in-sound: *kumet, starcke, wecken*, once as *ch* in the rhyme 601 *patriarchen: starchen* (probably a mere etymological spelling); final *c* is written *g* occasionally, more often *ck*: 173 *blig*, 174 *strig*, 71 *werck*, 634 *einvaltig*; once final *g* appears as *ch*: 64 *unselich*. *g* also represents the palatal *j*: 71 *vermaledigten*, 140 *muget*, 518 *gebenediget*, 707 *liligen*; and even does duty for *i*: 205, 576 *regen*; once it is put for *w*: 733 *ruget*. *d* (Germanic *d*) remains a few times in the on-sound: 23 *doten*, 109, 424 *dunst*, 156 *det*, 224 *duot*, 347, 544, 545 *dotent*; cf. Paul, *l. c.*, § 95, note 3. Once we have the lenis *t*: 673 *tultickeit*, Paul, § 63. *m* is once put for *w*: 315 *mort (wart)*; cf. Weinhold, § 178, *Alem. Gram.*, § 168, and Dinges, *l. c.*, p. 15. Doubling of *t* and *f*, representing perhaps the Alemanic intensification of the consonant, are both very common, even after long vowels: *gott, spott, vatter, beittet, krotten; lufft, uff, ruffen, scharpffes, &c. sc > sch: hantschlahen, schlag, schlaff, &c.*; once *sch* represents intervocalic *ss*: 207 *kuschen*, cf. Weinhold, *Mhd. Gram.*, § 206, and Dinges, *l. c.*, p. 17. *ss* and *sz* interchange indiscriminately: *wasser, grosz, müssent, bisz, asz, flisse, hasz, lasz, das, boszheit*. *lh* wrongly for *ll*: 648 *unbewolhen*, showing that the assimilation was familiar, cf. Dinges, *l. c.*, p. 15; but cf. 683 *empfolhen*. Nasalizing occurs (besides in the rhyme 209, 420, see above) also in the body of the verse: 307 *ginge* (3rd pers. plur.), 374 *weint (weinent)*. The 2nd pers. plur. ends 37 times in *-ent*, 6 times in *-en*, and 11 times regularly in *t* or *et*. The 2nd pers. plur. imper. ends 9 times in *-ent*¹ to 7 times in *-et*. We have *t* in the 3rd pers. plur. of strong verbs: 102 *warent*, &c. Other verbal forms of interest are: 70 *verheng*, 174 *git*, 177 *het* (Paul, *l. c.*, § 180, note 3), 227, 229 *sta*, but 228 *stant* (both imper.); 317 *lit*, 496 *lie*, 723 *wiste* (Paul, *l. c.*, § 172, 1.)

Finally there are the following minor points to be noted. We have the usual assimilation after *n*: 28 *hinder* (but 472 *wolte*). The abbreviation *dz* for *daz* occurs: 135, 248, 312. The prefix *ver-* is written *vor-* in a few cases: 50 *vorstan*, 121

¹ In this connexion cf. the rhyme 517 *kint: sint* discussed above.

vorversperret. Three times, 12, 102, 127, we have *nit*; but *nicht* 286 in the rhyme to *zuoversiht*. The MS. does not distinguish between the dative and accusative of the pers. pron. 2nd pers. plur., but always writes *iuch*. B is not free from nonsensical readings, cf. 513, 647.

Dialect of MS. L

The manuscript L, as we saw above, was written at the beginning of the fourteenth century in Middle Germany, more definitely in the Meissen district.¹ The language shows in the main Middle German characteristics, tinged by High German forms, which are doubtless the relics of the Alemanic original. I note the following peculiarities:—

uo > u: *blutic, muter, richtum, geschuf, &c.*, but 285 *zuoversicht*. *ie > i*: *di* (also *die*), *licht, wi, vordinet* (but 136 *gedienet, hie* very often, 307 *giengen*), *sich* (= *siech*), *zihen, hir*. *iu > u*: *uch, tuvel* (once *tûvel*), *hute*. No diphthongization has taken place. *ei* usually remains, but in a few cases contracts to *e*: *zehen, regen, blech*. *ehe > e*: *geschen, jen, gesen, hoen*, but 370 *entfahen*. Metathesis of *r* with the lowering of *i* to *u*: *burnet*; cf. Weinhold, *Mhd. Gram.*, § 50. *o > u*: 90 *hurt*, Dropping of *n* in the infinitive: 237 *clage*, 238 *verzage*; cf. the rhyme 189 *zu:tu*. The weak inflexional vowel appears mostly as *e*, but in a few cases as *i*: *gotis, obir, bereitit, allis, werdis, scharfis, tatit, michil*. *her* (= *ille*) is the rule; *unse* (twice), *numer*, but usually *niemer*. Prefixes: *untran, zuran, vorsatz, vorsperret*. *sal* always except in rhyme 315 *vol: sol*. *g* in off-sound, usually *c*, written a few times *g*: *werg, kranng, trang*; Weinhold, § 226. *b* remains in off-sound: *toub, stoub, lib*, but *d > t*: *brot*. *pf > f* (i. e. simplified spelling): 109 *damf*. *æ* appears as *e*: *steten, weres*; once as *a* 324 *salden*. The *e* of the dat. sing. and nom. plur. is often preserved, even after liquids: 3, 45 *sundere* (nom. plur.), 157 *vatere* (dat. sing.), 301 *engele* (nom. plur.), 341 *hungere* (dat. plur.), 80 *scheldene* (dat. of gerund). *t > d* after *l* and *n*: *selden, enwoldes, wandes, &c.* Unshifted *d* in in-sound: 311 *geliden*. *ou > o*: 453 *gelougen*, a relic of the Alemanic original? Cf. Weinhold, *Mhd. Gram.*,

¹ Cf. R. Hildebrand, *l.c.*, pp. ii-xii.

§ 110; *Alem. Gram.*, § 139. *wie* (= *wir*), a common Thuringian form, cf. Weinhold, *Mhd. Gram.*, § 472; so is *dit*, Weinhold, *Mhd. Gram.*, § 197. The Umlaut of *o* is usually not denoted: *horet, schoner*; that of *u* appears sometimes as *û*: *vûrsten, û* also stands for *iu* on one occasion: *tûvel*. *u* represents *iu, uo, ue, û*. *ou* does not take the mark of mutation: 40 *vroude*. *y* is sometimes written for *i*, usually before or after *n*, and before *t*: *unvreyne, bereyt*. The spirants *z* and *s* are kept strictly apart. The affricate appears as *z* in the on-sound (but 3 times as *zc*: *zcungen, zcorenlichen, zcorn*), and as *ze*, in the in-sound: *krenzcen* (but once *cruze*). A weak *e* is suppressed in a few instances, commonly after *r*, but also in *gnuc, gnade* (but *genist*), *kunges, gebn*. The following forms are of interest: *cheinen, auwe, weinenen, schrieen, rachunge, satzunge*.

Dialect of MS. W

As all the bibliography referring to manuscript W (quoted above, p. 3) contains but the scantiest account of its linguistic peculiarities, it will be as well to investigate the dialect of the scribe more closely. Roethe, *l. c.*, p. 149, describes it briefly as written 'in ausgesprochen bairischer Mundart'. The evidence from the text bears this out completely.

We have the Upper German diphthongization of *û, î, iu*, even in derivative syllables: *faul, speis, treuen, jæmerleicher, heftelein, unrainev*; even 504 *sey* (= *si*); once 633 *teuben* for *tauben*. *ei* > *ai*, and *ou* > *au* to make room for the new diphthongs: *vorzaichen, gemaine, augen*; but *ei* > *e*: 447 *meneyde*. Apocope and syncope of weak *e*: 2 *hebt*, 35 *stim*, 334 *hell*, 437 *gnuc*, 508 *hertz vreud*, 726 *hymelros*, &c. On the other hand we have spurious *e* in 5 *tage: mage*, 372 *zorne*. *uo* is written *ue*, cf. Weinhold, *Mhd. Gram.*, § 137: 30 *mueter*, 90 *guet*, 285 *zueversicht*; but once *û*: 119 *stûnt*; and once *o*: 128 *got*. Several times it appears as *u*: 168 *mulstain*, 276 *vluhen*, 340 *truc*, 351 *vervluhten*, 444 *wucher*. Once *û* > *ue* before a liquid, cf. Weinhold, *Mhd. Gram.*, § 61: 633 *tuertel*. *o* > *a* before *r*, cf. Paul, *l. c.*, § 111; 33 *geparn*, 596 *var*; also once after *r*: 614 *rat*. *i* > *ie*, *u* > *uo* before *r*, *ht*, *n*, cf. Paul, *l. c.*, § 113: 4 *fuer*, 11 *geschiecht*, 13 *wiert*, 56 *wier*, 172 *wierst*, *dien*.

k > ch; *kk > kch*: *chlage*, *tuncchel*, *chomen*, *wekchen*, *slach*, *christ*, *stankch*, *trenchen*; but 16 *glar*, 119 *glus*, 66 *tac*, 487 *geflecten*; once *kch* is written for *kh*: 481 *strikchen*. *h = ch*: 11 *vorzaihen*, 132 *geleihen*. We have the lenis *p*: *verpergen*, *pran*, *pischolf*, *pas*, but 110 *brunst*; *b* for *w*: 65 *horbes*, 464 *want*, 481 *varbe*, 627 *witiben*; *w* for *b*: 96 *wan*, 166 *windet*. Nasalization occurs in the rhyme 419 *beraittent*: *beittent*, derived from the original, but 337 *minnenleichen*. *æ* is used, but not consistently, to represent Umlaut of *a* (usually written *e*): 201 *swæntzen*, 257, 278, 457 *iæmerlicher*, 360, 373 *iæmerlich*, 427 *æpt*, 442 *wucherære*, 444 *lære*, 444 *fursatzære*, 449 *spilærn*, 536 *wær*, 563, 583 *unmær*, 564, 606 *swær*, 574, 663 *stæten*, 609 *pæbste*, 617 *chlosnære*, 618 *mære*, 713 *sælden*. We also find *æ* for *a*: 209 *iæmers*; even for *e* and weak *e*: 234 *iamærs*, 563 *wærlt*, 680 *predigærein*. The Umlaut is not usually denoted: 476 *chrantzen*, 503 *trosten*, 584 *pose*, 427 *munich*. *s* and *z* interchange without rule: 187 *gemestes*, 188 *allez*. *ff* occurs occasionally, especially in *auff*, but also 41 *wueffen*, 42, 329 *rueffen*. We find twice *cz* for the usual *zz*: 493 *muczzen*, 612 *wiczzen*. *z* represents the affricate initially, written *cz* medially and finally: 180 *fuersaczunge*, 242 *swarcz*, 244 *herczen*. The following forms are of interest: 506 *subenstunt*, 426, 610 *pischolf*, Weinhold, *Mhd. Gram.*, § 211; 697, 708, 724, 728 *meide*; 6 *niem* (niemand), cf. Weinhold, *Mhd. Gram.*, § 493. *eu* for *iu*, cf. Weinhold, *Mhd. Gram.*, § 73: 323, 691 *sev*; 690 *dev*; once for *i*: 300 *seuten*. 122 *harfurt*, but 163 *hochvart*, 472, 577 *hocfart*; 107 *dien* (usually *dein*); 77 *niemalt swern* (other MSS. *meineid*); 151 *gesult* (other MSS. *gesuocht*); 181 *hæremleich* (*hermin zobel* B, *herlich* H, *hermelin* P K); 648 *unbewolden* (other MSS. *unbewolhen*); 454 *pringet* (*prinnet*?). The following verbal forms deserve a passing note: 37 *weinem* (3rd pers. plur. pres. ind.); 3 *ersten*: *gen* but 35, 49 *stun*: *gan*; *schullen*, *schol* as a rule, but 18 *sol*; 105 *quem*; 198 *lut* (? *lütet*); 545 *tetet* (*ir*); 723 *weste*.

Dialect of MS. H

Manuscript H shows all the characteristics of a Bavarian scribe of the middle of the fifteenth century :—

Diphthongization : *hewt*, *auff* (but one *uff*), *ffreude*, *jemerleich*, *seins*, *unkewscheyt*, *euch*, &c. *ou* > *au* : *stawp*, *auch*, *pawch*, *urlaup*, *rawber* (but *ougen*). Apocope is frequent : *hewt*, *lewt*, *helff*, *abt*, *mens* (*meines*). *d* represents the lenis : *dut*, *dot*, *drinken*, *dum*, *erlyden*, *dranck*, *verdruck* (but *werten* = *werden*), *nymand*. *b* > *p* in the on-sound : *geport* (*geburt*), *plick*, *pawch*, *panden*, *prenen* (*bringen* ?). *eu* > *ei* : *teyfels*, *teyfflichen*. Spurious *e* after liquids : *tzoren*, *geboren* : *horen* (*horn*). Unaccented vowel as *a* : *herran*. *w* for *b* : (*de tewffels*) *wal*. *w* for *v* : *won*, *wan* (*von*), *worsprechen*. Spurious *e* in acc. sing. : *einen vale*, Weinhold, *Mhd. Gram.*, § 448. *schol* (3 times), Weinhold, § 411. *stan* : *gan* in the rhyme, but *get*, *gehe* in the body of the poem ; once *got*. *g* in the off-sound appears variously *ck*, *k*, *g* : *ranck*, *hyenck*, *gieng*, *gnuk*, *verdruck*. *a* > *o* : *jomer* (once *jamer*), *bobst*, *gedocht*, *forbrocht*, *oss*, *stollen* (*stälén*), *mollen* (*málen*), *one*, *nomet*, *osst*, *lont* : *wont* (*wonet*, only in H). *f* (and *l* and *t*) are commonly written *ff* (and *ll* and *tt*) : *auff*, *ffur*, *ffreude*, *ruffen*, *hoffart*, *tewffelln*, *totten*. *z* and *s* are not kept strictly apart : *grosse*, *keysser*, *swaz*, *mussen*, *schizen*, *unreyns*, *fleyssch*, *dez*, *waz* (= *was*), *scharffez*. *y* is frequently written for *i* : *yren*, *stymme*, *yr*, *dy*, *sych*, *rynt*, *bitterkeyt*. The monophthongization of *uo* and *ie* suggests an intermediary Middle German source for the manuscript : *blut*, *schissen*, *nymant* (but *wye*), *must*, *gedinet*, *verfluchet*, *gut*, *mulstein*, *tuch*, *gesuch* ; as does also the fact that the *Umlaut* is not denoted : *horet*, *uber*, *kunig*, *spannet*, *tantzén*. Other characteristics seem to point more particularly to a Rhine-Franconian *Vorlage*, i.e. the uncertainty with regard to *e* and *ei* : *meynt* (= *menet*), *preynnet* (= *prennet*), *mens* (= *meines*) ; *aw* < *ou* : *tawpt* (= *taub*) ; *eu* < *au* : *hearp* (= *harpt*) ; Weinhold, *Mhd. Gram.*, § 128. Of further interest are : *wan* (= *van*) ; *taage*, *enphoot* ; *wererlt* ; *mb* > *m* : *gesampt*, *kump* (= *kum*) ; *h* for *g* : *verzahen* ; *se* for *sch* : *selangen*, *selak* ;

spurious *t* in *tauþt* (= *taub*); loss of *t* in *hewp* (= *haupt*); *nich* (= *nicht*); Weinhold, *Mhd. Gram.*, § 194. Difficult of explanation is *tetrenket*: 129 *da wan der tewffel tetrenetk sich* (other MSS. *krænet dich*); perhaps for *getrenket*?

METRE

The metre of our poem conforms on the whole to the accepted scheme of the classical mediaeval poets, although by no means to the rigidity of the Lachmann rules. A number of feminine lines of four lifts occur with more frequency than is usual in the poems of the best period (:199–210, 441–42); the solemn effect they produce is certainly intentional.¹

The masculine lines of three beats are fewer in number, but cannot be disposed of by any assumptions of *beschwerte Hebung*:—604, 669–670.²

A certain freedom, moreover, is permitted with regard to overburdened feet, dips of two unaccented syllables being not unfrequent.³

(1) There are the easily reducible examples consisting of two unaccented *e*'s, the second *e* formed by the prefixes *ge*–⁴, *be*– or *ver*–: 117 *liute betrüge*, [177 *hette gevolget*,] 217 *nature gebot*, 325 *werlte gedienet*, 332 *sele bekorn*, 437 *mage genuoc*, 438 *lange vertruoc*, 540 *wenne (wan?) gekerkert*, 641 *riche behalten*, 711 *mohte gelichen*.

(2) To the same category belongs: 51 *hiute ze helfe*.

(3) Slightly heavier are the instances where the first syllable

¹ They are, of course, numerous in the interpolated passage: 719, 720, 725, 726, 729, 730, 733, 734, 741, 742, 743, 744, 747, 748, 753, 754.

² It will be noticed that in both cases we have the identical rhyme-words. Were it expedient the lines might easily be reduced to order by the insertion say of *da* in 669 and of *lieben* in 670.

³ On a par with the double *Senkung* is the licence permitted as regards *Auftakt*. An *Auftakt* of two syllables is frequent, but consists almost invariably of weakly stressed syllables: 13, 133, 154, 160, 170, 194, 329, 342, 412, 504, 506, 654, [741, 750, 751, 752, 754].

⁴ The prefix *ge*– often fills up a *Senkung* by itself: 150 *geburt*, *gelac*, 192, 467 *gelust*, 277 *geboren*, 290 *gesündet*, 407 *genade*.

of the *Senkung* ends in a vowel + consonant: 327 *lützel gedienet*, 361 *sünden verloren* (*vlorn*).¹

(4) Examples where the second element begins with an unstressed *e* present no difficulty: 370 *guten enphahent*.

(5) There remain a number of heavier cases where the second element consists of a preposition, the article, or a similar unaccented word: 28 *hinder der tür*, 45 *sprechent die sündler*, 65 *spise du*, 98 *wolten dich*, 180 *risen und*, 208 *allen unkiuschen*, 248 *rihten daz*, 434 *lident da*, 442 *wuocheræren und*, 456 *jamer und*, 507 *denne* (*dan?*) *der sunnen*, 526 *herberge mir*, 527 *hunger und*, 543 *gnaden von*, 587 *gerne die warheit* (*gerne warheit* or *gern die warheit?*), 612 *die ere die*, [720 *eya swelch*, 725 *vröuwet sich*, 729 *bliet sam ein*, 733 *ruowet sie mit*].²

The examples of elision of *e*, and of enclisis of other vowels, are numerous: 35, 49, 63, 95, 97, 105, 111, 144, 151, 188, 200, 213, 214, 223, 228, 240, 246, 250, 252, 281, 284, 286, 324, 338, 356, 368, 386, 399, 408, 423, 459, 486, 491, 498, 512, 537, 538, 539, 541, 545, 551, 613, 654, 702, [719, 721, 728, 729, 734, 740, 745, 749, 755].

On the other hand the poet shows no aversion to hiatus: 76, 96, 114, 176, 190, 259, 308, 340, 463, 464, 526, 536, 636, 663, 703, 704, 737

Beschwerte Hebung is used very skilfully to bring out the more pathetic passages. It occurs in the positions usual in classical poets: (a) After the second lift: 8, 29, 520. (b) In enumerations: 405, 424. (c) In double expressions joined by *und*: 7 *berg unde tal*, 332 *lip unde*, 393 *lant und daz quot*. (d) In compounds: 15 *bluotvar*, 19, 34 *herhorn*, 133 *weltlichiu*, 159 *richtuom*, 168 *mülstein*, 333 *zornlichen*, 441 *rihtæren*, 574 *demuot*, 587 *warheit*, 588 *kiuscheit*, 603 *zwelfboten*, 709 *crysolt*, 716 *göttlicher*, 758 *gotheit*. (e) Between the third and fourth lift: 372 *gotes zorn kunt*, 444 *quot wider*, 445 *valschen kouf hant*, 494 *gotes zorn schin*.

The poet shows a certain partiality for *versetzte Betonung*:

¹ *Auflösung auf der Hebung* is permitted in all cases with short root-syllable:—86 *manigen*, 89 *sage*, 127 *gotes gebot*, 220 *oder des*, 433 *künigen*, 632 *lebetet*, &c. *Auflösung in der Senkung* occurs: 267, 271, 296, 363, 609 *heiligen*.

² It will be noticed that the majority of these examples occur after the flexional ending *-ten* or *-den* followed by an initial *d*.

43 *hantsláhen*, 89 *fürsätz*, 163 *hohvárt*, 208 *unkiúschen*, 225 *herscháft*, 358 *antlütze* (or *ántlitz?*), 438 *unrêht*, 444 *unrêhtez*, 447 *meineíde*, 448 *mansléhte*, 461 *unkiúscheit*, 459, 463 *unkiúsche*, 470 *kunnén* (in the first foot), 525 *ellénder*, 658 *guotliche* (first foot).

The monotony of the line of four beats is broken by the frequent use of (1) *Enjambement*: 14–15, 168–9, 169–70, 213–14, 239–40, 248–9, 306–7, 307–8, 322–3, 353–4, 516–17, 545–6, 581–2, 611–12, 618–19, 637–8, 642–3, 643–4, 665–6, 705–6; (2) *Reimbrechung*: 15, 17, 49, 59, 77, 87, 111, 119, 167, 187, 193, 215, 233, 249, 267, 269, 275, 277, 301, 335, 361, 365, 367, 383, 413, 417, 431, 489, 523, 559, 565, 583, 619, 631, 639, 641, 663, 685, 701, 711, [745].

From the above it will be seen that the metre of the poem compares very favourably with that of the classical poets.¹ Nowhere do we find any contravention of the prose accentuation solely for metrical reasons.² The verse, on the whole, runs very smoothly; but it possesses rather the force and natural vigour of Hartmann's accentuation than the regular and somewhat artificial flow of Gottfried, thus affording yet further confirmation of the home of the poet. To be properly appreciated the poem must be read aloud, paying due regard to the natural stress, and allowing for the copious use of *beschwerte Hebung* for the pathos of the more elevated passages.³

¹ The later technique of the poem is illustrated by the occasional use of *rührender Reim*, cf. *Zs. f. d. A.*, xlv, 304: *-heit* 587, 673, 715, 757; *-aere* 441; and also by that of the pronoun *er* (= L. *ille*) as rhyme-word: 511 *hin nu her: ist er*. Cf. *Zs. f. d. A.*, xlv, 35, 44. The following *erweiterte Reime* are worth noting: 23 *die ie ersturben/sie ie verdurben*, 265 *iemer we: niemer me*. Cf. W. Grimm, *Über den Reim. Kleinere Schriften*, her. von G. Hinrichs, Gütersloh, 1887, vol. iv, pp. 207 seq. Cf., also, the repetition of the rhyme in the quatrain 593–596.

² I notice only four instances of fully stressed words in the *Senkung*: 242 *val*, *swarz*, 483 *swarz*, 600 *man*. One instance of such a word in the *Auftakt* occurs: 27 *Babst*.

³ It is instructive to find in other manuscripts than I and B, and especially in P K W, a tendency to reduce a *beschwerte Hebung* to the regularity of lift and dip, often enough to the detriment of an effective reading. Cf. 332, 333, &c. Thus we have a further proof of the priority to be accorded to I and B.

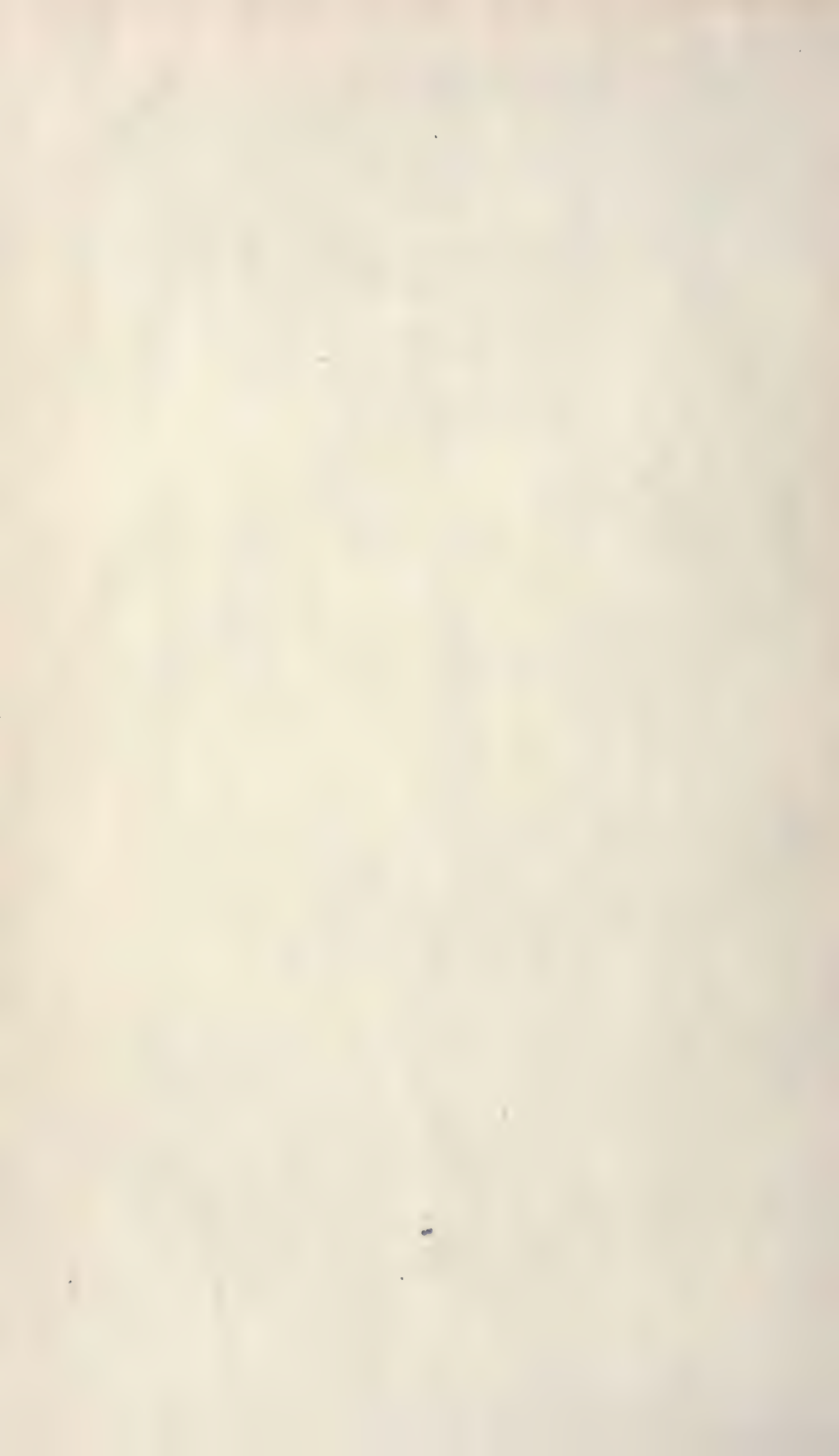
CRITICAL PRINCIPLES

A word is necessary as regards the critical principles which have been followed in the preparation of the text.

We have already seen how I, being the best and oldest manuscript, must clearly form the basis, and it has been followed as faithfully as possible. B, on the other hand, on account of its nearness to the dialect of the original, has had the preference with regard to spelling. I have only endeavoured to regulate its irregularities to the extent, for instance, of restoring the *Umlaut* where it was wanting; of writing *uo*, *ie*, *iu* consistently for these diphthongs; of replacing *iuch* by the correct dative form; of differentiating between *z* and *s*, *e* and *æ*; of regulating the use of *v* and *f*, *i* and *y*, *c* and *g*. With regard to dialectical peculiarities, I have been guided entirely by the practice of the poet as exemplified by the rhymes. From the purity of these it is evident that he aimed at reproducing the *Literatursprache* as closely as possible; the license of dialect he allows himself is no greater than that current among the classical poets. From the fact that he was not averse to nasalization, as is clear from the rhymes 209, 517, it does not follow that he consistently used the nasalized form of the second person plural, of which manuscript B offers so many examples. Nor did I feel justified in preserving the stray *ô*'s (< *â*) and *õ*'s (< *e*) which occur, as they are nowhere supported by the rhyme.

The critical apparatus claims to show every variation of the manuscripts, except mere deviations of spelling, they having already been grouped together under the heading of each manuscript. But I have not hesitated to repeat even these in the foot-notes, where I thought them of the least critical value. The variations of V V¹ D, and even of the fragments *w* and *z*, have been noted in those portions derived from *Von dem jüngsten tage*. In such instances where no indication of correspondence is given, it may be assumed that the line is wanting altogether in these manuscripts, as also in H. Text II, having proved to be a separate poem, has been relegated to an appendix, together with some details on its manuscripts.

For the sake of convenience I have added in round brackets the references to Rosenhagen's edition (representing group P K W of the manuscripts). Such passages as I hold to be interpolations are enclosed in square brackets. Emendations and conjectures are indicated in the foot-notes. My punctuation differs considerably from that of Rosenhagen, in that I base my text upon a different manuscript. I have dispensed entirely with the mark of length over the vowels, for which the manuscripts offer no justification.



