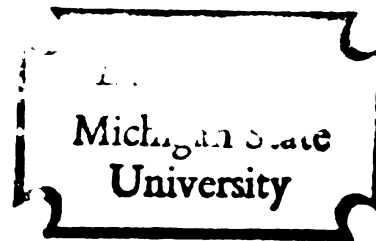


THE MEDIEVAL GERMAN PROVERB AS
REFLECTED IN THE GESAMMTABENTEUER

Thesis for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
WILLIAM H. GIRVIN, JR.
1972



This is to certify that the
thesis entitled
**THE MEDIEVAL GERMAN PROVERB AS
REFLECTED IN THE GESAMMTABENTEUER**
presented by

William H. Girvin, Jr.

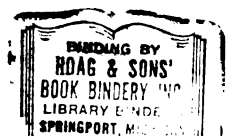
has been accepted towards fulfillment
of the requirements for

Ph. D. degree in **German**
Language and Literature

Stuart A. Gallacher
Major professor

Date *July 27, 1972*

0-7639



ABSTRACT

THE MEDIEVAL GERMAN PROVERB AS REFLECTED IN THE GESAMMTABENTEUER

By

William H. Girvin, Jr.

Friedrich von der Hagen assembled exactly 100 stories written in Middle High German from numerous manuscripts of the twelfth through fourteenth centuries. He titled this collection the Gesammtabenteuer, and it contains fables, tales of magic, exaltations of the Virgin Mary, and adventure stories. This dissertation examines the German proverb of the Middle Ages as reflected in the 251 proverbial forms found in the Gesammtabenteuer.

Arriving at a working definition of the proverb, I have included an overall examination of possible sources and origins for medieval German proverbial material. These include origins found in classical antiquity, the influences of the Bible and of other countries and the subsequent dissemination of proverbs, and finally the phenomenon of proverb alteration and allusion often resulting in reversals and double meanings.

A second chapter deals with proverbial forms. Here the German proverb of the Middle Ages is examined with respect to form in message and imagery, the numerous forms being illustrated by proverbs from the Gesammtabenteuer. Attention is given to the

proverbial apothegm and the metaphorical proverb; also covered are parallelism and contrast in structure and imagery, abstract qualities symbolized in the proverb, typical formulas of the age such as "man sagt," "man soll," and their variations, various forms including proverbial phrases and expressions, and techniques of rhyme and alliteration.

A third section of this dissertation concerns the uses of proverbs in literature of this age. Proverbs were occasionally used casually as stock-in-trade items, but generally they served specific purposes. Among these are the obvious didactic reasons: religious moralizing; argumentation; summarization. Other uses of the proverb are to aid description and plot development and to provide comedy in the popular literature.

The contents of German proverbs of the Middle Ages are noted first according to a distinction in social class, citing the numerous proverbial categories appropriate to the ruling class and to the common folk. Some of these categories are wealth, religion, personal conduct, love, food and drink, the chase, weather, farming, nature, superstitions, animals, and others. Finally the general spirit of the age is evaluated through the home wisdom of the medieval German proverb. The proverbial matter of this age reflects a high degree of pessimism in moral conduct, the individual's sense of well-being, and the general tenor of the Middle Ages.

An index is provided which lists all proverbs and proverbial material from the Gesammtabenteuer and which is to aid future scholars in proverb research of this period.

THE MEDIEVAL GERMAN PROVERB AS REFLECTED
IN THE GESAMMTABENTEUER

By

William H. Girvin, Jr.
HARPER

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of German and Russian

1972

ACKNOWLEDGMENTS

I would like to express especial thanks to Professor Stuart A. Gallacher, Department of German and Russian, Michigan State University, who provided me with the initial inspiration for this dissertation and whose help was instrumental in rendering this work into completed form.

TABLE OF CONTENTS

	Page
INTRODUCTION	1
SOURCES AND ORIGINS OF PROVERBS IN THE GESAMMTABENTEUER. .	8
PROVERBIAL FORMS IN THE GESAMMTABENTEUER.	21
USES OF PROVERBS IN THE GESAMMTABENTEUER.	33
CONTENTS OF PROVERBS IN THE GESAMMTABENTEUER	44
FOOTNOTES	59
INDEX	65
LIST OF REFERENCES	93

INTRODUCTION

In the early part of the nineteenth century Friedrich von der Hagen set about to form a representative collection of stories from the Middle Ages. He gathered his material from a large number of manuscripts of the twelfth through fourteenth centuries¹ and selected one hundred tales which he fittingly titled the Gesammtabenteuer, and which he hoped would show various types of popular literature being circulated and the spirit of the Middle Ages as reflected in it.

The collection of stories which make up the Gesammtabenteuer reflects Hagen's purpose. Indeed, the collection contains fables, fairy tales, folk tales, adventure stories, and even popular literature devoted to the Virgin Mother. Much of this literature found its origin in oral tradition and was merely written down by enterprising scholars in the Middle Ages. Although parts of the Gesammtabenteuer demonstrate original artistry, one element common to both the literature arising from oral tradition and that created by the authors of the time is the use of proverbs and proverbial material. In three areas specifically the reader of the Gesammtabenteuer frequently encounters proverbs: folk wisdom; didacticism; pure entertainment.

I shall discuss these proverbs and their intended purpose in this rare sampling of the popular literature of this period. In

examining these proverbs found in the Gesammtabenteuer we can more closely approach an understanding of the proverb in general and its significance in this age.

We see that the proverb was used in popular literature as a convenient literary device, as the summation of facts, and as a mode of expression that aids our understanding of the lower class. This occurs frequently in didactic literature so as to summarize an entire message in one terse phrase. However, many times the proverb is used as an anecdote or an aside and provides at times a comic relief. Lastly we find the proverb used to provide the reader or listener with an example of folk wisdom; this may be neither didactic nor entertaining but merely to make an observation concerning some facet of current life.

The proverbs in the Gesammtabenteuer were used in the above ways, and as is frequently the case, numerous authors recognized their importance and practicality and skillfully devised their own "proverbs." Furthermore, the proverbs of this literature were frequently used deliberately as stock-in-trade items and included within the tale casually with little or no didactic purpose.

In this study I will show the significance of the proverbs in Hagen's Gesammtabenteuer. However, it is first important to reach an agreement as to the nature and substance of a proverb; contradictions occur in defining a proverb and thus a working definition is necessary in any study of them.

Archer Taylor in his Proverb states that there is no really adequate definition of the proverb.² He attempts to classify as a proverb a saying current among the folk, but here one can easily err as there is not always a clear distinction between a proverb, a short lyric, or even a charm. We establish nevertheless that the proverb is a "saying" and hence finds its form in oral tradition. Precluding the necessity of a form which renders the proverb easy to remember, we must agree that the content of a proverb is most often a meaningful terse statement which contains some fact as seen by the folk. Professor Gallacher sums up this information with his definition of the proverb: "A concise statement of an apparent truth which clicks and has currency."³

A proverb must be a statement of apparent truth in order to maintain its credibility, and its form must be concise in order for the proverb to be passed easily from person to person as folk wisdom. A proverb must have currency in order to be understood or meaningful. Many of the proverbs emerging from the Middle Ages contain slang terms which have now disappeared or references to certain events which were widely known only in one particular area or one particular time in history. If the reference to this event is not known or the phrase not understood, the proverb then becomes meaningless. Thus many proverbs are obviously no longer current in the modern age. Lastly, in Professor Gallacher's words, the proverb must "click"; that is, the proverb must be easy to remember and be meaningful, but moreso, it often is a specific statement from which a broad generalization can be made and thus can be applied to situations different from that one mentioned in the specific proverb.

Even in light of this definition, it is often extremely difficult to identify proverbs in literature, particularly so in the Middle Ages. The occurrence of incomprehensible words is quite frequent, often arising from local dialects or occupational terms, and even if we can ascertain the correct meaning of these words, the meaning of the proverb itself often remains obscure because we do not understand the application or the reference of the proverb. Worse yet, proverbs often originate as translations of other proverbs, or they are altered significantly in order to rhyme, further obfuscating their meaning.

These are perhaps the greatest problems in dealing with proverbs in any age. The passage of time only makes the matter more difficult. In my studies of the Gesammtabenteuer I have tried to identify as many proverbs as possible under the limitations described above. Frequently phrases occur which seem to refer to an obscure proverb not given in the text of the respective story in the Gesammtabenteuer. These I have also included and have attempted to identify the reference, although this has often proved impossible. With proverbs, we may say that certain seemingly proverbial phrases did indeed have currency if we can document them through other sources. For this, numerous collections of proverbs are useful, especially the monumental Sprichwörterlexikon compiled by Wander. However, the great body of literature produced in the Middle Ages has not been widely analyzed with respect to its proverbial content. Wander has compiled the material of many proverb collections of numerous languages, notably those of such known scholars in this

area as Wagner, Körte, and Simrock, but he openly admits in his introduction that the medieval German proverb has been omitted to a great degree. Speaking about the limitations which he found necessary to place upon his work he writes:

Abgesehen davon, dass Zeit und Arbeitskraft des einzelnen für die neuhochdeutsche Periode kaum ausreicht, so fehlen auch zur durchgreifenden Berücksichtigung des Mittelhochdeutschen die erforderlichen Vorarbeiten. Es wäre sehr schön, wenn im Deutschen Sprichwörter-Lexikon bei den hochdeutschen Sprichwörtern deren geschichtliche Entwicklung bis in die älteste Zeit in den Lesarten der betreffenden Schriftsteller angegeben werden könnte. Aber selbst, wenn hierzu die erforderlichen Hülfskräfte, die mir für noch näher liegende Ansprüche fehlen, vorhanden wären, so würde diese Aufgabe zur Zeit unlösbar sein.⁴

Although Wander does include proverbs from the medieval period, they are mostly from selected, recognized authors of the Middle Ages, or as is unfortunately often the case, his citations show no source at all; generally Wander's material is drawn from literature of the sixteenth century and beyond. Numerous small collections of proverbs are available from the late nineteenth century, but these are collections per se and rarely definitive. Andreas Heusler is cited by contemporaries in reference to the proverb, but his "Die Altdeutsche Dichtung" only really examines the proverb in passing as a form of Spruchdichtung; Friedrich Seiler's Deutsche Sprichwörterkunde is to be noted in any study of the German proverb, and perhaps offers the greatest contribution to the study of the medieval proverb, but it deals mainly with types and origins. In this country Archer Taylor is undoubtedly the greatest authority on proverbs but he too has directed the bulk of his research toward later areas. In the main, a complete study of the German proverb in the Middle Ages is yet to be undertaken. Thus many of the "proverbs" found in the

Gesammtabenteuer cannot be officially substantiated through proverb collections. Nevertheless, with the definition given above, these "proverbs" may be treated as proverbial material.

