Rudolf von Ems’s Der guote Gërhart: Experimentation with Tolerance in an Early Thirteenth-Century Middle High German Romance

Rudolf von Ems (ca. 1200–ca. 1254) belongs to one of those thirteenth-century poets who certainly deserve our full attention because of their extensive and varied works, but who have oddly remained in the shadow cast by the poets who flourished around 1200 (Hartmann von Aue, Gottfried von Straßburg, Wolfram von Eschenbach). He is especially known for his early courtly romance Der guote Gërhart (ca 1215), the religious narrative Barlaam und Josaphat (ca. 1225–1230), his Alexanderroman (ca. 1240), his courtly romance Willhelm von Orlens (ca. 1245), and his world chronicle, Weltchronik (ca. 1254).

In the highly popular Barlaam we are confronted with the account of a young Indian prince who, once he has witnessed sickness, old age, and blindness, converts to Christianity, ultimately turns away from his own aristocratic lifestyle, and becomes a monk, very much in the vein of the ancient accounts of Gautama Buddha, from which Rudolf ultimately gained his inspiration, although he does not reveal that source or any intermediary. In his Alexander, Rudolf retold, on the basis of the ancient Historia de preliis and the chronicle by Curtius Rufus, the ancient story of Alexander the Great, whereas the Willhelm represents a traditional courtly love romance involving the protagonist who originates from Brabant and the English princess Amelie. The Weltchronik is what the title says, a world chronicle, which enjoyed enormous popularity (more than eighty manuscripts) and deeply influenced all subsequent accounts in the German language.

We do not know much about Rudolf in biographical terms, which was not untypical of his time, but he revealed some details about himself through intra-literary allusions that allow us to determine his education, his familiarity with previous literary works, his historical training, and his career as a professional courtly author. He was born into a noble family, von Ems, in Vorarlberg, today in western Austria, near the capital of Bregenz (Lake Constance district), but he was later in the service of the bishop of Constance.

Moreover, Rudolf composed the curious, highly unusual, but truly fascinating Der guote Gërhart (ca. 1215) in which we encounter, for the first time in medieval literature at large, a merchant operating as the universally admired and glorified protagonist who never can do wrong and proves to be an absolutely ideal character inspiring everyone he is getting into contact with.

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2 Joachim Bumke, Geschichte der deutschen Literatur im hohen Mittelalter (Munich: Deutscher Taschenbuch Verlag, 1990), 235–37, 244–45, 250–51, 394–95, et passim, offers good summaries of each text and briefly outlines the relevant context.
through his ethics and religious devotion. God loves him more than even the Emperor Otto I (actually Otto IV), which explains Gerhart’s epithet of being ‘the good one.’ When the emperor learns about this from an angel and then jealously visits the merchant to inquire about the reasons, he is told a whole life story filled with tragic confusions, shipwrecks, imprisonment, kidnapping, efforts to bail out prisoners, friendship across religious barriers, political turmoil, and accounts of the happy reunification of lovers. Wherever we turn in the narrative, there is never anything wrong with Gerhart who shines forth through his ethical, moral, and religious ideals, who is open-minded, generous, supportive, and even tolerant, as we could say so.

The text has survived in only two manuscript, Vienna, Österreichische Nationalbibliothek, Cod. 2699 (first half of the fourteenth century, and Vienna, Österreichische Nationalbibliothek, Cod. 2793 (ca. 1475). But quantity is not always a good benchmark to evaluate a literary text from the past. Wolfram von Eschenbach’s Titrel (ca. 1220), for instance, exists in only three fragments, and yet we regard it today as a brilliant piece of literature. The contemporary audience might not have recognized the true quality, or a poet composed a text that was too alien for his/her listeners/readers at that specific time. It is also possible that a text was very popular, but that the majority of manuscripts is lost today. At any rate, Rudolf’s Der guote Gêrhart has not experienced a particular popularity during the Middle Ages, while modern scholars have responded with considerable interest to this romance because of the unusual framework of having a merchant surface as an ideal figure who becomes centrally instrumental for a Norwegian princess to find her long-lost fiancé, the English crown-prince, and to marry him. Gerhart manages this by first liberating the princess from her captivity in a Moroccan prison. Later, when he is about to marry her to his own son because the fiancé seems to have completely disappeared, the unexpected happens, and the prince arrives in Cologne at just the nick of time before the wedding has taken place. Gerhart’s son, though with great regret, submits under his father’s wish and allows the princess to join hands with her original lover.

Leaving this fascinating topic aside, we also need to keep in mind that Gerhart succeeds in buying the princess’s freedom with the means of all of his merchandise at a high risk for his own business because the Moroccan castellan, certainly a Muslim, has offered him his friendship, and is only too happy to let the entire company of Christian captives go when he is assured that in return he would receive all of Gerhart’s mercantile goods. The entire episode in the Moroccan harbor lends itself surprisingly well for explorations of what transcultural experiences and perhaps even forms of toleration/tolerance might have meant for late medieval

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6 An English Translation of Rudolf von Ems’s Der guote Gêrhart (Newcastle upon Tyne: Cambridge Scholars Press, 2016). Here I expand a little on Rudolf’s biography and then draw from my own translation, selecting the relevant passage where the idea of toleration emerges so impressively. For the full translation, I alert the reader to many editorial issues, linguistic puzzles, errors, and so forth, and I have kept those notes in the present text selection.
7 http://www.handschriftencensus.de/2744 (last accessed on April 22, 2019).
Moreover, the romance also contains a significant social-political dimension pertaining to England, where chaos rules supreme at that time because the old king has passed away and his son, our prince, has disappeared without a trace. Competing aristocratic groups are almost set to engage in a civil war, just at the time when Gerhart appears with the freshly married couple in tow. The English nobles immediately recognize Gerhart as their liberator from Moroccan captivity, they welcome him full of jubilation, and then decide to give him the crown of England because it would overcome their internecine strife. As flattering as this proves to be for Gerhart, he quickly rejects this honor and hands the crown on to the young prince, who thus continues with the dynastic line, and can establish peace and prosperity in the country once again, supported by the entire people.

Another intriguing phenomenon, alluded to only in passing but certainly worthy our particular attention, proves to be Gerhart’s stupendous multilingual abilities. While originating from Cologne, so being a native low German speaker, he can easily converse with the Moroccan castellan and then with the Norwegian princess by relying on French. The other group of prisoners, who had accompanied the princess when their ship had been captured by the Muslims, only speaks English, but Gerhart easily handles that challenge as well, and thus proves to be a highly competent polyglot.