**Ditz ist von dem jungesten tage
Da man høeret jamers klage.**

- Høeret alle jamers klage,
Diu sich hebet an dem tage,
So die sūnder suln erstan
Und für got ir schepfer gan.
- 5 So wirt ein jemerlicher tac,
Do nieman sich verbergen mac.
Do brinnent berg unde tal,
Der luft, diu werlt überal,
Diu erde, wazzer unde mer
- 10 Und aller creatiure her.
Doch geschiht vorzeichen vil,
Von den ich nu niht sagen wil,
An der sunnen, diu gar vinster wirt,
Und an dem manen, der verbirt
- 15 Sin licht, so er wirt bluotvar.

The title from P K. B has (in red): Disz ist von dem jungsten gericht. In V the second line runs: So sich hebet grosse clage. In W and V¹ the poem is entitled: Von dem jungesten tage. In D: Dit iss de claghe und droffenisse der vordomeden selen. ¶ Hyr claget de arme vordomede seele vor deme gestrenghen richter Cristo over ðre missedæet. There is no title in L.

1 Nu høeret L H V V¹ D, Nu horent a. j. chlag W w, jamer und clage V. 2 heben LD V¹, heben H, hebt, tag w, a. d. iungesten t. V D. 3 = H, suln wanting P K W, schullen w. 4 got vom hymel W, got yren richter H, U. f. g. den czornigen richter gan w, unde vor gerichte D, gotis gerichte V V¹. 5 Da, jemerlich H, wir P, Do wiert ein gar iemerleicher tach w. 6 = H, So B, sich niemant P K W V D, Wan sich nieman do verbergen mach w. 7 brinnet P K W, burnet L V¹, birnit V, berge unde K D, perge W. 8 Die luft L P K W, Und dy werlt ob. V V¹ D, al P K W. 9 unde K. 10 alle K W, creaturen L, creatur W. 11 Doch geschehent der v. B, da vorz. L, Dor zu (dar van D) geschen zeichin vil V V¹ D, geschehent czeichen vil w. 12 nu wanting B, Dar von ich iuch L, Der ich uch eyn teil sagen wil V V¹, Eyn deel ick iw der seggen wil D, Do von ich eu nu sagen wil w. 13 gar wanting L P K W, sunne P K W, Dy sunne gar vinster (gantz duster D) wirt V V¹ D. 14 Und wanting B, U. a. d. mane so der verb. P K W, Und der monde sich vorbirget V V¹, Der maen synen schyn vorbergt D. 15 so es wirt blint gar B, so her wirt blutic gar L, so wirt er tunkel gar P K, Sein l. wirt so tunchel gar W, Daz (Und V¹) syn schin wirt von blude rot V V¹, De schyn iss van blodo roet D.

- Ouch suln vallen die sterne klar.
 Ouch werdent zeichen an dem mer.
 Dar nach so kumet der engel her,
 Die blasent starke herhorn,
 20 Den sündern nahet gotes zorn.
 Sie weckent uf vil grimme
 Mit einer grozen stimme
 Die toten, die ie ersturben.
 Und swie sie ie verdurben,
 25 Sie sin groz oder kleine,
 Arm und rich gemeine,
 Babst, keiser, künig kument für,
 Sich birget nieman hinder der tür.
 Junc und alt kumet dar,
 30 Diu kint, diu muoter ie gebar,
 Cristen unde heiden:
 Do wirt ein bitter scheiden.
 Swaz ie Juden wart geborn,
 Die hoerent alle daz herhorn
 35 Und müezen von der stimme erstan

16 die sterne dar L, die stern P K, die stern B, Und da vallen nider dy schterne clar (So fallen her nider V¹, So vallen ock nedder D) V V¹ D.
 17 Ouch geschen zeichen uf deme mer L, Auch schullen weren W, Vil czeychin sehet man da czwar (dar V¹, Vele groter teken D) Beide (*wanting* D) (Gleiche V¹) an (dem V¹ D) wasser und an dem (des V¹) mere V V¹ D.
 18 so *wanting* L V V¹ D, sol kumen P K W, eyn englich her V, eyn hymmelisch her V¹, eyn vorschrecklich her D. 19 die starcke B, stark ir herh. P K W. 20 Den sunder wecket L, nehent P K. 21 mit grimme L P K W, Die wecken K W, Dy (sy V¹) blasen (zere V¹) uf mit (grotom D) grimme V V¹ D. 22 In einer (ierer W) starken st. P K W, Dy posunen mit heller stimme V V¹ D. 23 gesturben P K, ie *wanting* K, die e sturben W, Dy totin dy da sint geschtorben V V¹ D. 24 wie B L, ie *wanting* K W, Und ir gebeyne (lange vort. V¹) ist vortarben V V¹ D.
 25 clein B, Sie sint P K W, chleine W, Beyde groz und kleyne V V D.
 26 Arme rich gemein B. A. u. r. alle (al W) gemeine P K W V, Arm ryke (und alle V¹) algemeine V¹ D. 27 = H, B. k. kunig do für B, Bebest k. kunige k. f. P K W, Keiser künig bischof k. v. L, Konige und (und *wanting* V¹) keyser komen dar V V¹ D. 28 der *wanting* B, die tür H P K W. 29 die kumen L, Jungen und alt kumen dar H, kumen P K W, Junge W. 30 = H, Die kint muoter i. g. B, D. k. die di m. i. g. L, Und daz dy m. i. g. V, Unde dat (*wanting* V¹) kynd dat syn (dy V¹) m. y. g. D. V¹. 31 = H, Kristen juden und heiden P K W V D. 32 Da wart e. bitters sch. H, So wirt P K W, So wirt gar eyn b. sch. V V¹ D. 33 Waz B, Und waz L, Swaz y wart geboren H, Swaz ie oder ie (ie *wanting* K W) junger wart geb. P K W, Alles daz (dar V¹ D), ye (ye *wanting* V¹) wart geb. V V¹ D. 34 horet H, D. h. a. dar horent W, Daz volget alles dem horn V, Das folget noch dem horn V¹, Mot na volgen dem vorschreckliken horne D. 35 Unde L, won H, ufstan P K W, Sy mußin alle V, Van der

Und für got ir rihter gan.

Diu stimme sol sus sprechen:

‘Got wil sich hiute rechen.

Stat uf ir toten, gat für got!’

40 Da ist weder vröude noch der spot,

Da ist niht wan ein ruofen,

Weinen unde wuofen;

Hantslahen unde bitter klage

Wirt erhæret an dem tage.

43 Do sprechent die sündler: ‘a, a, a!

Dies domini amara!

Ach, ach! ach bitterlicher tac!

Und owe jemerlicher slac,

Der über uns sol hiute ergan!

50 Wer sol uns armen nu vürstan?

Wer sol uns hiute ze helfe komen?

Uns ist der sælden trost benomen.’

Sie sprechent: ‘Owe bere und tal,

Verberget uns, tuot einen val,

55 Vallet hiute uf uns her nider,

Daz wir niemer kumen wider,

stimme moten se up staen D. 36 = H, Unde L D, iren schepfer P K W D,
 Und vor gots gericht gan V. 37 sol als H, die wirt (die *wanting* W)
 sprechen P K W, wirt also V V¹ D. 38 = V V¹, hewt H W, God de
 wil D. 39 = H, O sunder stant uf und gang vor got V V¹. 40 Das
 i. noch fr. n. d. s. B, Da ist vr. noch d. sp. L, Da i. werder fr. n. sp.
 H, Daz en ist weder vr. n. sp. P K W, Daz noch schymp noch schpot V,
 Is ist wedir schimp noch spot V¹. 41 = H, nicht den r. L, Da ist
 ouch nicht wan r. P K W. 41, 42 *inverted in* P K W. 42 W. und
 schrien wufen L, Schreyn und wuffen H, Nur weinen u. w. K W. 43
 Hantslege L, Hant (Hende W) winden P K W, Hant winden und große
 klage H, Weynen und grosse clage (iammer clagen D) V V¹ D. 44 =
 H, gehoret L V V¹ D, Werdet ir horen P K W, an dissem tage V, an dem
 jungesten dage D. 45 die *wanting* B, So spr. d. sundere L, De sunder
 spreken (schpricht V) (O sunder sprich V¹) ach und we V V¹ D. 47
 Ach ach b. t. L, Ach ach ach vil bitter tac P K W. 48 Und vil
 jemerlicher slak P K W. 49 hute sol L P K W, gan P K W, Das
 gericht sal obir uns gehen V¹. 50 arme B, armer W, da vorstan L,
 bi gestan P K W. 51 zu helfe hüte B, uns nu ze helfe (zu troste V¹)
 P K W V¹, Wer sal nu unß V, hiute *wanting* D. 52 sele L P K W,
 Wan uns ist P K W, Aller (Alle unse D) trost ist uns ben. V D, Unser
 freude ist uns gar ben. V¹. 53 Do spr. B, Owe yr berg und tal H, berge P
 K W, Eya berg und (depe D) tal V V¹ D. 54 Dut uns eynen vale H,
 und tut P K W, ein val W, Valle hute eynen val V, Fallit hewte gar
 eynen fal V¹, Vallet huden nedder eynen val D. 55 hiute *wanting all* MSS.,
 er nyder H, Ober uns (sunder D) her neder V V¹ D. 56 = H V V¹,
 kumen niemer B, niemer *wanting* W, nicht komen D.

Noch daz wir hiute sehen Crist,
Der gar ein zornic rihter ist.'

Owe! wer sol da niht verzagen?

- 60 Diu arme sele muoz sich klagen
Und sol zuo dem libe also
Sprechen: 'Lip, nu bis unfro,
Du geschanter lip, du unreinez az,
Du vulez vleisch, unselic vraz,
65 Du würme spise, du horwes sac,
Vervluochet sis du naht und tac!
Do ich zu dir ie wart gesant,
Daz ich dich niht wan sündec vant!
Nu we dir, lip, und we ouch mir,
70 Daz ich so vil verhenete dir
Uf din vermaledieten werce,
Diu hiute hant dehein verbere,
Durch die der engel dir entran,
Der tiuvel teil an dir gewan.

57 hiute *wanting* B, hewt H. 58 = H. 59 Owe wir sollen nicht verz. B, Wer sal da nicht gar verz. L, da *wanting* H, Und owe wer sol niht verz. P K W, Owe sal ich nu vor czagen V, Owy sal ich werden vorzogen V¹, Dat schole wy in unsem herten dragen D. 60 muß ich cl. H, wirt sich cl. L, Wan (Wan *wanting* W) die arme sele muz fur sich cl. P K W, Horet wy dy sele werde (wirt V¹) clage V V¹, Horet nu wo de selen clagen D. 61 so B, Und so sy tzu dem leybe schol H, Und sol sprechen zu d. l. so P, Und sol zu dem libe sprechen so K W, Sy (So D) schprechin (spricht V¹, spricket se D) czu d. l. a. V V¹ D. 62 nu bistu fro L, So sprichet sy leyp byz unfro H, Ach lip nu wis unfro P K W, Boser sag (*wanting* V¹) stant uf und biz unfro V V¹, Nu stant up unde wes u. D. 63 Du schantlicher lip du unrein asz B, Gesch. l. unr. a. W, Du wurme speysse du unreyns oß H. 64 Du vule vl. du unsalic vr. L, Daz ich y so lange bey dir waz H, du unseliger vras P K W. 65 Der wurme B D, horiger L, horwiger P K, du horbes s. W, Du bosse (wurm V¹) schpis und (und *wanting* V¹ D) du unrener (unreyn D) sag V V¹ D. 66 Vorvl. si naht und t. B (P K), tag und naht P, die nacht und der tac K, Verfl. sy dier n. u. t. W, V. s. der selbige t. V, sy der t. V¹, sy de sulfte d. D. 67 hie wart L, Do ich ie zu dir w. g. P K W, ie *wanting* V V¹ D. 68 vor swunden (*an attempt having been made to erase the w L*) B L, an sunden P K W, ane ane sunde V, (ny) ane sunde V¹ D. 69 nu we ouch mir B, Auwe dir l. L, und owe mir K W, nu *wanting* D; V and V¹ are very corrupt: Uf erden wart dir vil gegeben / Beyde lip und auch daz leben / Und dar czu noch mer / Owe daz ec so vil vor henget dir V. We dir leip noch leben / Uff erden dir vil gegeben / Wedir leyp und ich dir / Und auch vil arme zele mir V¹. 70 = D, Das verheng so vil ie dir B, verhengete L, verhieng ie dir P K, Daz ich schol (schol *erased*) so vil verhengt ie dir W, see also V above. 71 Uf die verm. w. L, dine vermalediete P K, Dyne vermalediyeden werke D. 72 dheine B, dheinen W, habent keinen L P K W. Hebben hyr nu neyn vorbergte D. 73 untran L. 74 Und der teufel P K W.

- 75 Uf siniu were din muot ie vaht,
 Dar zuo mit vlize er sich vlaht,
 Daz er dich tet ie meines swern.
 Wer sol, wer mac dich nu ernern!
 Liegen, triegen, uf den haz
- 80 Ze schelten wær du selten laz.
 Triuwe was din herze wan,
 Rehter riuwe dir zerran.
 Nu wol her vor, du lip geschant,
 Ja wartent din diu hellebant,
- 85 In den du lidest mit mir not:
 Unerstorben manigen tot.
 Und ach! wie soltu da genesen?
 Ze helle muostu iemer wesen.
 Nu sage: wa ist din fürsatz, (85)
- 90 Din hort, din guot, din guft, din schatz?
 Wa din ere, wa din gelt?
 Dir volget wise noch daz velt.
 Wa ist silber, wa ist golt,
 Die vrouwen, den du wære holt?
- 95 Din herze in valscher minne bran,
 Du ahtest kleine uf den ban, (90)

75 sein W. 76 her dich bracht L, Do pflac er din tag und nacht
 P K W. 77 tet meyneide sw. L P K, niemalt sw. W. 78 gernern
 B, hute ernern L, Owe wer sol dich nu ernern P K W. 79 und uf
 den haz P K, Liegen t. ist und uf d. h. W, Czu legin und tregen V, Czu
 ligen betrigen und zu hassin V¹, Tho legen dregen unde valscheyt D.
 80 Z. sch. (scheldene L) selten wer du laz L P K W. 81 Triuwen
 P K W. 82 zuorran B, zu ran L, rechter triuwe L, gantzer triue
 (trewen K) P K W. 83 to 86 wanting P K W. 83 Nu hore
 (kom V¹) lip und stant V V¹. 84 La beiten din der helle bant
 L, Du bist in der helle bant V, Mit mir yn der hellen bant V¹. 85, 86
 wanting L. 85 Und must ummer (mit mir V¹ D) leiden (grote D)
 not V V¹ D. 86 Nummer mugen wir gesterbin (sterben V¹) tot
 V V¹, Wente wy mogen nummer sterven doet D. 87 Und ouch B,
 Und wie s. d. g. L, Und wanting P K W, da wanting W, Wy sal ich nu
 genesen V, O we wy sulle wir genesin V¹, O wee wo môge wy des genesen
 D. 88 Zur L, Zu der P K, Ze W, In der helle muss ich (mote wy D)
 ewig wesen V D, Sunder yn der helle musse wir ewig wesin V¹. 89
 waz ist L. 90 Din hurt din guft und din schatz L, din guft wanting
 P K W. 91, 92 wanting L P K W. 93 Wo ist din silber und din
 golt L, Nu sage wo ist no din solt / Beide silber und daz golt V, Nu sage wo
 ist deyn silber und golt / Und deyne grosse scholt V¹, Und segge wur iss
 nu dyn grote tzolt / Wur iss dyn sulver und golt D. 94 wars L, Und
 die vrouwen P K, Wa vrouwen die dir waren h. W, Den frauen werestu
 holt V. 95 Der hertz W. 96 lützel P K W.

- Du wære untrost der armen,
 Sie enwolten dich niht erbarmen,
 Du woltest ir niht gnade han
 -100 Noch über wip noch über man.
 Du jæhe, daz sie wæren din: (95)
 Nein, sie niht, sie waren sin,
 Der durch sie gap sin reinez bluot:
 Dir ist bereit der helle gluot.
 105 Du spræche: 'Wie kume ich da von,
 Des ich so lange bin gewon?' (100)
 Nu nage din gebeine,
 Und iz din vleisch unreine.
 Du muost ouch dulden tampf und dunst
 110 Und in der helle stæten brunst.
 Trachen galle ist da din transc. (105)
 Do sich der tot mit dir erranc,
 Des wurdestu der tiuvel bal,
 Mit den din herze ie wol hal.
 115 Nu sprich an, vil vuler mist,
 Wa ist din arger, valscher list, (110)
 Da mite du die liute betrüge

97, 98 *inverted L.* 97 Du getröst noch ne den armen V, Du trostest ny d. arm. V¹, Du hest nicht getrostet de armen D. 98 Du enwoldes L, Sie wolten B W, Ny wildistu dich herbarmen V, Du woldist dich seyn ny dirbarmen V¹, Unde woldest D. 99 Du enwoldes nicheine gn. h. L. 100 Weder uber wip P K W, Uber wib und uber man L. *For these last two lines V V¹ D read:* Weder uber (uber *wanting* V¹) wip noch ober (ober *wanting* V¹) man, Dar umme dir (leyder V¹) nymant (nymandes D) gehelfin (helpen D) kan. 101 Du wandes daz si waren sin L, Du woldest wenen (Du menest D) se (das gut V¹ D) were din V V¹ D. 102 nit B, min P K W, So worn se eynes andern V, Neyn nicht ist ys deyn V¹, Neyn vorwaer yd yss syn D. 102 *wanting* L. 103 umb P, umbe K W, Der dorch se (vor uns V¹, dorch uns D) vorgoss sin blot V V¹ D. 104 Du müst in der helle glut V, Dorumb müssen wir leyden yn der hellen glut V¹, Dar umme mote wy in der helle noet D. 105 Nu sprich wi kome L, quem P K W. 106 Daz ich P K W. 107, 108 *wanting* L. 107 = H. 108 Ab dein fleyssh unreyne H, Iz din fl. lip unr. B, giz K. 109 ouch *wanting* L, stanc und d. P K W. 110 ste brunst B, Und *wanting* L, U. i. d. h. liden st. br. P K W. 111, 112 *wanting* L. 111 T. galle galle ist B, da *wanting* P K W H, getrank H. 112 Do sich d. t. ie mit in ranck B, Do sich d. t. m. d. ranck H, Daz sich der tot ie mit dir (dir *wanting* W) ranc P K W. 113 Des wirdestu do (do *wanting* P K) B P K, Du wurdet der tuvele spil bal L, Du wurdest dez tewffels wal H, Des wierst du des teufels pal W. 114 Mit in B, Mit dem P K, Du mist mit ym habn twal H. 115 Nu sprich du v. v. m. L, We du fauler m. H, Nu sage mir du vuler m. V, Nu sage du unseliger m. V¹, Nu segge du vule m. D. 116 W. i. nu din valsche l. L, Wo ist nu din arger list P K W V¹, valscher *wanting* H, Wo synt nu V D. 117 truge L, Do du mit P K W, Da myt dy werlt betrugt H,

- Und dinem schepfer vil gelüge,
Der stuont vor dines herzen klus.
- 120 Du hettest im sin selbes hus
Vorspart mit dines muotes wal (115)
Uf hohvart, diu sich nie verhal.
Unkiuschekeit du wære vol.
Dir was mit allen sünden wol:
- 125 Ezzen, trinken, lachen vil,
Singen, springen was din spil. (120)
Du ahtest niht uf gotes gebot;
Guotiu werc, diu warn din spot.
Da von der tiuvel krœnet dich:
- 130 Mit schanden krœnet er ouch mich.
Owe! des todes ich gar bin, (125)
Ja mag ich niht gefliehen hin.
We dir, weltlichiu schoene!
Din lop ist mir ze hcene.
- 135 O werlt, daz ich so sere dir
Gedienet han! wer hilfet mir? (130)
Verworhter lip, vil leider gul,
Du stinkest noch sam du sist vul!
Ob mich diu helle biz her twanc,

Do mede du bedroge din eben cristen V D, Do methē du betragest hyn / Deynen eben cristen menschin V¹. 118 U. deyn schopfer wil gelugt H. 119 Der dir stunt B L P K W, vor des h. c. P K W.

120 D. hattes ime sines selbes h. L, hattest P K, hettes W, selbers W. 121 Vorverspart die munt ie stal B, Vorsperret m. dine m. w. L, Verslozzen din (dem W) mit wale (wal W) P K W; see *Rosenhagen's note* to 115, he suggests: mit vrier wal. *Roethe would read*: verslozzen dur muotwale.

122 Mit hochvart d. s. nicht vorbal L, der sich wenig hale (hal W) P K W. 123 Unkuscheit du weres v. L, Uncheuscheit were (wer H W) du ie (ie wanting H W) vol H P K W. 124 Die was L, allem H. 125 E. d. l. vol H. 126 Ringen singen was B, Tantzen springen w. d. sp. H, tzil K W. 127, 128 *transposed* L H. 127 achtēs H, Du attest (haltest K) klein uf g. wort P K, Du ahtest chlein auf gotes wort mich (mich *erased*) W. 128 = H, diu *wanting all MSS.*, was P K. 129-132 *wanting* L.

129 D. wan d. t. tetrenket sich H. 130 Mit der sch. kranz und o. m. P K W, In der helle grunt ouch mich H (*repeated* 170). 131 Swie gar ich des todes bin P K W. 132 mag er B, Ja mag ich (Ich mag W) mich nicht gelichen (geleihen W) in P K W. 133 wertlichen B, wertliche L P, O der weltl. sch. K W. 134 ze lone B, Din lon ist L.

135 Werert daz H, sere ie dir P K W. 136 hilfēt H, Gedient W. 137 Wer volget dir lib du leider gul L, Vervluchter lip fil vuler goul P K W. 138 Du stinkest mich an sam du s. f. L, noch *wanting* P K, Du st. als du s. v. W. 139 her betzwang B, Ab m. d. h. biz her ie getwanc L, helle ie getwanc (twanc K, verwanc W) P K W.

- 140 Da zuo so müejet mich din stanc.
 Du bist von sünden also swarz, (135)
 Die an dir haftent als ein harz.
 Got gap dir diner schult gebit,
 Wan du wære e sin rein gelit.
- 145 Nu muostu sin des tiuvels gast,
 Nu swæret dich der sünden last. (140)
 Wie sol ich arme dich verdoln,
 Wan unser leit ist unverholn!
 Vervluochet müeze sin der tac,
- 150 Da din geburt ie an gelac!
 Von gote werde er niht gesuoht, (145)
 Noch sines liehtes me geruoht!
 Vervluochet si des tages naht!
 Siu gewinne niemer lobes braht!
- 155 Geschant si diu vil leide stunt,
 Diu din geburt mir ie tet kunt! (150)
 Daz heil si dinem vater gram,
 Der leiden muoter din alsam!
 Wa ist din trost, din richtuom?
- 160 Wa ist din gewalt, der werlte ruom?
 Diniu were ie waren toup. (155)
 Nu stant uf, verworhter stoup!
 Wa ist din giude, din hohvart?

140 gestanc P K W. 141 von den sunden L, Du bist von (vor V¹) s. als
 eyn kessel sw. V V¹ D. 142 also hartz B, D. a. d. hangen a. daz h. P K W,
 Dy clebin an dir als (also D) eyn (dat D) harez V V¹ D. 143 gebeit
 L, Got hat dir d. sch. (diner sunt W) gebeit P K W. 144 Wan du ie
 werest sine reine cleit L, W. d. w. e sin geleit P K W. 145 mustu
 du B, Nu bist du der t. g. P K W. 146 Nuo fuoret dich B, Wan dich
 besweret L, Und besweret dich P K W. 147 daz verdoln L, arme
wanting H. 148 Wan *wanting* H. 149 = H, Vorfluchet si nacht
 unde tac L. 150 ie *wanting* H, ane (an W) lac K W. 151, 152,
wanting L. 151 wirt P K W, gesult W. 153 tage unde nacht K,
 tag und n. W, Vorflucht sy dy selbe (erste V) nacht V V¹ D. 154 S.
 gewinnet n. lobes macht L P K W, Da myn und dyn wart getacht V, Da
 deyn (myner D) zu dem ersten wart gedocht V¹ D. 155 G. s. dy
 leidige st. H, vil *wanting* P K W, Vorflucht sey dy selbige (erste D) stunt
 V¹ D. 156 Da meyn y wart kunt H, dine L P, mir e W, Dorynne du
 mir wordest kunth V¹, Do du my lyff wordest kunde D. 157 vatere
 L. 158 Die (Du *Rosenhagen*) leyde m. B, Und diner (deinen W) leiden
 muoter alsam P K W. 159 = H, und din r. B P K. 160 Wo ist
 gew. und din r. B, Dein gewalt der werlt dum H, und der w. r. P K W.
 161 Deine werk woren tawpt H. 162 Nu st. du verw. st. B, vorfluchter
 L, Nu st. auff du verw. st. H. 163 Wo ist din guden B, din gut L P K W,

- We mir so jemerlicher vart,
 165 Die ich mit dir ze helle tuon,
 Da man dich bindet als ein huon, (160)
 Daz houbet nider uf die bein!
 Man bindet einen mülstein
 An dinen hals, man senket dich
 170 In der helle grunt, ach mich!
 Du kumest ze market als ein kouf, (165)
 Du wirst den tiuveln als ein strouf.
 Owe! wie griulich ist sin blic,
 Vor aller not git er den stric,
 175 Wa nu liute, wa nu lant,
 Wa guot, wa ere, lip geschant? (170)
 [Ob ez dir hette gevolget her,
 Din klager hiute ez hie gewær!]
 Wa ist sätzeunge, wa gesuoch?
 180 Wa sint die risen und gelben tuoch?
 Wa ist daz hermin zobel vech, (175)
 Des dir der tiuvel vil verlech?
 In den sünden was din slaf,
 Ze helle man dich als ein schaf
 185 An des tiuvels seile denet,
 Der dich da tribet unde menet (180)

W. i. d. gut hoffart H, Wo ist nu din hoffart V V¹ D. 164 W. m. de
 iemerlichen v. L, Owe der leydigen (jemerlichen V V¹ D) vart H V V¹ D,
 We dir P K W. 165 zur helle muz tun L, D. i. m. d. faren schol H,
 zu der helle P K. 166 Da bindet man dich P K W, Zu der helle jomers
 vol H. 167 Dein hewp uf d. b. H, dein pein W. 168 Man henket
 ein mulsteyn H. 169 = H. 170 = H, *repeated from* 130, ouch mich B H,
 und auch m. P K W. 171, 172 *wanting* L. 171 kumst P K W, markt
 P, merket B. 172 trouf P K W. 173 Und ouch gr. i. din blig B,
 Wie gr. i. des tuvels anblic L, ist dez teufels plick H, Owe (We W) wie
 jemerlich ist sin anplick P K W. 174 den schric L W, aller der not H,
 alle P K W. 175 = H, Wo sint l. wo sint l. P K W. 176 Wo gut ere
 leyp gesch. H. 177 het B, Ob iz die (die *wanting* P K W) gevolget
 hette her L P K W. 178 Dinem klager hüt hie gewer B, Din (den
Rosenhagen) cleger (klager *Rosenhagen*) hute (hut *Rosenhagen*) gewer L,
 Die meineyder hiute (hewt W) hie gewer P K W. 179, 180 *transposed*
all MSS. 179 sätzeunge B, Wo ist schatz wo ist ges. H, Wo fursätzeunge
 w. g. P K W. 180 W. s. d. richen gelfen t. B, Wo seint deinen reiche
 tuoch H, W. s. d. guten gelben t. P K W. 181, 182 *wanting* L. 181
 veich B, hermelin z. weich P K, W. i. d. hæremleich z. veich W, W. i. dein
 herlich tzobel vech H. 182 verleich B H P K W, wil H. 183
 der sunden B, In sunden waz dein slak H. 184 Zur helle L, In der
 h. P K, In h. W, Tzu der helle muz dir werden gach H. 185 A. d. t.
 seil man dich dent H. 186 tr. spürt und B, Dich tr. u. meynt H.