Proverbs from the Gesammtabenteuer are examined in two ways. First an index is included with this work listing all the proverbs and possible proverbial elements found in the collection. This index is designed to assist others who might devote their energies to proverb research. While the index is only a superficial examination, indeed summation, of the proverbs in the Gesammtabenteuer, it is hoped that it will help future scholars in documenting proverbial material from the medieval period.

These proverbs will be discussed briefly with respect to possible origins as illustrated by the proverbs from the text. This is followed by a short discussion of the forms employed to bring the proverb to light in the respective stories of the Gesammtabenteuer; this is often somewhat difficult because these works are written in rhyming couplets and therefore the proverbs have been most likely altered to fit into this rhyme scheme. Nevertheless, this will enhance a greater understanding of the proverb itself.

Next I shall examine the use of the proverbs in the collection as a literary device.

Lastly a chapter will be devoted to an examination of the content or subject matter of the proverbs in the Gesammtabenteuer in light of the age in which they were recorded. That is, I shall try to show how one may grasp some aspects of the spirit of an age through the proverbs enjoying currency in that period. This chapter

will concern itself with the morality and personal conduct of the Middle Ages, the individual's sense of personal well-being (or lack of it), and in essence, the pessimistic spirit of the Middle Ages, with special attention to the folk, which in reality is the greatest source of proverbs regardless of age.

Certain proverbs of the Gesammtabenteuer are cited in the text of this dissertation to serve as examples for the pertinent discussion. These proverbs are preceded by a number which refers the reader to the Index, the numbers of which run sequentially. One may find the actual page location of the respective proverb in the Gesammtabenteuer by referring to the Index. Drawing his material from more than one manuscript, Friedrich von der Hagen used parentheses and brackets in the Gesammtabenteuer to show variations in numerous manuscripts; these I have included in passages cited; any information which is my own is set off by asterisks.

SOURCES AND ORIGINS OF PROVERBS

IN THE GESAMMTABENTEUER

In examining the proverbs of a work or a collection of works, such as the Gesammtabenteuer, it is first necessary to consider the possible sources and origins of these proverbs.⁵ Since every society has its proverbs, and since proverbs are always extant for basic folk truths in any society and language, it is often hard to distinguish between the source and the imitation, especially if two societies neighbor on one another.⁶ Moreover, the sources of proverbs of the Middle Ages are often quite difficult to pin down because little written documentation of proverbs predates the material of this age, the main exceptions being the Bible and classical literature.

We gain some insight into the possible origins of the proverbs in the Gesammtabenteuer by examining these exceptions. Furthermore, we can detect at times in the collection that phenomenon whereby proverbs evolve as imitations, alterations, and proverbial phrases growing out of original proverbs. It is also interesting to note certain proverbs whose subject matter would readily categorize them as being indigenous to the Germanic peoples. I have included certain proverbs of this nature in the Gesammtabenteuer as a second

area in citing the possible origins of the proverbs in the collection.

The Bible is perhaps the greatest source of proverbs in the Middle Ages not directly coined by the common man. By the beginning of the twelfth century the influence of the Bible was fairly widespread, having been pushed upon the pagan of the Dark Ages to convert him and having enjoyed continued emphasis in the Middle Ages in order to offer spiritual direction to the lowly peasant. It is hardly surprising, therefore, that we find this influence of the Christian doctrine in the proverbs of this era. Indeed, it was prudent that the local clergy would often present the teachings of the Bible to the populace in a simplified form, namely, the proverb.

The first of these proverbs find their origins almost as a direct wording of biblical passages rendered into the Volkssprache. Thus (201) "Von tûsent jâren einen tak Kûnde Got wol gemachen" is seen to come directly from the biblical passage "one day is with the Lord as a thousand years, and a thousand years as one day."⁷ Similarly, we observe that one of the most emphasized passages of the Bible was that in Exodus containing the ten commandments. Hence we find (30) "Swer muoter und vater êre, daz Got sîn heil mêre" as an almost direct rendition of the fifth commandment set in proverbial form.

Other expressions in the Gesamtabenteuer very closely resemble biblical passages, most notably those found in Proverbs. Of course, this is not absolute proof that these proverbs find their direct source in the Bible, for many of them contain universal

truths, but in light of the influence of the Bible and the similarity of the images in the proverbs, it is highly likely. (230) "Ein reinez wîp gar zühtik Ervrisset (eines) mannes muot" corresponds to "A virtuous woman is a crown to her husband," (Proverbs 12:4). Another proverb close to its biblical counterpart is (219) "Vil ofte ein dink verdirbet, daz man niht enwirbet"; the Bible says here "Wealth gotten by vanity shall be diminished," (Proverbs 13:11). In considering the Bible as a source for these proverbs, one of the most interesting to note is (183) "Swer die sêle niht ernert, der ist ein tôre, swie er vert." Here the version coming from the Bible is "The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul," (Proverbs 16:17), and is strikingly similar not only in the message of the proverb but moreso the image of movement along some way or to some place.

Further examples and their possible sources are: (64) "Got der hete vil wîsen rât; swer sînem râte bî gestât Und dem gerne volgen wil, der hât wîsheit alsô vil," as compared to "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end," (Proverbs 19:20); (150) "Swer silber unde golt hât, der vindet mangerhande rât," the corresponding biblical proverb being "Wealth maketh many friends," (Proverbs 19:4); (233) "Swaz der welt ie vröuden brâht', daz ist allez durch wîb erdaht'" and "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord," (Proverbs 18:22); (210) "Wan der mit tôren schimpfen wil, der muoz verdulden narren spil," compared to "Answer not a fool according to his folly, lest thou also be like unto him," (Proverbs 26:4).⁸

The literature of antiquity is likewise important as a source for proverbial material. The authors and scholars of the Middle Ages had at least some contact with works written in Latin and, in some cases, Greek. Thus it is not surprising that many proverbs find their origin in these ancient languages, and in some cases we find even a direct transmission into German from Latin or Greek through translation. Moreover, the German proverb of the Middle Ages was considerably influenced by French culture, especially through the important influence of the French courtly romance and adventure story. Here then we have the influence of a wholly different culture determining a new proverb, either through direct translation or a rephrasing of imagery and message.

There are but a few proverbs in the Gesamtabenteuer which I have been able to trace back to pre-Latin times. One has already been cited as a possible result of the Bible's influence: (19) "Wer einen biderben [boten] sendet, sîne êre er wol volendet." No one can ascertain with any degree of certainty whether this proverb finds its origin in the words of Solomon or in Greek antiquity, but Homer first mentions it in the Iliad,⁹ and then later Pindar quotes Homer in one of his odes: "A discreet messenger brings highest honor to every business."¹⁰ It is entirely plausible that this proverb originates from the Greek and finds its way into the German courtly society due to interest in knightly adventure stories and the social system of the lord or knight with his many servants. Another extremely old proverb from classical Greek is (132) "mâz ist ze allen dingen guot." This particular proverb has always enjoyed widespread

popularity and is undoubtedly a very close parallel to the Delphic maxim, "Moderation in all of life."¹¹

Works written in Latin exert an extremely strong influence on the coining of German proverbs in the Middle Ages. As in the case of the Bible, we often find Latin proverbs very closely matching those encountered in the Gesammtabenteuer. Perhaps the best example of this is (238) "*Wein macht,* daz die jungen wurden alt Und die alten sêre junk"; we can see that the German proverb is extremely closely related to the original Latin: "Vinum subtile facit in senes cor juvenile, sed, vinum vile reddit juvenile senile."¹² One of the oldest proverbs, that concerning the distressed friend, is (144) "der guoten vriunde nimt man war In der rechten noete" and is most probably from the Latin original: "Dum tribulor gravior, tunc nosco quis sit amicus."¹³ Another example of probable Latin origin is the proverb (56) "Waz geschehen sol, daz geschiht" and closely parallels the Latin "Quod enim in fatiis est, evitari nequit."¹⁴ As we have already seen in proverbs resulting from possible biblical influences, there often occurs a slight alteration when the proverb is translated into another language. Hence the Latin proverb "Ad id, unde aliquis flatus ostenditur, vela dare"¹⁵ turns the sail to the wind whereas its German imitation uses the oar: (158) "ich wil daz ruoder Ouch nâch dem winde wenden."

The above proverbs from the Gesammtabenteuer are quite close in imagery to their Latin counterparts and suggest a probable origin in the ancient Latin. Other proverbs from the stories of the Gesammtabenteuer do not match the Latin quite so exactly as those

above but nevertheless deserve attention in our discussion of proverb origin. (227) "Wer wâget, der gewinnet vil" closely parallels the Latin "Audaciam moderatur fortuna"¹⁶ and also "Nisi pugnes, non vinces, nisi viceris, non triumphabis,"¹⁶ where the latter almost assumes a tactical military meaning. (145) "Wan als uns sagent die wîsen, daz nôt bricht daz îsen" has a similar change where the "iron" replaces the dart of the Latin: "Ingens telum necessitas";¹⁷ another cognate to this is "Adversum necessitatem ne dii quidem resistant."¹⁷ Another very old proverb is (39) "Ich hôrt(e) sagen, daz der viel, der ze hôch stîgen wil" and finds its possible source as "Qui manet in plano, non habet unde cadat."¹⁸ One can note the similarity of structure employing opposites and the slight alteration from apparel to hair in the proverb (44) "Die vrouwen haben langez hâr unt kurz gemuete, daz ist wâr," which approximates the Latin "Sub longis tunicis brevis est animus mulieris."¹⁹

Other German proverbs of the Middle Ages are extant in both Latin and French. It can only be conjectured whether the Latin gave rise to the French, which then passed into German, or whether the German proverb developed independently or from the Latin and through transmission gave birth to the French model. Essentially the proverb, due to its totally human qualities, may find pathways into and out of every neighboring culture, and hence the same proverb may appear in several forms. For example, the aforementioned (132) "mâz ist ze allen dingen guot" is traced to Delphic literature but is also found in the French as "En tout il faut savoir garder la mesure."²⁰

However, as stated earlier, we must remember that much of the German literature appearing in the Middle Ages was specifically influenced by French authors, notably Cretién de Troye, and thus to a large extent original French proverbs were undoubtedly transmitted to German-speaking peoples and eventually assumed a German form. To illustrate this we may cite (180) "Wat nicht mach wesen, darna sal ein nummer ringen," which is found in the French as "A l'impossible nul n'est tenu."²¹ Also we have (24) "die stat' lêrt den diep steln, Swen er vindet daz guot unbewart und unbehuot" possibly coming from "Le trou et l'occasion invitent le larron."²² Thus we can see that many German proverbs of the Middle Ages, here these and others from the Gesammtabenteuer,²³ very likely found their sources in the French literature of the same age. This type of dissemination is not an isolated phenomenon, and certainly some proverbs traveled from the east to the west to find expression in the German language, even though a literary influence was practically nonexistent.²⁴

It seems clear from these examples that proverbs appear in German in the Middle Ages from different sources outside Germany, through translation but often in modified form. Now let us examine the exact imagery of the proverb itself and the fact that it was adopted in German from a foreign land; in this way we can further understand the transmission of proverbs from one culture to another. An example of this is (10) "waeren alle berge golt," which according to Wander appears to originate in ancient Persia and signifies unusual hopes or aspirations; it seems to refer to the bragging of the Persians who became rich mining gold in the mountains.²⁵ Many

proverbs can be traced to their specific origins in foreign lands, especially if they speak of foreign cities or objects or even exotic trees or fruits. Unfortunately the Gesammtabenteuer has very few proverbs of this nature.

