

Appendix III — The *Minneleich*: Text and Translation

III,1 5	O wip, du hoher eren haft, durch drier hande selekeit mac dich voleren werder man mit sinne. Daz erste ist durch geselleschaft, daz ander durch der formen cleit, daz dritte ist durch der hochsten vrouwen minne.⁴⁷⁶	O woman, you bond of high honour, through three kinds of bliss a worthy man with sense can fully honour you. The first is through companionship the other through the dress of form the third is through the love of the highest lady.
III,2 5	“Her Sin, nu bildet mir ein wip, sit ich ouch trage eines mannes lip.” “ob ich erkenne ir bernden lobes künne, Ich tunz mit willechlicher hege.” “Nu secht, welch bilde ich an sie lege.” “der hochsten ger ein erensedel, wünne,	“Lord Sense, now shape for me a woman, since I also bear the body of a man.” “If I perceive the kind of her fruitful praise, I do it with willing care.” “Now see, which image I lay on her.” “Of the highest craving a seat of honour, a bliss,
III,3 5	Hast du gelesen, wie si gewesen Hester hie vor?” “La mich genesen und bilde silber deste baz!” “Getriuwe, wis, kusch, züchtic ris, gehorsam, barmdiemütic : is gesmalz nie uf ir wazzers naz.”	Did you read, how Esther was before now?” “Let me be rescued, and make the image yourself all the better.” “Loyal, wise, chaste, courteous branch, obedient, mercihumble⁴⁷⁷ : ice never melted on the moisture of her water.”

⁴⁷⁶ There are three words in this “Lay of Love” which I translate as “love”: *minne*, *liep*, and *liebe*. *minne* is the highest form; *minne* is courtly love, *Frau Minne* is personified love, and *minne* seems to have the most important spiritual dimension. *liep* roughly refers to “something which is pleasant, gratifying, or enjoyable”, while *liebe* means “joy” or “delight”. However, both *liep* and *liebe* can be used to describe the “love” felt between the two genders, in a romantic and intimate sense. Using any word other than “love” for these three words would dilute their fullness of meaning. However, the reader should note the potential for a complex distinction of their meanings.

⁴⁷⁷ Nonce word: a portmanteau of *barmec* or *barmde* (mercy or merciful) and *diemütic* or *müetic* (humble).

III,4 5	“Sprich diner fantasien zu, waz feien sach Alanus uf der glanzen gru und wie gebriset was ir ordenlicher zesem, Ir wat und ouch ir ertlich sege, weistuz?” “Ja wol.” “So schicke vürbaz dine wege und kere ir phat mit süzer worte lobes besem.”	“Speak forth from your imagination, what fairy Alan saw on the shining greenery and how laced⁴⁷⁸ was her orderly system, her clothing and also her pleasant cloak. Do you know it?” “Certainly.” “So prepare your routes and sweep your path with the broom of sweet words of praise.”
III,5 5	“Die feie, die Alanus sach, truc aller creatiuren dach und ouch der elementen vach, planeten mit der firme. Den allen si besloz ir art, complexen und ir mische vart.” “wie sol ich wip, der triuwen zart, gelichen zu der tirme?”	“The fairy, which Alan saw, bore the covering of all creatures and also the net of the elements, the planets with the firmament. Her kind enveloped them all, the complexions and their mechanism for mixing.” “How should I compare woman, darling of dependability, with the shape of her?”⁴⁷⁹
III,6 5	“Daz sage ich dir, wiltuz von mir: recht alsam jene besloz in ir gar aller creatiuren macht, Sust vrouwen lip und wiplich wip besliuzet aller vröuden trip, die menschlich herzen sin ie vlacht.	“This I say to you, if you want it from me: Just like that one enveloped with herself the power of fully all creatures, thus, the lady’s body and the womanly woman envelops the impulse of all joys, which always wove the sense of humanly hearts.

⁴⁷⁸ Possibly *gepriset*, meaning “praised”

⁴⁷⁹ i.e., how can *wip* even come close to being comparable to such a figure as Natura?