Even structurally, Rudolf’s romance reveals impressive features since there are several layers of narratives intertwined with each other. After the prologue, we hear Emperor Otto speak with his advisors, who soon enough also engages with Gerhart because he is most anxious to find out why God loves the other man more than himself, although he, the Emperor, had established the bishopric of Magdeburg in order to increase God’s fame among his people and had ordered the erection of the mighty cathedral. This then shifts the narrative focus to Gerhart who relates to Otto his own life story, so we are facing here, most intriguingly, a narrative within a narrative. Even though it mostly amounts to a biographical account, Gerhart’s whole life and personal

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11 See the contributions to *Erzählungen in Erzählungen: Phänomene der Narration in Mittelalter und Früher Neuzeit*, ed. Harald Haferland and Michael Mecklenburg. Forschungen zur Geschichte der älteren deutschen Literatur, 19 (Munich: Wilhelm Fink Verlag, 1996). Rudolf’s *Der guote Gêrhart*, however, is never mentioned here.
performances closely reflect the ideals of an outstanding, ethically high-minded person, especially a nobleman, during the Middle Ages, although the protagonist is a merchant, so the romance can be identified as a literary version of a Mirror for Princes, a manual for young rulers teaching them the basics of ethical, moral, and religious behavior.12

These few comments should make it self-evident that this is a text determined by numerous fascinating motifs and topics, inviting a variety of critical readings that easily prove to be relevant even today. The personal bonds that connect Gerhart with the Moroccan castellan Stranmüller, for instance, constitute the closest to true friendship between two men across the religious divide that we might ever find in medieval literature—perhaps with some exceptional cases in Boccaccio’s Decameron (ca. 1351).13 The protagonist’s economic background has also proven to be highly unusual and provocative for modern researchers, as the studies by Werner Wunderlich and then by Sonja Zöllner indicate.14 But the last decade or so has not seen really new major efforts to engage with this wonderful text, as if no new angles or perspectives could be discovered.15

The focus of this entire text anthology rests on the question of how medieval and early modern writers perceived other religions, whether they accepted them, tolerated them, or were even willing to embrace them as parallel forms of faith. This issue finds rich material in Rudolf von Ems’s Der guote Gêrhart. In this context it deserves to be noticed that in contrast to this merchant story, his other works have survived in impressively large numbers of manuscripts, which clearly supports the claim that he was one of the most popular and influential poets of his time. One remarkable feature in Rudolf’s opus proves to be the specific strategy to convert heathens/Muslims through dialog and not through a crusade, and when that is not possible, the two sides simply part as friends, as in Der guote Gêrhart. All this might shed new light on the history of religious and cultural exchanges in the thirteenth century and allows us to draw on Rudolf’s romance as a significant voice in the large discourse on toleration/tolerance already in

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the pre-modern era.

The following excerpt sets in at the point in the narrative when the protagonist, who is telling all this to the Emperor Otto, leaves Cologne to go on an extensive mercantile journey throughout the Mediterranean world. On his way home, he suffers from near shipwreck, but he arrives safely near a Moroccan port. Then we learn of the subsequent events with Gerhart and the Muslim castellan engaging with each other, and taking us to the time of departure from Morocco again, after the merchant has agreed to barter all of his goods for the freedom of the Norwegian princess, her maids, and the English noblemen.

Text excerpt:

I thought to myself, 1160
that I would invest my goods
on his behalf,
so that I might gain thereby
the chance according to old customs
that they would call him the Rich Gerhart 1165
and would not grudge him
to carry the name of my father,
who was called the Rich Gerhart
because of his wealth which he had acquired
in a worthy fashion throughout his life. 1170
I was prepared to trust my good fortune
and left to my son
a part of the goods, which he was supposed to have
and with which he might be able to live
like a wise man. 1175
I took then silver from him
which weighed 50,000 marks.
Whatever profitable goods there were available,
I took it with me as much as I deemed wise
to the markets in heathen lands. 1180
Once I had made up my mind,
I ordered to place provisions
in my ship enough for three years.
I had under my command
experienced and good sailors,
who were familiar with the sea.
A scribe also came along
who kept an account of all goods
and who performed without delay
the seven daily prayers.
Once I was ready as I had intended
for my voyage,
just as my heart desired,
I traveled with all my goods
over the sea to Russia,\(^{16}\)
to Livonia and Prussia,
where I found many saber furs.
From there I traveled to Samarkand,\(^{17}\)
to Damascus and Niniveh.\(^{18}\)

\(^{16}\) Gerhart hence took the route down the Rhine to the North Sea, around Denmark and then across the Baltic Sea to reach the Russian harbors, then those in the Baltic countries. Perhaps a little more than other thirteenth-century romances, Rudolf explored spatial dimensions somewhat more concretely, but we can easily recognize that ultimately his geographic concept remains fuzzy and irrelevant for the narrative’s development. For the ‘spatial turn’ in medieval literature, see Albrecht Classen, “The Innovative Perception of Space (Europe) in Late Medieval German Literature” (2016).

\(^{17}\) This is an ancient city in the southern part of modern-day Uzbekistan, located on the fabled Silk Route connecting Europe with China already in the Middle Ages. Samarkand is east of Turkmenistan, north of Afghanistan, and northwest of Dushanbe, the capital of Turkmenistan. There is no logical explanation how Gerhart reached that land after his time spent in the Baltic countries, but Samarkand simply served as an iconic city of Oriental wealth and incredible trading opportunities.

\(^{18}\) Like Damascus, Niniveh was also traditionally one of the famous Middle Eastern cities where European merchants could make huge profits in trading with Asian partners, and this since antiquity. This ancient Assyrian city is today located in northern modern-day Iraq on the eastern bank of the Tigris river.
There I found plenty of merchandise, such as many rich furs, more than anywhere else in the world. I purchased much of it because I fully realized that, once having come home, I would double the amount of [the original] in silver and even more [thus gaining profit]. Thereafter I embarked on my voyage across the sea and then decided to travel home again. My business had turned out in every respect so well beyond all of my own expectations that I could not have had any further wish which I might think of or any other desire. My intentions had been so fully accomplished, that, whatever I might have dreamed of, I could not have wished it better. On my loyalty, I am telling you that.

Now I realized that my plan should be completed, as I had originally intended. At that very moment strong thunderstorms arose. They drove us toward an unknown destination with all their force and great strength for twelve days and twelve nights. during which we never enjoyed a calm of the storm or the reappearance of the sun. We experienced much suffering.
The storm constantly caused us much pain. Then we reached, I am telling you, on the thirteenth day a mountain range which rose up to a high elevation. It was so entirely unknown that there was no one among the men who recognized it, or could have told me that he had ever seen it in all of his life. It was the unknown wild world where we had arrived.¹⁹ At that moment the weather improved. After the long time of raging storms the day turned nice and clear. We forgot, I honestly tell you, all the previous suffering. Nevertheless, we were greatly concerned because we were afraid of the strange land. The waves had brought us to the harbor near the mountains. Then I sent one sailor ahead to climb the mountain, and I told him to take a look, whether he might espy somehow any farmed land. He should then inform us about that.

>This happened, the sailor climbed on top of the mountain

¹⁹ This is the topical reference to the unknown world, a typical feature in most travel literature throughout times. The poet might have drawn from the anonymous Herzog Ernst (ms. B ca. 1220) where a storm also drives the protagonist away from the main course taking him
and wanted to see whether he could recognize
any inhabited land.

He observed, lying below the mountain,
a wide and pleasant plain,
beautifully settled, as he told us.
He said that he had never seen
a land that had pleased him more.
As much as he had measured it with his eyes
as to its length, width, and extension,
the land did not appear known to him,
and he could not recognize
where that region and the land
in their width and length came to their end.
When he had reached the top of the mountain,
as I had asked him to do before,
he discovered a city located below
at the foot of the mountain next to the sea.
It seemed well fortified to him,
with many splendid towers.
The size of the city I would compare
to the city of Cologne.\(^20\)
The sea partly surrounded it;
on one and a half sides there was water,
a good harbor deep enough for ships.
The castle’s moats were filled with water.
The city was, indeed, well fortified,
against threats from enemies.