- Vor im als ein gemestet rint.
 Daz wær allez als ein wint:
 Ich weiz wol leider, daz sich zuo
 190 Diu helle vaste ob uns tuo.
 We dir buch und we dir brust! (185)
 We dir lip, von des gelust
 Unreine wart erde unde luft!
 Du geschanter sac, wa ist din guft,
 195 Wa ist din unrechter gewalt?
 We diner zungen, diu got schalt. (190)
 We dinem munde, we übel hut,
 Der wider got wart überlut.
 We den henden, die da stalen,
 200 Und bosheit ruorten ze allen malen!
 We den schapeln, we den krenzen, (195)
 We den risen, we den swenzen,
 Die den lip ze hohvart brahten,
 Do sie niht an diz leit gedahten!
 205 Wa nu reigen, wa nu singen,
 Wa nu tanzen, wa nu springen? (200)
 We dir küssen, we dir triuten,
 We noch allen unkiuschen liuten!
 Waz iu wewen ist bereitet,

187, 188 *wanting* L. 187 gemestet *wanting* H, gemestes P K W, gemestes swein *crossed out*) rint W. 188 D. w. alle gesampt e. w. H, D. w. noch alles e. w. P K W. 189 Daz weiz P K, Daz waiz ich wol daz s. z W. 190 D. h. was ob uns tuo B, D. h. v. uber uns muz tu L, Owe daz sich dy helle tu ob uns tzu H, Die helle wirt uber uns tun nu P, Tun wir die helle uber uns nu K, Tuert die helle ob uns nu W. 191 und dir brust B, und *wanting* L H. 192 W. d. l. ungelust vo H. 194 *wanting* B, kufft P. 195 W. i deyn igewalt H, W. i. din unrecht din gewalt B, unrechte L, Du hattist (dicke V) unrechte gew. V V¹. 196 die io schalt L, der zungen H P K W, We dem munde der y geschalt, V V¹. 197 we diner hant B, we diner hut L P K W. 198 was unbekant B, ubel lut L, D. w. gotes wort ubel lut P K W. 199 = H, die das st. B. 200 Unde L, Bosheyd deten H, Bozheit riten P K W. 201, 202 *transposed* H. 201 schepiln L, we den tantzen H, We den borten we den swenzen P K W, Wee den tzyrden wee den kr. D. 202 reyssen H, We d. r. we den krenzen P K W, Wee den prisen wee den dentzen D, We den pheiffern we den tenzern V¹. 203 = V V¹, ye brachten D. 204 Do s. a. daz (dit L) leit ged. L B, Daz sie a. d. l. n. g. P K W, An kein leid se (ny V¹) ged. V V¹, An leyt effte iammer se ny gedachten D. 205 regen B L, springen P K W, Wee den reyen wee den sprungen D. 206 singen P K W. 207 = H, küschen B, treten W. 208 We von unkuusch alle l. B, noch *wanting* H, unkeussen H, We allen vorvluchten lewten V¹. 209 weinens L, Waz yu leydens ist bereyt H, Was

- 210 Da diu kroten iuwer beitent!
 We dem unreinen herzen! (205)
 Waz muoz ich liden smerzen!
 Nu sprich: 'waz wolt unser do
 Got, do er uns geschuof also,
 215 Daz wir muosten sin verlorn?'
 Du hast verdienet sinen zorn. (210)
 Wider der nature gebot
 Enwolte dich niht schaffen got.
 Sus gap er dir die vrie wal:
 220 Daz leben, oder des todes val.
 Wa tröestent dich nu diniu kint, (215)
 Diu in den selben banden sint?
 Du lieze in daz unrehte guot
 (Daz kint vil selten wider tuot).
 225 Wa ist nu komen din herschaft,
 Diniu hohiu magenkraft? (220)
 Stant uf, dich mac nieman erwegen!
 Stant uf! wan hie ist genuoc gelegen.
 Stant uf, ganc für, sprich we, we, we!
 230 Dir ist bereit der helle se.
 Hiute muost du rede geben, (225)
 Wie du hast din armez leben

wirt man in iamers bereiten (beraitlen W) P K W. 210 beittet B, din
 beiten P K W, Jamer und bitterkeyt H. 211 = H, We we dem herzen
 B, We unde we dem unr. h. L, den unreinen P K W. 212 muz ez L,
 müssen sy H, grossen (grosse H) smerzen B L H, W. m. ich nu sm. P K W.
 213 Dulden du sprich w. w. u. got do P K W. 214 Got das er B, Got
 wanting P K W. 215 D. w. nu möchten s. v. B, muzen P K W, Da ich
 muste V, Synt das ich ewig byn vorl. V¹. 216 Das (Da W) hastu v.
 B W, verd. gotes zorn P K W. 217 naturen B L. 218 So wolt
 (wolde L) B L, machen B, So enwolt P K W. 219 Sust P K W, dir vrien
 wal L. 220 D. l. und des t. v. B, Des (Der W) lebens P K W. 221 Wie L,
 nu wanting H. 222 = H, noten P K W. 223 liesz B, unrecht B, Du
 lizest L W, list H, Du liest in unrechtes g. P K W. 224 = H, Daz sie
 (ie *Rosenhagen*) v. selden L, Daz die k. P K, Daz daz k. W. 225 War B.
 226 Diner hohen (hoen L) mage k. L B, Diner hohe (deine hohes W)
 mannes k. P K W; cf. *Rosenhagen's note to 220*. 227 Sta uff dir nieman
 mag gewegen B. 228 genuoc wanting B, wan wanting L. 229,
 230 *inverted in L*. 229 Sta uff ge für (ge sinec *Rosenhagen*) spr. w. w.
 w. B, St. uff und schrie (sprich L) w. w. w. L P K W, St. u. und sprich owe
 V, Nu lyff stand up unde sprick o we D. 230 = V, bereitet B L,
 beredet D. 231 ergeben B, muste du W, Hute wirt eyn orteil he
 gegeben V, antwort geben V¹, de werck up geven D. 232 Wie du
 hast czubrocht din leben V, hast wanting V¹ D, dyn arme elende levent D.

- Vertriben alle dine tage.
 Groz wirt din jemerlichiu klage,
 235 Die alle creatiure
 Hat uf dich vil sure. (230)
 Gotes bluot sol uf dich klagen:
 Owe! wer sol da niht verzagen?'
 Do diu sele hat also
 240 Gesprochen, so ist der lip unvro.
 Er ist alles leides vol, (235)
 Erst val, bleich, swarz als ein kol,
 Er sprichet: 'Owe, sele min,
 Wie groz ist mines herzen pin!
 245 We mir, daz min ie wart gedaht!
 Wie wird ich arme hiute braht (240)
 Vor den engestlichen got,
 Der mich sol rihten. Daz sin gebot
 Ich wolte nie behalten:
 250 Da von wird ich verschalten
 Von siner schœnen angesiht, (245)
 An ime vinde ich gnade niht.
 Owe! war sol ich hiute varn
 Mit den tiuvelischen scharn?
 255 Miner leide, der sint zwei.
 Nu hebet sich mins herzen schrei: (250)

233 dein W, Vorbrocht host V¹, Bedreven hest al dyn dage D. 234 So wirt groz der sundere klage L, Vil (vil *wanting* W) groz wirt dines jamers cl. P K W, So wirt dan jemerlich din klage V, Iammerlyck wert dyn weynen und klagen D. 235 Und a. cr. L, Ouch a. cr. P K W. 236 Schriert uber dich vil thure L, Hat uf dich geklagt (geklait K W) vil teure P K W. 237 dich beclagen B, ober dich klage L, auch dich W. 238 Und owe B L, verzage L, da *wanting* P K W. 239 So die s. L P K W. 240 Gespr. der lip ist unf. B. 242 Er ist val (val *wanting* L) bl. sw. B L, Bleich sw. val P K W. 243 Sy sprichit czu dem libe sin V, Der leip spricht ze le myn V¹ D. 244 Owe wy (wy *wanting* D) gross sint onser (meyne V¹ D) pin V V¹ D. 245 We daz uns y wart ged. H. 246 wûrde B, armer B, Wye wirt ich hewt forbracht H, hiute hie br. P K W. 247 für B, dem engelischen W. 248 daz ich sin geb. L, Der wil rihten nach sinem gebot P K W. 249 Nie gehalten wolde L, Und wil mich verstozen P K W. 250 wûrd B, Als ich zu rechte solde L, Von allen (aller K W) heiligen genozen P K W. 251 Vor a. schoner a. L, Von schoner angesiht P K W. 252 In im B, A. im gewinne ich genaden nihte P K W. 253 wa L W, wer, faren H. 254 der teufl. P K W, teyfllichen H. 255 leit B, Mines herzen leit sind zwei P K W. 256 mines L, min groz geschrei P K W.

- [Und owe jemerlicher tac,
 Da nieman sich verbergen mac!]
 Ach! daz ich sünde ie getet;
 260 Des muoz mich riuwen hie zestet.
 Des ich ze schepfer mir muoz jehen, (255)
 Den tiuvel muoz ich iemer sehen.
 Daz himelrich han ich verlorn,
 Ich beite hiute gotes zorn.
 265 We mir hiute und iemer we!
 Ja sol ich nu noch niemer me (260)
 Got noch sine heiligen sehen!
 We mir, wie sol nu mir geschehen
 So ich von gote scheiden muoz!
 270 Ich han verloren sinen gruoz.
 Der engel und der heiligen schar, (265)
 Die lant mich ane helfe gar,
 Sie bitent rache über mich,
 Sie sprechent: 'Rehter rihter, rich!'
 275 Wa sol ich gnade suochen?
 Ich muoz der stunde vluochen, (270)
 Daz ich ie geboren wart.
 Owe der jemerlicher vart,
 Die ich hiute varen sol
 280 Zuo der helle jamers vol!
 Owe! den tiuveln wird ich geben; (275)

257, 258 repeated from 5, 6. 257 und *wanting* P K W. 258 nieman nicht verb. B. 259, 260 *wanting* L. 259 Durch daz P K W, Alle de sunde de ich y getad (hebbe gedaen D) V D. 260 Daz muz P K W. 261, 262 *transposed* L P K W. 261 muz mir B, schepphere L, ien L, geschepher W. 262 We mir wie sal ich nu gesten L, Owe mir wie sol ich den gesehen P K W. 263 = V¹, himelriche L, ich han P K W, Dat hemmelryke hebbe ick D, haben wir V. 264 bette P, Und musßen liden gots czorn V, Und leyde h. g. z. V¹, Unde hebbe vordenet g. t. D. 265 We mir hiute (muoter B) we mir we B P, We mir we und iemer we L, und iemer me we W. 266 Sol ich nu niemer me B, Sol ich nu hiute und immer me P K W. 267 heiligen B, gesen L, gesehen P K W. 268 Wie sal mir armen denne geschen L, nu *wanting* P K W. 269 got P K W. 271 Die (der P K W) heil. u. der engel sch. L P K W, unde P. 272 mich alle helffe B, lazen mich an P K W. 273 rachunge L, Die biten rach P K W. 274 richter richt B, richter nu rich L P K. 275 = V¹, genade P K, gnaden W, nu gnade V, O we wur D. 276 der stunden B, den sunden L V, den stunden P K W, Owe ich muß dir fluchen V¹, Wente ick moet to den bosen floken D. 277 In den ich ie P K W, Da mete ich V, In sunden ich geborn wart V¹ D. 278 = V V¹ D, Und owe jem. B, jemercklichen P K, iæmerleihen W. 279 Der ich heut W. 280 iameres L. 281 = H, deme tuvele L, Ach den t. K W.

- Ich muoz mit in an ende leben.
 We mir! ich han deheinen trost,
 Daz ich iemer werde erlost.
- 285 Ach, daz ich noch zuoversiht
 Noch gnade vinde an gote niht!' (280)
 Sus muoz er für den rihter komen.
 Da wirt ein ruofen groz vernomen
 Von den die hie sich hant verworht
- 290 Und vil gesundet ane vorht.
 Da wirt der sündler braht für got: (285)
 Da ist gelegen aller spot.
 Got kumet mit der wolken luft,
 Da wil er sehen iren guft.
- 295 Er kumet mit sinen wunden dar.
 Die heiligen und der engel schar, (290)
 Die sitzent da ze trone
 Uf werden stüelen schone.
 Daz krüze, da er ane hienc,
- 300 Daz sper, daz durch sin site gienc,
 Daz suln die engel bringen dar. (295)
 Da wirt der sündler schande bar.
 Da wirt ouch braht diu krone sin;
 Die nāgel werdent ouch da schin,

282 = H, mit *wanting* B, mit ime L. 283 dheinen B, keynen H L, ich enhan keinen P K W. 284 = H, werd B, wierd W, nimmer B W. 285 O ach B, Ach leider daz ich zuov. L, Noch keyn czuversicht H, Ach und daz P K. 286 got B, Und gnade a. g. v. n. L, An im winn ich gnade nicht H (cf. P K W, line 252), Noch an got vinde genaden nicht P K W. 287 so B L, varn *crossed out before* chomen W, Wir musin vor gerichte komen V. 288 groz rufen L, graz W, Eyn groß rufen wor da vornomen V. 289 hie *wanting* B, sich hie haben L, Von dem an dem sie sich haben verworht P K W (worcht W), Von den dy sich nicht habin geforecht V. 290 vil *wanting* P K W, Unde P K, Und dy ubil habin gewarht V. 292 geleet L. 293 Er k. mit des wolkens l. B, in der wolken l. L H, .. ot herre kumet H, So (Da W) got k. m. der w. l. P K W, Got wirt komen in eyner wolkenbrost V. 294 ire g. L, der sunder guft H, Und wil seben P K W, Da wirt geseen gude lust V. 295 = H, den wunden L P K W, He komet mit sin funf wonden dar V, Got ist (wert D) komen mit seinen w. d. V¹ D. 296 = H, engele L. 297 = H, die *wanting* L. 298 Uf iren st. L. Auff werdem stul sch. H. 299 Daz here k. d. P K W, Daz werde kr. (kreutz H) d. er an h. B H, an W. 300 sine B L, siten L, sin siten P K W, spere H. 301 die *wanting* B, engele L, prenen H. 302 schimbar L, schanden B, D. w. der schanden sunder offenbar H, klage bar (war W) P K W, Czu schanden wirt der sunder (gar V) offenbar V V¹ D. 303 D. w. euch praecht dy trone s. H, Dar wirt P K W, die chron dein W, Da (So D) wirt (bracht V) gebracht de (dorne D) crone V V¹ D. 304 euch H, nagele L, engel P K, Und auch dy negel schone V, Dorzu das creuze

- 305 Die durch sin hende süeze
 Und durch die reinen füeze (300)
 Giengen, da von ime vloz
 Sin werdez bluot, da er stuont bloz.
 Er öuget ouch die wunden sin :
- 310 Do wirt in allen kunt der pin,
 Den durch sie got erliten hat, (305)
 Da sin lip an daz kriuze trat.
 Do wirt ein scharpfez swert erzogen ;
 Er spennet sines zornes bogen,
- 315 Mit bluote wirt sin strale vol.
 We allen die er schiezen sol! (310)
 In sinem strale lit der tot,
 Vil zornes und des smerzen not.
 Er sprichet: 'Armer sündler, sich
- 320 Waz ich erliten han durch dich!
 Nu sage mir, armer sündler, sage: (315)
 Wie hastu alle dine tage
 Vertriben? Wa sint sie hine komen

und nayl (negel D) schone V¹ D. 305 Und durch sin hende susse V,
 Dy durch unsers herren hende und fusse V¹, De dorch cristus hende unde
 vote gyngen D. 306 durch *wanting* B, sine reinen f. L, Unde durch P K,
 Dy da gingen dorch sine fusse V, Unde dat sper dat sine side öpende
 geringe D. 307 Ginge do von in fl. B, im P K W, Von den daz wassir
 fluß V, Dar uth öm water vloth D, (Unde D) durch uns her (her *wanting*
 D) seyn blut vorgoss V V¹ D. 308 Sin blut do stuont er nacket bloz
 P K W, Do her hing an dem crewze bloss V¹. 309 wiset L, zeigt P K W,
 Dem sunder alliz czu schin V, Got tut allen sundern schin V¹ D. 310
 die pin P K W, Da wirt uns kunt alle die pin L, Dorch der bittirn marter
 sin V, Seyner groser martir peyn V¹, Syner groten iammer unde pyn D.
 311 Die got durch uns geliden h. L, Die got durch sie P K W, Dy her uf
 erden geleden hat V V¹ D. 312 Do er an P K W, Vor des
 sunders missetat V V¹ D. 313 = H. wart B, So L, gezogen L P K W,
 Eyn scharf schwert gezogen V, Eyn scharp swert wert dar getogen D.
 314 spant B, Er spannet seins herran bogen H, Und spennet P K W, Auch
 herschint eyn rain boge V, Unde men spennet up eynen bogen D. 315
 Mit bluote mort s. st. v. B, Von bl. w. s. str. val L, der stahel H, Sin schin
 wört von blude rot V, Des strale is van blode roet D. 316 all den H,
 Daz komet von gots gebot V, Dar van kumpt mennige sel in noet D.
 317 stral B, In siner stralen L, An sinem P K W, ligt K. 318 vol all
 MSS., der smerzen L. 319 = H. *The first fragment of 1 opens here. It
 is not really decipherable, however, until 325 except for a few uncertain letters
 and groups.* 319 Her sprichet sunder sich l, Got spricht V V¹.
 320 = H, . . . ich erli. . . . l, geliden habe L, Was habe ich geledin
 d. d. V V¹. 321 = H, mir *wanting* L, sag B, Nu *wanting* W. 322
 Wy hastu all (all *written in the margin*) dein taage H. 323 Virtriben
 war sin sie hine komen *indistinct* l, hin B, hine *wanting* L H, sint sie
 bekomen P K W.

- Ane sælde und ane fromen?
- 325 Du hast der werlte gedienet vil,
Du hattest vil der vröuden spil; (320)
Du hast lützel gedienet mir:
Des sol ich kleine lonen dir.
Dine sünde ruofent über dich:
- 330 'Got, rehter rihtære, nu rich!
Giuz uz, got herre, dinen zorn, (325)
Laz lip unde sele bekorn
Des zornlichen trankes
Und des hellestankes,
- 335 Den der sünder liden muoz.
Virsaige in dinen werden gruoz (330)
Und dinen minneclichen segen,
Sende uf sie des viures regen.'
So sprichet er: 'Ich was ein gast,
- 340 Herberge mir bi iu gebrast.
Von hunger, durste was ich kranc: (335)
Ir engabt mir ezzen noch den tranc,
Gekerkert, siech und kleider bar;
Ir namet min vil kleine war.'
- 345 'Wa sahen wir dich, herre, sprich?'
'Die armen liute, daz was ich, (340)
Den tatet ir niht guotes;

324 = H, ane sæld . . . vromen I, on fromen B, saldē L, schulde W.
 325 werlt B. 326 Du hast genüg der frowen spil B, Du hattist gnuc
 der werlde sp. L. 327 gedienet lützel P K W. 328 vil kleine
 P K, klein W. 329 Die sünde B P K W. 330 Got richter rich
 nu rich B, nu *wanting* W, richtere I, *all other MSS. read* richter. 331
 herregot P K W. 332 Und lazze (lo B) B P K W, und die sele
 I, sin verlorn L P K W. 333 zornliches B, zorneclichen L, Dines
 zornes trankes P K W. 334 U. ouch des h. st. B L (P K W), der helle st.
 P K W. 335 sundere I, trinken L. 336 hiute dinen gr. B L P K W,
 ime L, 335, 336 *transposed in* W. 338 uffē I, den furen regen B, uf
 in L, dines fiwers regen P K W. 339 her I, Do spr. er ich was gast B,
 sprichet got L, Ich waz bey euch en gast H, O sunder ich by dir waz V.
 340 tzubrast H, Hirberge mir da gebrach V, Ich trug an minen herzen vil
 (vil *wanting* W) sweren last P K W. 341 hungere I, und von durste
 L, Vor hunger durst H, durst *wanting* V. 342 Ir gabet I, Irn gabt P K,
 Ern gab W, spise L, I. e. mir daz essen n. daz d. H, Ir gebit mir weder spise
 noch drang V. 343 Gevangen sich cleider bar L, Ich waz siech u. kl. b.
 P K W, Ich waz kleyder bar H. 344 Und gekerchert ir namt min nicht
 war P K W, vil seldom war I, Ir nomet meyn wenig war H. 345 san I,
 Sprich herre wo sahe wir dich P K W. 346 Er sprichet die armen
 daz was ich B L P K W. 347 wenig L, lützel P K W, tet W.

- Ir waret in hertes muotes,
 Ir vrazet sie mit maniger not,
 350 Da von gat in der helle tot!
 Gat hin, vervluochten libe, (345)
 Von mir ich iuch vertribe,
 In daz viur, daz bereitet ist
 Den tiuveln, da nist dehein genist.
 355 Vil armer sünder, ganc von mir,
 Trost und gnade versage ich dir. (350)
 Kere von den ougen min,
 Min antlitze wirt dir niemer schin.
 Scheit dich von minem riche,
 360 Daz du vil jemerliche,
 Mit dinen sünden verloren hast. (355)
 Trac mit dir der sünden last.
 Von miner heiligen selleschaft,
 Und ouch von miner magencraft,
 365 Da von so scheid dich drate!
 Dir kumet helfe spate; (360)
 Dir enkumet helfe niemer me.
 Da nist niht denne ach und we.
 So der urloup wirt gegeben,

348 Ir warent so (so *wanting* B) h. m. B L. 349 Ir azet sie rehte als
 (daz K W) brot (vor brot L) B L P K W, Ir oßt mich als daz prot H.
 350 not H, vone I, Dar umbe get i. d. h. not L P K W. 351 *The frag-*
ment z (see above, p. 5) begins here; it ends l. 367. 351 verfluochet B, hin
wanting L, Get ie vorvluchten an sele und an libe z. 352 wel ich uch z.
 353 Gat in *all MSS.*, gat *intentionally erased in 1*, daz euch bereit ist
 P K W, beraittet W, bereit B. 354 do ist nicht gnist B, D. t. da ist
 uwer genist L, D. t. und alle irre genist z, Zu den teufeln da en (en *wanting*
 W) ist kein vrist P K W. 355 Vil *wanting* z, O sunder ganc (schiere
 L) v. m. B L V V¹, Nur sunder P K W, O sunder sunder gehe H, ginck W,
 God sprickt sunder g. v. m. D. 356 = H, virsage (vir *added later*) l.
 357 = H, Kere hin von P K W I, dem H. 358 = z, anblick B L P K
 W H, Meyn antlitz wilt . . . V¹, Min antlicz word dir nummer czu sehin
 V, antlaet D. 359 scheidet l B L P K z, dich *wanting* P K W z, Ge von
 W, mineme l, 360 = z, so jemerliche P K W. 361 = z, Mit kleinen
 sunden B. 362 der sunde z, dir *wanting* B. 363, 364 *wanting* z.
 363 geselleschaft *all MSS.* 364 von *wanting* B, mannkraft B, mancraft
 L, mannes kraft P K W. 365 so *wanting* P K W, scheidet drate *all MSS.*
 366 Min hulffe komet dir czu spad V, Alle hulpe kumpt dy vel to spade D.
 367 en *only in 1*, Dir kump helff nymer me H, chumt hilf W, Raet (Keyn
 rot V¹) wert diner (dir V¹) nummer meer D V¹, Owe hute und ummer me V.
 For 366, 367 z reads: Genc hen von mi und schri ach und owe / Din wert
 rat nu noch nummerme. 368 Da in ist l, So ist nicht wen P K W, Dir ist
 nicht wen L, Dir wirt nicht denn H. 369 das urloup B, daz urlaup H,
 ist gegeben L, So den urloup P K W, Dem sunder wirt urlaup gegeben V,
 Eyn ortil wirt ober sy gegeb. . . . V¹, Ein ordel wert denne gegeben D.

- 370 Die guoten enphahent vröuden leben,
Die übelen varent der helle grunt, (365)
Da wirt in gotes zorn kunt.
Da wirt ein scheiden jemerlich;
Sie weinent alle über sich.
- 375 Da ist jamers ruofen,
Weinen, hiulen, wuofen. (370)
Sie schrien alle: 'o, o, o!
Ja sul wir niemer werden vro.
Wir müezen iemer haben leit,
- 380 Jamer unde bitterkeit. (374)
We uns, we, und aber we! (a)
Wir ensuln gesehen niemer me (b)
Got, den minniclichen crist. (c)
Ach tot nu gib uns deheine vrist. (d)
- 385 O tot laz uns dich vinden! (e)
O woldestu uns verslinden! (f)
We, we du not vor aller not, (g)
Wa bistu bitterlicher tot? (h)
Brich mit dinen smerzen (i)
- 390 Unser starkiu herzen! (k)
Wa sul wir hiute varen hin? (l)
Waz hilfet aller der gewin, (m)
Bürge, lant und daz guot, (n)
Sit Got uns niemer gnade tuot? (o)

370 enphoent H, froides leben B, ein gut leben L, ein immer leben P, ein ewig leben K, daz ewig leben W, daz ewige leben (l . . . V¹) V¹D, eyn selgiß leben V. 371 D. üb. in d. h. g. l B H, Die ubelen varen in der hellegrunt L, ubilen l, Die bosen in d. h. g. P K W. 372 = H. 373, 374 *transposed* D. 373 = H V D, ein schrien L V¹. *I is only occasionally legible 373 until 384.* 374 weint B, weinene L, weinem W, Sy ruffent a. u. s. H, Dy sunder weyn alczumal glich V, Sy schreyen alle gleich V¹, Se ropen alto male gelike D. 375 Da ist iamer und rufen L, iamer und fluchen P K W. 376 Hulen und wufen L, rufen P K W. 377 Die P K W, sprechent H V V¹ D, ach jo jo V, also V¹, iammerlyken also D. 378 sulle P K W, ja *missing* H V D, Wir sullen nymmer V¹, Wy mogen nummer D. 379 = H, alle h. l. L, W. m. haben groze leit P K W. 380 = H, Wir sin zu der helle bereit P K W. 381 aber we l. 381-94 *wanting* P K W. 382 . . in sullen gesen nim . . . l. 383 Got den min . . . crist l. 384 Ach got B, Ach tot g. u. cheine v. L, dhein B. 385 Got loß uns B, uns *wanting* L. 386 weld *indistinct* l, Du musset uns v. B L. 387 Und owe B L. 389 dinem B, dime L. 390 unse l L, starken B l, starke L. 391 wirt l, wi L. 392 alle L. 393 daz *wanting* B, Gabe lant L. 394 Sit *wanting* B, Sint L, Sit g. nimmir me uns g. t. l.

- 395 Wir müezen hin ze helle varn (375)
 Mit den tiuvelichen scharn.
 Die slangen sul wir ezzen,
 Und suln kroten vrezzen,
 Trachengalle ist unser tranc,
- 400 Des swebels rouch, der helle stanc, (380)
 Die würme suln uns bette sin,
 Da ist unriuwe, eiterwin.
 Da ist we und smerzen vil,
 Schrien, weinen ane zil,
- 405 Hunger, dorst, vrost und nit, (385)
 Schelden, vluochen unde strit.
 Da nist genade noch der trost,
 Daz man denne werde erlost.
 Mit natern und mit slangen
- 410 Werden wir behangen. (390)
 Man sol uns da uf henken;
 Wir enmugen niht entwenken,
 Wir müezen in den hellegrunt.
 Ja wart nie zunge noch der munt,
- 415 Der die quale mochte volsagen, (395)
 Die not, die wir da müezen tragen,

395, 396 *transposed in* P K W. 395 zur L, Muzzen wir alle varn P K W.
 396 Mit den virdampften t. sch. l. 397 Die *wanting* P K W, sullen uns
 B L P K W. 398 Wir muzen B L P K W. 399 unse l. 400 Des fiures
all MSS. but l. 401 sollen bet sin B, unse l L, unser P K W. 402 unruwe l,
 Do ist wurm eyter win B, Da ist unvrolicher win L, Da ist unriwe (untruwe
 K W) und herte gewin P K W. See *Rosenhagen's note to 382.* 403, 404
transposed in K W. 405 drust l, Hung. frost durst u. n. P K W. 406
 Schelden vluchen ist unse strit L. 407 en ist *wanting* B, en *wanting*
 L, Done ist P K, Da ist nicht gnade noch trost W. 408 Das ieman
 werde dannen erlost B, Dar von iemant w. e. L, Daz iemant da nu w. er.
 (verlost W) P K W. 409 nateren l. 410 bevangen B, umbehangen
 L, Werden sie da umbehangen (umbevangen W) P K W. 411 senken
 L, Man sol sie uf hengen P K W. 412 en *wanting* B L, Si mugen iz niht
 erwenden (gewenden K W) P K W. 413 = V V¹, Sie muzen P K W,
 in der helle (hellen V¹) grunt *all MSS. except l.* Unde moten D. 414
 Da in groz jamer wirt kunt P K W, Is was uns uff erden ny kunt V, Es
 war ne keyn munt V¹, Id wart up erden ny neyne mund D. 415 Der
 die quele mochte (dise pine muge L) gesagen B L, Der dy quele mecht
 voln sagin V D, Der dy quole wol mochte sagen V¹, Wer mochte von der
 quale gesagen (sagen W) P K W. 416 Unde die not die wir da tragen
 L, Und die not die sie do muzen tragen P K W, Dy wir ewug muessin tragin
 V, Dy wir armen selen mussin tragen V¹ D.

Da wir inne müezen wesen.

Ach und we, wer sol da gnesen?'