III,7	Recht als Nature wart gegeben, daz sie daz wesen und daz leben in manige strenge vlichtet, 5 Sust vrouwen bilde und vrouwen nam menschlicher vrucht zu vröuden quam: wip alle wunne tichtet.”	Just as it was given to Nature, that she weaves the being and the life into many braids, thus, the lady’s image and lady’s name came to the joy of the human fruit: woman designs all bliss.”
III,8	O wip, du fioliner garte, der sich heget uf vrou Minnen warte, du zarter liebe ein agetstein, 5 Du tougen borte, der sich dringet, swenn sich daz golt in golt verspringet uz glastes viure, under zwein.	O woman, you violeted garden, which nurtures itself on the expectation of Lady Minne, you are a lodestone of dear love. You secret trimming, which plaits itself between two, whenever gold combines itself with gold from the fire of luster.
III,9	Selvon, der sach ein dunstlich bilde, halp maget, halp man, geteilet nach der lenge, daz truc die vier complexen wilde in siner hant, ez vloz in twalmes henge	Selvon saw a misty image, half maiden, half man, divided lengthwise, which bore the four wild complexions in its hands, it flowed in rations of numbing vapour.
III,10	Kalt unde trucken truc ez in der vrouwen hant, warm unde viuchte truc sin manlich ellen. Ein sinnic man, der sinnet, waz ez tut bekant. spreche ich da von icht mere, ez were gevelle.	Cold and dry it bore in its feminine hand, its masculine audacity bore warm and wet. A wise man is he who knows what this makes known. If I were to speak of it more, it would be ruinous.
III,11	Die forme, halp gecrönet nach küniges recht und halp ein meitlich borte, 5 Sie was so clar geschönet. Selvon, der knecht, ein got wart in ir worte.	The form, half crowned as befits a king, and half with a virginal braid, she was so clearly beautiful. Selvon, the servant, became a god in her word.

III,12 5	Swa sie vant bröde sinne, dar warf sie nach gewinne der brödekeit gelichen twalm. Swa danne der twalm erkante sin art, gelich dar sante die forme ir stricken sunder galm.	Wherever she found susceptible senses, there she threw, for gain, the same numbing vapour of susceptibility. Wherever then the vapour realized its type, immediately the form sent her snares there without a fuss.
III, 13 5	Sus hup sich ganzer liebe vrevell, die forme worchte sunder wevel die vier complexen dicke in ein Niur mit der ougen widerhaft. die forme hiez der minnen kraft, an tougen buchen daz erschein.	Thus began the exaltation of perfect love, the form worked without weft the four complexions densely into one with only the interlocking⁴⁸⁰ of the eyes. The form was called the power of love, this appears in books of secrets.
III,14	Sie wart geheizen sie durch ganze süze. sich, wip, durch dine süze saffen blumen, sit dir die geiste jen alsüzer grüze. ei, man, uf vrouwen pris traget lobes gomen!	She was called “she” through complete sweetness. See, Woman, through your sweet, juicy flowers, since to you the spirits grant all-sweet greeting. O Man, bear a palate of praise for the glory of ladies!
III,15 5	Sit, wip, der süze ersüzen vürbaz reichet, ouch alsam der alrunen glanz der berendigen vrouwen schranz, pinliche bürde weichet, Noch süzer dan der forme ir understende, noch süzer dan der dürre ein regen, noch süzer dan der vorchte ein segen, ouch dan der ger ir ende,	Since, woman, the sweetness extends further sweetening, also like the radiance of the mandrake mollifies the fissure of the pregnant lady, the painful burden, still sweeter than for form its <i>substantia</i>, still sweeter than for drought a rain, still sweeter than for threat a benediction, also than for craving its end,

⁴⁸⁰ Stackmann translates *widerhaft* as *Widerhaken* (“barb”), perhaps referring to some type of barbed weaving needle. See GA Wörterbuch 470. I have opted to use the term “interlocking” to better describe an activity achievable with one’s eyes, while preserving the sense of something penetrative and difficult to remove evoked by “barb”.