\(^{20}\) The poet makes a sudden switch here, from the report by the sailor to the report by Gerhart himself.
Three streets allowed to transport merchandise from the countryside. 1285
On the fourth corner there was a gate allowing merchandise to come in from heathendom [per ship].
The sailor observed exactly how people came from the countryside toward the city in large numbers, 1290
pulling many carts,
which aimed for the castle,
filled with much valuable merchandise.
He did not know where the many elephants originated from. 1295
On the three other roads traveled many mules, horses, and carts,
carrying such great merchandise,
coming from and going to the castle,
and this for great profit 1300
and he swore to me that wherever he had traveled before,
he had never seen such a huge market as he had observed there, 1305
and never so many objects for sale.
There was such a throng of people, that he swore by God, that he had never seen such a crowd.

Once the sailor had learned everything21 about the city, the area, and the land,
he returned and told us how it had turned out,
and what he had seen there.
Then we directed our ship toward that goal,
that is, toward the strong fortress.
What the sailor had told me
about that city,
I found to be true,
and just as one could only wish for.
When I sailed into the fortified harbor,
[I noticed that] the burghers were heathens
and yet so well mannered
that they gave me kind greetings;
with that they eased for me
many of my heartfelt worries,
which had naturally occupied me deeply.
All that gave me some comfort.
Then I looked around everywhere
if I might find someone
to whom I might dare to entrust
all my goods
and whose promise of peace might protect me.
Right then I saw a man,
who instilled confidence in me. 22
He approached me in a princely manner.
He was so manly in his appearance

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21 The words “marner” and “schifman” are used interchangeably here.
22 The poet regularly emphasizes the significance of the gaze when a person recognizes in a crowd of people one outstanding individual. Emperor Otto was thus able to identify the Good Gerhart immediately, standing amidst the crowd of esteemed Cologne citizens. This phenomenon is called “kalokagathia,” implying a direct correlation between the external, physical appearance and the spiritual, moral, and ethical virtues. Félix Bourriot, Kalos kagathos – kalokagathia (1995). For the opposite dimension, the external ugliness, see Paul Michel, “Formosa deformitas” (1970).
that his impression made me believe
that I should ask for his protection.
Many worthy knights followed him
and also many squires. I hurried
through the throng toward him
and wanted to present my request to him.

The noble and worthy knight
began to greet me right away
in heathen [Arabic] language, when he espied me.
Once he had given me his greeting
I bowed before him, as one ought to respond to greetings,
but he realized and noticed clearly,
as the wise people mostly do,
that I could not understand his language.
Then the prince spoke in a courtly fashion:
“Tell me, do you understand French!”
[Gerhart:] “Yes, lord, I know well
both the language and also the country [of France].”
[Prince:] “Then may you be greeted.”
I said: “Merci beaucoup, Sir,”
feeling great joy in my heart.
Then the mighty prince said:
“Dear sir and guest, now tell me,
what has brought you to this country?
Are you a Frenchman, or what?
What country are you coming from?”
Then I told him everything
that I was a merchant
from German lands far away.
Then the lord asked me
what I was looking for in this country.
I answered him thereupon:
I have been told in truth
that in this heathen land,
there would be an annual market
at this time. I traveled then
with my merchandise to this land.
The most precious goods that I could have found
I have eagerly
brought with me to this kingdom.”

When the lord heard that,
he immediately asked me
whether people called me a Christian
and whether I acknowledged
baptism according to the Christian law.
I said that I was called according to God’s command
a Christian in the name of Christ.
Then the prince responded right away:
“Since you have arrived here at this time
from such a great distance
in order to honor my overlord,
you will not be amiss in anything,
neither regards your personal needs nor your goods.
In the name of my overlord
I will receive all your goods [for safekeeping].
Whoever might do any wrong to you,
will have done that wrong to me.
Whatever you want to sell

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23 This seems to be rather made up by Gerhart since he had not even the faintest idea
what country he had reached after the twelve days of a raging storm.
or what you might purchase, that will remain free of any tariff in the name of my overlord’s honor. Then I want to honor you even more because of your [long] journey. Since you have expressed such great love for my overlord and wanted to visit the market, you will experience good fortune here without anyone begrudging you that. I want to make on your behalf a harbor for all Christians, free of tariff. That is situated near by, it was given to me by my overlord as a fiefdom, whatever merchandise will be brought there, free of any toll, that shall from now on be free according to my law. The worthy and noble king of Morocco has, with his own hand, given it to me as my own. In addition he granted me all this land. I have sworn on my oath: whenever I will have a child, then that should also belong to time, and this by the same right as it belongs to me.

When the market begins, then all goods will be free of a toll, a privilege for all Christians, and this because of you. Now turn around and consider

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24 The formulation here is most difficult; the poet indicates that there will be a change of his previous politics on tariff, lifting it entirely for Christian merchants.
what lodging you would like to have.
Once you will have tested one and found it to be good,
it will be granted to you
without charge and any deposit
as long as this market will last.
Be assured, whenever you desire anything,
turn to me without any hesitation,
by my truth, I will help you.

I was happy about this arrangement.
I then gave to the lord
my grace and great thanks.
His support happily dispersed
whatever suffering I had ever experienced
through terrifying conditions,
and this happened in that foreign land.
His squires took me
to where I chose an inn.
It was one that seemed appropriate to me,
which was praised above all the others
by the guests in town.
His squires recommended it to me
and thus fulfilled my heart’s desire.
I inquired with them
what the name might be
of the man who had treated me so kindly
to welcome me so well.
One of the squires informed me
that he was called Stranmûr.
He was the territorial duke
and was the castellan of the castle.
[Gerhart continues:] He was so well mannered, although he was a heathen, that I am wishing him, to be sure, always the best in the name of God. Now I praised God for the kindness that he had turned my sorrow so fully into happiness and increased my joy in such a blissful manner for one man, which I have never heard of before, except for that moment, when he informed me about his own rulership over the harbor and that I was so fortunate to be freed from paying a toll, indeed. I gave great thanks to God who had bestowed that grace upon me. When I went to my private chamber, the lord offered me many honors and upon his own friendship ordered that I should receive whatever I should ask for. As a sign of his good breeding he granted me even more, more than what I would have requested from him, and this all through the loyalty of companionship. His dedication was new to me, yet I begged him to approach me with the personal ‘you’.  

25 The poet is mostly playing with the assonance and alliteration of the two words: “triuwe” (loyalty) and “niuwe” (new).
Thus he shared with me in lovely fellowship
loyal company.

One day he asked me,
when we were together, to let him
see the treasure of my merchandise.
I was pleased about it. I allowed him to examine it
what I had brought with me for sale.

He looked at it carefully.
It all seemed valuable and wealthy to him,
 [and said] that he had never seen
anything in such splendor
anywhere in all heathen lands.

Then he turned to me
and said “Gerhart, I am telling you,
you have brought with you the greatest riches
that have ever been in this country
owned by one single man.
No one in this country could pay for it
except for myself.
If you want, I will let you see
the treasure of merchandise that I own.
If you like it, then we shall arrange
an exchange between us both.
I will honestly tell you
what kind of merchandise it is.
If you were to take it to your land
you will nicely profit from it.
Here it is not worth anything, therefore I want to
exchange with you, if you are prepared to do so.
If you are not opposed to making a profit
you might gain a lot from it.”
I said: “Wherever I can gain a profit
I will do entirely the same what anyone else would do
to gain properly acquired goods.”