In der klage sint bereitet

- 420 Die tiuvel, die ir beitent, (400)
 Sie nement sie mit schalle,
 Und ziehent sie hin alle.
 Sie werfent sie in der helle brunst;
 Da ist groz viur, rouch und tunst.
- 425 Sie bringent kardinale (405)
 Und bischof vil ze male,
 Epte, münche, nunnen vil,
 Und boeser phaffen ane zil.
 Die hie nicht wolten rehte leben,
- 430 Den wirt ein meister da gegeben, (410)
 Der sie mit grimme twingen sol.
 Ja wirt diu helle leider vol
 Mit keisern und mit künigen her;

417 Und do wir müssen wesen B, Und da wir müezen ummer wesen L, Und do sie immer müezen wesen P K W. 418 Ach herre L, Owe wer sol d. g. P K W. 419 L *begins a new paragraph*. I. d. helle cl. s. b. B, In diser klage sint bereyt L, Zu der clage ist bereitet (sint beraittent W) P K W, In der klage sich bereyten H, In der quele (dem iammer D) se sich bereiten V D, In dy quol dy zelin sich bereyten V¹. 420 beitet I, Die tuvelle di ir han gebeit L, die ir da beitet P K H, Dy tufil wolden (wertD) se geleiten (beleyden D) V D, Dy tewfil quomen und sy yn dy helle beleyten V¹. 421 = H V, S. n. s. hin mit sch. L, Die n. s. alle mit alle (almitalle K W) P K W, Se (Unde D) nemen sy mit grossem sch. V¹ D. 422 hine I, Unde L, Und furen sie mit schalle P K W, Und furent hin alle H, Und czeben (furen V¹) se in dy helle V V¹, Unde vören se in de helle alle D. 423 Sy fürent B L, Sy furentz in der helle grunt H, Hin zu der helle grunt P K W. 424 rouch *wanting* L, füre B, Daz sy bleyben mußn tzu aller stunt H, Wan da ist groz jamer kunt P K W. 425-28 *wanting* L. 425 die kardinale P K W, Daz preynnet do tzu molle H, Sy brengen kardenale dar V, Sy brengen prister und cardinaln V¹, Se bryngen legaten und Cardinale D. 426 bischoffe I B P K, pischolf W, vil *wanting* I, Bischoffen und kardinale H, Bischoffe bebiste ane zal V¹, Dar to Pewesse Bischoppe ane tale D, Und bebiste czu mal vil V. 427 epite I, I *is not legible again until* 432. Abt muchen H. Und ebte nunnen munche vil P K W, Und æpt munich n. v. W, Apte monche ane czil V. 428 Schrien weinen ane zil B, Vil boser ph. a. z. H, Und ouch pozer (pozer *wanting* W) ph. a. z. P K W, Und auch der paffint ane czal V. 429 Alle die h. n. rechte leben L, rehte wolden H P K W, Dy do haben gefurt eyn ungerecht leben V¹, De dar hebben eyn unrecht leven D, Dy da nicht habin gehat eyn recht spil V. 430 ein meister dort L H, da *wanting* V V¹, Den wert *besunderen* ein meyster geg. D. 431 = V D, mit grimmen H, meistern P K W, quelen V¹. 432 . . . le leider vol . . . I, Ir wirt L, Ja *wanting* H, So wört dy helle vol V, alzu mol vol (*corner torn*) V¹, De helle wert leyder altomale vul D. 433 M. keiser u. m. kunges her L, Mit

Die lident da smerzen unde ser.

435 Die fürsten und die herzogen, (415)

Die graven werdent dar gezogen,

Die vrien und der mage genuoc,

Der unreht got lange vertruoc:

(Turneie, brennen, hohvart, roup);

440 Die suln brinnen als ein schoup. (420)

Schergen unde rihtæren,

Wuocheræren und sazzungæren,

Den keret man daz houbet nider:

Sie spien unrehtez guot wider.

445 Diebe und die valschen kouf hant, (425)

Die werdent alle da geschant.

Al die meineide hant gesworn,

Und manslehte sint verlorn,

Spilern, trinkern wirt ouch we,

450 Sie sullen brinnen iemer me. (430)

kungen u. m. kuniginnen h. P K W. 434 . . . lident do smerzen l,
 dar *wanting* P K W, da not u. s. L. 435 uñ die herzogen l,
 Die f. u. herz. B, Der fürsten und der h. P, Der graven und der h. K W, Mit
 keysern kunigen hertzogen H, Keyserre konninge und hertogen D,
 er groven herzoge V¹. 436 do B H, Die greven werdent dar gezogen l,
 dahin L, Der wirt ouch vil dar in gez. P K W, Werden alto male hen getogen
 D. 437 Der vrien L K W, ritter (rittere L) gen. B L W, rihtere g. P K,
 fürsten gnuk H, Dy ritter und dy herren gut V. 438 lange got
 L, Der unreht guet lang vertruoc W, Den got dy lange verdruck H,
 Den got lange unreht vortrug V. 439 Turneier brenner l, Turney
 B, Ludern burnen P K W, und roup l, Die kirchen brechen und nemen
 roub L. 440 also l, stoub L P K. 441 Die kargen richtere B,
 Die bosen r. L, Die armen r. P K W, onrechte richter V¹, Heren
 vorsten und richtere D. 442 Und ouch die (die *wanting* B) wucherere
 B P K W, Unde ouch die vorsezere L, Rawber, morderer und wucherer H,
 De wokerer und eebreker D. 443, 444 *transposed in all MSS. except l.*
 443 Man henget in B L P K W. 444 Daz sie l, Die sullen den wucher
 spien wider B (L) P (K) (W), geben L, undern K, unden W. *All MSS.*
except l interpolate a line here, making an additional couplet: Die helle ist
 ouch nit (niht L) lere B L, Die helle die enist ouch niht lere P K W, Ist
 die helle nich lere H, Dy helle dy ist noch lere V. / Diebe und satzunge
 schwere B, Diebe und velschere L, D. u. fursetzere P K W, Von wibin und
 von bosen mere V. 445 Und die valschen kouf (roup P K W) getriben
 hant B H P K W, Und die roub getriben h. L. 446 = H. 447 Alle
 die m. habent g. l, Die ouch m. B L, Und meyneit H, sworn W. 448
 Unde alle m. l, Und manslaht die sint alle (alle *wanting* W) verlorn
 B P K W, Und dotsleger dy sein alle verloren H, Und manslaht nicht habn
 verborn L. 449 Spilern und l, den ist we L, geschicht ouch (ouch
wanting W) we K W, gesch. gar we H, wirt auch me V, trenckir der
 wirt do so vil V¹, Sp. und drenkeren wert wee D. *In H follows a*
couplet: Und euch den wor sprechen / Da wil sich got an rechen. 450
 Die sullen H P K W V, Sy müssen (*the couplet also ten lines earlier*) H,
 llen schreyen immer mer V¹, Wente se scholen schryen immer mer D.
All MSS. but l transpose 449, 450.

- Die sol der tiuvel trenken,
 Gallen, eiter schenken.
 Al die lügen gesaget hant,
 Der zunge glüet als ein brant.
- 455 Owe, wer mac ouch gesagen (435)
 Ane jamer und ane klagen
 Daz vil jemerliche leit
 Als uns diz buoch die warheit seit, (440)
 Wie alle unkiusche libe
- 460 An man und an wibe,
 Die hie unkiuscheit phlagen
 Mit vriunden und mit magen,
 Und swie unkiusche ist genant, (445)
 Wie sie da in der helle lant
- 465 Mit wüermen sint bevangen,
 Mit kroten und mit slangen:
 Swar an ir gelüste was,
 Da werdent sie gar des tiuvels vaz, (450)

451 = H, Dy wirt der t. V, Der t. wirt sy tr. V¹ D. 452 = H, swenken I, Und wil in gallen sch. P K W, Gallen pech swebel sch. L, Und se in schwebil und bech senkin V, Pech und swefil (Swefel und pyck D) wirt her en schenken V¹ D. 453 lugene I B P K, gesait P I, Und alle die gelougen hant L, Und dy lügen gesagent hant H, Und dy da haben lögin gesait V. 454 zungen H P K W, glut also I, gluwet B, brinnet P K H, pringet W, Dy sullin burne ane barmherczekeit V. 455 gar gesagen L, mechte daz ges. V, Owe das moge wir wol sagen V¹, O we we mach nu vullen sagen D. 456 an clagen I, clage V, Das weynen und groß clagen V¹, Den iammer und dat tzeter clagen D. 457 O we das yemmerliche leyt V¹. 458 Also uns daz buch hat geseit die warheit I, daz buch der warheit B P K W, Do von uns hot das bucheleyn gesayt V¹. *L breaks off after line 458 for want of space and concludes the poem with fourteen lines of its own*: Von der bitterlichen not / Und von deme iemerlichen tot. Geruch uns herre bewaren. Er dann wir von hinnen varen. Uz disme enelende Daz wie mit sulchē ende. Von hinnen scheiden muzen. Daz wir die reinen suzen. Gotes muter muzen beschowen. Mit allen iren iuncvrowen. Des sele muze werden rat. Der diz buch gemacht hat. Des sele muze selig wesen. Alle die ez horen oder lesen. Die muzen sin behut. Vor der engestlichen glut. Die in der helle so michil ist. Des helfe uns der suze crist. Amen. 459, 460 *wanting* B. 459 Wie a. u. libe I, We allen vnkewschen leiben H. 460 mannen I P K W, weiben H, weiben *crossed through* W. 461 unkusche B, Die nie unk. phl. W. 463 unkusche I. wie B, Und sy unkeusch ist genant H, Wie die unkeusheit (uncheusche W) si genant P K W. 464 da *wanting* H P K W, bant H P K, want W. 465 = H, behangen P K W. 466 = H. 467 Swa ir geluste was I, War an ir geluste was aller grost P K W, Wan sy enhant dheinen trost B, Und nymer mer do von erlost H, Und von bussir unlust V. 468 Da (*wanting* V) werden sie so (so *wanting* B V) gar verbost B H P K W V. B H *invert* 467, 468.

- Daz alle zungen niemer me
 470 Kunnen volsagen von ir we.
 Waz sol ich von den vrouwen sagen,
 Der lip hie hohvart wolte tragen;
 Die hie gezieret giengen (455)
 Und sünde vil enphiengen
 475 Mit stolzheit und mit tenzen,
 Mit schapelen unde krenzen,
 Mit binden und mit risen;
 Ir ermel uf ze brisen, (460)
 Sie truogen hefteline vil;
 480 Lachen, singen was ir spil;
 Die varwe understrichen,
 Die werdent so verblichen:
 Dürre, val, swarz als ein brant, (465)
 Sie werdent da gar unerkant.
 485 Ir kleider, diu sie truogen,
 Vil manege sele ersluogen,
 Ir har wol ingevlohten was.
 Sie phlagen ires libes baz (470)
 Dann ob sie selbe wæren got.
 490 Da von wirt ir so vil gespot,
 Daz sie in der helle grunde,
 In des tiuvels munde,

469 = H, Daz ouch alle I, Do alle B. 470 Kunnent sagen ir we B, Kunnen niht gesagen P K, Chunnen wol sagen W, iren we P K W, Kumen gesagen H. 471 Daz sol B, Waz sol ich nu P, Nu wil ich K W, Wo von sal ich nu sagin V. 472 hat getragen K W, hie *wanting* V. 474 begiengen B P, an sich hiengen KW. 475 krentzen B, tentzen P K, tanzeit W, M. st. u. m. tantzen (ta *indistinct*) I. 476 und mit krentzen P K W, M. sch. an den dentzen B, M. sch. unde . . . I, I *unreadable until* 482. 477 gebenden P K W, Mit gewande und mit risin V. 478 arme B, ofte geprisen P K W, Und dy arme dicke prisin V. 479 heftelin B P K W. 481 D. v. uf die ougen str. P K W, Dy farbe se an sich schtrichin V, *Rosenhagen emends to* uf die wangen str., *but the reading of B is quite adequate.* 482 I *begins again, but is very indistinct*: Die werdent also . . . I, Dy werdin nu also gar vorblichin V. 483 . . . val swarz also ein brant I, Dirre swartz val B. 484 = I, unbekant P K W. 485 Ir *erased* I, Dy kleider dy se ane trugen V. 486 Die m. s. ersl. B, Vil manche sele sa da vor schlugen V. 487 = I, in *wanting* W, vil wol gevl. P K, gar wol gevl. V. 488 irs I, Sy wartin irß libiz baz V. 489 Denne ob *indistinct* I, weren selbes B, Wan ab P K W, Rechte alß ab se werin got V. 490 vone I, in *wanting* B, Des wirt ir P K W, Dar umme se werden vor spot V. 491 = V, der *wanting* B. 492 Und in P K W V.

- Vil tiefe müezen iemer sin: (475)
 Da wirt in gotes zorn schin.
 495 So vil so sie waren hoèher hie,
 Da sie diu hohvart nie verlie,
 So vil, so me ir schande sin,
 Ir ach, ir we, ir smerze, ir pin. (480)
 So den gelonet wirt also,
 500 So ist der guoten schar vil vro.
 Den ist benomen alle not,
 Sie blüent als ein rose rot.
 Got wil sie troèsten iemer me, (485)
 Sie berüeret niemer ach noch we.
 505 Ir icelich sol da schœner sin
 Denne sibenstunt der sunnen schin,
 Klarer denne der sunnen glanz.
 Da ist ir herzevröude ganz. (490)
 Der e was alt, der wirt da junc.
 510 Sin snelle hat da witen sprunc:
 Von osten vert er hin, nu her,
 In westen ze einer stunde ist er,
 Von sunder her in norden; (495)
 Daz ist der snelle orden.
 515 Got, himelriches gimme,
 Der sol mit siner stimme

493 tief B V, vil *wanting* W. 495 So vil sy B, So v. s. sie hoher waren PKW; *the reading of 1 confirms Rosenhagen's emendation.* 496 Daz sie l, Und der hochvart in wolden vertragen P K, Und die hochvart nicht wolden bewarn W, Der hoffart se nicht lissen sin V. 497 So vil me sol irre schanden sin P K W. 498 smertzen W. 499 Do B, Den wort da gelonet wol V. 500 So sint die P K, So sint die guten leut v. vr. W. *After this couplet, which marks the end of the paragraph in the MS., 1 has what must originally have been a chapter heading:* Hie hebet sich an der vrouden spil. Von den guten ich nw sagen wil. 501 Die benomen a. n. B, alle ir not P K W, Den guden ist benomen alle ir not V. 502 Sie bluehent l, blibent B, rosen B P W, sam ein r. r. P K, Dy bloen V. 503 = V. 504 nimmer *wanting* K W, Ey gescheit nummer ach adder we V. *V breaks off here with:* Alß hat daz buch eyn ende. Got muß unß alle czu siner muter senden. 505 icelich l, Nimmer mer (N. m. *wanting* P, mer *wanting* K) ir liecht sol da schoner sin P K W. 506 sibenstunde l, Wenne P K. 507 Glatter B, Schoner wen P K. 508 irs hertzen B P K, iers hertz W. 510 Schnelle hat so wit. spr. B, Ir snelle P K W. 511 ostert B, esten W, hin und her P K W. 512 Hine l, In westert B, Zu westen daz ist ir niht swer P K W. 513 Von sudert hin in norder in B, Von suden hin ze norden P K W. 514 ordin B, Der ist W. 515 des himelriches P K W. 516 mit susser stimme B, So mit s. st. P K W.

- Sprechen: 'Herzeliebe kint,
 Wan ir gebenediet sint, (500)
 Diu min vater gesegent hat,
 520 Kumet her und enphat
 Mines vater riche,
 Daz ist iu ewicliche
 Bereitset mit der engel schar. (505)
 Ich wil iuch kronen, kumet har!
 525 Do ich was ein ellender gast,
 Herberge mir nie bi iu gebrast.
 Ich was von hunger und durste kranc,
 Ir gabt mir spise unde tranc. (510)
 Do ich siech und gekerkert was,
 530 Ir trostet mich, daz ich genas.
 Do ich der kleider ane gienc,
 Von iu ich daz gewant enphienc.
 Da von sult ir die vröude han, (515)
 Die lip uf erde nie gewan.'
 535 Do sprechent sie: 'Got, eren glast,
 Wenne wære du ein gast?
 Wenne wære du ane wat,
 Ane helfe und ane rat? (520)
 Wenne hungert oder dürste dich?

517 Wirt sprechen hertzen liben (liebe W) kint P K W, Men aws irwelten kinder V¹, God spricket to den guden myn leven kynt D. 518 Wo ir B, Wan sie l, Nw wir V¹, Wentte gy alle ben. s. D. 520 K. h. enphahet des riches rat (stat B) B P K W, Komet und entphoet meyn reich V¹ D. 521 Enphahet daz himelriche B P K W. 522 Do uch ist B, Daz euch ewic P K W, Das gebe ich euch ew. V¹, Dat ick iw geve ewychliken D. 523 Bereitset (berait W) ist P K W, engele l. 524 *the i in wil obliterated* l, kumet dar P K, Ich wil euch chronen chunic dar W. 525 enelender l, gast almost obliterated in l, which now becomes very indistinct. H ends here with a paraphrase of this last passage and 593, 594: Got den seynen lont / und sy in der frewden wont / er kummet mit der engel schar / er spricht kump her ich wil euch kronen gut / enphoot dez himels krone / daz euch ist berayt schone / in mens vater reich / daz sult ir besitzen ewicleich / daz uns daz allen widerwar / dez helff uns dy meyt / dy got gebar amen amen. 526 Das husz mir nie B, . . . berge mir nie bi v gebrast l, Herb. von euch mier nie enbrast W. 527 was von only partly legible l, hungere l, und wanting B P K W. The last fragment of l breaks off after cranc. 529 und wanting B. 530 tröst B, Do trost ir mich P K W. 532 daz wanting B. 534 Der lip P K W. 535 So P. 536 Sag uns wenne P K W. 537 rat B. 538 wat B. 539 W. hungert und B, hungernt P, durst B P K, duerste W. *Rosenhagen, for the sake of the construction, amends to durstich (durstec), reading hungernt with P. But there is no evidence of c>ch, whilst rhymes of c : g are numerous, see above, p. 35.*

- 540 Wenne gekerkert? Herre, sprich!
 'Do ir über die armen
 Iuch woltet so erbarmen,
 Daz in vil gnaden von iu beschach (525)
 Und in tatet guot gemach:
- 545 Ich was der arme, ir tatet mir
 Vil guotes. Kumet her, wan wir
 In ganzer vröude iemer me
 Wellen wonen ane we. (530)
 Ir hat getan den willen min,
- 550 Ir sult mit mir iemer sin.
 Ir waret kiusche und reine,
 Ir waret algemeine
 Gar geduldec unde guot, (535)
 Ir guzzet durch mich iuwer bluot.
- 555 Hungers unde durstes vil
 Vertruoget ir mit herzen spil,
 Versmahet waret ir vil gar.
 Ir namet miner lere war, (540)
 Do ir gehieltet min gebot.
- 560 Ir wart durch mich der liute spot.
 Ir mintet mich von herzen,
 Ir litet grozen smerzen,
 Diu werlt was iu unmære, (545)
 Daz unreht was iu swære,
- 565 Von iu geschach nie menschen leit.
 Ir wart ze predigen gar bereit,
 Ir waret maniger tugende vol,
 Da von ich iuch nu loben sol. (550)
 Ir weintet für der werlte sanc,
- 570 Vil süeze was iu gotes transc.

540 herre nu sprich P K W. 542 wolten B, wolte W. 543 D.
 in vil gutes v. euch geschach P K W. 544 dotent gemach B, tet guten
 P K W. 546 wann ir B. 547 In gantzer froide sollent iemer sin B.
 548, 550 *wanting* B. 551 wart keusch P K W. 552 alle gemeine P K.
 554 gust P K, giezzet W. 555 Durstes und hungers P K W. 556
 Vor getruet W, von herzen P K W. 557 vil *wanting* P K W. 559
 hielt P K, hieltet W. *After 560 B has a couplet of its own*: Ir warent
 zû gûten dingen schnell / Ir warent schwartz und gel. 561 mynneten
 B, minnet P K W. 562 lidet P K W. 566 gar *wanting* P K W.
 567 aller P K W, tugenden K. 568 wol lonen P K W. 569 Ir
 weinet von P K W. 570 min tranch P K W.

- Ir litet durch mich ungemach,
 Ir waret fro, swaz iu beschach.
 Ir liezet allez unreht guot, (555)
 Ir hatet ganze demuot.
 575 Ir liezet tanzen, springen,
 Reigen unde singen.
 Ir liezet hoffart unde kranz,
 Schapel, borten unde swanz, (560)
 Übermuot und guot gewant
 580 Was iu durch mich unerkant.
 Ane haz und ane nit
 Waret ir, und ane strit:
 Valsch was iu unmære. (565)
 Und aller sünden lære,
 585 Ir kuntet lützel liegen,
 Noch woltet nieman triegen.
 Ir redet gerne die warheit
 Und waret vol der kiuscheit. (570)
 Da von so kumet, lieben kint,
 590 Minem herzen gar durchmint,
 Kumet her, enphahet trost,
 Wan ir von leide sit erlost.
 Enphat des riches krone, (575)
 Diu ist gezieret schone,
 595 Die sult ir han ze lone
 Vor mines vater trone,
 Und allez, daz daz herze gert,
 Des sit ir, lieben kint, gewert. (580)

571 lidet P K W. 572 waz B P K W, geschach P K W. 573 liset P K,
 unrechtes g. W. 574 gantz B, Ir hat einen (einem W) steten mut P K W.
 575, 576 *inverted in* P K W. 575 list P K, tantzen und (unde K) springen
 P K W. 576 reyen B. 577 list P K W. 577, 578 W *reverses the*
rhyme words. 578 Die sch. B. 579 Ir list ubermut und gut (rich
 K W) gewant P K W. 580 Daz waz euch d. m. unbekant P K W.
 582 Wart ir P K W. 584 alle boze P K W. 586 Ir wolt P K,
 woldet W. 587 ret B, Ir sprach gern P K W. 588 Ir wart P K W.
 589 Dar umb (umbe K) kumt her vil (vil *wanting* W) liben kint P K W.
 590 Min herze euch gar mint P K W. 591 Kumt P K, enphacht W.
 592 Wan ir sint (sit K, seit W) von l. erl. P K W. 593 Enphohent B,
 dez himels H, Nu enphahet P K, chron W. 594 Daz euch ist berayt
 schone H. 595 haben P K W, zelon W. 596 *wanting* B, krone
 P K, tron W. 597 U. a. des ewer herze g. P K, Und des ewer h. g. W.

- Die vröude, diu ist manievalt,
 600 Ez si man, frowe, junc oder alt.
 Ir hohen patriarchen,
 Ir edeln propheten starchen
 Und ir werden zwelfboten, (585)
 Mit iuwern liechten roten,
 605 Ir heren marterære,
 Iu was niht durch mich swære
 Liden marter unde not:
 Ir stritet durch mich an den tot. (590)
 Ir heiligen babeste, wa sit ir?
 610 Ir reinen bischof, kumet ze mir!
 Ir lieben priester, ir sult han
 Die ere, die nieman wizzen kan.
 Ouch meine ich iuch ir mägede clar, (595)
 Gar rosenrot und liljenvar.
 615 Ir klosterliute guoten,
 Die an tugenden bluoten,
 Einsidel und closenære,
 Ir sult ouch guote mære (600)
 Höeren, kumet her ze mir!
 620 Durch mine liebe hatet ir
 Versmahet die vil böese welt,
 Ir vröude und ir krankez gelt.
 Iuwer herzen waren ganz: (605)
 Nu vröuwet iuch der eren kranz,
 625 Den ir sult iemer mere
 Haben ane sere.
 Ir witwe, minnecliche schar,
 Mit vröuden kumet alle har; (610)

599 Die vr. ist ouch (euch W) m. P K W. 600 Er B P K W, vröw B, vrowe man P K W. 602 starken P K, starkchen W. 604 uwer B, raten P. 605 herren B, merterere P K, marterer W. 606 Ir habt erliden swere P K W. 607 Beide marter u. n. P K W. 608 in den tot P K W. 609 bebest P K, pæbste W. 610 bischoffe B P K, pischolf W, reinen *wanting* W. 612 die da niemen W. 613 megde B, Ich meine ouch ouch (euch ouch K, ouch *wanting* W) meide klar (ier meid W) P K W. 614 liligen B, rosen rat W. 616 An den t. bl. P K W. 617 Einsidele P K. 619 vernemen P K W, kument B. 620 Durch minen willen hat (habt W) ir P K W. 621 Versucht die böse w. P K W. 622 ir vil krummes gelt P K, Ir vr. ir chrumpez g. W. 623 Ewere P. 624 der kronen glantz P K W. 625 Die B P K W, umb min ere P K W. 626 ane swere P K W. 627 witewen minnenclichen P, Ir minneclichen wittwen schar (her W) K W. 628 her W.

- Ir hatet leit, vil ungemach,
 630 Wan allez daz iu ie geschach,
 Ir litet gedulticliche.
 Ir lebetet kiuschecliche.
 Ir waret turteltuben glich: (615)
 Einvaltec, senfte, minnelich.
 635 Da von so hat mich iemer me
 Ze wunne ane allez we.
 Wa sint ouch, die behalten hant
 Ir e, die nie min herze vant (620)
 Mit valsche noch untriuwe?
 640 Iu ist ein lop vil niuwe
 In mime riche behalten.
 Ich enwil iuch niht verschalten
 Von dem lone, den ich han (625)
 Bereitet vrouwen unde man,
 645 Diu mich von ganzen sinnen
 Wolten sere minnen.
 Mir sint ouch wol bekant diu kint,
 Diu sünden unbewollen sint. (630)
 Diu suln iemer mit mir sin:
 650 Da sehent siu der vröuden schin.
 Die herren und die knehte guot,
 Der lip, der sele und der muot
 Ze mir so was gebunden, (635)
 Daz sie mir ze allen stunden
 655 Mit dienste waren undertan,
 Die suln mit vröuden zuo mir gan.
 Ich wil iu vröude machen,

629 Ir habet l. und ung. P K W. 630 Und allez daz P K W. 631
 Erliden P K W. 632 lebet P K. 633 wart P K W. 634 senft
 W. 635 Do von habet immer mere P, D. v. h. ir immer me K W.
 636 Zu wunnen P K, Di wunne allez we W. an B P K. 637 die ouch
 P K W. 638 die ouch min herze P K W. 639 Nie mit valsche
 noch mit untriwen P K W. 640 daz lone P K, neuen K, Auch ist
 daz lon mit newen W. 641 minem P K W, rich B. 642 Ich
 wil B W. 643 daz ich P K W. 644 bereit B, Daz ziret vr. P K W.
 645 mit gantzen P K W. 647 die ding B, Ich erkenne (bekenne W)
 wol die kint P K W. 648 Die sünden unbewolhen sint B, von sunden
 P K, mit sunden unbewolden W. 649 D. sullent ouch iem. B. 650
 der (di W) vrowen schein K W. 651 knecht B. 653 so *wanting*
 P K W. 654 zallen W. 655 dinest P K, dienst W. 657, 658
interchanged in P K W.

- Guotliche muget ir lachen, (640)
 Ir sult enphahen wunne vil,
 660 An mir hat ir des herzen spil.
 Ouch vröuwet iuch buliute,
 Ir sult enphahen hiute
 Volle riuwe ane leit. (645)
 Lachet von der sicherheit,
 665 Daz iu noch leit noch ungemach
 Niht geschiht, des e geschach:
 Die iuwer herren waren e,
 Von den beschiht iu niemer we. (650)
 Noch sint zwo liehte roten,
 670 Die waren mine boten,
 Sie waren snelle knehte,
 Sie giengen nach mir rehte
 In armuot mit gedulteckeit, (655)
 Mit demuot und mit kiuscheckeit,
 675 Wan von tiuvels munde
 Und von der helle grunde
 Hant sie gezogen sele vil:
 Da von ich in nu lonen wil. (660)
 Ich mein iuch minner brüeder min,
 680 Und iuch vil zarten prediger fin.
 Ir wart ein niuwe ritterschaft,
 Ir hat gedienet mir mit kraft.
 Da von enphat den süezen lon (665)
 Und sitzet uf den hohen tron,
 685 Der iu ist wol bereitet.
 Min vater iuwer beitet,

658 Ir sullet von herzen lachen P K W. 659 wunnen P K W. 660
 An mir so hant d. h. sp. B, habt ir P K W. 661 belute B, Noch vr. euch ir
 lüte P K W. 663 Stete ruwe P K W, an B. 664 Lachen unde
 (und K W) von P K W. 665 Des P K. 666 daz e P K. 667 heren
 B. 668 geschicht P K W, me B. 669 zü B, zwu lihten P K. 671
 sulche P K W. 673 Ir arm. mit tultickeit B, In ir arm. P K W. 674
 cheuscheit W. 675 von der teufel P K W. 677 so vil B, Habt
 ir gez. P K W. 678 ich euch B P K W, wol lonen P K W. 679
 reinen bruder P K W. 680 zarter prediger sin B, vil wanting P K W,
 Und auch z. W, predigerin P K, predigarein W ('*offenbar ein nicht
 gut geschriebenes n*', writes Dr. Fendrich), Roethe (see Rosenhagen's note)
 suggests the diminutive predigerlin. 682 mir ist kraft B, habt P K W.
 683 enpholhen B, enphahet (enphacht W) das suze lon P K W, lone W.
 684 mines vater tron P K W, trone W. 685 wol wanting P K W.