In this study we note that many proverbs are very probably Germanic in origin. Some can be limited more than others. For example, (37) "Swenne dem esel ist ze wol, So gêt er tanzen ûf daz îs" most probably does not originate in a southern clime because of the lack of ice and can easily be restricted to Europe. At this point one can only conjecture as to the exact origin--French, German, etc.--and ultimately one cannot arrive at any one certain answer. This difficulty is increased when the proverbs in question seemingly originate among the common people; the difficulty is further compounded when the proverbs express a universal or basic folk truth, and it is likely that no set origin can be determined for these proverbs, for they appear in every culture. To illustrate this we have a universal truth which can apply to any culture, time, or class, (250) "Wan (guotiu) zît ist anders niht, den guoter geding' ein zuo versiht," and a folk truth, (95) "Daz heilet nimermêr(e), Swa ein man von wîben wirt geslagen," which is more apt to enjoy widespread currency among the common people.

Many of the proverbs found in the Gesammtabenteuer are quite distinctly Germanic in origin and hence their origins may be attributed to the Germanic folk. In the following proverbial phrases this can be seen in names, places, and objects basically inherent to the folk culture of the German Middle Ages: (94) "ein hashart ûf einem bret gewinnen unt verliesen";²⁶ (207) "Wis hie, dû [alter] bruoder

Tollenkopf!" (184) "Dû bist ein sumertokke";²⁷ (152) "Alsô man jensît Rînes tuot"; (153) "ie doch verbrünne ê der Rîn";²⁸ (127) "als man die kelde linden Siht, in grôzer hîzze, alsam muez sî in jâmer swîzze(n)."

In a study of the origin of German proverbs of this age we note the various activities and customs in which the Germanic proverb couches its message.²⁹ Of these we find essentially four in the Gesamtabenteuer; these are nature, the hunt or chase, battle, and superstition.

The inherently German love of nature appears in the following proverbial phrases: (185) "als diu sunne tuot den snê"; (126) "Er lak stille, als ein ron"; (8) "iuwer wer hilft iu gein mir ein ber";³⁰ (139) "man het ein mâhen blat dâzwischen niht getriben"; (251) "er bluote als ein bernder zwîk."

The German proverb readily glorifies the activities of the hunt. While the proverbs of this nature in the Gesamtabenteuer usually reflect the hunting activities of the aristocracy, they still contain a basic folk message, as seen especially in the last of these examples: (89) "ich vûrht' iuch alsô kleine, Als der habich tuot daz huon"; (157) "Als nâch dem âse tuot der rûde"; (186) "[Weder] hân ich iu den wîn vergozzen, oder den speht erschozzen"; (223) "Swer den vogel vâhen wil, der muoz im (legen) strikke vil, Daz er sich darinne verwerre und niht entrinne."

Proverbs finding their imagery in the activities of battle often come to light in the proverbs of the Middle Ages. This is essentially due to the glorifying of jousting. Oddly enough the

Gesamtabenteuer does not contain many proverbs of this nature, and even the stories centering around the joust confine themselves mainly to description; nevertheless, I have found four: (133) "ichn' wolde daz lenger mezzter tragen," an obvious cognate to our "to wear the pants in the family"; (172) "snel als ein bolz"; (187) "und brichet kurzlîch sîn sper," meaning to die; (247) "Von wunden wirt man kuene gar."

The last of these areas is that reflecting some superstitious belief in the imagery of the proverb. We find three such proverbs or proverbial phrases in the Gesamtabenteuer: (11) "Bî deus salter ich dich swer, und bî Wutungis her," which centers around the (North) Germanic belief in Wodan as the leader of the army of death;³¹ (196) "ir dunket iuch kundiger, dan ein strûz" refers to the popular misconception that an ostrich actually buries his head in the earth in an attempt to hide; (160) "so enwart nie sâlamander In dem heizen viure baz, denne in zwein bînander was," the most interesting, refers to the myriad of superstitions surrounding the salamander and its affiliation with fire.³²

Among proverbial material we often find proverbs with a double meaning, and often this results from a pun within the expression. Numerous proverbs in the Gesamtabenteuer show a double meaning, and furthermore we can witness proverb allusion and alteration in the material of this collection, the last of which often occurs in a reversal of a popular proverb. Lastly proverbs are frequently reduced to mere phrases, which in turn also allude to a well-known proverb.

The first of these groups to be illustrated by proverbs in the Gesamtabenteuer is the proverb with the double meaning, often achieved through word play. (245) "Wirtschaft suenet dikke haz" leads one to believe the essential message of the proverb is the redeeming quality of husbandry, industry, or some form of economy; but as used in the context of the story in which it appears, it assumes a quite literal meaning and implies that he who provides good comfort and food for his guest shall rid him of his troubles. Likewise (166) "Slueg' ein dieb alein ein her, gein dem schergen hât er niht wer" is a moralistic warning to the thief that he may meet his end at the hand of the Scherge or local constable; however, the key word is also another word for "scamp" or "scoundrel" and thus gives the proverb a second meaning--only a thief can outsteal another thief, or perhaps the expression might be interpreted as meaning, fight fire with fire.

Another unusual proverb is (53) "Welt ir suochen kamel spil, in wirt diu veder, und iu der kil"; this seemingly concerns the camel and implies that, if one desires to act foolishly, he shall receive something even more foolish (i.e., feathers) in return. However, if we trace the key word to much earlier times, we find that it meant Gammelsspiel, meaning "foolishness" or "play" but also referring to the sex act, the rest of the proverb possibly taking on sexual symbolism. There is also a play on words in (50) "Swes des welle wesen vrî, der sî den wîben selten bî"; the first meaning is obvious and has probably been noted by man for ages; but according to Wander vrî also has a second meaning in Middle High

German: "es bedeutet aber auch soviel wie artig, freundlich, gut, leutselig."³³ Thus the original proverb also alludes to woman's utter ruination of man's social qualities and not necessarily to his freedom alone. Moreover, we can see still another possible pun on the word where vri refers to arranging a marriage (eine Frei zu machen).³⁴

Another proverb conveying two messages is (148) "swer spilen welle der kegel, Der sol gen ûf den plaz." The essential message is that everything has its proper place; yet if plaz refers to the end of the playing area, it may also mean that one must submit to the drudgery of setting up the pins if one wants to play, or put quite simply, "you have to pay the fiddler if you want to dance."

There is also the popular reversal of a well-known proverb in order to deliver the exact opposite message. This appears frequently in proverbs of the Middle Ages, although often the reversal of a proverb is contrived by a particular author for entertainment in his work or to suit his specific purpose, and it does not necessarily mean that the individual proverb enjoyed widespread currency. To illustrate this I cite (143) "ein affe, ein narre was er, Der ie gesente sînen lîp vûr guoten wîn umb ein wîp," an obvious reversal of the popular proverb extolling the values of wine, women, and song.³⁵ Another example is (29) "Swer sich der êren niht wert, ir ist im dester mê beschert"; many proverbs abound in Middle High German stating that a worthy man should proclaim his honor,³⁶ but here the stress is rather upon modesty and the benefits of this virtue.

Another aspect of proverb development is reduction of a particular proverb already enjoying currency. This may happen in either form or message. A popular proverb such as "Swes der man gewont hât, daz ist wunder, ob er daz sanfte lẫt"³⁷ is reduced to a proverb with a specific application of the same message: (17) "Swes der bôsheit (ist) gewont und alze sêre dâmite bedônt, Der lœzet si vil seldom."

The reduction of a proverb is most often found in proverbial phrases. Here one phrase or perhaps even a single word alludes to a proverb currently in use. Not only is such phrasing doubly descriptive, but it also often serves to remind the reader or listener of a moral or lesson in passing. (142) "Nâdelnakte" best exemplifies this usage and refers to the proverb "Er ist wie eine Nadel, welche die Leute kleidet und selbst nackt ist."³⁸ Similarly (199) "in diuhten tûsent jâr ein tak" refers to the proverb noted earlier as originating in the Bible.³⁹ (159) "Alsô enbindet sich der sak" is used in the Gesammtabenteuer to describe the end of one's patience and refers to the old proverb "Allzuviel zerreisst den Sack."⁴⁰

Last in this area of examination is (155) "er rank, daz er verstæle Einen alden hælink," which produces a pun with the combination of verstæle and hælink and through the use of the two words refers to the numerous proverbs moralizing against the concealment of thieves (e.g., "Der heler ist eben als der steler";).⁴¹

PROVERBIAL FORMS IN THE GESAMMTABENTEUER

In discussing their forms we must remember that there are two important levels to each proverb.⁴² The most important of these is the message, the idea that the proverb presents or deftly summarizes in a few words. Secondly, we must consider the imagery or vehicle of the proverb's message, which includes the words used, the image presented, and the formal structure (or lack of it) of the proverb itself. The imagery of the proverb conveys its meaning while the spoken or written form must be such that it "clicks" or becomes popular.