[Stramður:] “This is a rightly acquired good.
If it were as valuable for me as it will be for you
in your country, I would never receive
the appropriate amount of money for it from you.”

Now, I assumed that I would find
merchandise goods
out of silver and gold. ²⁶
Then the host took me
to a private room.
I assumed to find there
great riches.

But there were no wares in the room,
and yet it contained great wealth,
as I will inform you.
It was filled with goods and yet empty of goods,
stuffed with wealth and yet also with poverty,
all well protected there.
I found there in a miserable shape
twelve manly and good knights
who were firmly tied with strong ropes,
and were lying there caught in iron shackles
and suffered badly.
Always two were tied to a bar,
which was heavy, certainly not light,

²⁶ Gerhart is preparing the emperor, hence us as the audience, for the shock that is waiting for us regarding the true nature of the ‘merchandise.’
and they were locked to them. About thirty years old was each in his youth. From the early childhood years of virtues they had grown up in a manly fashion. They displayed the first hair of a beard, that had never been shaven. 27 Although they suffered deeply in their hearts they were so lovely to look at that the thought occurred to me, that the universal desire for beauty must have been realized through them, if only they could live in joyfulness. They were miserably robbed of that; their hearts had lost all joy through lamentable suffering and long sorrowing, which heavily filled their minds.

Indeed, the room was devoid of goods, no doubt about that. No goods had been placed in there except for the pure worthiness, shining forth from the noble knights who were caught in that prison. My heart began to lament their suffering and to share through the lament their burden, which they suffered in such misery and with such great heartfelt pain. My heart’s joy deflates [even] now

27 It is clear that the poet wants to emphasize their youth, having outgrown their puberty, as indicated by the first showing of a beard. This undermines the previous mentioning of their age of 30, but medieval literature is never fully concerned with realistic and logical consistency.
when I am thinking of them.
Their lamenting and suffering will hurt me forever.
Then the host took me by his hand
and asked me to go forward,
since he wanted to let me see
an [even] greater merchandise somewhere else.
I went with him
in apprehension. So I followed
in order to see it. He led me on
to another chamber.
When we stepped into it,
I looked around [to find out]
how and when I was supposed to see
the greatest merchant’s treasure that he would offer me.
There I found, in the same misery,
the same kind of sorrow,
which reminded me of the others’ suffering.
The discovery was so painful for me
and so lamentable
that my heart could barely cope with it.
If I had ever enjoyed anything,
the memory of it was at that moment completely removed from me.
I saw twelve old lords
sitting there, also caught in shackles,
who had grown in their wisdom
to full maturity
and were about sixty years of age.
They had grey hair and looked pale.
The hair on their heads and in the beards
had turned grey.
They appeared to me as praiseworthy, as I could perceive it in their appearance. Then my heart began to tell me, that all their wishes would have been fulfilled if they did not suffer from heart-felt pain. Their demeanor demonstrated that to me. Each two were bound in one shackle. Their miserable suffering I lamented even more than that by the young men, since they should be honored because of their age, and this over the youth. The bold virtues of young hearts is often wounded, but this easily changes. Youth overcomes what makes old age grow weak. Youth suffers many a pain from which old age receives death. For that reason their suffering caused my heart pain because of their age. When I saw their lamentable suffering and heard their heavy laments, it hurt me deeply in my heart. Then the host no longer tarried and I left together with him. We departed. Then the noble man took me away from the miserable crowd. After I had observed their suffering, the host did not spare me from more.
Holding his hand I went further
into another room.
There I found sweet reward,
which delights a man’s mind
in terms of love, joy, and goodness,
which, regards to worthiness and bliss,
brings many delights of happiness,
which in turn provides the world at all times
with great joy in one’s mind.
This treasure of all merchandise was in that land
a brilliant mirror of good manners and good fortune,
a diamond of loyalty and goodness,
except that the gleaming of its light
was dimmed through great sorrow,
since it was often made wet
through a rain which came from lament
in the heart, burdened with lament.

Then I looked around.
I saw sitting there noble ladies,
in total fifteen of them.
That was the treasure of a merchandise
of which I had spoken.
They looked so pretty
that I will wonder forever
how God had granted them
so much delight to them,
when he increased through His art
their bodily beauty.
They displayed wonderful manners
and womanly praise in their goodness,
highly minded disposition
in ever-lasting constancy.
All that characterized those women
through their feminine delights,
not leaving anything to be desired for;
They were a sweet living fruit
in their beauty and their feminine breeding,
marked by their goodness without a drop of gall.\footnote{28}
Of all those women
I want to mention one
who was so noble and so pure
and in beauty superseded the others so much
that I can give her excellence the triumph
above all other beautiful women
with the crown of delight.
The brilliance of her loving appearance\footnote{29}
carried in terms of beauty such a wreath
so that she was the triumph of female beauty.
Her delightfulness was more impressive
than that of all other women.\footnote{30}
Because of her beauty I am giving the crown
to her body, her sweet worthiness.
To her beauty God had turned
all his loving effort.
Her lips were red, her neck was white,

\footnote{28} It is difficult to render this cascading praise of womanhood into ordinary English. The poet relies here on a long rhetorical tradition of excessive praise, which might be hard to swallow for us today.
\footnote{29} The poet refers specifically to the brilliance of her skin color.
\footnote{30} Insofar as Rudolf delighted in playing with excessive descriptors, he was forced to repeat himself constantly. There is no good way of rendering all this in ordinary English without
her cheeks glowed in the rosy color
of lilies and shone forth
in her bright skin.\textsuperscript{31}

It was not marred by anything.

Her eyes were shining and bright,
and her hair was blond and curly,
hanging down in a simple fashion.

Her lovely body
was slender and graceful.

This well born noble lady
was perfect as one could just imagine
and was free of any false behavior.

When she had been born,
nothing had been missed in terms of beauty, goodness, and virtues.

She deserves to be praised
as a worthy woman,
and in her body she was just perfect.

I became sad and happy
to have ever seen this good lady.

I felt sorry for her suffering
and also felt happy in my heart
to have seen her in her lovely appearance.

Once this had happened
and I had looked properly at those women
and also at the poor knights
suffering in such great sorrow,
then Stranmûr, the worthy man,

\textsuperscript{31} The poet uses both words for ‘cheeks,’ “hiufel” and “wengelin” without helping us understand what the difference might be.
took me away again.

He said: “Have you seen all that well?”

I said: “Yes.” [He:] “Now tell me whether you want to purchase them.” I said: “What?”
[He:] “Have you not seen it?”
[I:] “I have not observed anything else but a sorrowful crowd of people, who lead a terrible life.”

[Stramûr:] “These I want to offer them to you in exchange [for your goods].”
[I:] “What good would they do for me?” [Stramûr:] “I am going to tell you that. If I could profit from them, as you might be able to do, I would not so easily offer them to you. Whoever demands the right amount of ransom will certainly be given hundred thousand marks. He could not have in his ship a better merchandise, if he lets them go after a contract has been signed. If their home countries were closer by to me, I would have secured through them a huge ransom in the amount of hundred thousand marks; that’s what I estimate them being worth.”