III,16	Noch süzer dan ein küler wint dem heizen pilgerine, noch süzer dan dem durstendigen ackerman ein kalt ursprinc, Noch süzer dan ins lewen hitzie sunne ein schate schine, noch süzer dan dem niuwen leben der süzen armonien clinc,	still sweeter than a cool wind for the hot pilgrim, still sweeter than a cold spring for a thirsty ploughman, still sweeter than a shadow appears in the hot sun of the lion, still sweeter than the clang of sweet harmonies to new life,
III,17	Noch süzer dan des lewen welf ir vater quickendiger gelf, noch süzer dan ein stolze meit in vlucht dem eingehürne, Noch süzer dan dem adelar in siner muze ein brunne clar, noch süzer dan dem fenice sin wandel nach der bürne,	still sweeter than for the lion's cub the invigorating roar of its father, still sweeter than a proud maid in flight for the unicorn, still sweeter than for the eagle a clear spring in its moult, still sweeter than for the phoenix its change after the burning,
III,18	Noch süzer dan der honiktrage der blüte honicsaffec nage, noch süzer dan dem salamander viures wage, noch süzer dan der luft dem gamalione, 5 Noch süzer dan der erden zins dem moltwerfe und sins ordens vlins, noch süzer dan dem hering dünke wazzers glins, noch süzer dan dem vogelin morgens vrone, 10 Noch süzer dan dem lebartin dri roubes gernde sprünge sin, noch süzer dan dem pantier tut sins ruches fin, noch süzer dan dem kempfen siges crone,	still sweeter than for the honey-bearer⁴⁸¹ the honey-juicy⁴⁸² nibbling of the blossom, still sweeter than for the salamander the movement of fire, still sweeter than the air for the chameleon, still sweeter than the tribute of the earth for the mole and the gravel of his species, still sweeter than the sheen of water appears for the herring, still sweeter than for the little bird the grandeur of morning, still sweeter than for the leopard its three leaps yearning after spoils, still sweeter than for the panther works the subtlety of his smell, still sweeter than for the combatant the crown of victory,
III,19	Noch süzer ist der formelicher vröuden tag, der dir uz wibes bilde bliczet durch din ougen in dins herzen eigen. Wie hochgelobt, wie wunnen rich ein twinclich smac, wie gar durchsüzet und durchsenftet und durchliuchtet ist ir lichlich zeigen!	still sweeter is the form-imparting day of joy, which flashes⁴⁸³ to you through your eyes into your own heart from the image of woman. How highly praised, how rich of joy a subduing fragrance, how completely sweetened and mellowed and brightened through and through is her corporeal manifestation!

⁴⁸¹ Bee.

⁴⁸² *Enallage adiectivi* to *nage* rather than *blüte*.

⁴⁸³ *bliczet* related to *Blitz* ("lightning"), so connotatively reads "flashes [like lightning]".

III,20 5	Wie trutlich zartet spilendiger ougen diez! ach, roselechter ummevanc, swa munt an munde kusses gert! Ei, menlich sin, waz grozer vröuden dir gehiez der gotes eben vürgedanc, do er uz diner brust dich wert	How daintily the clamour of gleeful eyes flatters! Ach, rosy embrace, wherever mouth desires kisses on mouth! Yea, manly sense, what great joys the proper premeditation of God promised to you, when it granted you, from your breast,
III,21 5	So vollic ganz lustlicher ougenweide, die uns der hohen engel wol ergetzet. Liep unde lust, die han geschworen beide zu stricke, swa sich wibes bilde hetzet. Meit, wip und vrouwe, ganzer vröuden tempel gezirkelt hat sich uf die dri genende. Meit sunder schranc ein widerspilnde exempel, ein hoch begin der hosten minne brende.	such a full and very titillating meadow of the eyes, which effectively substituted us with the high angel. Love and lust, they both have sworn oaths to snares, wherever the image of woman goes hunting. Maid, woman, and lady, the temple of absolute joy has circled itself on the three appellations.⁴⁸⁴ Maid without trap: a reverberating example, a high beginning of the highest burning of love.
III,22 5	Wip schribet sich mit drin buchstaben: wunne wil zu diute haben, irdisch in im hat begraben, paradis gesprochen. Wol dich der namen immer me, wol dich, gebenediter schre, dins vruchteclichen brunnen se hat manlich leit zerbrochen.	‘Woman’ writes itself with three letters: w wants to have ‘bliss’ for an interpretation, i has ‘earthly’ buried in it, p: spoken paradise. Well unto you, the name, ever more well unto you, blessed cry, the sea of your fertile font has broken manly suffering.

⁴⁸⁴ *genende* is used elsewhere by Frauenlob to refer to the three persons of the Trinity. See GA V,4,19.