- Da ir sult iemer vröude han,
 Die keiser künic noch nie gewan. (670)
 Dar sult ir mit vröude komen:
 690 Diu wirt iu niemer me benomen.
 So varent sie mit vröuden dar
 Mit maniger liechter, schoener schar.
 Die roten sere klingent, (675)
 Lachent unde singent.
 695 Sie singent einen reien,
 Sie gant in einen meien,
 Da vindent sie der mägede sanc
 Und ouch der süezen engel klanc. (680)
 Da ist wunne, grozer schal.
 700 Die bluomen werdent niemer val,
 Die da blüejent alle zit.
 Ach got, waz vröuden da inne lit!
 Da ist got, der eren kranz, (685)
 Ein zierde und der sælden glanz.
 705 Merket wie diu krone swebe
 Ob ir houbet, same siu lebe,
 Goltvar, rosin, liljenwiz:
 Sie hant bejaget der eren pris. (690)
 Sie liuhtent sam ein crysolt;
 710 Ja wart noch gimme noch daz golt,
 Daz in da mohte gelichen.
 Sie müezen iemer richen
 An sælden und an ere, (695)
 Die suln sie iemer mere
 715 Han an einer selickeit

687 da schult ier W. 688 Die kunic (kunch P), noch keyser ie gew.
 P K W. 689 ir in die vreude P K W. 690 me *wanting* P K W.
 691 So kumen sie PK W. 692 Und mit mancher engel schar P K W.
 693 Die rotten die do (do *wanting* W) kl. P K W. 694 Sie lachen
 unde s. P K W. 696 einem W. 697 vogel sang B, meide P K W.
 699 Do ist vreude und gr. sch. P K W. 701 ze aller P K, zaller W. 702
 an dir lit P K W. 704 sele B K, selen P, der eren W. 705 sweben W.
 706 Über den hobeten (houbeten K, haupten W) alsam si lebe (leben W)
 P K W, sam B. 707 rosen B, rosen rot P K W. 708 Hie B, Sie
 haben PK, der meyde pris P K W. 709 Sie (Die W) luchtet sam ein
 edel kristal sol (edel *wanting* K W) P K W. 710 Ie w. nie g. B, Wan
 gimme noch golt (golt noch gimme K W) schein nie so wol P K W.
 711 im P, *Rosenhagen reads* ir. 713 sele B, selden K W, eren P K W.
 714 meren P W. 715 Han ie an B, Und (Unde K) mere (mer W)
 haben in einer selickeit P K W.

In gotlicher süezeckeit.

[Do sehen sie den werden Crist (700)

Als er got und mensche ist.

O got, waz vröude ist in dem lande!

720 Eya, swelch mensche daz erkande!

Des herze und sele müeste toben,

Singen, springen, jubilieren, loben,

So er wiste waz im da ist bereit, (705)

Wie sin Maria mit den mägeden beit.

725 Der vröuwet sich alle creatiure.

Diu da ist ein himelrose tiure,

Diu liuhtet same ein spiegelglas

Diu got uns brahte und maget was. (710)

Sie blüet sam ein lilje in eim touwe

730 Und als ein zitelose uf der ouwe,

Ir werder anblie ist ein meienzit,

Da sie an gotes herzen lit,

Da ruowet sie mit vröude und mit wünne, (715)

Diu sie ist mit keiserlichem künne.

735 Da die engel vröude mit ir hant,

Da wirt ouch Maria wol erkant.

Wie minnechlich sie ist und schone

Do sie ist bi ires kindes trone! (720)

Sie ist ein klarer sunnenglanz,

740 Ir lachen ist gar süeze und ganz,

Sie wil allen selen vröude machen.

Ir angesiht tuot uns von herzen lachen.

716 Und in einer ewikeit P K W. 717, 718 *inverted in* P K W.
 718 mensch B, menche P. 719 Ohey wass fr. ist got i. d. l. B, dinem
 lande P K W. 720 Und heya welchs mensch d. e. B, mensche daz
 rehte erk. P K, daz reich erch. W. 721 muost lachen toben B, musten
 K, und des sele B P K. 723 weste P K W, in P K W, bereitet B.
 724 mit megden beitet B, Do maria sin mit den meiden beit P K W.
 725, 726 *inverted in* P K W. 725 Da fr. P K W. 726 würe P.
 727 Do lüchtent sy alsam B, sam PK, als W. 728 und doch maget
 B, Di uns Got truck und mait was P K W. 729 blüent B, in der
 owe P K W. 730 Unde sam ein (ein *wanting* W) zitlose in dem towe
 P K W. 731 magen zit P. 732 leit P, *according to* *Rosenhagen*.
 733 richt P, richtet K, Da richtet si mit wunne W. 734 Da sie ist
 P K W. 735 Da die selen mit ir vreude hant P K W. 736 uch B.
 737 und wie schone B, Do si (si *wanting* W) sitzet m. und sch. P K W.
 738 Und (und *wanting* W) in irz vater trone P K W. 739 Wie sy ist B,
 Sie ist der klaren s. P K W. 740 so gar süsse B, Ir lachen das ist
 suze u. g. P K W. 742 amblick P K W.

- So ir anbl. ist so minneclichen (725)
 Troest und vröuwet ewiclichen,
 745 Da ist niht wan vröude und vröuden zit.
 Do nach so suln wir haben strit,
 Daz wir sie sehen in der krone,
 Die ir got hat bereitet schone. (730)
 Dar helf uns Jhesus durch den tot,
 750 Durch die minne, do er rose rot
 An dem heren kriuze durch uns hiene,
 Do daz spere durch sin site giene,
 Daz wir alle kumen in daz riche (735)
 Da wir vröude pflegen ewelicliche:]
 755 Dar helf uns der werde Crist,
 Des leben mit dem vater ist
 In des heiligen geistes ewikeit
 Ein ungescheiden gotheit. AMEN. (740)

743 So ir anbl. ist so minnenclich P K W. 744 Der uns troestet
 ewiclich P K W. 745 Do ist nur vreude ane (an W) nit P K W. 746
 so *wanting* P K W. 747 in der edelen kr. B, in dem trone P K W.
 748 hat selb ber. B, Daz ir Got P K W. 749 uns allen Jhesus B, uns
 herre durch W, hilf P K W. 750 Unde durch P K, rosen P, rosen
wanting K, Und durch den smertzen und not W. 751 heren *wanting*
 P K W, Do du am chreutz W. 752 Do ein sper P K W. 753 Do
 wir B. 754 froide pflegen *wanting* P K W. *After 754 K W insert a*
couplet: Grozzer vreuden pflegen / Zallen zeiten und alle wegen. 755
 Freude pflegen des hilf uns Jhs. Krist P, Des hilf uns Jhesus Crist K W.
 757 Unde des heiligen P K W. 758 Und ein P K W, Amen *wanting*
 W. *There follow in B 14 verses of a similar kind to those in L after*
verse 460: Ich bitte üch alle durch die maget / von der uns gnade ist
 betaget / und durch ir süsches kindelin / das ir zû gotte gedenkent myn /
 so ich hinnan scheiden sol / das myner sele geschehe wol / das ich mit
 engelischer schar / hin zû Jhesu Cristo var / in sines vatter riche / do er
 ist wunnecliche / mit allen sinen kinden / do müssent ir mich vinden /
 die wile müsse uns gottes seggen / an libe und an der sele pflegen. Amen.

NOTES TO VON DEM JUNGESTEN TAGE

11. *vorzeichin vil.* A reference to the fifteen signs announcing the day of judgement. The legend originated with the apocryphal book of Esdras, the tradition gradually developing until it assumed the form found in the Venerable Bede, who was the first, apparently, to mention the number fifteen and to allot a separate sign to each day. Bede, like most other mediaeval writers, quotes the *Annales Hebraeorum* of St. Jerome as the authority for the legend, but no such passage is to be found in his works. In this respect the following passage from *Gottes Zukunft*, 6024, is instructive: Ez schribt sant Jeronimus, / Der vant sie geschriben sus / In der Juden annalibus / (Daz spricht zu tutsche alsus / ' In der jar büchen': / Do wolte er sie süchen): Funftzehen worden im bekant, / Die hat er in der schrift genant. / Ob sie nach ein ander gent, / Als sie do geschriben stent, / Glich in fünfzeihen tagen, / Daz horen wir die büch nit sagen. Poems in the vernacular on the Fifteen Signs are very numerous. A typical German version will be found *Modern Language Review*, v, 1910, p. 312. Cf. Nölle, *Die Legende von den fünfzehn Zeichen vor dem jüngsten Gericht*, in *Paul Braune Beiträge*, vi, p. 413; Grau, *Quellen und Verwandtschaften der älteren germanischen Darstellungen des jüngsten Gerichts*, in *Studien zur englischen Philologie*, xxxi, Halle, 1908 (especially pp. 261 seq.); Sandison, *Quindecim signa ante iudicium* in *Herrigs Archiv*, 124, 1910, p. 73.

13. The poet certainly had the authority of the Scriptures for this statement; cf. *Joel* ii. 10: A facie eius contremuit terra, moti sunt caeli, sol et luna obtenebrati sunt, et stellae retraxerunt splendorem suum. ii. 31: Sol convertetur in tenebras, et luna in sanguinem, antequam veniat dies Domini magnus et horribilis; also iii. 15. Cf. too *Isaiae* xiii. 10; xxiv. 23; *Ezech.* xxxii. 7; *Matth.* xxiv. 29; *Marc.* xiii. 24; *Luc.* xxi. 25; *Apoc.* vi. 13; vii. 10; *Act.* ii. 20. See *M. L. R.*, v, p. 328, note 53. Cf., too, *Das mittelhochdeutsche Spiel vom jüngsten Tage* (ed. by Klee, Marburg, 1906), line 11: diu sunne vor im vliedet den schin/der man wirt bluotvar vor grozer pin. The reading of B induced me to emend the text in l. 15 accordingly.

17. *zeichen an dem mer.* A reference to the first of the fifteen signs mentioned above: Prima die eriget se mare in altum quadraginta cubitis, super altitudinem montium, et erit quasi murus et amnes similiter.

18. *Matth.* xxiv. 31: Et mittet angelos suos cum tuba et voce magna; et congregabunt electos eius a quatuor ventis a summis caelorum usque ad terminos eorum. Cf. *Marc.* xiii. 27; 1 *Corinth.* xv. 52. This idea is continually represented in the plastic arts; cf. Voss, *l. c.*, p. 17 seq. For numerous parallels from M.H.G. poems cf. *M. L. R.*, v, p. 328, note 63.

35. Cf. Grieshaber, *Predigten*, l. c., i, p. 140: Surgite mortui et venite ad iudicium. Si sprechent stant uf ier toten und koment ze gerihte für den zornigen rihter. For further parallels see *M. L. R.*, v, p. 328, note 84.

41. *Gottes Zukunft*, 7368: Alrerst so hebt sich rufen, / Ein schrien und ein wüfen. It is a well-known formula; cf. F. von der Leyen, *Des armen Hartmann Rede vom Glouwen*, *Germanistische Abhandlungen*, 14, Breslau, 1897, p. 150.

45. *Sophonias* i. 14: Iuxta est dies Domini magnus; iuxta est, et velox nimis; vox diei Domini amara, tribulabitur ibi fortis. 15 Dies irae dies illa, dies tribulationis et angustiae, dies calamitatis et miseriae.

53. *Lucas* xxiii. 30: Tunc incipient dicere montibus: 'Cadite super nos'; et collibus: 'Operite nos.' Cf. *Isaias* ii. 19: *Apoc.* vi. 16. Cf., too, the further parallels: *Väterbuch* 40900: als di schrift hat gesait / si wolten sich verpergen / under swärn pergen / und wolten lieber in der stund / pawen dort der hell grund, / so we tut in dirre slag, / dem nieman entweichen mag. (Quoted by Hohmann, l. c.) *St. Georgener Prediger*, l. c., p. 72, l. 14: Da werdent die verlornen grisgrammend und werdent schriend: 'Owe und owe und iemer an ende owe! buhel und berge vallent uf uns und verbergend uns vor dem zorn des grossen rihters! *Wo de sele stridet mit dem licham*. Seelmann, l. c., line 288: Do rep de zele myd groteme weyne: / 'O wi und owe! dat alle steyne / unde ok de berghe algheymeyne / uppe my leghen alleyne!' *Gottes Zukunft*, 6322: Ir berge vallent uber mich, / Daz ich daz urteil freislich / Niht enhore noch ensehe!

63. Seelmann, l. c., l. 20: Se zach to deme lichamme / 'Eya du unreyne laame'. 163 Den hebbe ik van di, unreyne as. 300 Vil unreyne as unde croden spise. M. Rieger, *Zwei Gespräche zwischen Seele und Leib*, *Germania*, iii, 401: i. 14 si sprach 'hei verwasen vleiß'. *Gottes Zukunft*, p. 457, l. 145: O böses fleisch, du maden az, / Du füler buch, du stankes vaz!

65. Karajan, l. c., p. 101, line 84: der wurme kost du wurden bist. Seelmann, l. c., l. 183: Du hast den wormen spise bereit, / se scoln di vreten, god weit. *Germania*, iii, 401, line 34: nu bistu worden der worme spise, / du stinkes as ein vultit ais. Cf. Alanus de Insulis, *Summa de arte praedicatoria*, Migne 210, c. 117: O homo, memorare quod fuisti sperma fluidum, quomodo sis vas stercorum, quomodo eris esca vermium. Cf., too, Bruno von Schonebeck's poem *Leib und Seele*, l. 15 seq., ed. by F. Breucker, *Jhb. d. V. f. nd. Sprachforschung*, 1904, vol. xxx, p. 145.

70. *verhengen*, wk. verb: (dem Rosse den Zaum) hängen, schiessen lassen: see Lexer. The preposition *uf*, marking the direction of the verb's action, seems characteristic of our poet. Cf. 75, 79, 122. For this use of *uf* see *Mittelhochdeutsches Wörterbuch*, iii, 176^b.

73. *der engel*: the guardian angel.

76. *Uf sine werk . . . er sich vlah*: a technical expression from knightly phraseology. Cf. Lexer, *sich vlehten*: in einander flechten, besonders vom Kampfgewirre. Lit.: 'Your desire was ever striving towards his works (i. e. sin); he involved himself in this with such energy that he caused you ever to perjure yourself.' Note the effective alliteration.

79. *uf den haz ze schelten*: to wrangle with hostile intent. On the phraseology cf. Berthold, *l. c.*, ii, 118, 35: *daz sint die bössi wort sprechent mit schelten und mit fluochen und meines swern.*

81. *wan*, adj.: nicht voll oder das volle Mass nicht haltend, leer. Cf. Lexer. The old meaning is still preserved in the modern German Wahnwitz, Wahnsinn.

84. *diu hellebant*: a reference to the wicked being led off to hell in chains. Cf. note 185.

90. *Proverbia* xi. 4: *Non proderunt divitiae in die ultionis*: cf. also x. 2: *Nil proderunt thesauri impietatis*. *Sophonias* i. 18: *Sed et argentum eorum et aurum eorum non poterit liberare eos in die irae Domini*. Numerous parallels will be found *M. L. R.*, v, p. 327, note 48. Cf. in addition Rieger, *Germania*, iii, line 27: *silver goulnd ind edel gesteine/ dat inkan dir nu gehelfen inkeine*. The passage seems to have been suggested by a similar one in the *Visio Philiberti*:

1. 50 *Ubi nunc sunt praedia, quae tu congregasti?*
Celsaque palatia, turres quas fundasti?
Gemmae, torques, annuli, quos super portasti?
Et nummorum copia, quam nimis amasti?

105. 'you said' (in answer to the appeals of the preacher), 'How shall I get away from that to which I have been so long accustomed' (i. e. lose all the possessions mentioned above).

111. Cf. *Spiel vom jüngsten Tage*, line 663: *trackengalle sol sin ir win/ slangengift ir spise sin*. Klee, *l. c.*, quotes further parallels on p. 39. The line equals almost 399. Cf., too, line 452 and note.

112. For the reflexive use of *erringen*: *sich erfechten, kämpfend abmühen*; see *Des Minnesangs Frühling*, p. 70, l. 27. On the 'perfective' force of the prefix *er-* cf. W. Wilmanns, *Deutsche Grammatik*, II, § 122. The preterite has here the force of the pluperfect, cf. Paul, *l. c.*, § 278, 4.

115. Cf. *Gottes Zukunft*, 6645: *Nu we dir! we, du fuler mist!*

119. *Apocal.* iii. 20: *Ecce sto ad ostium et pulso: si quis audierit vocem meam et aperuerit mihi ianuam, intrabo ad illum et cenabo cum illo, et ipse mecum.*

121. Neither B nor P K W make sense as they stand. Combining the two, and bearing in mind the poet's favourite use of *uf* (on which see Rosenhagen's notes 79 and 116), I would construe: 'You had closed his house (i. e. your heart) against him with your choice of pride, which was never hidden (i. e. which was always apparent).'

129. The same idea in Berthold, *l. c.*, ii, 108, 14: *Und also wirt ouch dich der tiuvel krænende*; 108, 26, *Swie man den tiuvel mit iegelicher totsünde krænet*; 147, 36: *Owe unflat, wie dich din herren krænen sullen*; 152, 23: *Owe, unflat aller sünden, din herre der tiuvel, wie dich der krænen sol!* Berthold derives the conception apparently from the *Revelation of St. John*, xii. 3; cf. especially, Berthold, *l. c.*, ii, 107, 37 seq.

141. The source is the *Visio Philiberti* (edition Wright, *l. c.*, p. 96, l. 28): *Iterum criminibus sic sum denigrata/ Per te caro misera*. Cf. Seelmann,

7 c., line 166 : Du werest clar also en adamas, / nu bistu swart also en brand. *Gottes Zukunft*, p. 456, l. 59 : Nu bin ich von sunden swartz / Gestalt als ein gebrants hartz.

143. *gebit* to *biten* : Verweilen, Verzögerung, geduldiges Warten ; see Lexer. 'God gave you delay of your sins (i. e. deferred punishment of them), for you were formerly His pure limb.' Cf. our English expression 'a limb of Satan'. *gebeit* in L represents a different *Ablautstufe*, whilst *gebeit* P K W is past participle of *beiten*.

149. Cf. line 276 and note, and, in addition, *Gottes Zukunft*, 7404 : Verflücht si dag und naht, / Daz min zu menschen waz gedaht ! / Verfluchet sy das es was, / Da min müter min genas ! Berthold, *l. c.*, ii, 8, 27 : Aber, ir verdampften, we iu, daz ir ie geborn wurden.

154. *lobes braht*, the reverberation of praise, a paraphrase for praise ; cf. Lexer : *busunen braht*.

157. 'Good fortune be hostile to your father!' i. e. Bad luck to him !

163. *giude* : Jubel, Verschwendung ; see Lexer. The verb is still used by Hölty : [Jeder Tag] geudete für und für aus der goldenen Schale neue Freuden für uns herab. (Quoted by M. Heyne, *Deutsches Wörterbuch*.) Cf. the modern German *vergeuden*. The word became obsolescent by the fifteenth century, if one may judge by the alteration of the manuscripts.

166. Karajan, *l. c.*, C, l. 502 : der erste tiuffel si do nam, / er bant ir beide fuesz und hant. Cf. *Visio Philiberti*, *l. c.*, l. 283 : Quidam vinculis ferreis ventrem ligaverunt. *Visio S. Pauli*, *l. c.*, p. 367 : Sicut dixit Dominus in Evangelio : Ligate per fasciculos ad comburendum. *Matth.* xiii. 30.

168. *Man bindet einen mülstein an dinen hals* : A reminiscence of *Matth.* xviii. 6 : Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei, ut suspendatur mola asinaria in collo eius et demergatur in profundum maris. Cf. *Marc.* ix. 42 ; *Luc.* xvii. 2.

172. *strouf*. The word is not noted in the M.H.G. dictionaries, but it will be found in the poem entitled '*Seele und Leichnam*' published by Bartsch (*Erlösung*, no. xxxii, p. 312) : des ganzen landes straf, in the sense of a strip of land. It obviously stands in Ablaut relation to *striefen* and means here 'that which is stripped off,' i. e. a skin (of an animal). It may have been a local *Schimpfwort*. The sense, then, is 'You come to market as some old skin, i. e. as something quite worthless.'

174. *vor aller not git er den stric*. The sense of this passage is somewhat obscure. L, we notice, made an attempt to amend it. *stric* is here used, not in the usual sense of a snare laid by the devil (the phrase is then *stricke legen*, cf. Berthold's sermon *Von vier Stricken*, *l. c.*, i, p. 474, or *stricke werfen* ; Berthold, *l. c.*, ii, 141, 27 : Vi, ir tiuele, war umbe wurfet ir den vrouwen den stric !), but rather with the primary meaning of rope. I would paraphrase the passage, 'For all troubles the devil has only one remedy, i. e. he will give you a rope with which to hang yourself.'

177. None of the manuscripts makes good sense as it stands and the

reading in the text is a suggested emendation: *gewære*, pret. subj. of *gewesan*. The apocope of the *e*, on the other hand, points to the two lines being an interpolation in X.

179. Two legal terms. *satzunge*: a pledge, pawn (Übergabe eines Pfandes, das eingesetzte Pfand selbst); *gesuoch*, Erwerb, Gewinn, Zins von ausgeliehenem Gelde, the profits of usury. See Lexer.

180. Seelmann, *l. c.*, l. 116: Wor zint nû dine sconen cleider, / De dar weren unser beider? *Un Samedi par Nuit, l. c.*, l. 73: U sont li bon mantel, / Li botone tassel / Et li vair et li gris / Et le porpre et le bis? Still nearer, and most instructive, is the passage in Berthold, *l. c.*, i, 114, 38: Daz selbe sint die frouwen allermeist, die ez da so noetlichen machent mit dem hare unde mit dem gebende unde mit den sleigern, die sie *gilwent* sam die jüdinne und als die uf dem graben gent und als pfeffine: anders nieman sol *gelweez* gebende tragen. Ir frouwen, ir sult den mannen dehein *gelweez* gebende vor tragen, unde des sullen sie iu ouch niht hengen (an almost identical passage i, 415, 14, and further references ii, 101, 37; 181, 14; 242, 25; 252, 34). With this cf. note to line 489. Cf. also Schultz, *Höfisches Leben*, i, 241.

181. *vech*, adj., variegated, of many colours, especially of furs. Cf. Lexer. It is strange that Upper German manuscripts like B P K should have objected to this essentially Upper German rhyme with the consequent alteration of the rhyme word, unless the word was already obsolescent. The mistake must have been made in X. (See above, p. 31.) The reading *vech* is confirmed by the *Visio Philiberti* (ed. Karajan), *l. c.*, line 55: *Vestes mutatoriae varii coloris*.

185. The motive of the damned being led off by the devils to hell on a long chain is very common both in the literature and art of the period. Many examples will be found *M. L. R.*, v, p. 333, note 293. Cf. also the following: *Gottes Zukunft, l. c.*, 6317: So mich die tufel an ir seil / Vazzent und ziehent hin. *Un Samedi par Nuit, l. c.*, l. 563: Li diables m'en maine, / Loiet en grant caaine, / En ynfier le pullent. On further examples in art cf. W. Bode, *Geschichte der deutschen Plastik*, Berlin, p. 90.

188. 'That were of no account, but that I know alas . . .' On the strengthening of the negation by *ein wint* and such like phrases, cf. Paul, *l. c.*, § 314.

195. Cf. Berthold, *l. c.*, i, 89, 12: Diu erste ruofende sünde, diu den menschen verdampft an libe und an sele, diu ist geheizen unreht gewalt.

197. On the reading in the text cf. Berthold, *l. c.*, i, 20, 23: du rehte böese hut! and again 20, 24; 21, 11; and *Apollonius*, 15296: Si ist ain recht pöse haut, and the modern German: 'eine ehrliche, eine gute Haut'. But perhaps the simplest way of dealing with this passage would be to invert 197 and 198, when l. 198 would refer naturally to *diner zungen*; the mistake, of course, to be attributed to X.

202. *rise*: the wimple, enclosing the cheeks and chin. *swanz*: the train, then often of immoderate length. Cf. on both A. Schultz, *Höfisches Leben*, i, 240 and 265. *risc* occurs again l. 477.

206. Cf. Berthold, *l. c.*, ii, 187, 35: Daz sint alle die ir magetuom veile tragent ze une und ze unstæte und sich an pflanzent so mit varwen, so mit schappeln gen tanzen, daz man sehe daz sie veile sin. ii, 143, 25: Daz selbe spriche ich hin. . . zuo den, die ze turneien varnt und tanzerie.

207. Cf. Berthold, *l. c.*, ii, 140, 27: Daz vierde [sper heizet] daz schentlich küssen. Daz fünfte diu schentlich begrifunge der lider. Daz sehste sper diu schentlichen werc und unkiusche selbiu.

213. The Soul interrupts his harangue by an imaginary retort of the Body, similar to that in line 105. Here again we recognize the connexion with Berthold's style, who constantly breaks off to refute a supposed objection of his congregation. Cf. *l. c.*, i, 439, 23: 'Wie, bruoder Bertholt, nu mac da got alliu dinc wol getuon: mohte er do Judam niht bekeren?'

216. On the formal character of this line cf. F. von der Leyen, *l. c.*, p. 149: ich han gearnet dinen zorn.

217. My punctuation, and consequent interpretation, differ essentially from that of Rosenhagen, who puts a stop after 217 and connects the line with the foregoing, understanding presumably: 'Thou hast deserved his anger [through crimes] against the laws of nature.' There is that to be said for this reading, that 'crimes against nature' were only too frequent during the Middle Ages, cf. Schultz, *Höfisches Leben*, i, p. 585, and that special torments are reserved for their punishment in hell; cf. *Visio Monachi de Eynsham* (ed. H. Thurston, S.J., *Analecta Bollandiana*, xxii, 1903, pp. 225. seq.) cap. xxv, *De vitio sodomitico*. Against it is the necessity of supplying a vital link in the thought. I understand the sense to be, rather, taking 216 as a parenthetic remark by itself (it is, as we saw, a well-known formula), 'God did not wish to create you contrary to the laws of nature, so He gave you free choice: life (eternal) or (everlasting) death.' The 'laws of nature' I take, in a very general sense, to include the particular laws governing man's will, i. e., that it is free. The whole passage, moreover, from 213 onwards, is based on the *Visio Philiberti* (ed. Karajan, l. 229):

Ad hoc clamat anima voce tam obscura:
 'Heu! numquam fuissem in rerum natura!
 Cur permisit dominus, ut essem figura
 Sua, cum prænoverat, quod sum peritura?
 O felix conditio pecorum brutorum!
 Cadunt cum corporibus spiritus eorum,
 Nec post mortem subeunt locum tormentorum,
 Talis esset utinam finis impiorum!'

Cf. with this the German version published by Karajan, *l. c.* B, l. 385: Warum vorlie di gotes craft, / das ich ie wurde keine geschafft / sint das er wiste zu vor hin, / das ich vor lorn solde sin! / O! wi selic das leben hie / ist des unvirnumftlichen vie! / wen so ir licham hi vorgant / ir geiste in der not bestant. / noch kumen nicht, nach tode sin / in keiner stete note pin. / ich wolde das alsus were / hie das ende der sundere! And *Gottes Zukunft*, p. 461, l. 415: Nu we mir, daz ich ie wart / Gotes geschepfede

nach der art / Daz ich mensche bin gewesen! / Sit daz die sele nit sol genesen / Und zu dez dufels banden braht, / Warumb hat min Got gedaht, / Sit daz er wiste den fluch min, / Daz ich verlorn solte sin?

219. Cf. Berthold, *l. c.*, i, 439, 25: Er liez ez an sine frie willekür, als er noch hiute tuot . . . der edele frie herre hat ez an unser willekür gelazen.

220. Cf. *Gottes Zukunft*, 6983: Wann sie habent ez verdient hie / Daz sie daz urteil suln geben / Zu dem tode und zu dem leben.

224. I read with BH (W): *Daz kint vil selten wider tuot* as an independent conjunctive clause: 'The child will seldom return it again' (i.e. the ill-gotten gains inherited from its father). But a rhyme *quot: tuont* is quite possible for our poet. For the expression *unreht quot* see Berthold, *l. c.*, ii, 102, 4; 150, 26.