Then I asked him right away how they had gotten into this situation. He said: “I am going to tell you how they came into my power in the first place. Tell me, do you know England?”
[Gerhart:] “Yes, I know it well.”
[Stramûr:] “The noble and outstanding knights
were born in that country.”

[Gerhart:] “What had caused them to come here into imprisonment in this country?”

They traveled from their country together with a hero,\(^{32}\) called Willehalm, a young prince from England, and went to the mighty Norway.\(^{33}\) Its king handed over his daughter to him as his fiancée.

This was the high-spirited princess whom you were allowed to see, together with fourteen ladies, and she was the fifteenth, in whom God did not spare anything. She is [King] Reinmund’s daughter.

The storm drove her and her knights into a harbor that belongs to me. Therefore they have rightly

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\(^{32}\) Again the text has the archaic phrase “wîgande” for hero, a word normally used only in early medieval heroic poetry.

\(^{33}\) Some scholars, such as Zöller, *Kaiser, Kaufmann und die Macht des Geldes* (1993), have suggested that the scribe had mistaken ‘Navarra’ in Spain with ‘Norway,’ but there is no firm proof for that idea, except that it seems unrealistic to assume that the ship with the princess and her companions had come so far off the course and gotten into the eastern Mediterranean after they had left Norway. This would presume, however, that Rudolf truly intended to project a realistic historical-geographical world view or was actually informed enough about the situation in the western Mediterranean to understand where Morocco and Navarra were located. Further, it seems unlikely that a scribe would have confused his original source so badly to copy down ‘Norway’ instead of Navarra. If we consider how unclear Rudolf proves to be also with respect to England in the latter half of the romance, we may conclude that geography was simply not his strongest ability when he composed his romance. However, throughout medieval literature, spatial precision and correctness never mattered much, so Rudolf does not differ remarkably in that regard compared to his contemporaries.
to stay here until the time has come
as I will determine.
(I have that privilege from my overlord,
as I have told you before.)
If you want to purchase them from me,
I will give them to you and assure you
that they will pay double the amount of money as ransom
which you will give me for them.
The purchase, however, cannot be in any other way:
whatever I have seen in your ship
as your merchandise
you will have to give me as the price.
If the king is still alive,
he will ransom you dearly his daughter;
If he is not dead or ill,
then King Reinmunt
will not allow his dear child to perish.
Amongst those who are imprisoned with her
there are a good number
of noble and mighty princes.
Instead of lying here a long time
in such hardship,
they will rather give you their property;
I know that this would be their desire.
The wild and stormy waves and
their complete ignorance of where they were pushed by the waves
brought them into my shackles,
and they are hidden here from their families.  

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34 There is an unintentional irony here since Gerhart reached Morocco the same way,
driven by the mighty storm, arriving in a foreign country where he did not want to make a stop
Now, their wealth and their country is more closely situated to you, and known to you. Therefore I offer them to you for purchase. If you do not want to buy them from me, I will still take your goods as you wish to sell them and will happily keep the promise that I had given you.”

That proposition appeared very strange to me, that he had perceived in me a person with such an attitude, believing that I would be so minded to hand over such great goods for nothing but an illusion.

I said: “Lord, I will have to think about it well until tomorrow morning.”

He answered: “That pleases me. Now do so.”

With his permission I then left him.

My heart often advised me to go take this or that approach. At last it occurred to me to ask God for advice, what I should do in this case,
so that He would send into my heart
according to His grace,
an understanding in my heart\textsuperscript{36} whether it would be pleasing to Him
that I would release those poor people
from such misery.
My heart was burdened with these doubts
in the middle of the night,
worried whether I should free them in the name of God
and whether that would be in conformity with His commands.
In my heart I called upon God
until I fell asleep with the thought
whether it would be alms [coming from me]
or whether I should not do it.
While I was lying there, tortured by doubts,
and yet was enjoying my sweet sleep,
an angel came and awoke me
(as it seemed to me). Then I woke up.
I would not want to say
that my eyes saw him:
rather, my heart saw him in sleep.
When I learned that in my dream,
it seemed to me that he called me
and twice addressed me by name.
“Gerhart, wake up, are you still asleep?
God is very angry with you
that you are such a wise person

\textsuperscript{36} This is a typical form of repetition which Rudolf enjoys applying. I can only try to render this passage as meaningfully as possible.
and yet understand so little
of God’s true wisdom. 1835
You carry a doubt in your heart
which is contrary to your creator.
The sweet God, the pure Christ
has said with His own mouth,
when he was still seen with human eyes
in the shape of a human being:
‘What is being done to a poor person
is an act of kindness when it is being done for me,
you are going to do that for me, not for the poor man.
I am the poor one. Wherever you see a poor person,
and when you do something good for him,
then you do something for me.’ 37
Because of this comforting solace
you ought to live without doubt
and be strong in your heart.
1850

You had a foolish thought
when you thought that you had lost
some of your goodness.
Now be resolved in your heart:
A good deed will never be lost 1855

37 Both the Old Testament (Psalms) and the New Testament contain numerous passages Rudolf could have drawn from for this theological statement. For instance, Prov. 14:31 “Anyone who oppresses the poor is insulting God who made them. To help the poor is to honor God.” Or: Mat. 25:40 “And I, the King, will tell them, ‘When you did it to these my brothers you were doing it to me!’” Or: Mat 25:45 “And I will answer, ‘When you refused to help the least of these my brothers, you were refusing help to me.’ Mat. 25:46 “And they shall go away into eternal punishment; but the righteous into everlasting life. Or: 1 Tim. 6:18 “Tell them to use their money to do good. They should be rich in good works and should give happily to those in need, always being ready to share with others whatever God has given them.”
which is being done in the name of God.
In whatever country you will relieve
the poor and give them comfort,
that will be the reward for your heart.
If you do it in return for money, they will reward you,
but if you do it for honor,
you will be praised forever;
but if you do it to meet God’s command,
then be assured that God
will give you as a reward
the eternal crown.’’

When the angel had spoken those words
I woke up from my sleep because of him
and wanted to see him. But he was gone.
When I had woken up because of him
I gave praise to God for the goodness,
which He had sent into my mind
out of His graciousness,
so that I would properly recognize
His great mercy
in face of the sorrowful group.
I said: “Very sweet Godhead,
You have told me enough.
I will always give you, sweet Godhead,
praise and honor.”
Then I got up from my bed.
I asked my scribe
on behalf of God and for myself
to read a mass. I listened to it
and requested that God’s sweet blessing
take care of the body and the soul
with His dear protection,
so that I could do the best possible thing
with my merchandise,
and that I would never
misuse and waste it.
Once I had listened to the very end
of the good mass,
I left my lodging
and entrusted myself entirely to God.
At that moment I encountered
Stranmår of Castelgunt.38
He immediately greeted me
and said ‘good morning,’ ‘have a good day.’
He laughed [happily] when he uttered the greeting.
I thanked him for that.
Then he asked me this:
“Tell me, what is your decision?
What advice has your mind given to you?
Do not hide that from me;
since I want to know through your words,
your final decision
which your mind has given to you.”
I said: “My dear lord,
what decision should I make?
The purchase is too expensive;
and I do not know whether they [the prisoners]
would agree or not.
If it happens without their gratitude,
it will not be of any use to me, that’s true, and this purchase would not be worth a hair.
If you grant it to me that you let me find out what their intention might be, then I will be able to let you know my mind and my decision, and what my heart might desire.”
[Stranmûr:] “That pleases me, talk to them then, I happily grant that to you.”
[Gerhart:] “Then they should profit from me and get unlocked because I want to see them freed from the shackles and properly find out their wishes.”
[Stranmûr:] “This will be granted to you on my behalf, and know for sure, you can trust me in that, that I do not know anyone anywhere in heathen lands whom I would entrust them without shackles, except alone to my overlord, from whom I had received goods and honor. Now, I will let you see them, freed and unfettered, since I have found out that you have a completely loyal heart and command loyalty.”
[Gerhart:] “My dear lord, you give me too much praise. I am not worthy of such praise,