With respect to the all important message of the proverb, the most popular proverbial forms in the Middle Ages are the proverbial apothegm and the metaphorical proverb. The proverbial apothegm is a terse saying which may be taken quite literally. It is simply an expression of an apparent truth, either moral or ethical, or often a folk observation, which may apply to more than one situation but is essentially, as Taylor affirms, a "bald assertion."⁴³ In the Gesamtabenteuer we find many examples of these: (55) "Swaz geschehen sol, daz geschicht"; (62) "Genâde ist bezzer, denne reht"; (65) "Got hoehet und nidert, swen er wil"; (107) "Diu kint redent mêr die wârheit"; (118) "Wan ich hân dik hoeren sagen, man sol kein

leit ze lang(e) tragen"; (120) "Die lieb(e) strikket unde bint"; (131) "Liegen unt triegen ist selten guot"; (132) 'Mâz' ist ze allen dingen guot"; (145) "Und was ein nôt ob aller nôt, des muezen wir alle lîden den tôt"; (180) "Wat nicht mach wesen, darna sal ein nummer ringen"; (230) "Ein reinez wîp gar zühtik Ervrischtet (eines) mannes muot"; (250) "Wan (guotiu) zît ist anders niht, den guoter geding' ein zuo versiht."⁴⁴

In general the message of the proverb most commonly finds its form in the metaphor. Occasionally the image of the proverb can be understood literally and can apply to the immediate situation at hand, but more often the metaphorical proverb rises above its vehicle and may apply to numerous situations;⁴⁵ that is, the metaphorical proverb has no unique application which completely exhausts its meaning. Hence "to seize the bull by the horns" may be said by the advertisement consultant or the garage mechanic in different situations although neither has anything at all to do with bulls. In its application to a variety of contexts, the metaphorical proverb is often used didactically or as a summation of facts; this type of proverbial form is frequently encountered in the Gesammtabenteuer: (39) "Ich hôrt(e) sagen, daz der viel, der ze hôch stîgen wil"; (156) "Der dorn vil schœner rôsen birt, des stechen doch vil sêre swirt"; (159) "Alsô enbindet sich der sak"; (182) "Der stil sizzender krâ dorret snabel unde klâ; Wer sich nicht wol kan begân, der mag wol sorg' und angst hân"; (206) "Swergene mit im *dem Teufel* umbe vert, dem wirt ein bæser lôn beschert"; (209) "Vinde der tôle goldes iht, ez muge in doch

gehelfen niht"; (211) "Es ist verlorniu arbeit, wer den tôten schîzen treit"; (222) "Der vogel sich selben triuget, der von dem neste vliuget Ze vruo, der wirt der kinde spil"; (223) "Swer den vogel vâhen wil, der muoz im (legen) strikke vil, Daz er sich darinne verwerre und niht entrinne"; (227) "Wer wâget, der gewinnet vil."⁴⁶

The proverb in its thought and structure is almost always a simple, short phrase or clause. Longer proverbs are indeed difficult to remember and thus short-lived; moreover, their messages are lost in the intricacies of their wording, especially among the common people. With regard to the simple style of the proverb, Archer Taylor summarizes the situation: "In the main, however, proverbs are rarely distinguished by peculiarities in diction. They must necessarily restrict their choice of words to the simplest and most obvious materials."⁴⁷ Something is thus needed in a proverb before it will truly become alive in any given society. This ingredient is that which makes the proverb "click" so that it becomes widely transmitted and becomes firmly established as a popular proverb and not just an ordinary saying. Quite frequently this important element of the proverb is either parallelism or contrast.

Two images are often compared or contrasted. This distinguishes between one image and the other and heightens the effect of the message. Specifically, two words may be either compared or contrasted to achieve the same result. Not only does this render the proverb "catchy" and thus aid its acceptance, but it also makes the proverb easy to remember and therefore helps to establish and

prolong its currency. This phenomenon is parallelism and contrast and is found in the basic words of the proverb, its structure, and also in its thought.

Parallelism is an especially effective technique of the proverb. On the primary level, basic words are used which are parallel to each other within the proverb. They may be the same word used in two phrases or two different words similar in meaning or intent (i.e., expressing the same basic virtue: goodness, evil, etc.). This heightens the message and drives home the meaning of the proverb. We can see this proverbial technique in the following proverbs of the Gesammtabenteuer: (12) "Der best' ouch nâch dem besten tuot"; (71) "Wan mit den guoten wirt man guot, und boese bî dem, der boeslich tuot"; (106) "Sulch kouf brich(e)t arm, noch bein, man vel[le]t ouch dâ ûf keinen stein"; (115) "Wuehs(e) loub unde gras, Als(ô) nîd unde haz, Ez æz' oft ein ros dester baz"; (131) "Liegen unt triegen ist selten guot"; (163) "Schade und schimpf ist boese"; (181) "Lâ siden unde brâten! Ich hân wol an gevangen!" (241) "Swer den wîn niht kan gesparn, Und wil in trinken über reht, dâ wirt der man des wînes kneht, Und niht des wînes hêrre."

Just as parallel words heighten the effect of the proverb, a parallel structure also emphasizes the message of the proverb. This often occurs through repetition of the same basic idea. A parallel structure may also consist of one statement and a resulting statement, the former frequently comprised of two parts (e.g., if A then B; or often, given A and B, then C must follow:). This particular structural characteristic of the proverb is witnessed in the

following: (15) "Sie ist aller vrouwen bluome Und mînes herzen
 ôstertak"; (63) "Got ahtet niht ûf liegen, er læt sich niht
 betriegen"; (71) "Wan mit den guoten wirt man guot, und boese bî
 dem, der boeslîch tuot";⁴⁸ (89) "Ich vûrht' iuch alsô kleine, Als
 der habich tuot daz huon"; (151) "Der recht(e) sint neur zwei:
 man geit zwô nadel' umb ain ai; Man geit umb ainen pfennink,--
 daz ist ain wâr(e)z dink--Zwên(e) helbling', sint sie guot, daran
 nieman schaden tuot"; (161) "Der sagt uns mit den alten 'schâch!'
 Dar nâch erzeiget er sîn 'mat'"; (162) "Sprecht ir 'schâch!' sô
 sprich' ich 'mat!' Sô ist daz spil gewonnen mîn." (175) "Sprich'
 ich swarz, si sprichet wîz, dar an kêrt si allen iren vlîz"; (236)
 "Swie wîse er sî, swie lôs ein man, von wîbes listen nie man kan
 Sîn gemuete enbinden"; (238) "*Wein macht,* daz die jungen wurden
 alt Und die alden sêre junk."

Proverbial parallel structure involving the cause and result technique assumes a specific form by introducing each statement with either a person, place, object, or time, or occasionally a mixture of any two. This is found in the German proverb as "wer (der)..., der...", "wo..., da...", "was..., das...", and "wenn..., dann..." respectively. This type of parallel structure is extremely popular; it assures the reader or listener that a definite result or state will become true if a certain action is carried out or a certain appearance is effected. This adds an authoritarian validity to the proverb and strengthens the impact of its message.

Proverbs of the "whoever-he" scheme are illustrated as follows: (17) "Swer der bôsheit (ist) gewont und alze sêre dâmite

bedônt, Der læzet si vil seldom"; (38) "Der mit az, der muoz mit gelden"; (43) "Swes daz viur erkenne, der huet', daz in iht brenne"; (64) "Got der hete vil wîsen rât; swes sînem râte bî gestât Und dem gerne volgen wil, der hât wîsheit alsô vil"; (73) "Swem der muot aber stêt Anders niht, dan ûf guot, der hât zaghaften muot, Er sî nuohtern oder sat"; (103) "Swes Unser Vrouwe hueten wil, der hât sorgen niht sô vil"; (136) "Er mak von schulden sorgen, Wer sich der minne hât ergeben"; (171) "Wer sich niht baz gerechen mak, dem tuot vil wol ein kleiner slak"; (218) "Wer niht lîdet ungemach, Dem wart nie mit gemache wol"; (234) "Wer überig' huot' an sîn wîb leit, der verliuset michel arbeit."⁴⁹

In the same basic structure as above but employing the "whatever-that" formula we have: (16) "Swaz man den boesen ie gebat, daz hilfet niht ein minzen blat"; (55) "Swaz geschehen sol, daz geschiht"; (67) "Swaz Got behaget, daz sol sîn"; (233) "Swaz der welt ie vröuden brâht', daz ist allez durch wîb erdâht"; (237) "Waz wîbe liste kunnen, Daz künde nie man gesagen."

Similarly, the "if-then" form is employed: (37) "Swenne dem esel ist ze wol, Sô gêt er tanzen ûf daz îs"; (130) "Sol ich die tôten læsen, sô hân ich ez hie [gar] mit den bæsen." The "wherever-there" combination is also illustrated: (125) "Nû mag des seldom werden rât, swâ diu welt iht schoenes hât, Dâ muoz ouch wesen liebe bî."

Many of the proverbs found in the Gesamtabenteuer are of the same basic pattern as whoever-he, wherever-there, etc., but they do not quite as closely match this formula. For example,

(177) "Sô lange swîget der man, sô weiz nieman, waz er kan" is structured around the use of the parallel correlatives so..., so.... Others mix elements or have only one part corresponding to the scheme. Among these, five proverbs are cited to illustrate this format: (41) "Swem diu wirt ze teile, die vindet man dâ veile"; (58) "Swer ein dink gewinnet, und sich des niht versinnet, Daz er ez gar vergolden hât, daz ist ein grôze missetât"; (95) "Daz heilet nimer mêr(e), Swa ein man von wîben wirt geslagen"; (96) "Swer die Heiligen êret, daz ist vil wol bekêret"; (141) "Ezn' hât nieman wîsen muot, wan, der Gotes willen tuot."⁵⁰

Parallelism often occurs in the thought or message of a proverb and provides emphasis through repetition of the fundamental idea, if both statements are independent of each other. We can see this best in (63) "Got ahtet niht ûf liegen, er læt sich niht betriegen," where each statement refers to the vice of lying. (186) "[Weder] hân ich iu den wîn vergozzen, oder den speht erschozzen" offers two parallel phrases, each of which means to gain advantage, and through repetition the force of the proverbial phrase is enhanced. Other proverbs showing this type of thought parallelism are (182) "Der stil sizzender krâ dorret snabel unde klâ; Wer sich nicht wol kan begân, der mag wol sorg' und angest hân," where the thought is metaphorically and literally stated, and (15) "Sie ist aller vrouwen bluome Und mînes herzen ôstertak."

Parallelism increases the force of a proverb through symmetrical use of thought, structure, and words. On the other hand, we also find contrast in many proverbs and this makes the

proverb more vivid by pointing up the difference between two things. We cannot speak of a contrast in structure, for a contrast of structure denotes lack of formal structure; this will be reviewed shortly with respect to proverbial phrases and expressions.