III,23 5	Wer kan der sorgen siuftic brunst erviuchten mit der vröudenrichen wunne regenes vluzze? Wer kan des zornes hazzig dunst versünen mit der wol gemuten güte segenes duzze? Wer kan nach ungemaches bade uz senftikeit mit blanken armen süzen twalm erlusten? Wer tut uf widermutes phade verwunten sin mit linden Worten minneclichen justen?	Who can dampen the sighing blaze of vexation with the joy-rich bliss of rain showers? Who can staunch the hateful vapour of wrath with the well-minded benevolence of blessed sloshing? Who can, after a disquieting bath, from softness lustfully produce sweet numbing vapour with glossy arms? Who causes, on the path of tribulation, an injured sense to lovingly joust with gentle words?
III,24	Wer kan des vrevels umschafft sweren argen vlins erweichen, stillen nit durch zuckerriches wunsches ougenweide? Wer kan uz trurekliches herzen grundes zins ein smuzlich lachen snüren, tougen zücken liep uz leides vreide?	Who can soften the heavy vicious gravel of audacious upheaval, allay the grudge through the eye-meadow of sugar-rich desire? Who can draw out, from the tribute of the depth of somber hearts, a smiling laughter, and secretly wrest love from the peril of suffering?
III,25	Wer kan werden man vüren uf der eren plan mit gewelbet phellelvarwes mundes kusses bieten? Wer treit sunder weit aller tugent ganzez kleit? wer kan süzen wechsel schenken, ein sich eines nieten?	Who can guide a worthy man onto the plain of honour with the giving of the kisses of an arched crimson⁴⁸⁵ mouth? Who wears, without woad, the complete dress of all virtue? Who can send sweet exchange, pleasing one with another?
III,26 5	Wer himelverbet sinnes richen mannes mut? wer wirfet in des mannes herze minne glut? wer zeret brustlich vrouen Minne gut? Wer willet man uf mancher hande manlich tat? wip, bistuz? ja. wol mich, daz aller vröuden rat so vollichlichen an dir stat!	Who skyscapes⁴⁸⁶ the mind of a man rich of sense? Who throws love's embers into a man's heart? Who consumes, broken up⁴⁸⁷, the property of Lady Love? Who makes man willing for manly action of many hands? Woman, are you that one? Yes. Well unto me, that the supply of all joys is situated so utterly in you!

⁴⁸⁵ lit. the colour of *phellel*, an expensive silk cloth. Possibly crimson, possibly purple.

⁴⁸⁶ *himelverwen* = to colour something in the colour of heaven/the sky. Unique Frauenlob nonce word.

⁴⁸⁷ Adverbial. *brustlich* is used elsewhere in Frauenlob to refer to breaking bread. But the term also possibly puns on *brust*, breast. "Who consumes the property of Love Love through the breasts?"

III,27 5	Vrouwe ist ein boum der vruchtekliden ordenunge, mit der blüte vröudenreicher süze baltlich obez gevromet hat. Gepriset soum, mit sprechendiges lobes zungen glanz durchliutert mutlich ernstes blume, ach wie trazlich broget din phat!	Lady is a tree of a fruit-bearing order, which has with the blossom of joy-rich sweetness boldly produced the crop. Lauded burden, a comely flower of constancy thoroughly brightened with praise-speaking tongues, oh, how defiantly your path struts!
III,28 5 10	Man, du solt prisen vrouwen forme, ouch eren nach der alden norme. gedenke an hohe vürsten, Die sich hie vor durch vrouwen gurten, an turnei tjost mit strit behurten: sus liez ir ger sich dürsten. Da von sie manicvaldez grüzen gevlochten mit den worden süzen erwurben von den munden. Der liebe smac, der minne künden durchvlozzten mit des honiges ünden noch lit, vrouwe, in den bünden.	Man, you should praise the form of a lady, and also honour according to the standard of the old ones.⁴⁸⁸ Remember the high princes, who earlier armoured themselves on account of ladies, to buhurt in the tournament joust with struggle; thus their craving yearned. From there they acquired manifold greetings interwoven with the sweet words of the mouths. The taste of love, the declarations of love flowing through with waves of honey still lies, O Lady, in those knots.

⁴⁸⁸ Alternative reading: "...according to the old standard."