38 We learn here for the first time Stranmûr’s full name.
except that your good breeding makes you
give me this honor,
although I have not earned it.”
So I said to the lord.
Then he ordered his squires
to go with me to the lords;
he ordered to release them from their shackles.
The worthy men were unlocked
from their shackles.
One here, the other there;
together they were let go
and allowed to walk freed from their locks.
Then the squires left me
and went out of the room.
They kept a strong guard
outside of the door
to the room with the noble and highly minded men.
Those had been, that is true,
imprisoned for more than a year,
and yet they had not been allowed
to look at each other.
That had been their greatest heart-felt lament
in the prison all the time.
When they all had gotten together,
they shouted out such screams [of relief]
which will always remind me
of the great commiseration that I felt.
They began to cry
both for love and also their suffering,
happy that they experienced the blessing
to see each other again, which seemed a great gracefulness to them, so in all their suffering they were very happy.

When they lovingly greeted each other altogether demonstrating their love for each other, I immediately greeted them in French. But they did not know that language as well as I knew English. I could speak that language. When they understood the words and me, then the entire miserable group bowed before me.

They said: “Lord Father God, now be praised that on Your command someone has been sent to us very downtrodden people someone from the Christian lands who knows our language. May you be honored and your mouth, the wisdom of which knows the language and our tongue.

Dear lord, tell us on behalf of God, share with us miserable people, without mocking, are you a Christian?” I said: “Yes.” They then welcomed me so lovingly as I have never been welcomed before. I joined their laments and helped them all to sustain the pain of their wounded hearts, when I noticed their misery.
and their heart-felt pain, 2005
which the suffering had caused them.

After I had sat there for a while,
I did not forget my words
and said: “Lords, your suffering
is worse for me than death. 2010
If I could end it,
it would surely be over.
I am grieved over your laments.
Now listen to what else I am going to tell you:
I want to let you know truly 2015
what my intentions are.
When I departed from my country
I had made up my mind
that I wanted to take with me great wealth
into the heathen world 2020
in order to make a good profit.
At that time I was determined
to take fifty thousand marks
from my treasure box
and then traveled into heathendom. 2025
I have applied that silver
for such great purchases
that I dare say
swearing by my baptism (faith)
that no one before me has ever bought more. 2030
I brought that with me into this country
where I knew about the markets.40

39 Literally: from an arc, like Noah’s Arc, but it can only mean a ‘container,’ ‘vessel,’ or ‘chest’ in the present context.
Now, the mighty castellan has, in a worthy fashion, welcomed and honored me. He has thus increased toward me, his honor, in many different manners, his manly reputation. When I came into this country, he took me into his protection and offered me many honors. Afterwards he begged me to let him take a look at my merchandise. He then noticed that it was very large. Thereupon he began to ask me whether I would agree to an exchange with him and that I would take his merchandise. That’s what he offered me. The merchandise is you and my dear lady whom he allowed me to visit yesterday, when I also saw you. Now, I have a lower social status, and am lacking in rank as to purchase you by force. If, for instance, I were to help you by freeing you from here, but you would then insult me

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40 The original has ‘markets’ in the singular, but from the subsequent text we know that Gerhart traveled far and wide.
41 Literally: “Now I am in part too weak for you.”
and confront me with hostility,
such as telling me then
that I had never suffered from you
any ill, and that hence I should let you go,
in that case I would rather keep my property
before I would proceed

and attract your hatred through my loss.
If you want to, however, I would risk
for your sake everything that I have
and will happily accept in your name
both gain and loss
on the condition that you
reimburse me for my loss.
If I can be certain about that
knowing that you will never
turn against me,
then I would be happily prepared
to ransom you here
and lift the suffering from you.”
The lords immediately jumped up,
both the old and the young
and fell down before my feet.
Everyone grabbed me
and gave me much honor.
With a sad voice\footnote{The text has “lêre,” meaning ‘teaching,’ ‘instruction,’ maybe also ‘command’ or ‘arrangement,’ but none of those words would fit in the current context.}
each lamented badly to me
uttering only: ‘oh dear, oh dear,
help us, dear lord!
mercy is far away from us.
Bring to us mercy and solace,
so that we could get released
from this great suffering.
We also beg you further
in the name of God who handed Himself
over to death in his human form,
let us recognize in you
that you call yourself a Christian
in the name of pure baptism.
Help us to get away from heathendom
and to return again to Christianity!
Think of our heart-felt pain
and lift from us our great suffering.
Through God and your grace,
in the name of all knights’ worthiness,
have pity for our affliction
and let us be forever
in the name of God in your servitude.43
Whatever pleases you,
we will all swear an oath to you
that we will double all your goods,
except for what our lady will do
and her father who [separately] will ransom here from you
just as you will demand,
and if our lord is still alive,
he will give doubly pay you for his wife.”44

43 While the editor of this text, John A. Asher, placed a comma here, a period makes more sense, followed by the beginning of a new sentence.
It disturbed me and gave me grief
that they were laying before me in such a woeful sorrow
for such a long time in lamenting manner
and displayed such great unhappiness.
I said: “My dear good lords,
stand up, in the name of God, you act
differently than it behooves you
or as it seems appropriate to me.
You have behaved rather shamefully
laying on the ground for such a long time
before me and lamenting so badly;
I gladly can do without it.”
[The English nobles:] “Mercy, sir, suffering makes us do that.
Help us, we are dead without any joys.
Your very sweet consolation gives us solace!
We will be lost forever.”
[Gerhart:] “Let us go to my lady.
If it will be her will
that she wants to travel with me into my country
and will demonstrate through her loyalty
that it will be her true desire, her intention,
to reimburse me for my goods,
if she can do so and if I request it,
then I have rightly come here
to risk everything
that I own for your sake.”
They all spoke in one voice:

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Their lord is the English prince Willehalm, who was lost on the sea and had
disappeared while they were driven by the storm to the Moroccan harbor, as we will learn later.
The English lords refer here to Willehalm’s ‘wife,’ though she is only his fiancée at this point.
“Good graciousness, sir, she will be very happy about it.”
Then the knights went with me.
We turned to the ladies

toward the private chamber. 2145

They were very surprised
about how this miracle had happened
that they were to see the knights.
There I had to witness

with the knights and the ladies,

after they had completed their greetings, much crying.
I clearly recognized
that their pitiful suffering
came from heart-felt pain.

Then an old lord took me

by my hand, and I asked him
in what language my lady, blessed by good fortune,
had been raised.
[Gerhart:] “Does she speak French!” He said: “Yes.”
Then I greeted my lady in that way,
as it seemed fitting to me,
trying to avoid misbehavior.
She was very thankful to me
in her womanly courtliness.