226. *magenkraft*: a compound of *magen* and *kraft*. *magen* stf., grosse Kraft, Macht (in Zusammensetzungen den Begriff verstärkend). See Lexer, and cf. our English main (by main strength, with might and main). Cf. also line 364, where I alone has the correct form.

230. *der helle se*: Various lakes stand ready in hell for the damned; one full of horrible beasts, spanned by a narrow bridge; those sinners that fall from the bridge are at once devoured by the monsters in the lake. Another, frozen over, in the middle a great beast with wings. See e.g. *Visio Tungdali lateinisch und altdeutsch*, her. von A. Wagner, Erlangen, 1882; C. von Kraus, *Deutsche Gedichte des zwölften Jahrhunderts*, Halle, 1894, Nr. XI. In other sources it is merely question of a river: cf. *Visio S. Pauli* (P. Meyer, *Romania*, xxiv, 1895, p. 366: Postea vidit flumen horribile, in quo multe bestie diabolice erant quasi pisces in medio maris, que animas peccatrices devorant sine ulla misericordia, quasi lupi devorant oves.

234. *Legenda Aurea*, cap. I, p. 11: Tertius accusator erit totus mundus. (Gregorius.)

235. On the rhyme *creatiure: sure* see above, p. 35, note 2.

237. Cf. *Matth.* xxiii. 35: ut veniat super vos omnis sanguis iustus qui effusus est super terram a sanguine Abel iusti usque ad sanguinem Zachariae filii Barachiae, quem occidistis inter templum et altare.

240. On the position of the verb *ist* in B, cf. Paul, *l. c.*, § 355.

241. In *Un Samedi par Nuit* a similar description is given of the soul: 1063 L'ame estoit entre II / Com aignel entre lous, / Et noire et triste et blee, / Tote descoloree. / Li felon l'en portoient, / De rien ne l'es-pargnoient, / Pechoient li le dos / Et le ventre et les os.

261. 'Him whom I have declared as my creator (master), the Devil, must I always behold,' i.e., instead of God. See l. 266 and note. For this use of *jehen* with the gen., cf. Benecke, Müller, Zarncke, who quote from *Genesis*, *Fdgr.* 78, 6: du dines vater jüthe (du erklärtest ihn für deinen Vater). The unusual thought induced the other manuscripts to alter this reading, with the resulting tautology. There is perhaps a reference to a heresy of the Cathari prevalent at this time. Cf. Schönbach, *l. c.* (*Studien*, III. Stück, 1904): *Das Wirken Bertholds von*

Regensburg gegen die Ketzer, p. 88. See, too, Berthold, *l. c.*, i, 404, 12: So sprechent eteliche ketzer unde gloubent sin, daz der tiuvel den menschen geschüefe; so geschüefe unser herre die sele drin.

266. The Beatific Vision has always been described by the Church Fathers as the highest bliss and reward of man, a dogma based on *Matth.* v. 8: *Beati mundo corde, quoniam ipsi Deum videbunt.* Cf. the *Compendium Theologicae Veritatis*, Liber VII, cap. 18: *Christum in iudicio videbunt iusti tam in natura divinitatis quam humanitatis, a malis autem nullo modo videri poterit in forma divinitatis: et hoc duplici ratione. Primo, propter defectum dispositionis in ipso vidente, quia natura sine gratia non sufficit ad Dei visionem. Secundo, propter demeritum delectationis, quae est in visione divinitatis: quia videre Deum, secundum Ioannem (xvii. 3), vita aeterna est: quae non potest communicari reprobis. . . Videbunt mali humanitatem Christi, ut timeant: et non divinitatem, ne gaudeant. Boni autem utramque Christi naturam videbunt.* Cf. Berthold, *l. c.*, I, 390, 2: Wan alliu diu freude diu da ze himel ist, der ist niht wan von dem schine, der von unsers herren antlitze get; and the whole sermon, which is on the above text. *Gottes Zukunft*, 6884: Der verdampfte goteleit / Mag Got in der gotheit / Nit gesehen an.

271. That the Elect will assist at the Last Judgement in a judicial capacity is an accepted belief of the Church. Cf. *1 Corinth.* vi. 2: *An nescitis quoniam sancti de hoc mundo iudicabunt?* Cf. *Matth.* xix. 28; *Luc.* xxii. 30; *Iuda* 14, 15. Cf., too, the *Elucidarium*, lib. iii, 1167 C: *Suis meritis ostendent (sc. sancti) eos nec facta nec dicta sua secutos, et ideo omni supplicio dignos.* *Legenda Aurea*, cap. i, p. 11: *Revelabunt coeli (id est angeli) iniquitatem eius (from Job xx. 17).* For further German parallels cf. *M. L. R.*, v, p. 333, notes 269, 271, 278. In addition cf. Berthold, *l. c.*, i, 183, 24: *Unde mit den seben heiligen kumt der almechtige got an dem jungesten tage her abe von himelriche und er wirt danne rihtende an dem jungesten tage allez daz hinnen unz dar niht gerihtet wirt. Unde da werdent die heiligen rihtende über die diet unde werdent herschen über daz volk; also ii, 94, 14.*

274. Cf. *Gottes Zukunft*, 6616: *Wann ir rehter rihter sit.*

276. *Ierem.* xx. 14: *Maledicta dies in qua natus sum; dies, in qua peperit me mater mea, non sit benedicta.* *Iob.* iii. 3: *pereat dies in qua natus sum, et nox in qua dictum est: Conceptus est homo.* There are many parallels from contemporary poems: *Väterbuch*, 40696 *verflucht muz sein der tag, / in dem die welt mich enpfie! / waffen uber alle die, / die mich zu der werlt ie prachten / und zu chind mein gedachten! / we mir, daz ich ie wart geporn! / Zehnjungfrauenspiel*, l. 362: *Owe, daz ich ie mensche wart! / wafen, muter, daz du mich ie getruge, / Daz du mich niht zuhant ersluge, / er ich zu der werlde quam! Spiel vom jüngsten Tag*, l. 865: *Der tac muoz ouch verfluoht sin, / do mich gebar diu muoter min. Karajan, l. c.*, B. l. 58: *we! das ich ie geboren wart, / We! das der tot mich nicht e nam, / E ich von muter libe quam. Germania*, iii, p. 402, l. 91: *wafen,*

ummer wafen! / ich mois die moder strafen, / die dich droich und dich gewan, / dat dich in irme live dan / dich de masen neit in aisen / (des moises du sin verwaisen). *Gottes Zukunft*, 6319: Daz ich ie geborn bin! / Verfluchet si der selbe tag, / Der sele und dez libes slag! : and 6814: Ach verflucht si der tag / Do mins verfluchten fleisches sag / Dem ewigen dode wart geborn, / Da lip und sele ist verlorn! ' Seelmann, *l. c.*, l. 658: Vorvluket si de moder myn, / dat se my to der werlde ghedruch, / dat se my nicht dot ensluch, / do ik von orem live quam! Cf. the *English Judicium (Townely Series, xxx, ed. by A. W. Pollard, Early English Text Society, Extra Series, No. LXXI, 1897, p. 369)*: Warid be my moder, / und warid be the morne That I was borne of hir, / alas, for shame and skorne. *Un Samedi par Nuit*, i. 53: Chaitis, meleures, / Mal fuisses onques nes.

278. *der jemerlicher vart.* The strong form of the adjective with the definite article is rare. Cf. Paul, *l. c.*, § 226, 1.

286 equals almost line 252.

296. *Matth. xix. 28*: sedebitis et vos super sedes duodecim iudicantes duodecim tribus Israel. See note 272 above. Cf. *Gottes Zukunft*, 7304, where the correspondence is exact: Die heiligen und der engel schar.

299. The bringing of the instruments of the Passion is a commonly accepted notion both in literature and in the arts from the earliest times, founded apparently on a passage in *St. Matthew xxiv. 30*: et tunc parebit signum Filii hominis in coelo. For further particulars and parallels cf. *M. L. R.*, v, p. 329, note 140. Vincent of Beauvais has an instructive passage on this subject on his *Speculum Historiale*, p. 1326: Dominus quidem in aere apparebit supra locum unde ascendit et erunt coram eo, quasi triumphi vexilla, suae mortis instrumenta, videlicet Crux, et Clavi, et Lancea. Unde dicit Crysostomus, quod Angeli signum Crucis exelsis humeris portabunt, et regalem nobis adventum, tanquam vexillo, et pompa regali praecedente, nunciabunt. Nec solum Crucem, sed et vulnera sui corporis, idest cicatrices vulnerum demonstrabit, ut ostendat se vere esse, qui pro nobis Crucifixus fuit.

302. 'Then the shame of the sinners will be bare.'

309. *er ūget ouch die wunden sin.* Cf. the numerous parallels in *M. L. R.*, v, p. 330, note 145, and in addition *Väterbuch*, 40874: wa Cristus ist verseret, / di plutigen wunden / weiset er in den stunden / an henden, seitten, fuzzen, / daz all die sehen muzzen, / di da hin sein geladen, / wie recht swern leibes schaden / er durch den menschen hat erliten. / auch wirt alda nicht vermiten, / er beweis vor dem tron / sper, chrantz, nagel und chron, / die saul und die pesemreis, / damit er in menschen weis / gemartert durch den menschen wart. *Rede vom Glouven*, 1579: in den selben stunden / so wiset er sine wunden, / di er an deme cruce leit, / daz wirt in allen vil leit. *Li ver del juis*: Veeiz ici les plais ke je por vos sofrî : / Les palmes et les piez en ou perciés par mi.

313. A vague reminiscence, perhaps, of *Apoc. i. 16*: et de ore eius gladius utraque parte acutus exibat.

314. *Psalm* vii. 13: arcum suum tetendit et paravit illum.

319. After *Matth.* xxv. 42.

321. Cf. *Gottes Zukunft*, p. 457, l. 109: Armer sunder, sage.

329. These lines seem to be a combination of two passages from the *Legenda Aurea*, l. c., p. 10, l. 32: Diabolus accusabit: 'Aequissime iudex, iudica istum meum esse ob culpam, qui tuus esse voluit per gratiam, tuus est per naturam. Ib. p. 11, l. 8: Secundus accusator erit proprium scelus. Peccata enim propria unumquemque accusabant. Cf. Schönbach *Pre-digten*, ii, 147, 12: da choment die übeln geist die uns verraten habent und rügent uns, daz si uns mit in ze den ewigen ungenaden fürent. Cf. *M. L. R.*, v, p. 330, note 151. Cf. also Berthold, l. c., i, 21, 13: Ir tiuvel, ir sit an dem jungesten tage vor gote an dem vorhtsamen gerihte mine geziuge, daz ich gote sine zit wider gevordert han! *Gottes Zukunft*, 6646: Der ander rüger her füer gat: / Daz ist sin selbs missetat, / Sin sunde und sin bosheit, / Die er uf dem hals treit; and 6666: Dine sünde selber sprechen / 'Der richter sol ez rechen'.

331. Cf. Berthold, l. c., ii, 2, 7: Und wie maniger hant todes der sünder muoz ersterben daz spricht sand Johannes in apocalipsim. Der sach siben engel, die heten siben ampeln in der hant. Do sprach unser lieber herre zuo dem ersten engel: 'giuz uz! giuz uz minen zorn uf den sünder'... *Revelation of St. John* xvi. 1.

338. *Psalm* cv. 18: et exarsit ignis in synagoga eorum, flamma combussit peccatores. Cf. *Num.* xvi. 35: Sed et ignis egressus a Domino interfecit ducentos quinquaginta viros, qui offerebant incensum.

339. *Matth.* xxv. 42: Esurivi enim, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum; 43 hospes eram, et non collegistis me; nudus, et non cooperuistis me; infirmus et in carcere, et non visitastis me. For M.H.G. parallels, see *M. L. R.*, v, p. 331, note 202. Cf., in addition, *Gottes Zukunft*, 6400 seq., where the motive is developed at great length according to 'Ioannes Crisostomus': 6476 Crisostomus der gûte man / Hat diese wort geschriben an.

346. Further parallels will be found *M. L. R.*, v, p. 332, note 208.

349. For the figurative sense of *verezzen* (härmen, abzehren) see *Lexer*. The reading *mit maniger* not is much less obvious than that of the other manuscripts.

354. This passage is very instructive as to the relative value to be attached to each manuscript: I and B have both the correct word in its primary meaning, *genist*, st. f., Heilung, Genesung (derived by means of the usual *t*-suffix from *genesen*); L (and Z) have the correct form, but have confused it with a homonym *genist*, st. n. collective to *nest*, a brood. P K W have gone astray altogether and substituted the obvious rhyme.

385. *Visio S. Pauli*, l. c., p. 366: Ibi cruciantur et recipiunt omnes secundum opera sua, et alii flent, alii ululant, alii gemunt, alii ardent et querunt mortem, quam non invenient, quia anime non possunt mori.

397. In none of the mediaeval sources I have examined can I find any

reference to the damned being condemned to eat snakes and worms. The opposite conception, on the other hand, is common enough. Cf. especially *Tundalus* (Kraus, *l. c.*), p. 61 : Erant enim in omnibus diversis membris et digitis diversarum bestiarum capita, que ipsa membra mordebant usque ad nervos et ossa. Habebant quoque linguas vivas in modum aspidum, que totum palatum et arteria consumebant omnia usque ad pulmones. Verenda quoque ipsa virorum ac mulierum erant in similitudine serpentium. Cf. the M.H.G. poem : 503 Alle di uugen an irme libe, / An mannen und an wiben, / Si geglichedin den slangen. Cf., too, *Visio Monachi de Eynsham, l. c.*, p. 255 : Istos vermes monstruosi veneniferis rodebant dentibus ; and p. 273 : Planities eiusdem loci ita multitudine vermium constrata scatebat, ut iunco aree domorum solent operiri. Et hii super omnem estimationem horridi, monstruosi et deformes, terribili oris rictu et naribus ignem spirantes execrabilem, turmas miserorum voracitate inexplebili lacerabant. . . Cf. *Visio S. Pauli, l. c.*, p. 371 : in alio loco viros ac mulieres, et vermes et serpentes comedentes eos. But cf. Berthold, *l. c.*, II, 6, 28 : diu selbe spise ist der wirsten spise einiu, die diu welt ie gewan, sie ist unreiner wanne kroten und boeser wanne trakengalle.

399 seq. For numerous parallels to these lines see *M. L. R.*, v, p. 335, notes 345, 361. Cf., too, Vincentius, *l. c.*, p. 1329 : Sed et aliae damnatorum paenae multiplices in scripturis leguntur, quarum quaedam his tribus versibus breviter comprehenduntur :

Nix, nox, vox, lachrymae, sulphur, laquei, sitis, aestus
Malleus et stridor, spes perdita, vincula, vermes,
Esse, carere Deo, carcer, confessio, cura.

The combination is somewhat different in the *Visio S. Pauli, l. c.*, p. 366 : VII plage erant in circuitu eius : Prima nix, ii^a glacies, iii^a ignis, iii^a sanguis, v^a serpens, vi^a fulgur, vii^a fetor ; et in illa fornace anime peccatorum mittebantur qui non egerunt penitentiam post peccata commissa in hoc mundo. Honorius, *l. c.*, p. 1159, enumerates the penalties in still another order : 1 ignis, 2 frigus, 3 vermes, 4 fetor, 5 flagra cedentium, 6 tenebrae, 7 confusio peccatorum, 8 visio daemonum, 9 ignea vincula.

402. *unvrolicher* in L may well go back to *unruwe*, and *wurm* in B suggests a mistake of the scribe through the *wurme* in l. 401. Compounds with *eiter* are numerous : *eitergalle, eiterkrut, eiterwurz* ; see Lexer. Cf. *Gottes Zukunft*, p. 457, l. 149 Und der düfel eitergift.

407. Cf. *Gottes Zukunft*, 7380 : So in abe get der trost / Daz sie niemer erlost / Werdent die wil Got lebt.

409 equals almost 465 ; cf. *Visio S. Pauli, l. c.*, p. 368 : Erantque ibi puelle nigre habentes vestimenta nigra, indute pice et sulfure et draconibus et igne et serpentibus atque viperis circa colla earum. Cf. the French poem (*ibid.*, l. 96 : E en grant feu estoient liez / Dragons e crapos les agreigeient / E plusurs serpens sur eus pendeient / E quatre diables les avroneient. Cf. also *Tundalus* (Kraus, *l. c.*), l. 286 : Natren und slangen / Hatten si umbevangen.

414. *Visio Philiberti, l. c.*, l. 47: Omnes linguae saeculi non possent pro vero / Fari poenam nimiam, quam infelix fero. Cf. the M.H.G. poem published by Karajan, *l. c.*, C. l. 407: Mit hundert tuset munden / enkund mans nitt gesprechen, / daz got wil an uns rechen. *Visio S. Pauli, l. c.*, p. 375: Et si essent centum viri loquentes ab initio mundi, et unusquisque centum linguas ferreas haberet, non possent dinumerare genera penarum inferni.

425. Popes and cardinals and other high ecclesiastics are frequently pictured amongst the damned by the mediaeval artist. Two typical examples are quoted by Beissel, *l. c.*, p. 367, from the main portal of the cathedral at Freiburg i. Br. and from the Psalter of Hermann of Thüringen. In the print *Claghe unde droffenisse der vordomeden selen*, the chief source, as we saw, of our Text II, there is an instructive woodcut of the Last Judgement, showing how contemporary artists pictured to themselves the scene. In the centre Christ, enthroned on a rainbow, shows the stigmata, a sword and a lily? each side of his head. Two angels, one on the right and another on the left, are blowing the last trump. The signs of the Passion, nails, crown of thorns, spear, rod and sponge fill up the background. To the left and right the Virgin and St. John intercede for the sinners. To the right the good are led by an angel into life everlasting; to the left the wicked (amongst them a pope and cardinals) are roped or chained off by three devils amidst flames into the jaws of the dragon. Cf. Seelmann, *l. c.*, l. 559: Wo is den kardinalen unde den papen, / dem patriarchen unde den praelaten, / der hir mit grotem barade / gan to der heren rade? / 'De duvele riden se to bade / also blot also eyn made.' Cf., too, the *Visio Monachi de Eynsham, l. c.*, p. 256: Multos pridem agnitos michique familiares in seculo atque carissimos ibi vario exitu conspexi tormentatos. Quorum episcopi vel abbates nonnulli fuerunt, alii aliis dignitatibus, quidam in clero, quidam in seculari foro, quidam in claustris floruerant quos duplici super immunes personas videbam cruciari dolore. There are even more direct allusions to contemporary prelates, archbishops of Canterbury (cf. p. 290), and reigning sovereigns (Henry II); cf. p. 295. Cf. *Visio S. Pauli, l. c.*, p. 370: Episcopus negligens fuit. See also Berthold, *l. c.*, II, 41, 38: Swie vil priester ze helle si, so git iu keiner buoze da ze helle. Man vindet ouch bischove da und ebbete und probeste die vindet man alle ze helle.

439. Exactly the same series in Berthold, *l. c.*, I, p. 20, 38: Ir rouber, ir sit hie vor mir iezuo ane roub und ane brennen unde tornei und an ander hohvart.

441. Complaints of unjust judges are very frequent in eschatological poems, from the *Muspilli* onwards (l. 66). Cf., also, *M. L. R.*, v, p. 329, note 126, and the instructive admonition in the *Sermo Generalis* of Honorius, Migne, *l. c.*, 863 D: Si autem per potentiam populum Dei vultis opprimere, timeo vos tremendum Dei iudicium incidere. Ne autem vento oblivionis haec a memoria vestra tollantur, vincula huius exempli fixa teneantur.

442. On this and the following lines cf. Berthold, *l. c.*, I, 16, 2: Wie,

gitiger, war wiltu mit dime amte? Ez ist aber kein amt, du hast dirz ze einer verdampnisse genomen. Wuocher unde fürkouf, dingesgeben, satzunge unde trügenheit, roup unde diepheit daz mac kein amt gesin. 55, 1: Pfi, gitiger unde wuocherer unde fürkäufer unde satzunger! 107, 29: Unde swie maniger leie gitikeit si, die sol man alle hie rüegen: wuocherer, fürkäufer, dingesgeber, untriuwe an koufe, untriuwe an hantwerke, rouben unde steln: daz heizet allez samt gitikeit. Cf. also ii, 110, 34: 130, 37, &c.

448. Cf. Berthold, *l. c.*, I, 91, 26: Diu dritte ruofende sünde ist aller sünden groestiun unde wirstiun, sie selbe vierde, die diu werlt ie gewan oder iemer mer gewinnen mac. . . Unde wirt ir noch so vil vor dem jungesten tage, rehte glich der sintflüete, unde sie heizet eht manslaht.

464. Cf. *Gottes Zukunft*, 6931: Hin abe in der tufel lant.

465. Seelmann, *l. c.*, l. 634: mit adderen unde mit slanghen / ore lif was behangen (of the devils). Cf. I. 409 and note.

468. *vaz*, st. n.: Fass, Gefäss, Schrein. Commonly used periphrastically: *des lîbes vaz, ir herzen vaz, der sælde vaz*. See Lexer.

471. This lengthy digression over women's failings seems out of place here and shocks our modern sense of form. But we must beware of pronouncing it an interpolation on that account; especially when we remember that the Franciscans, devoted as they were in their service to the Blessed Virgin, were all the harder on women in general. For further instances of this kind see Lamprecht von Regensburg's *Diu tochter von Syon*, ed. by K. Weinhold, Paderborn, 1880, l. 2979 and note.

478. 'To fasten their sleeves they wore many brooches.' It was the fashion during the thirteenth century for both men and women to wear long, loose sleeves, which were either tacked on to the dress by a thread or two (*Parzival*, 375, 18), or, as here, fastened with pins. Ladies often presented a sleeve as a love-token to their admirers, who carried the favour on their lance. Thus Klauditte to Gawain: *Parzival*, 390, 20. Hugo von Trimberg mockingly calls these ladies *ermelbriserin* (*Renner*, 4628). On the whole subject see Schultz, *Höfisches Leben*, i, 255, 604. Notice the apocope of the e in the *gerund ze prisen*.

481. The reading of B is vouched for by the passage quoted by Lexer from Ulrich von Lichtenstein 564, 18: *die varbe gerne mac ein wib understrichen*. Cf. the next note, and also *Renner*, 24389: Gezabel mit allen frawen die gern / Ir anlutz verbent und ir cleider, / Der man gar vil vindet noch leider.

489. A thoroughly naive conception! Underlying it, almost unconsciously, seems to be the tradition in *Gen. i. 27*: Et creavit Deus hominem ad imaginem suam; ad imaginem Dei creavit illum; masculum et feminam creavit eos. Cf., too, the *Visio Philiberti* (Karajan), l. 33: Ego quae tam nobilis fueram creata, / Ed ad formam domini tam bene formata. Cf., too, Berthold, *l. c.*, ii, 119, 5: Daz sint, die niht genüege an der varwe und an dem anlütze, daz in der almechtige got

hat verlihen : sie wellen sich selben baz machen und schœner, danne sie got gemachet hat, und nement her und verwent sich und velschent die varwe und daz anlütze daz got selbe machete.

492. In mediaeval art the mouth of hell is always represented very realistically by a dragon's jaws through which the damned are being driven. Cf. also l. 675.

494 equals almost 372.

505. There is an interesting parallel in the *Jüngstes Gericht* of Frau Ava. Cf. Piper's edition in *Zs. f. d. Phil.*, xix, p. 315, l. 335 : So habe wir uil michel wunne / so si wir siben stunde sconer denne der sunne. / Zû der selben scone / so gibet uns got ze lone / eine uil statige iugende / unde manige herliche tugende. Both passages are based apparently on Honorius, *l. c.*, 1171 A : Porro illorum speciositas erit ut solis claritas, ut dicitur : Fulgebunt iusti sicut sol (Matth. xiii. 43), qui tunc septuplo plus quam nunc fulgescet.

514. Cf. Frau Ava, *l. c.*, p. 315, l. 358 : wir sin da sneller denne die winde.

517 seq. Cf. *Matth. xxv. 34* : Tunc dicet rex his qui a dextris eius erunt : Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi. See also the numerous parallels *M. L. R.*, v, p. 333, note 299.

525. Between the end of the Last Judgement and the beginning of the Alexiusleben the scribe of H fills up the rest of the page with a characteristic *Schreibervers* : Expicit (sic) ich kancz nemer / lintten vnd prach der selben / Rintten und mit der selben / Rintten do mach ich eyne / dintten un̄ mit der seben (sic) dintten / do salbt ich eynen blintten / daz forren alz wol gesach alz hintten / Et sich est finis schenket ein / und gebet den meyster trincken.

545. Cf. line 346.

560. The interpolation in B suggests anticipation of l. 671 : *Sie waren snelle knechte*, and may be a reference to the same *zwo liechte roten*. By *swarz* and *gel* the interpolator may have in mind the Black and Grey Friars. In which case the demand for a rhyme may have led to the confusion of adjectives.

633. *turteltube* : a favourite simile of the *Mariendichtung*. Cf. Konrad von Würzburg's *Goldene Schmiede*, l. 569 : Du bist ein reiniu turtel- / tube sunder gallen.

661. The reading *báliute* in the text is based on B. We thus have a threefold division of society into lords, their retainers (line 651), and the peasants. The poet's sympathies seem to be with the latter order.

680. In justification of the emendation *fin*, cf. Steinmeyer, *Z. f. d. A.*, xxxiv, 282, and W. Lehnerdt, *Die Anwendung der Beiwörter in den mhd. Epen von Ortnit und Wolfdietrich*. *Germanistische Abhandlungen*, 36, Breslau, 1910, pp. 122, 125. *Fin* is a Middle German epithet, first introduced into Upper German by Konrad von Würzburg. The fact that, when applied to males, the adjective *zart* usually follows the noun it quali-

fies (see Lehnerdt, *l. c.*, p. 126), may have occasioned the change to *predigerin* in the original of PKW. This word can only mean 'nuns of the order of preachers', i. e. Sisters of S. Clare, but the word is not noted in the M.H.G. dictionaries.

717 seq. For a later *remanieur* of the Mendicant Orders to have added this panegyric on the Blessed Virgin need not surprise us, when we remember their special devotion to her cult, to which Konrad von Würzburg refers in his *Goldene Schmiede*, l. 154: *din lop hat uns geprediget / Dominicus unt Franciscus.*

APPENDIX

TEXT II, as we saw above, is a combination of *Von dem jungesten tage* with a Low German disputation between the Body and Soul. That the combination was the work of a Low German is proved by the rhyme 147 *bloet: vogoet*. The endeavour of V and V¹ to dispose of the obnoxious rhyme by obvious paraphrases show it to be original.

The Low German character of the whole is borne out further by the following additional evidence: 215 *beschenen: sehen* (i. e. *beschien: sien*, a rhyme characteristic of the Magdeburg district; cf. Lasch,¹ *l. c.*, § 114). Other rhymes, although neutral in character, are probably to be ascribed to the same Low German source: 67 *trach: rach*, 125 *meer: weer*, 173 *wol: tal*, 223 *profeten: beleden* (MS. *beleyden*, i. e. *y* as *Nachschlag*), 325 *sone: wunne*, Lasch, *l. c.*, § 370. A reference to the foot-notes will show that in most of these cases V and V¹ either omit the passage altogether, or eliminate the rhyme by some paraphrase.

Probably (though not necessarily) Low German are also the traces in V and V¹ of an original in which *p* and *d* were unshifted in the on-sound and in the combination *mp*, *pp*; certainly Low German are the numerous *k*'s in final position (see below).

Whilst the Low German authorship of Text II is thus established, we shall not be surprised at the considerable number of High German rhymes, from which, indeed, no Low Middle German text is entirely free.² All the more are they to be expected in a poem in which so much has been taken over bodily from the High German. They occur, as we should expect, in the borrowed passages, and inevitably betray themselves by the impure form which they assume in the hands of the Low German author: 11 *wert: vorbergt*, 39 *wee: mer* (also 75, 291), 55 *saek: dach*, 61 *werke: vorbergte*, 137 *berge: werke*, 145 *theet: heth*, (175 *dede: spade* might equally well be *dade: spade*), 245 *hath: missedaeht*, 281 *schal: vul*, 285 *richtere: sware*, 309 *sprickt: wucht*.

¹ Agathe Lasch, *Mittelniederdeutsche Grammatik*, Halle, 1914.

² Cf. G. Roethe, *Die Reimvorreden des Sachsenspiegels, Abhandlungen der Göttinger Gesellschaft der Wissenschaften*, neue Folge, Band 2, Nr. 8, Berlin, 1889, pp. 25 seq.; and O. Behagel, *Schriftsprache und Mundart*, Giessen, 1896, p. 7.

From the loss of *n* in the infinitive : 37, 197 *dage* : *clagen*, 239 *gyngen* : *geringe* ; or the rhyming of short to long : 127 *byn* : *pyn*, no special conclusion can be drawn.