Generally the use of contrasting words expressing opposing qualities or characteristics imprints the proverb more deeply on the mind of the reader or listener. Specifically, this achieves two results: it adds force to the proverb through the initial, seemingly contradictory nature of the proverb; secondly, it aids retention (and thus transmission) of the proverb through the obvious complementary association of the words (i.e., one remembers a word and its opposite). Examples of such proverbs are: (44) "Die vrouwen haben langez hâr unt kurz gemuete, daz ist wâr"; (65) "Got hoehet und nidert, swen er wil"; (71) "Wan mit den guoten wirt man guot, und boese bî dem, der boeslîch tuot"; (175) "Sprich' ich swarz, si sprichet wîz, dar an kêrt si allen iren vlîz"; (238) "*Wein macht,* daz die jungen wurden alt Und die alden sêre junk."⁵¹

A contrast in thought is also a very familiar device in proverbs and is important for the same reasons as those cited for contrasting words. Several representative examples from proverbs in the Gesammtabenteuer illustrate this type of proverb formula: (2) "Ach, mîn, dîn suezer anvank gît manget bittern ûzgank"; (39) "Ich hôrt(e) sagen, daz er viel, der ze hôch stîgen wil"; (88) "Der habe, der huete deste baz; verliurt er iht, waz schat ime daz?" (242) "Mit weinen sol ich nu vröude hân."⁵²

The stereotyped simile is frequently found in the proverb. This form of the proverbial expression shows a similarity of two things not alike, and it may equate the two through clauses (action) or phrases (appearance). Typical examples are: (6) "Als der einen becher [vol wazzers] gütze, daz er übervluzze, Und ruorte mit ei[ne]m vinger dar an, er gütze ie etslîchen trân"; (89) "Ich vürht' iuch alsô kleine, Als der habich tuot daz huon"; (98) "Und ir daz herze smielz, Als daz wahs gegen dem viure"; (127) "Als man die kelde linden Siht, in grôzer hîzze, alsam muez' si in jâmer swîzze(n)"; (165) "Er saz, als im wær' geschorn Der bart âne schermezzet."⁵³

A proverbial form very similar to the expression of equality of two things is the popular comparison technique. Among these forms the use of the correlatives besser...als, here the corresponding Middle High German equivalents, is very frequently encountered. Representative proverbs showing this formula are: (107) "Diu kint redent mêr die wârheit," where the second subject (adults) is implied; (51) "Als man noch hiute [mak] vinden (mak) Bezzern lant man, der dem vrenden (mêr) guotes gan, Danne geborner vrunt"; (62) "Genâde ist bezzet, denne reht"; (160) "So enwart nie sâlamander In dem heizen viure baz, denne in zwein bînander was"; (196) "Ir dunket iuch kundiger, dan ein strûz."⁵⁴

Another interesting proverbial form is that where an abstract is symbolized in the proverb. This is apt to appear not infrequently in folk expressions, for the common people naturally wanted to render an abstract state or characteristic into a tangible

form which they could more easily understand. In many cases this is done through personification: (120) "Die lieb(e) strikkt unde bint"; (135) "Als ist ez umb die Minne: gewinnt aber si die sinne, Daz si tiure würde, ez wær' des jâmers bürde."⁵⁵

Other expressions in which an abstract is symbolized by an object include: (27) "Iuch sticht lîht ein dorn in den vuoz," which represents anger or pain; (133) "Ichn' wolde daz lenger mezzet tragen," seen here as authority; (187) "Und brichet kurzlich sîn sper," death; (192) "Sô nû dîn trit kumt an den stap," age; (216) "Triuwe daz ist ein niuwez kleit, swelch ritter si an ze reht(e) treit, Der kan niht baz gekleiden sich," fidelity.⁵⁶

Yet another standard formula of the proverb is the introductory phrase of either "man sagt" or something quite similar. This is a conventional technique whereby the proverb acquires even more validity; the phrase induces the reader or listener to accept the proverb more readily because the message is seemingly common, established knowledge. This standard form and its numerous variations can be seen through these proverbs from the Gesammtabenteuer: (47) "Vrouwen die habent kurzen muot, Saget man und langez hâr"; (102) "Swen man den hunt wil henken, Man spricht, er sî ein leder vraz, der nie keinez gaz"; (118) "Wan ich hân dik hoeren sagen, man sol kein leit ze lang(e) tragen"; (124) "Nû ist ez leider, als man jiht, daz man die liebe selten siht, Si enmueze mit leide ende hân"; (146) "Wan als uns sagent die wîsen, daz noch nôt bricht daz îsen."⁵⁷

Similar results are achieved through the use of "man soll" or occasionally "man muss" in the proverb.⁵⁸ This adds an

authoritarian viewpoint and thus enhances the proverb's validity. To illustrate this I cite (13) "Man sol ze dem besten sich versehen," (69) "[Man sol] an daz heilige grap (Sol man) die pfennige geben," and (72) "Daran sol man gesehen wol, wer grôzez guot haben sol, Dem muoz er werden beschaffen, ez sein laijen oder pfaffen."

We must note with respect to proverbial forms that the proverbial phrase is not subject to any preset formula. The proverbial phrase may or may not assume metaphorical applications, parallelism and contrast of thought and words, or other standards already mentioned with regard to the message of the proverb. It is free to accept any spoken or written form which renders it applicable to a given situation: "The proverbial phrase exhibits the characteristic rigidity of the proverb in all particulars except grammatical form. A proverb does not vary in any regard, while a proverbial phrase shifts according to time and person. He pulls the chesnuts out of the fire may vary according to tense and subject."⁵⁹

Three examples of obvious proverbial phrases are: (18) "Sie wurden beide einander holt, des trâten sie den pozsolt"; (158) "Ich wil daz ruoder Ouch nâch dem winde wenden"; (5) "Ich bin doch ermer danne Jop."⁶⁰

A proverbial expression is only a proverbial phrase set in the form of an expression or exclamatory interjection. Thus it too alludes to some proverb either extant in its age or having enjoyed currency in the past and long since lost. "Don't take any wooden

nickels!" is a perfect example of a proverbial expression in current English which is rapidly becoming lost. Nevertheless, several proverbial expressions in the Gesamtabenteuer which are still recognizable are: (68) "Daz lône ir daz heilige grap!" (104) "Daz dich ein veigez jâr!" (181) "Lâ siden unde brâten! Ich hân wol an gevangen!" the last of these examples continues to be popular even to this day: "Let's get cooking!"⁶¹

Finally, the technique of rhyme and alliteration must be mentioned with regard to proverbs of the Middle Ages. The values of rhyme and alliteration in a proverb are obvious: they add to the attractiveness of the spoken form and lend the proverb a sense of unity. Unfortunately, all the tales of the Gesamtabenteuer were set down in rhyming couplets, and consequently the identification of originally rhyming proverbs becomes somewhat uncertain. However, using other proverb collections as a cross reference and keeping a sharp eye for proverbs seemingly contrived to fit this rhyme scheme, I have found several examples which are most certainly original rhyming and alliterative proverbs. These are: (50) "Swer des welle wesen vrî, der sî den wîben selten bî"; (111) "Der sîn korn sæt an daz griez, der nem auch allen sîn geniez"; (121) "Hiute lieber, denne gester, sô wirt diu liebe vester"; (156) "Der dorn vil schœner rôsen birt, des stechen doch vil sêre swirt"; (177) "Sô lange swîget der man, sô weiz nieman, waz er kan."⁶²

USES OF PROVERBS IN THE GESAMMTABENTEUER

A proverb may be categorized according to its imagery and message, but often that same proverb may be used in several different ways in a narrative tale. The proverb finds its greatest use in the casual, day-to-day conversation of the common people, but it is only when the proverb is really used in literature, either that of oral tradition or written, that it begins to acquire specific nuances as a literary device.

A description of the content of the proverbial material in the Gesammtabenteuer is not at issue here but will be examined later. Rather the uses of the proverbs themselves are the main concern--how individual authors have injected them into their works and what functions these proverbs have. In this light we most often find that the proverbs assume metaphorical implications; that is, their literal message is generally secondary to their use as a reference to specific points of the respective story: plot development, description, moral, etc.

The Gesammtabenteuer may be viewed as an original text. By this I mean to say that this collection of material from the Middle Ages is in itself indicative of the beginnings of popular literature in German. Hence the authors of this literature did not have

available a great deal of written proverbial material of distinctively German stock from which they could readily acquire mastery of the proverb as a literary device. Thus the uses of proverbs in the Gesammtabenteuer and similar literature of this age are rather limited. There is a noticeable lack of mannerism; one does not encounter radically altered proverbs or a perversion of form because the literary use of the proverb had not yet reached such a degree as to incite the varied uses of proverbial material as abundantly appear in literature of later periods (i.e., parallelism of games, legal pronouncements, satire).

Primarily we are concerned with the basic functions of proverbs in this collection and where they appear. Proverbs are to be found in religious and purely moralistic tales, thus lending themselves to didacticism, and also in stories which were obviously intended for entertainment. Generally proverbs are used throughout each story but cluster especially in the introductions and conclusions.

Proverbs are found in different situations, depending upon what their intended purpose was to be. They are used to describe, summarize, convince, and to inject the author's own wisdom into his story.

Often the erudition of a particular author is reflected in his use of proverbs. The proverb was used widely by the folk and then adopted by the scholar to suit his means. He has not yet honed the proverb to such a degree as to provide satire, but nevertheless does consciously use the proverb to aid the unfolding of his story and to emphasize and clinch his arguments. We can thus say that to

a large degree the proverb is here first used in popular German literature as a deliberate literary device.

Occasionally, however, the proverb is used quite casually in a story as a stock-in-trade item. This is not surprising, since such items were often included in literature of this period as a matter of standard practice. A clear example of this occurs in a story where a knight seeks to win the favors (in context, gnâden) of a lady; the proverb (62) "Genâde ist bezzer, denne reht" is casually inserted after the phrase and is set off from the story, although in its seemingly religious significance it is here highly inappropriate and only seems to have been triggered by the aforementioned word. Similarly, in the same story the author speaks of the two lovers and without cause interjects (121) "hiute lieber, denne gester, sô wirt diu liebe vester." In another tale a maiden seeks to remove a dead man from her chambers by sliding his body on a board through a window. Again there appears a convenient spot in which to add a proverb and the reader encounters (146) "Wan als uns sagent die wîsen, daz noch nôt bricht daz îsen." It is as though the author deliberately contrived a situation just so he could bring to light a favorite proverb.

In the main, though, proverbs are found in this popular literature with an intended purpose and can be divided into two large, general groupings depending on their uses. These uses are the proverb employed as an agent for pure moralizing and the proverb which aids the development and action of the story.

Certain stories of the Gesamtabenteuer are purely didactic. Their main goal is to present a certain message to the reader. Most of these tales are not truly popular literature but many do contain popular elements in order to attract readers. A proverb is quite frequently used to bring forth the moral or didactic message of these stories in striking tones. Here the proverb is used expressly as a didactic instrument; the moral is the main, all-important issue and purpose of the story and is succinctly summarized and forcefully illustrated by a proverb.

Among these stories, those with religious themes are most likely to use proverbial material in this way. Examples of proverbs which drive home the central message of such stories are (64) "Got der hete vil wîsen rât; swer sînem râte bî gestât Und dem gerne volgen wil, der hât wîsheit alsô vil," (103) "Swes Unser Vrouwe hueten wil, der hât sorgen niht sô vil," (141) "Ezn' hât nieman wîsen muot, wan, der Gotes willen tuot," and (67) "swaz Got behaget, daz sol sîn."

Other tales are a bit more worldly than those stating morals of a religious nature but still find the didactic message as their focal point. The proverb is again used to deliver the basic lesson of the story: (250) "Wan (guotiu) zît ist anders niht, den guoter geding' ein zuo versiht" refers to two greedy lovers who wanted too much in too little a time and subsequently both met their end; (215) "Swer triuwe und milde bî bestêt, ze jungest ez im wol ergêt" and (214) "Swer triuwe unde êre behalten kan (sô) sêre, Der mak ie Gotes hulden ze jungest wol verschulden" both focus on the virtue of

fidelity which is glorified in the story; and (14) "Ez betriuget ein man sich selben wol, swen er niht tuot, als er sol" sums up the message in a tale concerning a knight and his devotion to the Virgin Mother.