Her eyes were filled with tears.
I then said to the knight:
“Lord, speak on my behalf.”
He responded: “No, the treasure of fortune
adorns your soul.

After a wise flowering
you have brought forth the fruit of fortune.
God was in a most kind mood,  
when He granted to you human life  
filled with such virtues.  
You are so filled with pure wisdom,  
your mouth can speak for itself.”

Then I began to speak.

I said: “Lady, I am a man  
who must pursue the life of a merchant,  
I have always been bent on purchasing  
wherever I found affordable goods.  
I have gained to some extent  
many goods through purchase:  
I have brought it here into this land.  
The castellan desires to acquire it  
through offering you to me.  
He wants me to have you in exchange,  
if I give him everything what I own,  
and he wants to give me the knights,  
who endure a miserable life here.  
But now this purchase  
is somewhat too costly for me,  
if you were to be my payment.  
A piece of cloth or silk  
I might trade more easily,  
where I might find it at a good price,  
instead of such great lordship.  
If I now had so much wealth  
in goods that I might be able  
to take you away from here,  
and you would then, dear lady,
reimburse me my goods,
I would ransom you immediately.
The kingdom of England
is located so near to my home country,
if you do not mind,
I will keep you surely
in such good manner
that it will never seem to you a misbehavior
until they will learn
and think about it how to find out
whether the young prince of England
is still alive or not,
who is engaged with you.”

The lady got up from her chair
and wanted to kneel before me,
but I objected to that.
I approached her
and begged her in the name of her virtues
to let that go and not do that.
Thereupon her eyes filled with tears.
She knew how to beg
in such an innocent [child-like] and pure way
that I recognized well at her manners
how much she had placed very serious thoughts
on her request.
This I clearly noticed in her.
Although being very young, she had the wisdom of an older person: 45
[Erene:] 46 “Mercy, sweet pure man,

45 Literally: her youth spoke up through old wisdom.
46 Erene is the name of the Norwegian princess, as we’ll learn only later.
allow me to profit from the fact that a woman gave birth to you. Be so kind and show grace to me on behalf of all worthy women. On your graciousness, you most fortunate man, allow me to lament my worries to you on behalf of the most holy maid who is the mirror for all women. She delivered the most holy Christ, the emperor of all emperors, and to whom the angel announced [the miracle]. The virginal mother without original sin, was still virgin after the birth, just as she had been before. The sun’s gleam shines forth in strong force because of her virginity. The flower of virginity remained with her in complete splendor. As much as the highest beams of the sun elevated her to a mother-virgin, as little did she ever lose the name of a virgin, this glorious queen of heaven. To her I extend my heart very much, dear man, for you, so that you keep in mind that I carry her name, since I am known as a virgin.

47 The entire following section is very difficult to render into a logical English since the implied causality is simply not given there, since the poet has the princess make a series of statements that are not related to any request on her part.
as it is the case with the other ladies here.
Now allow us to become your children!
Dear father, dear solace,
redeem us from suffering.
Mercy, sir, since you represent
the Christian fulfillment,
honor Christ’s name with us
in a divine, praiseworthy manner
and through the strength of the pure baptism.
Free us from heathendom,
since God has sent you here.
I will travel with you to your country,
and whatever you want I also want.
My father will happily ransom me,
for which I will vouch.
And I know in truth,
if the prince of England is still alive
and knows of me also as living,
that he will not let me wait for long,
if he is still in good health.
But if they are all dead,
who were supposed to protect me from danger,
then there is still God, who will give you a reward
for all the grace that you will grant to me.
Help me to return to Christianity
in the name of God, and let it be a grief to you
that I am suffering such great pain

48 Since Willhelam is only a young man at that point, not even knighted and certainly not
yet crowned king of England, I refer to him consistently as ‘prince’ here.
49 This is one of the many repetitions which characterize this text. In a straight prose
without any fault;
and have also pity for the noble ladies here.  2285
Oh dear, if I will never see again
my father, friends, or the Christian lands,
then God would have put His shackles
in wrath on me
in sorrowful suffering!”  2290

The women all cried heavily,
their delightful eyes wetted
the God-given pure meadow of May,
which was blooming in the colors of roses and lilies
on their cheeks.  2295
The sparkling delight, the bliss of happiness
poured its heart-felt dew,
which came from their hearts’ sorrow.
Their lamenting hearts were deprived of all joy.
Their laments, a darkness of clouds,
covered their delightful sunshine,
the beauty of which was yet so intense
that in the summertime
it came through after all.
Rain came falling from the clouds,
which fell onto the wonderful eyes
in such an intensity that a part of the beauty
that had shone forth before was gone.
Their crying was so sweet
that both the mouth and the eyes
invited me to take a bath in them without being invited.
Their childlike shedding of tears forced me

translation I would have simply struck this line.
to join their crying.
My will merged so much with theirs
that I was happily ready to do,
whatever the good woman asked me for.
Her crying penetrated into my heart;
her female request conquered me
so that I could not reject anything
which her red lips uttered
since I observed through the good women
that her lamentable sorrow
seriously came from deep in her soul.
When she addressed her request to me,
she was serious, there was no doubt about it.
Her sweet request was an order for me
to take her deep grief
with laments into my heart.
I then clearly noticed the struggling;
fear, sorrow, lamentations, and misery
often teach wise words,
where deep wisdom finds a small treasure
in the right thoughts.
Childish words disappear, 50
where sorrow and heartfelt grief
are constantly present.
I learned that through my lady
in cumbersome fashion
so that I have to say, as I noticed:
my lady formulated already in her blossoming youth

50 Whereas before ‘childish’ underscored the lady’s innocence, purity, and virginity, now it implies the opposite, that is, foolishness, immaturity, etc.
an old wisdom.

In her young childhood she would have been denied such meaningful wisdom, but because she experienced such frightful sorrow, she had learned through her suffering.

Know this from these wise words, that she understood how to beg me intensively through her such wise breeding.

I said: “Dear good lady, have joyful confidence, let your lamentable sorrow go. Since I can change your great pain with my goods, it will not be kept away from you or spared any longer.

Lucky I am that all those goods ever have come to me, so that I can chase away your sorrow and so also your suffering.

Now, I want to purchase with my goods all your grief, and will beg God to grant me what I will ask Him to do for me so that I can actually achieve that goal.

May God bring it about that I will not be without success.

Now, let me request from you truly that you will reimburse me then, for that what I will spend for you, in likewise fashion on your behalf.”
This brightened up her soul.

The knights and the good ladies
cried out for joy
so much that I felt
great pity in my heart.
The noble but poor people
received so much comfort through my consolation
that I freed their hearts
from great lamentable sorrow,
because I gave them my solace.
Then I left them behind
and went where I found the castellan.
The well-bred man
greeted me friendly and politely.
He said: “Now, what do you think? Tell me
whether this purchase pleases you well.”
I said: “Yes, my lord, truly.
I will be happy to carry out that purchase
[on the conditions] as I am going to specify to you.” [Stranmûr:] “Then tell me, how?”
[Gerhart:] “Aren’t here not any of their goods?” [of the prisoners]
[Stranmûr:] “Yes, they are so well kept
that not one penny was hidden in the ground.”
[Gerhart:] “So I would like to achieve for the good people
if you grant it so,
that they receive all their goods again
and can prepare for their voyage
their ship as it had been before,
and that none of their property stays behind,
neither small nor large,
and that everything will be handed over
into their possession,
and that you give me all the food
necessary as provisions.
If you agree to that
and are willing to do so, as I have detailed it,
then I will leave behind
what I have brought here with me,
and then the contract can be agreed on.”
Then the worthy castellan
proved his honor to me out of his desire [to acquire my goods].
He said, demonstrating his courtly manners:
“That will all be made ready.
You have negotiated well.
I will do whatever you request from me;
then the purchase will be completed.”
I received from his hands
the miserable hostages
and he took over my goods,
which I turned over to the castellan.
A reliable guarantee bound us together,
confirming this purchase.
The contract specified
that he had to be trustworthy.
Then he took over all my property
and I received the prisoners.