Hailing as it does from Magdeburg, the print D offers *a priori* the text most closely related to the original. It deserves then the first consideration. An investigation of this print shows the following characteristics :—

a : *van* occurs 8 times, *a* for *o* : 227 *schare* : *vore* (only in D) : Lasch, *l. c.*, § 89. *Umlaut* of *a* is usually denoted by *e* : *mennige*, *krentzen*, *negel*, *hende*, &c., but 54, 112 *arger* ; and *a* for *â* : 111 *unsalige*.

ê (H.G. *io*) > *e* : *neman*, *depe*, *deven*, *leuen*, *legen*, *priesters*, *beer*, but *hyr* (4 times), *pyck*, *ytlike*, Lasch, *l. c.*, § 114, and *ummer* (292 *iummer*), Lasch, *l. c.*, § 207.

i > *e* : *vel* (4 times), *wert* (*passim*), *nedder* (3 times), *wedder*, *mede*, *hemmel* (5 times), *beschonen*, *weddeven*, *geleden*, *spelern*, *drenkern*.

i > *u* : *sulfte*, *silver*, *dussen* (5 times). *i* > *o* after *w* : *wo* (= *wie*) (5 times) ; *u* > *o* except before *n* or *l* + consonant, Lasch, *l. c.*, § 61 :—*ioden*, *dorch*, *wordest*, *mogen*, *dorffte*, *vorsten* (even *konninge* (twice), *konningine*) ; but :—*wunne*, *sunne*, *nummen*, *wunden*, *besunderen*, *vulle* (3 times), *hulpe* (once).

ai becomes both *ey* (*ei*) and *ê* :—*beyde*, *cleyne*, *heyser*, *heyden*, *eyn*, *scheyden*, *unreyne*, *meyn*, *bereyt*, *geyst*, *wolleist*, *barmhertichkeyt*, *leyden*, *weynen*, *bereden*, *meyster*. *ei* > *ê* :—*teken*, *deel*, *beredet*, *schede* (cf. the rhyme *profeten* : *beleyden*). *ei* < *egi* : 166 *geseyt*.

*o*¹ (= H.G. *uo*) and *o*² (= W.G. *au*) both appear as *o* with and without *Nachschatz*, the latter spelling being the commonest, *o* :—*blode*, *moder*, *moten*, *voruloket*, *soken*, *grot*, *row*, *bloet*, *noet*, *doet*, *homoet* ; *gude*, derived from the *Schriftsprache*, is the regular form and occurs 5 times, *goet* once, l. 83, in the rhyme with *homoet*. Twice *o*¹ is written *ô* : 301 *vrô* (*früh*), 327 *bôck* (*sing.*).

The *Nachschatz* (Lasch, *l. c.*, § 22) is very common, and denotes length or lengthening of the vowel *â* : *staen* (4 times), *gaen*, *gaet* (4 times), *antlaet*, *dael* (3 times), *vaert*, *maen* (3 times), *missedaeth*, *clær* (twice), *raed* (3 times), *plaen*, *laet*, *gedaen*, *gedaet* (4 times), *vorwaer*, *schaer* (twice), *gebaer*, *openbaer*. But *openbar* (twice), *stan*, *spade* (twice), *gar* (3 times), *schar* (3 times), *vart*, *dar*, *bewaren*.

After other vowels :—*beleyden*, *vormaledyeden* (twice), *benedyede* (twice), *weynich* (3 times), *fuer*, *creatuer*, *loen*. In the case of *o* it is usually written over the vowel (Lasch, *l. c.*, § 21) : *môst*, *môge*, *lôrden*, *ôm* (twice), *vôrdest du*, *ôpende*, *vlôthe*, *môte*, *vôren*, *lôgener*, *vrô*, *bôck*. This is always the case with the personal pronoun and

adjective: *ôm* (twice), *ôr*, *ôren*, *ôrer* (6 times). Once *sûth*. In some of these cases it may be an attempt to denote the *Umlaut* (Lasch, *l.c.*, § 47, II).

Doubling of the vowel (*e*) is also used to represent length:—*meer*, *gebeente*, *wee* (passim), *deere*, *veere*, *see*, *theet*, *ebreker*, *beer*, *unmeer*, *bescheen*; in one instance we have *ee* in the unaccented syllable: 215 *bescheneen*: *scheen*.

H.G. *iu* appears as *u*:—*huden*, *vures*, *duvel*, *vrunde*; once 131 as *ue*:—*fuer*.

In 9 *geschen* we have the usual contraction from *ehe*. *e* represents a weakened vowel due to lack of stress: *ordel*, *houerd*, *men* (enclitic), *hen getogen*.

As a rule, and except in the case of *a* (see above), *Umlaut* is not denoted in our text:—*droffenisse*, *schonen*, *bose*, *vrolik*, *dotlyke*, *horet*, *monnicke*, *morder*; *sunde*, *sunder*.

Amongst the consonants we note the following characteristics:—*g* is used in all positions: *gantz*, *claget*, *grot*, *gekomen*, *vorgangen*, the only exceptions being in the title of the poem (peculiar to D) where we have *gestrenghe*; and twice as *y*: 74, 233 *yegen*. Lasch, *l.c.*, § 342, 1. II. The past participle is never found without the prefix *ge*. *g* appears as *ch* (guttural spirant) finally: *dach*, *mach*, *trach*, *weynich*, *ewich*. *ch* is dropped in *na* (3 times) and before the labial spirant in *houart*. *k* is unshifted: *kummet*, *teken*, *sprickt*, *ick*, *syck*, *ock*, *dotlyke*, *saek* (: *ach*), but once (223) we have *ch*: *putriarchen*. *d* is unshifted both initially and medially: *dael*, *gedaen*, *doden*, *huden*; once we have *th*: 145 *theet*. In final position we find various spellings used without any apparent method; *t* is the commonest:—*gebot*, *myt*, *grot*, *bereyt*, *doet*, &c., but there are the following examples of *d*:—*god*, *tyd*, *yd*, *hed*, *mund*, *kynd*, *synd*; *dt*: *gesandt*, *vanidt*, *mundt*, *hundert*; *th*: *sûth*, *hath*, *missedaeth*, *bereyth*. *t* is also unshifted:—*tale*, *hertogen*, *water*, *swart*; there are a few spellings as *th*:—*thorn*, *tho* (twice), *uth*, *vlôth*. Where we find the affricate *tz* (written *cz*, *tz*, *c* indifferently) it is a question of H.G. influence: *czeter*, *tzeter*, *gantz*, *kreutzen*, *tzart*; or it is a loan word: *cruce*, *dentzen*. *t* is added epenthetically after *n* in *allent* (3 times), *leuent* (twice), *nemandes* 3, 100 (where we also have the inflected gen. sing. used as a nom.).

Double consonants occur in the following, both after long and short vowels:—*wyff*, *effte*, *sufften*, *lyff*, *loff*; *grass*, *iss*, *gewass*, *bossheit*, *bisschoppe*; *iammer*, *kommen*; *spennet*, *sunne*; *wedder*, *nedder*.

w for *v* (Lasch, *l.c.*, § 291):—220 *ewangelisten*, 276 *pewesse*.

The following verbal forms are of interest:—*hebben* infin. (6 times), *hebbe ick* (3 times), (du) *hest* (twice), *hefft* (3rd pers.), *hedde* (3 times), 145 *heth* (= *hütte*). *scholen*: only forms with *sch* occur:—*scholen* (4 times), *schal* (4 times), *schalt*, *scholde*; *sud*, *süth* (< *sehen*); *dede* (: *spade*), *deyt* (Lasch, § 120), *stant* imper., *ga* imper. The plural of the present always ends in *-en*.

Pronominal forms:—*ick* (no *ek*), acc. *myck* (twice), dat. *dy* (8 times): 3rd pers. *ôm ôr* (see above), *one* (= *ihnen*), 2nd pers. pl. nom. *gy*, dat. *iw*.

We have *nicht* and no *niet*; *neyn* (= *dehein*); *schepper* and no *schipper*. Typically Low German words like 11 *duster*, 162 *padde* (H.G. *Kröte*), *effte* (passim). The Low German use of *hebben* as an auxiliary:—162 *hedde ick gewesen*, 146 *unde de alle verloren heth*; the construction 169 *dat yd also scholde syn gekomen*. The later forms *kynder* (rhyming with 121 *gesynde*, 188 with *sprungen*), but 321 *kynd: synd*. The old *u*-stem *sonne* (rhyming 325 *wunne*), Lasch, § 370.

D, as we saw above, was printed at Magdeburg in the fifteenth century. Amidst the general Low German characteristics there are definite traces of the district between Elbe and Weser, and especially of the south-west portion in which Magdeburg is situated. Such are:—the plural of the present in *-en* (Behagel, in *Grundriss der Germanischen Philologie*, Strassburg, 1901, i, p. 664); the forms of the pers. pron. in *ôm, ôr*;¹ the preservation of the *k* in O.S. *sculan*. The use of *mi, mik, di, dik*, on the other hand, is not conclusive.²

Manuscript V shows decided Low German characteristics, tinged by the peculiarities of an Upper German scribe. The latter are few, but unmistakable: *ou > au*: *frawwen, laup, urlaup, auch*; *ei > ai*: *rain*. On the other hand, diphthongization is not carried out, we have consistently: *hute, fure, ture, liden, dyn, wip, &c.* *â* is lowered in a few cases to *ø*: *monde, worn, brochten, jomer*; but the original *â* is also preserved, especially in the rhyme: 15 *clar: czwar*, 31 *stan: gan*, &c. Similarly we have the characteristic Upper German *a* for *o* before *r* and *l*: 22 *vortarben*, 126 *gelarn*, even 119 *geborn: gar*, 234*³ *gewarcht*, 294* *gestachtin* [173 *wal*, (6 times) *sal*, 294 *adder*, might equally well be due to the original; cf. Weinhold, *l. c.*, § 67]. We have *ei* for *ie*: 130 *ey*, 134 *veir*, Weinhold, *l. c.*, § 131; *w* for *m*: 166 *wal*. 22 times *schp, scht* against 9 times *sp, st* also points to Upper Germany as the home of the scribe.

¹ Characteristic of the district 'zwischen Oberweser und Mittelalbe'; cf. Tümpel, *Niederdeutsche Studien*, Bielefeld und Leipzig, 1898, pp. 91 seq.

² H. Babuke, *Über Sprach- und Gaugrenzen zwischen Elbe und Weser*, *Jb. d. V. f. nd. Sprachf.*, 1881, vii, 71.

³ The asterisk denotes additional verses not in D, but which will be found amongst the variant readings.

There is no doubt, however, that the original was pre-eminently Low German and probably *Ostelbisch* (Magdeburg). We have the unshifted *p* instead of the affricate: 4 *schepper*, 36* *schymp*, 276 *paffint*. There are also remains of the unshifted *d*: 107 *bedroge*, 293 *drengkin*, 294* *dragin*, 294* *danczin*; although initially the usual form is *t*, with an occasional *th* (45, 137 *thal*, 133 *thir*). The same remarks apply to the final position where *d* occurs a few times: 203 *getad*, 255 *rad*: *spad* as against the usual *t*. *D* also occurs a few times medially: 13, 249 *blude*, 234*, 294* *gude*, 252* *geleden*. The unshifted *t* in *dit* (title) suggests Low German, as does also the unshifted *k* in 58* *ec*. The following characteristics all point the same way: the substitution of *st* for *scht*, 157 *geschleste*, Weinhold, *l.c.*, § 208 the spelling *e* and *i* for High German *io*, *ie*, Lasch, § 114: 42 *nemant*, 65 *legin*, *tregin*, 97 *ne*, 124 *ee*, 158 *gedenit*, 195 *he*, 198*, 200 *we*, 274 *czehen*; *se* and *de* very often. Before liquid and nasal combinations *e* and *i* interchange: *wilch*, *wildest*, *irste*, *wirde*, *wir*, *eme*, *en*, *brenge*, *spelern*, *schpel*; cf. Lasch, §§ 137, 138. In the unaccented syllable *i* is almost the rule: *sullin*, *ubir*, *lissin*, &c. *u* represents *o*¹: *trugen*, *guden*, &c., Lasch, § 160. Short *o* is often written for *u*: *ober*, *dorch*, *mogen*, *bedroge*, *onser*, *wolkenbrost*, *wonden*; *u* for *o*: *bussir*, *nuch*. In one instance the question is left undecided: 14 *kūmit*. Metathesis in: 164 *burn*, 292 *börn*, 294* *burne*. *Umlaut* is not usually denoted, except that of *a*, and even here not consistently: *sunder*, *bos*, *schone*, *gehört*, *mus-sin*, *bosen*, *apte*; but 203 *synde*, 238 *negel*, 100* *werestu*, 240 *hende*, 294* *lōgin*. The pronoun *he* occurs three times. There are two instances of spurious *h*: 31 *herstan*, 98 *herbarmen*. *g* remains in the off-sound: *sag*, *tag*, *werg*, *mag*, &c., and even *drang*, *gang*, Lasch, *l.c.*, § 344; and from the example 294* *heftigin* (*heftelin* in Text I) seems to be a spirant in the in-sound. We have the prefix *vor* in *forlorn*, *vornomen*, &c. In a few instances *i* or *e* is lowered to *o* or *u* after *w*: 249, 282 *wōrt*, 268 *ewug*; but 98 *wildist*. 234* *wor da* (*wirt da*) affords an instance of *sandhi*. The following verbal forms occur: *gehat* (279), *gang*, *stant*, *hette*, *hattist*, *mecht*, *mechte*, *gescheit*.

The following are mainly of orthographical interest: the dental spirants *s* and *z* are confused and written indifferently *β*, *ss*, *z*, *s*: *große*, *wasser*, *biz*, *waz* (= *was*), *das*, &c. *cz* represents the affricate in all positions: *czeychin*, *danczin*, *swarcz*. *u* stands for *uo*: *gut*, *vortrug*; for *iu*: *hute*, *tufils* (63 *tifel*); for *ü*: *hulffe*; once we have *û* for *ô*: 1 *hûret*.

Dropping of weak unaccented *e* is very frequent: *gots*, *konge*, *gnug*, *worn*, &c., 135 *lobem* and 189* *ewigig* are probably scribal errors. In *clare* (156) we have a spurious *e*.

The scribe of manuscript V¹ was a Bavarian: he has diphthongized throughout *i* > *ei*, *û* > *ou*, *iu* > *eu*, except in a few instances in the rhyme (f. i. 262 *yemerlich*, where the *i* only had the secondary accent): *leip*, *reich*, *gleich*, *zeiten*; *tausent*, *aus*; *euch*, *hewte*, *teuer*, *teufel*. *ay* and *au* occasionally replace *ei* and *ou*: 166, 198* *gesayt*, 238 *nayl*, 64 *auch*, 227 *frawen*, 216 *belaucht*. *a*, as a ru'le, is lowered to *o*, but remains through the influence of the rhyme (139 *getat*, 245 *missetat*): *dor*, *monde*, *blosen*, *rot*, *gedocht*, *gnode*, *mol*, *qwole*, *moß*. Once *o* > *α*: 107 *betragest*. *z* for *s* in the on-sound in *zele* (50, 64, 199, 271) and *zere* (19); the prefix in *dirbarmen*.

On the other hand there are still many traces of a Low German original. First and foremost a couple of words with unshifted *p* and *d*: 36* *schimp*, 245, 251* *geleden*. We have much corroborative evidence: the Low German form *mer* (292); *i* and *u* for the High German diphthongs: *mussin*, *muter*, *bruder*, *betrogen*, *gedynet*, *dinst*, *ligen*, *lissen*. We have the Low German contraction of *au* > *o*: 123 *lop*; once 160 *gelet* (in the rhyme to *barmherzikeit*); *o* for *u*: *konige*, *obir*, *worm*, *moge*, *wordest*, *vor*, *ortil*. Umlaut is not denoted, except that of *a*: *sunder*, *horet*, *trotest*, *sunden*; but *wer*, *erger*, *hende*, *bebiste*. The prefix *ver* is always written *vor* (31 times). *her* occurs 5 times, *en* (*Ihnen*) 4 times; *men* (= *min*). *e* for *i*: *nedir*, *brenge*, *trenckir*. *Sal* is always written with *a* (5 times). The unaccented vowel as *i*: *gotis*, *werlit*, *zeichin*, *teufil*, *hassin*, &c. Metathesis of *r*: 7 *burnet*. The dropping of a medial *h*: 16 *syt*, 84 *hoer*, 260 *entphoen* (with *Nachschlagvokal*); but 76 *mehe* (= *mê*), 107 *methe* (? for the Low German *mede*). *w* for *v*: 144 *wolleist*, 267 *wol*.

Other points of orthographical interest are: *th* often finally: *gesanth*, *banth*, *hunth*, *kunth*, but occasionally *d* and *dt*: 117 *stund*, 145 *tadt*, 214 *stundt*; the dental affricate usually written *z* in all positions: *zu*, *zeichin*, *creuze*, *harz*, once *czv*. *z* is never used for the spirant, which is either *s* or *ss* or *ß*: *allis*, *das*, *kessil*, *große*, *vorgoß*; twice as *s* medially: *grosen*. *y* stands for *i*, especially before *n*: *seynt*, *deyne*; but also in other cases: *leydir*, *leyp*. *g* is used invariably in the off-sound: *sag*, *tag*, *mag*, *berg*; *c* in the on-sound: *clebin*, *clar*; *ck* in the in-sound: *trenckir*, *schenckin*, even 63 *brenckit*. Assimilation of *nm*: *ummer*, and *mp*: *kompt*, *dorumb*. *f* and *t* are often doubled: *bischoffe*, *pfeiffen*, *dorffte*, *uff*, *bitter*. *gw* is preserved in *qwomen*, *qwole*. We note also the contraction *nayl* from *negil*.

I have not endeavoured in the following to prepare a critical text of II. From the material at our disposal the task would be too hazardous. But the following considerations suggest themselves and may serve as an introduction to the textual notes.

The common mistake 12 *vorbigt* implies that V V¹ D are all derived from one original already corrupt. The variants of l. 478 show further that V V¹ come from a Low German source. A glance at the foot-notes will reveal V V¹ agreeing in numerous cases against D (e. g. 35, 49, 53-54, 58, 61-62, 67-70, 125, 137, 162, 207-208, 239), thus bearing out the close relationship of these two manuscripts. It will be noticed how the majority of these cases belong to those portions derived from Text I. In this connexion both V and V¹, but especially the former, are characterized by a much closer adherence to I than D; in several instances whole groups of reminiscences have been added, possibly from memory: 36, 70, 100, 125, 181, 187, 198, 212, 235, 251, 283, 294, 301.

Of these two manuscripts, V¹ is the more trustworthy and agrees more closely with D: 16, 32, 55, 85, 104, 136, 145, 163, 166, 208, 238, 243, 250, 259, 268, 282, 292. It does not break off like V after 294, it is less full of mutilations and has fewer omissions, it does not show the same tendency to transfer verses from their proper place.

The following text professes to be a faithful reprint of print D, with the addition of punctuation, which is my own. I have also differentiated between *u* and *v*, which appear throughout the print as *u*. Such criticism and emendations as present themselves have been confined to the foot-notes.

TEXT II

Dit iss de claghe und droffenisse der vordomeden selen.

¶ Hyr claget de arme vordomede seele vor deme gestrenghen richter Cristo over ôre missedaet.

- | | | |
|----|---------------------------------------|----------|
| ¶ | Nu horet alle iammer clage | |
| | De syck heven an dem iungesten dage, | } |
| | Wen syck nemandes verbergen mach. | |
| | O schepper welck eyn bitter dach | |
| 5 | Iss wen de sunder scholen up staen | } |
| | Unde vor gericht scholen gaen! | |
| | So bernen berge unde dael | |
| | Unde de werlt over all. | |
| | Dar van geschen teken vel, | } |
| 10 | Eyn deel ick iw der seggen wyl: | |
| | De sunne gantz duster wert, | |
| | De maen synen schyn vorbergt, | } |
| | De schyn iss van blode roet: | |
| | Dat kummet alle van godes gebot. | I, 15 |
| 15 | So vallen ock nedder de sterne claer. | } |
| | Vele groter teken sud men dar, | |
| | An dem water unde an dem meer. | |
| | Dar na kumpt eyn vorschrecklick her; | |
| | De blasen up myt grotem grimme | } |
| 20 | De bassunen myt heller stimme. | |
| | De doden de dar syn gestorven | |
| | Unde ôre gebeente iss vordorven, | I, 21-24 |

The title in V V¹ runs: Dit (dis V¹) ist von dem jungesten tage/
 So sich hebet grosse clage. 1 N. h. jamer und clage V, clagen V¹.
 2 Das sich hebet V, iungesten *wanting* V¹. 3, 4 *wanting* V¹.
 4 eyn jemerlich tag V. 5 Iss *wanting* V, Do d. s. s. irsten V¹.
 6 Und vor gots (gotis V¹) gericht gen (geben V¹) V V¹. 7 So birnit
 (burnet V¹) berg und tal V V¹. 8 Und V V¹, werlit V¹. 9 Dar
 czu V V¹. 10 Der ich uch eyn teil s. w. V V¹. 11 gar vinstre
 V V¹. *Read wirt: verbirt as in I, 13. The force of verbirn apparently
 unknown to the original of V V¹ D.* 12 Und der monde sich
 vorbirget V V¹. 13 Daz (Und V¹) syn schin wirt V V¹. 14 alle
wanting V, als V¹. 15 Und da vallen nider V, So fallen her neder V¹.
 16 groter *wanting* V¹. Vil czeychin sehet man da czwar V. 17 Beide an
 wasser V, Gleiche an dem w. u. a. des mere V¹. 18 englisch V,
 hymmelisch V¹. 19 grotem *wanting* V V¹, zere uff V¹. 20 bosaw-
 nir V¹. 22 gebeyne lange vort. V¹. *Here follow in V¹ lines 31, 32*

- Beyde grot unde cleyne,
 Arm, ryke algemeyne: } I, 25-6
- 25 Konninge unde keysere komen dar, } I, 27
 Unde dat kynd dat syn moder ye gebar,
 Cristen, ioden unde heyden,
 So wert gar eyn bitter scheyden.
 Allent dat dar ye wart geboren
- 30 Mot na volgen dem vorschrekliken horne. } I, 30-38
 Van der stimme moten se up staen
 Unde vor òren schepper gaen.
 De stimme wert also spreken:
 'God de wil huden reken
- 35 Alle de bossheit de gy hebben gedaen,
 Wo se in der bicht nicht is affgedaen.' } I, 43-44
 Weynen unde grot iammer clagen
 Wert gehoret an dem iungesten dage.
 De sunder spreken: 'ach unde wee!
- 40 O wee huden unde yummer meer!
 O wee, welk eyn vorschrecklick dach, } I, 5-6
 Dar in syck neman vorbergen mach!
 We schal uns to hulpe komen?
 Alle unse trost is uns benomen.
- 45 Eya berge unde depe dael! } I, 51-5
 Vallet huden nedder eynen val
 Over uns sunder her nedder,

and two lines of its own: Antwort geben umb ere missetodt / das ir leip y begangen hot. 24 A. und r. alle g. V, A. r. und alle g. V¹. 25 Konge V, und wanting V¹. *The lines run in the following order in V¹:* 24, 27, 25, 26, 28. 26 Und daz dy m. y. g. V, Kint das dy m. y. g. V¹. 27 ioden wanting V¹. 29, 30 *Read* horn: geboren *as in I*, 33. 29 dar wanting V, ye wanting V¹. 30 Daz volget alles dem horn V, Das folget noch dem horn V¹. 31 Sy mußin alle von der schtimme herstan V. 32 Und vor gots gerichte gan V. 31, 32 wanting V¹. 33 wart also V. 34 Got wilsich h. r. V V¹. 35 Alle bosheit dy da ist voln kumen (bekomen V¹) V V¹. 36 Dy wirt hute da (da wanting V¹) benomen V V¹. *After 36 V V¹ insert a couplet from I, 39-40:* O sunder stant uf und gang vor got/Daz noch (Is ist wedir V¹) schimp noch schpot V V¹. *In addition V¹ has in a laterhand at the top of the page with which this second line begins:* Gottalein die Ehrundd sonst keinem mehr Im himel noch auf Erdt. 37 iammer wanting V V¹. 38 an dissem tage V, an dem tage V¹. 39 schpricht V, O sunder sprich V¹. 40 *There follows in V¹ a further line reminiscent of I, 49:* Das gerichte sal obir uns gehen. 41 Owe jemerlichir tag V, Owe welch eyn bitter tag V¹. 42 Daz sich neman v.m. V V¹. 43 sal nu unß V, Wer sal uns nw zu troste k. V¹. 44 unse wanting V, Unser frewde ist uns gar b. V¹. 45 depe wanting V V¹. 46 Valle V, neder wanting V V¹, gar eynen V¹. 47 sunder wanting V V¹.

- Dat wy nicht komen wedder. I, 56
 Dat schole wy in unsem herten dragen. }
 50 Horet nu wo de selen clagen: }
 ¶ So spricket se to dem live also: } I, 59-62
 'Nu stant up unde wes unfro
 Du sundige lyff, du unreyne munt,
 Du bist arger wen eyn hunt.
 55 Der worme spyse du unreyne saek, }
 Vorvloket sy de sulfte dach }
 Do ick to dy wart gesandt }
 Und dy nicht ane sunde vandt! } I, 65-72
 Wee dy lyff unde wee ock my,
 60 Dat ick so vele vorhengede dy;
 Dyne vormaledyeden werke
 Hebben hyr nu neyn vorbergte.
 Dar umme de duvel twynget dy,
 Und ock arme elende sele my.
 65 Tho legen, dregen unde valscheyt I, 79
 Were wy alle tyd bereyt,
 Und to godes denst were wy trach.
 Dar umme schrye wy iammer und rach
 Over unse sunde spade und vro.
 70 Ock heldestu dy dar weynich to
 Dar dy grot trost van were gekomen.
 Dar umme iss dy de gnade benomen,
 Unde my dat ewyge leven,
 Dar wy nicht yegen mogen streven.

48 nummer V V¹. 49 Owe sal ich nu vor ezagen V, O wy sal ich
 werden vorzogen V¹. 50 H. wy dy sele (zele V¹) werde (wirt V¹) cl.
 V V¹. 51 So *wanting* V V¹, Sy schprechin (spricht V¹) V V¹. 52 Boser
 sag stant uf und biz unfro V, Nu *wanting* V¹, biss V¹. 53, 54 *wanting*
 V V¹. 55 Du bosse schpis und d. u. s. V. 56 selbige V, sulfte
wanting V¹. 58 Da ich dich ane ane (sic!) s. v. V, Ich dich ny V¹.
*Both V and V¹ are corrupt here. V reads: Uf erden wart dir vil gegeben/
 Beyde lip und auch daz leben / Und dar czu noch mer / Owe daz ec so
 vil vorhenget dir. V¹: We dir leip noch leben / Uff erden dir vil gegeben
 / Wedir leyp und ich dir / Und auch vil arme zele mir. 61, 62 wanting
 V V¹. 61, 62 Read were: verberc; the latter word apparently unfamiliar
 to D. Cf. l. 12. 63 betrog dich V, brenckit dich V¹. 64 elende
 wanting V, V has misplaced the line. See above, 58. 65 Czu legin und
 tregen V, Czu ligen betrigen und zu hassin V¹. 66 Gehorchit du im
 alß baß V, Und gotes dinst zu vergessin V¹. 67-70 *wanting* V V¹, probably
 because of the rhyme; V¹ has instead from I, 83: Nw kom leyp und stant / Mit
 mir yn der hellen bant, and then continues with 71. V has the couplet: Nu
 hore lip und stant / Du bist in der helle bant and is *wanting* till 77.
 71 Do dir trost wer von komen V¹. 72 ist dirß ben. V¹. 74 Do*

- 75 Und schryen alle tyd ach und wee,
Raed wert unser nummer meer,
Und môst myt my lyden grote noet,
Wente wy mogen nummer sterven doet. } I, 85-8
O wee! wo môge wy des genesen?
- 80 In der helle mote wy ewich wesen.
Und segge: wur iss nu dyn grote tzolt,
Wur iss dyn sulver und golt? } I, 93
Nu segge: wur iss nu dyn grote goet?
Wur iss dyn hovart unde homoet?
- 85 Wur iss nu der schonen vrouwen schyn,
Mit den du alle tyd woldest vrolik syn? } I, 94-96
Dyn herte nye truren gewan,
Du dachtest weynich up dussen plaen,
Du achttest weinich up dit gericht;
- 90 Dar umme mustu mit geschichte
Mit den duvelen in de helle.
O we! wo bose iss unse gevelle!
Grote dotlyke sunde dedestu:
Dar umme wert dy gelonet nu.
- 95 De bôrden moet ick myt dy dragen,
O we! wat helpet my myn clagen?
Du hest nicht getrostet de armen,
Unde woldest dy nicht erbarmen } I, 97-100
Wedder over wyff noch over man:
- 100 Dar umme dy nemandes helpen kan.

moge wir vorbas nicht streben V¹. 75 V¹ inserts here: Das wir alle gleich / Beyde arm und reich / Schreyen ach und we. 76 Keyn rot w. uns n. m. V¹. 77 Und must ummer liden not V, grote wanting V¹. 78 Nummer mogen wir gesterbin (sterben V¹) tot V V¹. 79 Wy sal ich nu genesen V, O we wy sulle wir gen. V¹. 80 muß ich V, Sunder in der helle V¹. 81 Nu sage wo ist no din solt V, Nu s. w. ist deyn silber und golt V¹. 82 Beide silber und daz golt V, Und deyne grosse scholt V¹. 83, 84 wanting V, transposed V¹. 83 Und wo ist deyn gr. g. V¹. 84 deyne, hoer mut V¹. 85 Wo sint no din schonen cleider V. Wo seyn der sch. vr. sch. V¹. 86 Sy sint no vorgangen leyder V, M. d. du yo woldest selig seyn V¹. After 86 V breaks off until 97. 87 ny keyn V¹. 88 Du gedachtest ny anphon V¹. 89 Du achtist an allis gerichte nicht V¹. 90 D. mustu haben bose phlicht V¹. 91 dem tewfil V¹. 92 geselle V¹. 93 Totlichin sunden hyngestu zu V¹. 94 gelonet dir nw V¹. 96 hilft uns unser gros cl. V¹. 97 Du getrôst noch ne den armen V, Du trostest ny den a. V¹. 98 Ny wildistu dich herbarmen V, Du wol. d. seyn ny dirbarmen V¹. 99 Wedir weip noch man V¹. 100 nemant gehelfin V, D. d. leydir nymant gehel. k. V¹. Here V has a further reminiscence from I, 94: Den frauen werestu holt / Den gebe du gutis gnug.