To a lesser degree we find in many stories the author's own wisdom set off from the action or description of the story. Generally he will bring forth the central message through the action of the tale, but occasionally the author will depart from this practice and speak directly to the reader in the first person. He either adds his own meager comments in passing or, becoming more involved, launches into his own, often lengthy argument.

In both cases he uses proverbs to add force to his comments or to clinch his argument. The proverb is an extremely handy device to use in an argument, for it carries the weight of authority, is succinct and direct, and offers little chance of an equally effective rebuttal.

The first examples illustrate the author's remarks about various subjects. We must remember that frequently this comment actually consists of only a proverb and nothing else. Representative of this device are: (145) "Und was ein nôt ob aller nôt, des muezen wir alle lîden den tât," on death; (50) "Swen des welle wesen vrî, der sî den wîben selten bî" and (22) "So bræhte si mir'z ûz dem gal, ê daz si mit mir lebte wol" are the author's passing remarks on women; (102) "swen man den hunt wil henken, Man spricht, er sî ein leder vraz, der nie keinez gaz" is a brief interjection about knights who do not exactly know what they are doing.

Attempting to be a bit more profound, the author expands his comments to a full-scale argument, almost always sealed with one or more proverbs. (115) "Wuehs(e) loub unde gras, Als(ô) nîd unde haz, Ez æ z' oft ein ros dester baz" summarizes and clinches a lengthy statement on the fallen values of the age while (131) "liegen unt triegen ist selten guot" summarizes an author's basic argument against deception.

These two groupings (i.e., pure didacticism and mere authorial information) may be distinguished from one another essentially as follows. Proverbs are used mainly as an agent of pure moralizing in the first; their main purpose is to bring to light the moral of the story or the argument intended by the author. In the second grouping the proverbs are employed to aid the telling of the story; they are used in the development and continuance of the plot, description of characters and events within the story, and to provide a sense of comic relief, the last of which is very important to popular literature. Basically these stories are intended to be entertaining but do often find a moral as a secondary aspect of the tale. The order is reversed for the tales of the first group where the author wishes to teach, warn, or make some significant statement concerning conduct, virtue, etc., and where the popular elements (i.e., the entertaining side) are mainly to attract readership.

In the second grouping we find proverbs which are used to set the tone and pace of the story. They generally suggest to the reader what is about to unfold. Naturally they may or may not allude to a moral which will be in the story, but their primary function is

as an introduction to the events which will take place within the story. For example, (206) "Swet gerne mit im *dem Teufel* umbe vert, dem wirt ein böeser lôn beschert" is found in the beginning of a fairy tale and tells the reader that some unfortunate outcome is to happen. The reader is aware of the likely outcome and hence can enjoy the action of the story, which depicts the devil and his companion involved in several comical situations. This proverb may be considered as the moral of the story, but it does not actually apply, for in the story the main character ultimately brings about his own undoing and not the devil. Likewise we find (2) "Ach, min, dîn suezer anvank gât mangeln bitteren ûzgank" employed to advise the reader in very general terms that the story will have an unhappy ending; the reader is aware of a bitter final solution and more readily follows the events leading to this end. Similarly, (136) "er mak von schulden sorgen, Wer sich der minne hât ergeben" sets the tone immediately for the same story, and we know at once what the plot is all about. In this way a proverb is used as an introductory device for the action of the story itself.

Once the story has begun, certain proverbs are used in a similar fashion to forecast the next action. Oftentimes the author will then merely rely on his proverbial material and omit the ensuing action which finds reference in the proverb; that is, the proverb actually replaces a description of the action. In one tale of a popular nature a knight woos a lady, and as she finally prepares to grant him her "favors," the text alludes to their sexual adventure with (25) "Wâ zwên' gevangen diebe ze einander tragent liebe, Die

mugen mit einander steln, wellen si ez mit einander hehn"; this not only describes what transpires but is worded figuratively so as not to directly offend the reader's good taste! Another illustration of this use of proverbial material is found in (24) "die stat' lêrt den diep steln, Swen er vindet daz guot unbewart und unbehuot." The husband of the woman in question has departed and this proverb indirectly states what turn the story will now take.

Just as the proverb is used to introduce a turn in the plot, it often signals the end of a point in the action. The typical pandering hag sets about to arrange a clandestine meeting of a man and a woman, neither of which has hitherto met. She makes numerous efforts to ensure the arrangement, and doubtful of the outcome, mutters (227) "wer wâget, der gewinnet vil" and (59) "wer wil gewinnen, Der muoz wâgen alliu spil"; the plot then turns from the old woman and focuses on other matters. In another tale a knave is accused of wasting his mother's money. He replies (220) "man muoz verliesen und gewinnen; Stêt ez uns hiure ze vâ, wir gewinnen lîhte ze jâr," and shortly thereafter the plot turns to the king's court and action of a different nature. Lastly a lord hopes to save the life of a queen; he defends her and then states, "kein schulde sol sô grôz (ge)sîn, Dâ sol ein teil genâd' an stân." We now know that the queen will ultimately be saved and the lord will be instrumental in the end result. The action can now turn freely elsewhere and does. Thus we see that proverbial material can not only introduce the action of the story, but also summarizes and signals its end and provides transition to the next scene.

Another purpose of proverbial material is to intensify the description in the narrative action of the story. This practice is especially inconspicuous and, indeed, perhaps was not even consciously intended by the typical author of popular literature in the Middle Ages. One story concerns the goodness of a woman, and in describing her, the author concludes with (49) "wem der einiu ist beschert, Dem kan niht misselingen an keinen guoten dingen." This summarily depicts the character of the woman in an extremely graphic manner. Another tale speaks of the powerful love of two people for one another. (23) "Wan wizzet, daz niht nâher gât [ze herzen], wan dô einz ein(en) buolen hât" aids in describing the intensity of their love. Clearly we can see that a proverb provides an argument or descriptive statement so powerful that there is really no better method available.

The worldly wisdom of the proverb, when added to a situation where it does not really belong or perhaps containing a double meaning, often becomes strikingly comical. This naturally enhances the popularity of a given work. In this way we can see that a standard proverb is twisted--not so much within itself, but rather by its timely misapplication--to provide a popular note in the story. Consider, for example, the story of the old woman who brings her son before the emperor in order to bewail his bad conduct; the woman is nearly blind and mistakes another knight for her son. She then accuses a man who is not her real son; to a lesser degree (30) "Swer muoter und vater êre, daz Got sîn heil mêre," and especially the proverb (60) "Wen ez noch vil wol gezimt, daz man vrouwen klage

alrerst vernimt" become comical in this situation because the man accused is totally innocent and the proverbs become ridiculous here.

In another instance a local deacon lasciviously anticipates meeting a young girl and gaining the physical pleasure of her charms. (66) "Got und der tiuvel kan daz wol: der tiuvel schande vuegen sol; Sô sol doch Got schande wern und reiniu wîp vor laster nern" is then inserted and provides an ironic, comic atmosphere because the deacon, supposedly a man of God, here becomes the devil in his earthly desires. However, the most obvious example of comedy provided by the proverb is found in the story of the bride, who claims she must go downstairs to the kitchen to quench her thirst before entering the wedding-bed. She admits her lover, and while they find their pleasure together, she calls out to the waiting groom upstairs that she is drinking a third, a fourth, a fifth cup of water. After three times the satisfied maiden states, (132) "mâz' ist ze allen dingen guot."

The proverb with the double meaning also becomes funny in certain situations. In one story a monk seeks to understand the physical side of Minne, and (126) "Er lak stille, als ein ron" blandly describes him in one situation; however, (195) "Der tôre lag, als ein stok," describing the same monk, casts a different light upon the subject--here the inept lover--through the double meaning of the last word. Another example of the proverb comically used with an intended double meaning is that stated by one of two salesmen, who in the jargon of his profession refers to the sex act as (106) "Sulch kouf brich(e)t arm, noch bein, man vel[le]t ouch dâ ûf keinen stein."

This chapter indicates then that in addition to argumentation and summarization, other uses of the proverb as a literary device include plot development and description of characters, comedy and didacticism, and they provide the author with a convenient form in which to set his own passing comments.

CONTENTS OF PROVERBS IN THE GESAMMTABENTEUER

Andreas Heusler, in discussing the evolution of the proverb from the saying, cites very general categories of proverbial material: Lebensklugheit, Beobachterscharfsinn, and Ratekunst.⁶³ We characterize many proverbs according to their content, but we may examine the content of these proverbs specifically according to their basic messages, metaphorical implications, or with a strict regard to the imagery they offer. The latter is our concern here.

Numerous proverbs in the Gesammtabenteuer have previously been noted with respect to their imagery in the section describing possible sources and origins. These are those concerning religion, battle, the hunt or chase, superstition, and nature. Greater attention will be devoted to these and other categories here in order to note the main areas of concentration of the German proverb in the Middle Ages with respect to the image it presents.

An examination of the contents of these proverbs must be made with more than an eye to the basic level of imagery. There is more to be seen in the collection of the proverbs as a whole. We shall see that numerous proverbs can be differentiated according to the social system in which they found their most predominant expression at that time. An inspection of this sort is undoubtedly

more meaningful and generally gives one a greater understanding of the Middle Ages as a distinct age. Specifically, through the proverbs in the Gesammtabenteuer one can approach a realization of the spirit or tenor of this period. The day-to-day wisdom and disposition of the common people is frequently couched in their proverbs, and these proverbs also had wide currency in the upper classes, especially in literary endeavors. Proverbs, therefore, provide a useful source of information about certain aspects of life in the Middle Ages.

On the basic level we note that proverbs may often be categorized according to their imagery and denoted as belonging to a particular social class. Because the use of proverbial material in literary expression has not fully developed by the Middle Ages, the great number of categories has not become separately obvious in the literature, at least not in the tales of the Gesammtabenteuer. I will mention many of these categories in passing, some of which are illustrated by proverbs I have found. Unfortunately the authors of the Middle Ages, befitting their own status and audience, did not avail themselves of the huge stock of folk proverbs but were selective; hence the proverbs we have today are not entirely representative of all the proverbs freely circulating at that time. Nevertheless, they included folk material in order to make their stories more entertaining, and it is for this reason we find proverbial material belonging to the lowest social level.