III,29	Ich swere, ob mir die volge enget, luft, viure, centrum noch daz vret nicht hoher dinc besliezen	I swear, if approval eludes me,⁴⁸⁹ air, fire, centrum⁴⁹⁰ nor the sea⁴⁹¹ envelop no higher thing
5	Noch edeler vrucht dan vrouwen last. swer wart ie minneclicher gast, der vröu sich nach dem diezen.	nor nobler fruit than the charge⁴⁹² of ladies. Whoever ever became a lovely guest, he would rejoice from the torrent.⁴⁹³
10	Mins herzen grunt, mins sinnes kamer, min zunge wirke, ob lobes hamer ist weich gein der metalle, Da vrouwen lop sich wirket abe: doch lise ich nach der alden nabe, wa lospise in enphalle.	The depth of my heart, the chamber of my sense, my tongue would work, if the hammer of praise is soft against the metal,⁴⁹⁴ from where the praise of ladies⁴⁹⁵ works itself: yet I gleaned from the hub⁴⁹⁶ of the old ones, where the food of praise was lost to them.
III,30	Wa lit touwic vriuntlich meie, wa lit reiner minne goltgesmide? Wa lit triuwer rat, geschreie, wa lit züchtic purpur, artic side? 5 Wa lit hort der hösten ere, wa lit glectic rubin richer güte? Wa lit salvei senfter sere, wa lit menschlich heil in wernder vlüte?	Where lies dewy friendly May, where lies the gold jewellery of pure love? Where lies faithful assistance, hue and cry⁴⁹⁷, where lies courteous purple, quality silk?⁴⁹⁸ Where lies the trove of highest honour, where lies glittering ruby-rich goodness? Where lies the sage⁴⁹⁹ of soft soreness, where lies human salvation in the enduring flood?

⁴⁸⁹ i.e., “even if nobody agrees with me”

⁴⁹⁰ Earth (planet/element) as centre of the geocentric system.

⁴⁹¹ From Latin *fretum* (“sea; narrow strait”)

⁴⁹² The burden, i.e., the fetus.

⁴⁹³ The rush of fluid during childbirth.

⁴⁹⁴ A metaphor for cunnilingus?

⁴⁹⁵ The poet’s own name: *vrouwen lop*.

⁴⁹⁶ The centre of a wheel, from which the spokes radiate.

⁴⁹⁷ A call raised to summon anyone nearby to assist in the capture of a criminal, who is often currently engaging in a violent act.

⁴⁹⁸ Possible reading: “where lies the purple of [one of] courteous nature, the silk of [one of] upright nature?”

⁴⁹⁹ The plant, referencing its usage as medicine.

III,31	Wa lit lieb liebes, lieb der tougenlicher liebe, wa lit die lustlich lust der ho gelobten luste? Wa lit natürlich boum, geblüt gein lobes diebe, wa, daz vier ougen zücken herze uz herzen bruste?	Where lies the love of love, the love of secret love, where lies the lustly lust of the high praised lust? Where lies the natural tree, blossomed against the thief of praise, where is it, that four eyes wrest hearts from the heart's breast?
III,32	Wa lit aller tugent ein hübsich riche geberinne? wa lit daz elementum viur, da sich die jugent mit dem alder werben inne zu ere und zu prise und zu hoher minne? Wa lit hoffenunge sender herzen, die irret pine? 5 wa lit genade und rechter e geselleschaft, reine in reinem schine? sprich, vroulich truter munt: "ja, in mins herzen schrine!"	Where lies the rich and courtly genetrix of all virtue? Where lies the element of fire, in which the young congresses with the old toward honour, toward praise, and towards high love? Where lies the hope of longing hearts, which torture leads astray? Where lies grace and companionship of rightful marriage, pure in pure appearance? Speak, darling lady-like mouth: "Yes, in the shrine of my heart!"
III,33	Sit vrouwen pris solch wirde treit in lobes girde gepartiret und geschrenket, gelenket, gedenket: wie gar durchsüzet und geheret 5 Waz hat sie dann bespunnen unzellicher wunne in erenricher hute mit vrute, die gute, durch die man alle vrouwen eret!	Since the lauding of ladies bears such dignity in the demand of praise apportioned and entwined, directed, reckoned: how thoroughly sweetened and utterly glamourized, what an innumerable bliss then has she contained in honour-rich invigilation with intelligence, the good one, through which one honours all ladies.