- Du menest dat gut were dyn:
 Neyn, vorwaer, yd yss syn,
 De dorch uns vorgot syn bloet.
 Dar umme mote wy in der helle noet. } I, 101-4
- 105 ¶ Nu segge du vule mist:
 Wur synt nu dyne arge list
 Dar mede du bedrogest dinen even crist.
 Dar umme de duvel uns nicht envrist.
 Des schalt du syn bereyt alto hant; } I, 115-17
- 110 Wy moten in des duvels bant.
 Vorvlokede lyff, du unsalige mundt,
 Du bist arger wen eyn hundt,
 Du bist van sunden alse eyn ketel swart,
 De kleven an dy also dat hart. } I, 141-2
- 115 Vorvlokete sy de sulve nacht
 Do myner to dem ersten wart gedacht!
 Vorvlokete sy de erste stunde
 Do du my, lyff, wordest kunde!
 Vorvlokete sy de myck gebaer, } I, 153-6
- 120 Vader, moder, suster gaer!
 Vorvlokete syn alle myne kynder,
 Ock alle myne vrunde unde hussgesynde!
 Vorvlokete sy loff unde grass,
 Unde allent dat up erden ye gewass!
- 125 Czeter huden unde ummer meer!
 Dat ick ny geboren weer!
 Nu ick ewich verloren byn,
 Unde moet in der helle liden grote pyn.

101 Du woldest wenen se weren din V, Du woldest wenen das g. w. d. V¹. 102 So worn se eynes andern V, Neyn nicht ist ys deyn V¹. 103 dorch se V, vor uns V¹. 104 Du müst in der helle glut V, Dorumb müssen wir leyden yn der hellen glut V¹. After 104 V inserts: Ummer me dar in liden not/ Nummer mogen wir sterben tot. 105 N. s. mir V, du unseliger mist V¹. 106 din argen V, ist nu V¹. 107 bedroge V, Do methede du betragest hyn V¹. 108 Da von du ne wildest gelosin V, Deynen eben cristen menschin V¹. 109, 110 wanting V. 109 Des bys bereyt alzu hant V¹. 110 der tewfil V¹. 111 Vorflucht sy din leydiger (unselig V¹) munt V V¹. V transposes 111, 112. 113 vor sunden V¹. 114 als eyn harez V V¹. 115 irste nacht V, selbige V¹. 116 Da myn und dyn wart getacht V, Do deyn zu V¹. 117, 118 wanting V. 117 selbige stund V¹. 118 Dorynne du mir word. k. V¹. 119 Vorflucht sin dy dy mich geborn V, dy dy mich y gebar V¹. 120 Vater schwester bruder gar V, Vater muter bruder swester gar V¹. 121 kint V V¹. 122 Und alle dy myn mage sint V, Unde alle meyne sint V¹. 124. U. a. d. ee (y V¹) uf erden was V V¹. 125-8 V and V¹, in order to eliminate the Low German rhyme 125: 6, contract these verses into two

- Vorvloket sy wyff unde man,
 130 Unde allent dat dat levent ye gewan!
 Vorvloket sy water unde fuer,
 Unde dar to alle creatuer!
 Vorvloket syn alle deere,
 Unde dar to de elemente alle veere,
 135 Dat se myck leten leven,
 Do ick na bossheit begunde to streven!
 Vorvloket sy dael unde berge,
 Unde dar to alle de guden werke,
 De man up erden ye getaed.
 140 Unser mach nummer werden raed.
 Vorvloket sy hemmel unde trone!
 Vorvloket sy god unde godes sone!
 Vorvloket sy de hylge geyst,
 Unde alle syne wolleyst,
 145 De he an my arme sunder theet,
 Unde de alle verloren heth!
 Vorvloket sy dat unschuldige bloet,
 Dat he dorch mynen willen vorgeet!
 Vorvloket sy der engel schaer,
 150 Unde de leven hylgen gaer!
 Vorvloket sy des hemmels wunne!
 Vorvloket sy maen unde sunne!
 Vorvloket sy des dages schyn,

reminiscent of I, 215: Nuch da ich wart gebarn V, Zeitter worumb byn ich geborn V¹/Da ich muste sin vorlorn V, Synt das ich ewig byn vorlorn V¹. 129 *wanting* V¹. 130 U. a. daz ich ey gewan V, Vorflucht sey allis das y leben gewan V¹. In V *we have the order* 131, 132, 135, 136, 133, 134; in V¹: 131, 134, 133, 135, 136. 132 *wanting* V¹. 134 dar to *wanting* V V¹. 135 Dy mich V V¹, lobem V. 136 wolde strebin V. 137 berg und tal V V¹. 138 Und dy werlt ubir al V V¹. *Both these lines repeated from 7, 8. The original H.G. rhyme must have been* bere: werc. 139 Und alle gute werg dy man y uff erden getat V¹. Und alle gute werg V. V *interpolates here*: Der tufil hat uns betort. 140 Uns V V¹, and after 140: Dy wile hymmel und erde stat V. 141 *wanting* V¹. 142 Und gots mutter gar schone V, Vorfl. s. ouch gotis son V¹. 144 Und sine volle leist V. 145 Dy he an mich armen sunder geleit hat V, Dy her an mir sunder tadt V¹. 146 Sy sint vorlorn fro und spat V, Und dy an mir vorlorn wart V¹. 147 das heylige blut V¹. 148 Daz he vor unß goß in siner not V, Das her vor mich lys yn dy glut V¹. *These paraphrases of 147-8 are obvious attempts to get rid of the Low German rhyme.* 150 Und dy heiligen alle (alle *wanting* V¹) gar V V¹. 151, 152 *wanting* V, *transposed* V¹. 151 allir hymmel w. V¹. 152 der monde und dy sonne V¹.

- Unde dar to der helle pyn!
- 155 Vorvloket syn de sterne gaer,
Unde dat paradys claer!
Vorvloket sy Maria unde ôr geslechte!
Hedde ick ôr gedenet rechte,
So hedde se ôre barmherticheyt
- 160 An my arme sunder geleyt.
Ick mach leyder nicht genesen:
Hedde ick up erden eyne padde gewesen,
So dorffte ick nicht to dusser stundt
Varen in der bitteren helle grundt.
- 165 O we dat iammerlyke leyt
Wart uns armen sunderen vorgeseyt
Up erden van menniges presters munde.
Wy loveden nicht an dusse stunde,
Dat yd also schokde syn gekomen.
- 170 Dar umme iss uns alle trost benomen.
We nu vele gudes hefft gedaen,
De kummet vrolicken vor den richter stan.
Id wert om gelonet gantz wol:
Dat loen wert wesen ane tal.
- 175 Wo gerne ick nu wol dede,
So yss yd leyder alto spade.
Wur iss nu dyn hovart?

I, 163

154 Und auch der helle pin V, Vorfl. seyn der hellen p. V¹. 156 clare V. 158 czu rechte V. 160 Hute an mich V, In mich V¹. 161 Ich en kan nu leyder n. g. V, Ich magitzunt leyder V¹. 162 Wir (Wer V¹) ick uferd. eyn crote g. V V¹. Cf. the parallel passages collected by Singer, Festschrift für J. von Kelle, Prag, 1908, p. 314. 163 nicht in der helle grundt V, yn der stund V¹. 164 Da ich in muß burn ane stunt V, Varen wanting V¹. 165 V expands into the following: Owe owe owe / Owe hute und ummer me / Owe wilch eyn jemmerlichir tag / Daz sich nemant vorbergen mag: a repetition of 40-3. 165 das yommer leyt V¹. 166 Is was uns wol vor gesayt V¹. Ez wart unß vor vil wal getan kunt V. 167 Von manchiz wisiz prestirß munt V, manchim V¹. 168 Wir getachtin ny an disse stunt V, Wil glewbeten nicht an dy selbigen stunden V¹. 169, 170 wanting V¹. 169 Daz se unß ummer wirde kunt V. 170 Expanded in V to: Aller trost ist unß benomen / Wan wir czu der helle komen. 171 icht guts hette V, hot V¹. 172 Der mochte frolichin vor gote stan V. Der mag vor gote frolich stan V¹. 173 Ez wirde eme g. wal V; V¹ expands 173-4 into two couplets in the endeavour to rid himself of the Low German rhyme: Is wirt ym gelonet werlich / Wer ym gedynet hot rechtlich / Das lon wirt ym vallen ane zal / Das ys nymant aus gesprechin kan. 174 sal wesen V. 175, 176 transposed V. 175 Ab ich nu gerne wol tete V, wir nw V¹. 176 Nu ist iz V, Is ist nw V¹, zu spete V V¹. 177 deyne V¹.

- O we der iammerliken vart! I, 164
 Wur syn nu dyne schonen kleyder?
 180 Se synt vorgangen leyder.
 Uppe erden wart dy vele geven;
 Dar mede vōrdest du eyn unrecht leven.
 Wee den tzyrden, wee den krentzen,
 Wee den prisen, wee den dentzen,
 185 De dat lyff to hoverd ye brachten, } I, 201-4
 An leyt effte iammer se ny gedachten.
 Wee den reyen, wee den sprungen, I, 205
 Wee alle dinen kynderen,
 De dar so gar verloren syn, } I, 221-3
 190 Dorch dat unrechte gud dyn:
 Dar umme moten se hebben grote pyn
 Mydden in des helschen vures schyn.
 Nu lyff stand up unde sprick o we!
 Dy yss beredet der helle see,
 195 Hudden must du de werck up geven, } I, 229-34
 Wo du dyn arme elende levent
 Bedreven hest al dyn dage.
 Iammerlyck wert dyn weynen und clagen.
 ¶ Dat lyff spricket: 'Sele myn, I, 243

179, 180 *wanting* V, which had this couplet misplaced 85, 86. 179 guten V¹.
 180 nw vorg. V¹. 181 Both V and V¹ are corrupt here, and reminiscent
 of the interpolation after 58, and of I, 195. V¹ inserts: We dir leip und
 leben / Uff eiden w. d. v. geg. / Du hattist unrechte gewalt / We dem munde
 der y geschalt; V has only the last two of these lines (dicke unrechte). 183,
 184 *wanting* V. 183 *wanting* V¹. 184 We den pheiffen we den tenzern
 V¹. 185 den lip, ye *wanting* V V¹. 186 An keyn leyt sy ny (ny *wanting*
 V) gedachtin V V¹. 187 *wanting* V V¹. All the MSS. appear corrupt,
 including D, for it is obvious that the assonance 187-8 is not original; per-
 haps we should read: sprungen : kunnen? V¹ has again a reminiscence from
 I, 208-9: We allen vorvluchten lewten / Dy yn dy peyn mussen hewte / Das
 falsche gut lestu en / Dorumb mussin sy gan hereyn / In der hellen fower /
 Trost und gnode ist en tewer. 188-9 *wanting* V, which has: Daz unrechte
 gut namen sy / Dar umme habin se ewigig weinen hy / In der bitterm helle
 fure / Trost und gnade ist en ture. 193 Nu lyff *wanting* V. 193,
 194 *wanting* V¹. 195 Hute wirt eyn orteil he gegeben V, Hewte
 mustu antwort geben V¹. 196 Wy du hast czubrocht din lebin V, Wy du
 deyn armis leben V¹. 197 *wanting* V, Vorbrecht host alle deyne t. V¹.
 198 So wirt dan jemerlich din clage V, *wanting* V¹, which has instead a couplet
 reminiscent of 178 and 166: Owe der yemmerlichen vart / Dy wart uns vor
 wol gesayt. In V line 198 is followed by: Nymant kan se voln sagin / Nu
 heret wy dy sele wirt clagen / Owe we sal ich getagen; repeated from 49,
 50. 199 Der leip V¹, Sy sprichit czu dem libe sin V.

- 200 O we groot synt myne pyn! I, 244
 Dat hemmelryke hebbe ick vorlorn,
 Unde hebbe vordenet godes thorn. } I, 263-4
 Alle de sunde de ick ye hebbe gedaen
 See ick hyr openbaer vor my staen. } I, 259
 205 O we wur schal ick gnade soken
 Wente ick moet to den bosen floken?
 O wee der iammerliken vaert! } I, 275-8
 In sunden ick geboren wart;
 In sunden was ick alle tyd
 210 Dar umme iss my de hemmelsche vroude wit.
 Van hyr schede ick in sunden groet,
 Dar umme mot ick syn der duvel genot,
 Und moet in de helle grundt.
 Vele beter wer es dusent stundt
 215 My hedde sunne efte maen ny beschenen,
 Nu ick de grote vroude nicht mach seheen.
 ¶ Nu horet und vornemet gar!
 So kummet god myt syner schar:
 De engel, apostel und merteler,
 220 Ock ewangelisten und prediker,
 Bisschoppe, prester und monnieke schar
 Sûth men komen openbar.
 De patriarchen und profeten,
 Dusse schaer se beleyden.
 225 Maria, de konninginne tzart,
 De iss vor an der vart

200 Owe we gr. s. onser p. V, O we wy g. V¹. 201 habin wir V.
 202 Und musßen liden gots czorn V, Und leyde hewte V¹. 203 y
 getad V. 204 Dy werden kunt czu disser vart V. V¹ expands 203, 204
 into the following: Wir seynt uf gestanden / Und dy gerechtikeit wil vor
 sich gan / Und dy gotes barmherzikeit / Das wirt dem armen sunder leyt.
 205, 206 transposed V¹. 205 O we wanting V V¹, ich nu gnade V. 206 Ich
 muß den sunden fluchin V, O we ich muß dir fluchen V¹. 207, 208
 transposed V V¹. 208 Da mete ich V. 209-35 wanting V. 209, 210
 transposed V¹. 209 zu allen zeiten V¹. 210 Dorynne synt meyne
 gedancken V¹. 211 Von hynne ich in sunden gross V¹. After 212 V¹
 interpolates: O we hewte und ymmer mir / Das gerichte sal obir uns gehen,
 another reminiscence of I, 49, such as we had already II, 40. 213 Nw
 müssen wir V¹. 214 Gut wer ys vor tawsint stundt V¹. 215, 216 Das
 mich sonne monde tag und nacht / Ny hetten belauht meyn gross unge-
 mach V¹. Read beschien: sien. 218 Nu kommet V¹. 219 D. e. zwelfboten
 und merterer V¹. 220 Dornoch komen bobiste und prediger V¹. 221
 B. p. manche schar V¹. 222 Sy konnen alzu mol dar V¹. 223, 224 wanting
 V¹ probably on account of the Low German rhyme. Read profeten: beleden.
 226 forne an V¹.

- Myt aller iunckfrouwen schare.
 So trid de moder godes vore.
 Weddewen und der nunnen schar,
 230 De syn alle vorsammelt gar,
 Unde alle de ye gehilget synt,
 Dar to dat benedyede godes kynd.
 De syn alle in der yegenwerdycheyt.
 So hevet syck erst der sunder herteleyt.
 235 God wert komen myt synen wunden dar. I, 295
 Tho schanden wert de sunder openbar. I, 302
 So wert gebracht de dorne krone,
 Dar to dat cruce unde negel schone,
 De dorch cristus hende unde vote gyngen,
 240 Unde dat sper, dat sine side ôpende geringe,
 Dar uth ôm water vlôth,
 Unde dorch uns syn bloet vorgoet.
 God deyt allen sunderen schyn,
 Syner groten iammer unde pyn,
 245 De he up erden geleden hath
 Vor des sunders missedaeth.
 Eyn scharp swert wert dar getogen,
 Unde men spennet up eyne bogen,
 Des strale is van blode roet:
 250 Dar van kumpt mennige sel in noet. I, 317

227 M. a. iren frawen schar V¹. 228, 229 *wanting* V¹. *From the repetition of the rhyme word these lines have the appearance of being interpolated.* 230 Dy sint alle gesammelt dar V¹. 231 dy do gebenedeyt s. V¹. 232 Des gebenedeyten gotis kint V¹. 233 yn der wirdikeit V¹. 234 So h. s. allis herzeleit V¹. *Before 235, where it resumes, V inserts six lines which are a distinct reminiscence from I, 287-94:* Wir mußß in vor gerichte komen / Eyn groß rufen wor da vornomen / Von den dy sich nicht habin geforcht / Und dy ubil habin gewarcht / Got wirt komen in eyner wolkenbrost / Da wirt geseen gude lust. 235 He komet mit sin funf wonden dar V, ist komen V¹. 236 gar V. 237 Da wirt bracht (gebrocht V¹) de crone V V¹. 238 Und auch dy negel schone V. 239 Dy da gingen dorch sine fusße V, Dy durch unsers herren hende und fusse V¹. 240 *wanting* V¹, Und dorch sin hende susse V. *D alone, which paraphrases I, 300, represents the complete tradition; cf. St. John xix. 34.* 241 Von den daz wassir fluß V, Do her hing an dem crewze bloss V¹; *a reminiscence from I, 308.* 241, 242 *transposed* V¹. 242 Dorch uns he V V¹. 243 tut V¹, Dem sunder alliz czu schin V. 244 Dorch der bittirn marter sin V, S. gr. martir peyn V¹. 247 wert dar *wanting* V. 247-50 *wanting* V¹. 248 Auch herschint eyn rain boge V. 249 Sin schin wôrt v. bl. r. V, *a repetition of II, 13.* 250 Daz komet von gots gebot V.

- ¶ God sprickt: 'Sunder, ga van my,
 Trost unde gnade vorsegge ick dy
 Unde scheyde van den ogen myn;
 Myn antlaet wert dy nummer schyn. } I, 355-8
- 255 Alle hulpe kumpt dy vel to spade,
 Unde hest verloren myne gnade.
 Du machst schryen ach unde we:
 Raet wert diner nummer meer.' } I, 366-70
- 260 De guden entfangen dat ewige leven.
 Se ropen alto male gelike:
 So wert eyn scheden yammerlike.
 Se spreken iammerlyken also: } I, 373-4
- 'Wy mogen nummer werden vro,
 265 Unde moten in der helle grundt.
 Id wart up erden ny neyne mund,
 De de quale mochte vullen sagen,
 De wy armen selen moten dragen,
 Unde hebben also grote pyn. } I, 413-16
- 270 In der helle môte wy ewich syn.'
 In dem iammer se syck bereyden. } I, 419-20
- De duvel wert se beleyden, }

251, 252 are expanded differently in V and V¹ from reminiscences of I, 319-320; I, 339-42: Got sprichit armer sunder sich / Was habe ich geledin dorch dich / O sunder ich by dir waz (*wanting* V¹) / Hirberge mir da gebrach (*wanting* V¹) / Von hunger waz ich krang (*wanting* V¹) / Ir gebit mir weder spise noch drang (*wanting* V¹) / O sunder gang von mir / Trost und gnade vorsage ich dir V V¹. In V the order of the lines is 256, 255, 254, 253; in V¹ lines 253-60 are defective, owing to the edge of the MS. having been torn.

253 Du must in der hellepine V, Scheyde von den ou . . . V¹. 254 nummer czu sehyn V, Meyn antlitz wilt . . . V¹. 255 Min hulffe k. d. czu spad V, Von mir kere dich dro . . . V¹. 256 Von mir hastu nu keyne rad V, Alle meyne hoffnung . . . V¹. 257 Du mast wol schriin V, Du mochtest wol schreye . . . V¹. 258 Owe hute und ummer me V, Keyn rot wirt dir nymmer . . . V¹. 259 Dem sunder wirt urlaup gegeben V, E. o. w. ober sy geg . . . V¹. 260 Den gutin eyn selgiß lebin V, Dy guten entphoen das ewige l . . . V¹. 261, 262 transposed V V 261 Dy sunder weyn alczumal glich V, Sy schreyen alle gleich V¹. 262 Da wirt V, eyn schreyen V¹. 263 Sy schprechin alle ach jo jo V, Sy sprechen alle also V¹. 264 Sullin wir nummer werden fro V, Wir sullen n. w. f. V¹. 265 Wir mussin V V¹, hellen V¹. 266 Es war ne keyn munt V, Is was uns uff erden ny kunt V¹. 267 mecht V, quole wol mochte s. V¹. 268 Dy wir ewug musßin tragyn V. 269, 270 *wanting* V V¹; these lines have the appearance of an interpolation, cf. 128. 271 In der quele V, In dy quol dy zelin sich ber. V¹. 272 D. t. wolden se gel. V, Dy tewfil qwomen und sy yn dy helle beleyten V¹.

- Unde nemen se mit grotem schalle,
 Unde vören se in de helle alle. } I, 421-2
- 275 Se bryngen legaten und Cardinale,
 Dar to Pewesse, Bisschoppe ane tale, } I, 425-6
- Op ytlyke ick noch seggen schal,
 De ock horen to dussem vall,
 De dar hebben eyn unrecht leven,
 280 Den wert besunderen ein meyster gegeben } I, 429-36
- De se myt grimme twingen schal.
 De helle wert leyder altomale vul:
 Keysere, konninge und hertogen
 Werden alto male hen getogen.
- 285 Heren, vorsten und richtere, } I, 441
- Den wert gerichtet also sware.
 De wokerer und eebreker, } I, 442
- Morder und iunckfrouwen sweker,
 Werden in der helle to hope syn,
 290 Myt den deven liden grote pyn.
 Spelern und drenkeren wert wee,
 Went se scholen schryen iummer mer. } I, 449-52
- De duvel wert se drenken:
 Swefel und pyck wert he one schenken;

273 Sy nemen V V¹, grotem *wanting* V. 274 Und czechen se in dy helle V, alle *wanting* V V¹. 275 Sy brengen kardenale dar V, S. b. prister und c. V¹. 276 Und auch der paffint ane czal V, Bischoffe b biste ane zal V¹. 277, 278 *wanting* V¹. V has instead a *reminiscence from e* 427, 428: Und bebiste czu mal vil / Apte monche ane czil V. 279 Dy da nicht habin gehat eyn recht spil V, Dy do haben gefurt eyn ungerecht leben V¹. 280 V expands this line into three: Der tufil se alle habin wil / Den wirt eyn meyster gegeben / Der in dan lonet gar ebin. 280 besunderen *wanting* V¹. 281 quelen V¹. 282-92 *defective in V¹ owing to a torn corner*. 282 So wört dy helle vol V, . . . alzu mol vol V¹. 283. . . er groven herzoge V¹. 284 *wanting* V¹. 285 . . . onrechte richter V¹. 286 . . . wirt en alzu swer V¹. Here follow in V¹ the fragmentary lines: . . . ot keyn ende / . . . det was wert dir geschen / . . . erchten und den wucheren / For 283-90 V also has a passage of its own, based apparently on I, 437-44: Dy ritter und dy herren gut / Den got lange unrecht vortrag / Auch dy manne und dy knechte / Dy da wip habin mit unrechte / Dy helle dy ist noch lere / Von wibin und von bosen mere / Und dy falschin geczug gegeben han / Beide von frauwen und von man. 291 wirt auch me V, . . . trenkir der wirt do so vil V¹. 292 Dy sullin börn ummer me V, . . . llen schreyen ymmer mer V¹. 291-92 *transposed* V. 293 Dy wirt der tufil drengkin V. 294 Und se in schwebil und bech senkin V, Pech und swefil V¹. After 294 V concludes with an ending of its own, made up of 32 lines borrowed more or less directly from I, 453-506: Und dy da habin lôgin gesait / Dy sullin burne ane barmherczekeit / Owe wer mechte daz gesagin / Ane jomer und

- 295 He wert örer nicht vorgeten,
 Vulle mate wert he one meten.
 De beer schenken unde lögener
 Syn dem duvel gantz ummer.
 O we! we mach nu vullen sagen
- 300 Den iammer und dat tzeter clagen,
 Dat de arme sele deyt spade unde viö,
 Unde mach nummer hebben row?
 God spricket to den guden: Myn leven kynd,
 Wentte gy alle benedyet synt,
- 305 Komet und entfanget myn ryke,
 Dat ick iw geve ewychliken,
 Dat ick hebbe beredet myt der engel schaer.
 Ick wil iw alle geleyden gaer.
 ¶ Tho den bosen he ock sprickt:
- 310 'Gaet van my gy bosen wucht.
 Gy vormaledyeden in der helle grundt,
 Iw wert grote marter und pyne kundt.
 Sufften, weynen und herteleyth
 Ies iw alle tyd bereyth.'
- 315 Hyr umme gy leven vrunde myn,
 Laet uns bewaren vor der groten pyn,
 Und denket an dusse iammerheyth,

I, 455-6

I, 517-23

ane clage/Und vor bußir unlust/Worden se gar vorbost/Wo von sal ich nu
 sagin / Der lip hoffart wolde dragin / Mit gewande und mit risßin / Und
 dy arme dicke prisin / Sy tragin heftgin vil / Danczin schpringen waz ir
 schpel / Dy farbe se an sich schtrichin / Dy werdin nu also gar vorblichin
 / Dy kleider dy se ane trugen / Vil manche sele sa da vor schlugen / Ir
 har gar wol geflachtin waz / Sy wartin irß libiz baz / Rechte alß ab
 se werin got / Dar umme se werdin vor spot / Daz se in der helle grunde/
 Und in dez tufiß munde / Vil tif mussin ummer sin / Der hoffart se
 nicht lissen sin / Den wort da gelonet wol / Und ir stat ist vo se sal / Den
 guden ist benomen alle ir not / Dy bloen alß eyn rose rot / Got wil se
 trosten ummer me / Ey gescheit nummer ach adder we / Alß hat daz buch
 eyn ende / Got muß unß alle czu siner muter senden. 295 ir V¹.

296 Eyn vol moß V¹. 297 De wanting V¹. 298 gantz wanting
 V¹. 299 Owe das moße wir wol sagen V¹. 300 Das weynen und
 groß clagen V¹. 301, 302 wanting V¹, which has instead from I, 457:
 Owe das yemmerliche leyt / Do von uns hot das bucheleyn gesayt.
 303 V¹ expands this line into two, reminiscent of I, 517: Got spricht zu den
 guten also / Men aws irwelten kinder. 304 Nw wir gebenedeyet sint
 V¹. 305 entphoet V¹. 306 Das gebe ich euch ewiglich V¹.
 307 Und den engel das kor meyn V¹. 308 Kommet ick wil euch
 beleyten eyn V¹. 310 wanting V¹. 311 Gehet ir vormaldeyten
 yn der hellen grunt V¹. 312 Do euch nymmer wirt frewde kunth
 V¹. Here V¹ hurriedly brings the poem to an end with 8 lines partly
 corresponding to D. The corner of the MS. is torn: Ir hot nicht geacht

- Dat gy to guden werken syn bereyt,
 Und komen in de hemmelsche wunne,
 320 Dat wy de ewyge sunne,
 Jhesum cristum, godes kynd,
 Des kynder wy alle synd,
 Dat wy dar vrolick mogen gaen,
 Unde vor Cristus in vrouden staen.
 325 Des helpe uns god vader und sone,
 Und des hylgen geystes wunne!
 Hyr heft dyt böck eyn ende.
 God mote uns in syn ryke senden!
 Dat uns dat mote bescheen,
 330 So sprekhet alle Amen.

m. . . / Dorumb must ir leyder. . . / Nu bete wir marian dy r. . . / Und
 alle heyligen gemeyn. . . / Das sy uns bewarn / Das wir nicht zu der
 hellen fa. . . / Das das uns allin musse geschen / So sprechet alle a m e n.

163638

LG.
V945

Author

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