In this study of proverbial expression we may say that by and large the social system of the Middle Ages found two levels:

the aristocracy and the peasant. The literary influence of the clergy was of course important, but with the exception of a few wayward monks, this influence was primarily constrained to proverbs of a religious nature, which will fall to both the aristocracy and the peasant. Otherwise we see that certain proverbs are common to both levels due to habits and customs shared by both classes. These are personal conduct, love, health and medical advice, and food and drink. The category of religion and the influence of the Bible has already been noted and hence to illustrate this type I cite merely (141) "Ezn' hât nieman wîsen muot, wan, der Gotes willen tuot."⁶⁴

Each distinct class of society will always have its own particular established rules of conduct. However there is also a general mode of conduct centered on the universal features of a culture--for example, lying, cheating, stealing. These apply to both classes here. The proverb concerning personal conduct often finds its message contained in imagery of various natures. Here are examples of proverbs which are straightforward and simply state their message: (14) "Ez betriuget ein man sich selben wol, swen er niht tuot, als er sol," and (117) "Swer volget guoter lêre, der gewinnet vrum und êre."⁶⁵

Love is always a universal subject and finds expression in all classes. The following examples illustrate this theme with simplicity of style and directness of imagery: (120) "Die lieb(e) strikket unde bint" very probably is an early expression of the lower class while (138) "Er minnet iemer deste baz, swer von minnen etewaz Hoeret singen oder lesen" is more indicative of the ruling class in medieval Germany.

The concerns of health and medicine are occasionally found in the proverb of this period. These proverbs amount to proverbial advice for the ill and injured and homestyle prescriptions rendered into a popular phrase. Although several proverbs refer to old age or allude to healing in a strictly casual sense,⁶⁶ there are unfortunately no specifically medical proverbs to be found in the Gesammtabenteuer. A representative example of this type of proverb, however, is taken from Wander and serves to illustrate the case in point: "Bibergeil und Frauenkuth ist für den Krampf gut."⁶⁷

Proverbs speaking of eating and drinking are also common to both social classes of the Middle Ages. The upper class found its enjoyment in the repast while the lower class was more concerned with the availability and abundance of food (note especially proverb 100). The effects of wine also come to light in the proverbial material of this age. Examples of the proverb centered about food and drink are: (248) "Wirf die wurst an bachten, vil lîht' sô wirt er krachen, Daz in diu wurst erschellet und daz er mit ir vellet"; (240) "Sin[en] suln niht verlorn sin, die gerne trinkent guoten wîn"; (100) "Swaz man honiges dar ûf streich: iuwer smieren wirt niht weich"; (238) "*Wein macht,* daz die jungen wurden alt Und die alden sêre junk."⁶⁸

Certain proverbs are based upon imagery that is more related to the upper class than the lower class. This is because the lower class of the Middle Ages was mainly concerned with a day-to-day existence and the everpresent toil of its daily life; the people of the higher, ruling class, the lords and minor princes governing over

their fiefdoms, had more time for leisure activities, travel, and were often concerned with business that was beyond the daily care of their property. Thus we find imagery of certain proverbs depicting the differences in nationalities, social customs involving games, sport, and the glories of the hunt, certain legal technicalities, the problems of war and battle, and the enviable position of wealth.

A minute examination of the proverb whose imagery concerns the numerous nationalities of Europe during the Middle Ages is not possible in this study, for the Gesammtabenteuer contains only a smattering of proverbial material of this nature. This is undoubtedly due to the fact that there was little extensive travel to speak of between the different European cultures, and hence the populace of the German-speaking lands felt themselves, and indeed were, somewhat isolated from the rest of Europe. That is, one was not too concerned with the peoples or lands which were many days distant, and so proverbs speaking of these lands develop to a greater extent only later when increased travel throughout Europe begins on a widespread basis. In the literature of the Middle Ages one is more likely to find mention of "foreign" lands and peoples in proverbial form with reference to a specific city or area within Germany (the Frankfurter or Münchner, etc.). Nevertheless, as an example of this proverbial category we have (174) "Geswerzet als ein môle"; I also cite the following in order to illustrate this type of proverb more clearly: "Ein schwartzer Teutscher, ein weisser Italiäner und ein rother Spannier seynd selten was guts; ebenso ein Niederländer, er sey was Farb er wolle."⁶⁹

Social customs and the observance of a particular etiquette also apply more readily to the ruling class during this time. For example, (19) "Wer einen biderben [boten] sendet, sîne êre er wol volendet" is obviously limited to the upper stratum of society by the basic imagery of the messenger and the master. Proverbs concerning the hunt and chase have already been noted and hence only one illustration of this form is needed: (157) "Als nâch dem âse tuot der rûde."

A concern with games and social functions also occurs in the imagery of many proverbs, and these too we can generally limit to the upper class. Chess and its terminology is of this type: (162) "Sprecht ir 'schâch!' sô sprich' ich 'mat!' Sô ist daz spil gewonnen mîn."⁷⁰ Another example concerning the formal dance is given: (52) "Daz ist hovelîcher muot, swer die vuoge gerne tuot."

Proverbs often develop from legal aspects of business and the right of inheritance, the latter being especially predominant in the oral tradition of the folk. This form of proverb has not yet surfaced to a large degree in the popular literature of the Middle Ages. Yet in somewhat later periods the aristocracy actually refrains from technical jargon and deliberately sets its laws into proverbial form in order that they might be more easily remembered and thus observed. No direct notation of this occurs in the Gesammtabenteuer. However, an allusion to the laws and penalties governing thievery is found in (166) "Slueg' ein dieb alein ein her, gein dem schergen hât er niht wer."

The proverbial material concerning war and the rites of battle, namely the joust, have also been mentioned earlier. The ritual of the jousting match was obviously a preoccupation of the higher class and finds expression in several proverbs: (247) "Von wunden wirt man kuene gar" and (187) "Und brichet kurzlîch sîn sper."

Lastly we must note reference to wealth which occurs in the proverbs of this time. Examples are (73) "Swem der muot aber stêt Anders niht, dan ûf guot, der hât zahgaften muot, Er sî nuohtern oder sat" and (150) "Swer silber unde golt hât, der vindet mangerhande rât."

The lower class of the social system in medieval Germany found its ranks in the peasant. The oral tradition of these people was especially rich in proverbial material, it being an expression of their folk wisdom. Much of this has been lost throughout the ages because the bulk of this material never became transcribed or eventually printed.

The peasant of the Middle Ages was greatly concerned with his environment, especially with regard to the production of his crops. Therefore expressions concerning agriculture and farm produce, and to a great degree the weather are common. Two proverbs illustrating the peasant's preoccupation with his produce are (111) "Der sîn korn sæt an daz griez, der nem auch allen sîn geniez" and (140) "Und wer in der mûl harpfen spil Trîbt und suezes gîgen, der möht' vil lieber swîgen, Wan im sîn nieman saget dank." A concern with the effects of the weather can also be seen in (4) "Gegen dem aquilône," referring to the north wind which always brought the occasionally devastating rain.⁷¹

Another area of proverbial material centered around the common people is that growing out of some odd superstition. The lowly peasant in his ignorance readily believed in magic and the old wives' tales of the age. Thus the average man of the lower class popularly believed in and formulated proverbs concerning the ability of a salamander to live in fire, (160) "So enwart nie sâlamander In dem heizen viure baz, denne in zwein bîinander was," or the emissary of the devil known as Hasehart, (93) "Daz dich Hasehart verzer," or even the prospect of Odin's ghostly army raging across the heavens, (11) "Bî deus salter ich dich swer, und bî Wutungis her."⁷²

The peasant was also more apt than the higher classes to use obscene proverbs in his casual conversation. The upper class found such coarse language and imagery unsuitable to knightly and courtly conduct while the ignorant peasant knew no better and considered biological and sexual functions as merely a part of life. Much of this material is also lost, as Archer Taylor argues, because the obscene proverb often passes through a purificatory process or ultimately disappears because it escapes print due to its distasteful nature.⁷³ However, remnants of the obscene proverb can be found in the popular literature of the Gesamtabenteuer: (211) "Es ist verlorniu arbeit, wer den tôten schîzen treit," being a good example of this in its entire form; (40) "Ein ûzerweltez vaz" and (184) "Dû bist ein sumertokke" referring to the female's capabilities in the sexual act; and lastly her availability for the same, (41) "Swem diu wirt ze teile, die vindet man dâ veile."

The effects of nature had a profound influence on the lower class, as already seen in part in reference to the weather. But the

man of this status lived in daily contact with nature and used many of nature's objects in the imagery of his proverbial expressions. This has previously been noted in the first section and hence as an illustration I cite only (16) "Swaz man den boesen ie gebat, daz hilfet niht ein minzen blat," (139) "Man het ein mâhen blat dâzwischen niht getriben," and (8) "Iuwer wer hilft iu gein mir ein ber."⁷⁴

For obviously similar reasons, the mentioning of animals in proverbial imagery is also frequent in expressions belongint to this class. Moreover, the use of animals in proverbs is twofold: first, proverbial reference to others becomes coarsely blunt and therefore considerably more effective, as in (28) "Tumber, den ein huon" and (196) "Ir dunket iuch kundiger, dan ein strûz"; and secondly, the use of animals, much the same as in the fables of Aesop, may provide distance so that the listener or reader is not directly offended and is more apt to realize the message of the proverb, as seen in (37) "Swenne dem esel ist ze wol, Sô gêt er tanzen ûf daz îs" and (182) "Der stil sizzender krâ dorret snabel unde klâ; Wer sich nicht wol kan begân, der mag wol sorg' und angst hân."⁷⁵

A careful analysis of any literature will usually yield some general feeling for the age in which it was written. To a great degree this feeling or spirit also becomes apparent to the researcher of proverbs who examines material from a definite age. Francis Bacon aptly summarized this tendency to realize a general feeling through proverbs when he said that the genius, wit, and

spirit of a nation are discovered in its proverbs; and so we look into the proverbs of the Gesammtabenteuer to come to a more complete understanding of medieval Germany.

The proverb with its observation of environment, pronouncement of moral and ethical codes, and remark or reflection about all of life indeed shows the spectrum of human experience condensed in an apt phrase. The influence of the age was great, as I shall show shortly, but we may argue that, due to the very nature and background of the German people, their expressions rendered into proverbial form will be of a pessimistic nature. The frivolous side of life was considerably ignored and the German expressed his malcontent with life through his proverbs. Thus we may follow Archer Taylor in cautiously characterizing the distinctly German proverb as an independent satiric [my emphasis] comment on the course of the world.⁷⁶ Proverbs in general focus their attention upon the failings of man, his ignorance, miserliness, greed, and the other antisocial qualities he exhibits. Yet with the inherent characteristics of the proverb under consideration, and casting a carefully observant and comparing eye to the proverbs of other ages, a realization of the tenor or atmosphere of the Middle Ages still becomes forcefully obvious; in essence we see a whole age through its proverbs--here the Middle Ages.