51 It is not clear whether the poet simply added the word ‘gir’ (greed) to rhyme on the indirect personal pronoun ‘mir’ (to me), or whether he actually intended to criticize the castellan for his materialistic interests. I tend to reject the latter position in light of the high praise which Gerhart has given him before. The poet probably wanted to say simply: The castellan desired to demonstrate his good breeding by honoring the merchant.

52 Literally: guests from abroad.
He called together many of the people in the city to his court. The [former prisoners] came with me, as he had ordered it, filled with joy, to the palace where the seat of the government was.
He turned them over to me. Whatever property had been taken from them, he ordered it to be returned to them.
There was reconciliation amongst all sides, which naturally instilled strong feelings in me and many other people. Mixed into the joy there was much lamenting. The joy pushed away a part of the sorrow, which had been the origin of the heart-felt pain and the strong suffering.

They received without delay what property they had brought to that country when they had arrived from across the sea. This gain resulting from the purchase pleased the castellan mightily.
He ordered to unload my ship and to load [the former prisoners’] ship. He compensated them for their losses in terms of physical goods, but not in terms of their suffering. He commanded that all my property be carried off.

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53 The text does not quite make sense here, unless I misunderstand the syntax, since he first refers to people in the city at large, and now we are supposed to assume that those are the former prisoners. It seems best to create separate sentences and to assume that each one talks
He arranged that sand and stones
would be brought to me as a load
so that my ship would sail uprightly
without leaning when being on the sea. 2455
The wise knight Stranmûr
ordered provisions to be provided for me and the entire group,
that is fresh new provisions,
which was all brought to the ship.
He also arranged that we received enough 2460
food for the voyage,
so that we would not, if we were driven,
as is often the custom of wild waves,
into a foreign country,
then run out of food, 2465
and hence might perish.
We ought to have good food
in great plenty.
All this the highly worthy lord arranged.
Truly, to me it seemed 2470
that I was a blessed man.
Then I led my lady,
her maids, and the knights [to the ship].
There was much happiness to be observed
and much joyfulness, 2475
because the miserable imprisonment
had been overcome in a good way.
The heathens also cried
out of love for the wonderful ladies,
pitying them for their long suffering; 2480
about different people.
whoever saw their tearful eyes
had to lament their sorrows;
and their friendly laughter
made all people feel
very joyful. 2485
Whoever saw what demeanor the lady displayed
being happy and enjoying a happy life,
had to acknowledge that himself:
Even if he did not experience joy because of that,
he felt joy because of her beauty. 2490
Whenever she was to smile out of happiness,
as she was supposed to do,
then her rose-colored lips
sent joy to those who were unhappy,
and those who looked at her happily,
gave her high praise. 2495

    For the night we stayed there.
For the guests a bath was prepared
and they washed themselves.
My goodness, how lovely 2500
did the guests look afterwards!
When I saw that, I forgot all my losses
which I had suffered because of them.
Once they had received new clothes,
then my lady, a flower of pure virtues 2505
carried the crown of all desires
in bright beautiful colors.
Both the old and the young knights
displayed accordingly great beauty.
What one expects from youth,
that is to display fully their beauty,
one could perceive now in the physical appearance
of those who demonstrated fresh chivalry
through their youth and strength.
This was visible through their bodily presence.
Beautiful, impressive, white, and gray
were the old knights,
displaying their good demeanor.
The women’s beauty was so amazing,
except that my lady was the most charming
in praiseworthy honor,
yet the other women did not lack
in charming beauty,
all wearing the crown of praise and admiration.\(^{54}\)

Early the next morning
I prepared myself
since I wanted to depart from there.
I prayed that the ladies
and the knights\(^{55}\) be protected
by God’s blessing,\(^{56}\)
since they had never heard
the true word of God
during their imprisonment.
After mass we went back
and sat down happily.
At that moment the honorable

\(^{54}\) Possibly the poet wanted to say that the princess was the one who wore the crown of praise, but the syntactical structure obfuscates a clear interpretation.

\(^{55}\) The term ‘degne’ or ‘degene’ (sword) is a synecdoche, or pars pro toto (a part representing the whole), for ‘knight.’

\(^{56}\) That is, he asked his clerk to read a mass for them.
Stranmûr, who was the castellan there, arrived, who demonstrated much kindness to me at the table, where many knights and squires were sitting. He displayed his good breeding. To the knights and the ladies the loyal and trustworthy man raised his cup to greet them all and saluted everyone, for which I had to wish him all the best as it befitted me in accordance to my breeding. When the meal had been completed, we said good-bye and prepared for the voyage. [Stranmûr:] “I want to entrust you, dear Gerhart, to the care of your God, may He protect your life. But if there might be anyone more powerful, then His help may be there for your assistance. My dear God Jupiter shall provide you with a blissful journey. May Pallas and Juno make you joyfully happy; to Mohammed and Mercurius, and to Thetis and Neptune, who command the waters, may your journey homewards, along with the group of guests, be entrusted.57

57 Rudolf had obviously no clear understanding of the Islamic religion and naively mixes, very much like his predecessors and his contemporaries, names of ancient Greek gods with the name of the Prophet Mohammed.
Through just a little good fortune on the sea
may he help you, through his powers,
Aeolus, the god of winds
that you and your people
will succeed in everything
by means of favorable winds
and that the journey will turn out well.”
Those were the words of the castellan.
Immediately I bowed before him.
He then gave me his blessing.
Then he said again:
“Let me assure you once again
that I want to honor the entire Christianity
on your behalf,
since God has placed so much blessing on you
in this world,
that your body and your life
must always be honored.
My heart is wishing you that.”
Then he began to cry out of sorrow [to see me leave],
and we both cried, he and I,
because we had to part from each other.
Because of this sorrow
we experienced painful loyalty.
Thereafter we departed.

He was pleased about the purchase,
and I was also happy about the exchange.
He believed to have made a profit,
and I also thought the same
believing that my profit would not be lost,
but the reward depends on God’s grace
good grace and according to my needs.
We both were sure that we had not been cheated.
Soon the sails were hoisted
in the harbor.
Thus we left from there
ever happy along the way.
We took good care of ourselves
and defended ourselves against the devil.
Soon, a strong wind from our back
rose on the sea.
Let me tell you honestly,
we could not be happier about it,
just as I had desired it,
driving us forward most swiftly.
The son of the pure maid, [Christ],
gave us good company and a delightful journey,
and He protected us from danger.
The person who has trust in Him
will never experience bad fortune.
Now, His sweet support guaranteed for us
a fortunate journey.