Andreas Heusler, in his remarks about sayings and proverbial material of this age generally characterizes the atmosphere of the literature at this time:

Der Blick auf die Welt ist männlich und kühl, wehrhaft und misstrauisch. Humor ist selten und nicht von der gutmütigen Art. Wohl aus der Mehrheit dieser Sätze vernehmen wir den herrenhaften, fatalistisch beschatteten Kriegersinn, der uns aus der Heldendichtung, auch aus den Bauern- und Fürstenfehden der Sagas bekannt ist.⁷⁷

Even though the majority of the material in the Gesammtabenteuer is of a popular nature, this side has a continual tendency to remain obvious. Even if we disregard the plots of the stories, which are mostly centered about the failings, greed, and deceptions of man, the humor within the tales still itself remains of the Galgenhumor type. The proverbs naturally follow suit and are also of a pessimistic nature, when seen as a whole collection.

The proverbs in the Gesammtabenteuer reflect the pessimistic atmosphere and hardship of this age in several ways. First however, we might understand this basic characteristic of the Middle Ages by noting Walter Goetz in his introduction to his work, "Das Mittelalter" in the Propyläen-Weltgeschichte:

Romantiker und Toren haben das Mittelalter wie ein goldnes Zeitalter gefeiert. Niemals ist das Mittelalter das gewesen, was man von ihm behauptet hat. Niemals bedeutete es frommen Wandel der Menschen, Einheit von Staat und Kirche, Ausgleich in der Wirtschaft und im Leben der Stände. Das Mittelalter war eine harte Zeit, wie alle Zeiten es sind, und es trug die Zeichen einer noch unentwickelten Kultur sehr deutlich an sich.⁷⁸

With this in mind we examine the collection of proverbs as a unity with respect to optimism brought to light in proverbial form, the pessimistic view of morality and personal behavior of this age, the individual's lack of a personal well-being expressed in the proverbs, and finally the pessimistic tenor or spirit of the age as a whole.

To be sure, there is a small thread of optimism running through the proverbs of this time, and it is only due to basic human nature that this is so. However, if we consider the Gesamtabenteuer as representative of popular literature of this time, mere statistics show that this is not a predominant proverbial theme; approximately 14 of the 251 proverbs and proverbial forms I have found in the collection of tales reflect a certain degree of optimism; and many of these are found among those propagandistic proverbs concerning the teachings of the Christian religion. Several examples are (97) "So ist unser herre alsô guot, daz er uns lîht g(e)nade tuot," (214) "Swer triuwe unde êre behalten kan (sô) sêre, Der mak ie Gotes hulden ze jungest wol verschulden," (13) "Man sol ze dem besten sich versehen," and (220) "Man muoz verliesen und gewinnen; Stêt ez uns hiure ze vâ'r', wir gewinnen lîhte ze jâr."⁷⁹

But the time of the Middle Ages was mostly an uncivilized and unorganized period of history, filled with bandits roaming across the countryside, schemers among the common populace, no great controlling force of government, and an overall ridicule and a lack of concern for others. The man of this time, especially among the numbers of the downtrodden folk, rendered criticism of the morality in his proverbs and simultaneously sought to correct the situation by proffering these statements as either a direct attack against this behavior or as a warning of the results. The evil nature and vices of men, their lack of morality, were a particular feature of this age and thus we constantly find proverbs

concerning this maleficence and overall misbehavior: (113)

"Kündigkeit hât grôzen sin: er erwirbet valschen gewin"; (168)

"Schimpf der ist Got(e) leit, des weiz ich die wârheit"; (131)

"Liegen unt triegen ist selten guot"; (163) Schade und schimpf ist böese"; (189) "Wer (dâ) spottes niht enbirt, daz er selb' ze spotte wirt."⁸⁰

Other proverbs in the Gesammtabenteuer express a great pervasive feeling that the individual of the Middle Ages, once again the common man being the primary focal point, suffers from a lack of personal satisfaction and security with respect to his stability in life. The individual of this time has no really firm sense of well-being. He often suffers from hunger and poverty and cannot trust those who seemingly come to his aid and comfort. This feeling of a lack of personal well-being is expressed in numerous forms through proverbs. For the commoner there is no apparent way out of his plight; (72) "Daran sol man gesehen wol, wer grôzez guot haben sol, Dem muoz er werden beschaffen, ez sein laijen oder pfaffen" brings forth the idea that, in order to escape the rigorous life of hardship, it must be bestowed upon a man and that the individual is himself powerless to rise to a more prestigious position of wealth and security. A dearth of foodstuffs and other articles is perhaps frequent, or at least we may say that the availability of food is often erratic; thus the individual consumes what he has when it becomes available and lives insecurely from day to day: (100)

"Swaz man honiges dar ûf streich: iuwer smieren wirt niht weich."

Those others of his age, the peasant, lord, etc., never fully gain the confidence of the individual in this time. Good words from another are often only bits of mockery or insult: (74) "Swaz man iu guotez seit, gêt ot nâch der affenheit"; or to a somewhat greater extent, the individual who puts his faith in others will be readily duped by the same: (61) "Ern' triuget niemen sô vil, sô den, der im gelouben wil." Finally we see the individual perhaps realizing his station in life as just another human being, but simultaneously realizing that the general system is not as it could be, that his life should be better, but that ultimately his sorrowful condition and insecurity will prevail: (243) "Diu werlt sulle alle gelîch erstân."⁸¹

As a final step, these feelings of insecurity and of the general acceptance that there is rabid misconduct and dishonesty among the populace lead to a general pessimism of the Middle Ages, a tone which is constantly felt through the proverbs of this age. Thus we find that when all things seem to be well in control, one must prepare himself for a likely turn for the worse: (37) "Swenne dem esel ist ze wol, Sô gêt er tanzen ûf daz îs." One of the best examples of this pessimistic atmosphere is found in (2) "Ach, mîn, dîn suezer anvank gît mangeln bittern ûzgank," where a bountiful end can seemingly never be reached.

In this way we see that the spirit of the age leaned toward pessimism, and to a large degree one aspect of this pessimism was man's fatalistic approach to life. This fatalism is likewise apparent in the proverbs of the time; many of these originate from

the Church, which sought to uplift man but foremost to keep him ever aware of God's omnipotence: (65) "Got hœhet und nidert, swen er wil" and (67) "Swaz Got behaget, daz sol sîn," showing God's overall control of man's situation and thus man's fatalistic feeling that His whim would determine man's situation. Or in more general terms, man's fatalism is expressed simply by (55) "Swaz geschehen sol, daz geschiht."

As for his general feeling of insecurity, man is aware of the strife in his existence: (115) "Wuehs(e) loub unde gras, Als(ô) nîd unde haz, Ez æz' oft ein ros dester baz"; (212) "Ex ist noch war, daz man seit, daz mannes triuwe ist niht ze breit." Yet even the teachings of the Christian Church cannot offer solace, and the man of the Middle Ages pessimistically resigns himself to no better end but to constant toil, which only ultimately ceases in his own death: (145) "Und was ein nôt ob aller nôt, des muezen wir alle lîden den tôt." Thus the age, as seen through its proverbs, and here even the proverbs of supposedly light literature, has continual pessimistic overtones, such that the individual perhaps offers a resolute sigh that the best is really only present when one has the comfort of his own mere possessions and family: (250) "Wan (guotiu) zît ist anders niht, den guoter geding' ein zuo versiht."⁸²

Therefore we see that the proverb, regardless of age or locality, is an apt device for summarization and argumentation; but in more comprehensive terms, the proverb, due to the human nature and wisdom inherent in it, can lead the careful analyst of a whole collection to a more thorough understanding of the temperament of a people and its age.

FOOTNOTES

1. For a complete list of manuscripts cited and other source material for the stories of the Gesammtabenteuer, see Gesammtabenteuer, hrsg. v. Friedrich von der Hagen, (Stuttgart und Tübingen, 1850), Bd. I, S. XXXV-XLVII, Bd. III, S. 753-796. Hereafter all references to the text of the Gesammtabenteuer will be noted by only volume and page number.

2. Archer Taylor, The Proverb (Cambridge, 1931), p. 1.

3. This definition of the proverb is that given regularly by Prof. Gallacher in his class lectures. For a more detailed explanation see Stuart A. Gallacher, "Frauenlob's Bits of Wisdom: Fruits of his Environment," Festschrift for John G. Kunstmann, Middle Ages-Reformation Volkskunde (Chapel Hill, 1959), p. 3.

4. Karl Friedrich Wilhelm Wander, Sprichwörterlexikon (Darmstadt, 1964), vol. I, p. XXI. Henceforth this work is abbreviated Wa.

5. For a complete discussion of possible sources and origins of proverbs in general see Taylor, pp. 3-65.

6. It must be remembered that that which is significant in the proverb is the basic message expressed. Hence the peasant's expression of "The king must also find heaven" is essentially the same proverb as "Regen fällt ebenso auf Rosen wie auf Dreck," both being an expression of equality although in different forms, languages, and presenting strikingly different images. Universal truths always find expression in every culture, and therefore in the discussion of possible sources and origins I have severely limited my examples to show only proverbs similar in both image and message.

7. The Bible, King James Version, II Peter 3:8. Henceforth biblical passages will be noted in the text.

8. Further examples are given here; they are perhaps not as closely related to their biblical counterparts as the examples in the text but must nevertheless not be omitted. (71) "Wan mit den guoten wirt man guot, und böse bi dem, der boeslich tuot," "He that walketh with wise men shall be wise," (Prov. 13:20); (74) "Swaz man iu guotez seit, gêt ot nâch der affenheit," "A man that flattereth his neighbor spreadeth a net for his feet," (Prov. 29:5); (129) "Der si mit valsche zeigt, der hât sîn lop geneiget," "Let another man praise thee, and not thine

own lips," (Prov. 27:2); (171) "Wer sich niht baz gerechen mak, dem tuot vil wol ein kleiner slak," "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him," (Prov. 22:15); (182) "Der stil sizzender krâ dorret snabel unde klâ; Wer sich nicht wol kan begân, der mag wol sorg' und angest hân," "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger," (Prov. 19:15); (19) "Wer einen biderben IbotenI sendet, sîne êre er wol volendet," "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters," (Prov. 25:13); (63) "Got ahtet niht ûf liegen, er læt sich niht betriegen," "Lying lips are abomination to the Lord," (Prov. 12:22).

9. Homer, Iliad, Bk. XV, l. 207. See The Iliad, A. T. Murray, ed. (Cambridge, 1947), p. 123: "... and a good thing verily is this, when a messenger hath an understanding heart."

10. Cited by Burton Stevenson, The Home Book of Proverbs, Maxims and Familiar Phrases (New York, 1948), p. 1569.13. One can witness the slight alteration of the same proverb by noting the translation of C. M. Bowra, The Odes of Pindar (Suffolk, 1969), Pythian Odes, IV, l. 278, p. 202: "A good messenger ... heightens the honour of any errand."

11. Concerning this proverb see Eliza Gregory Wilkins' The Delphic Maxims in Literature (Chicago, 1929), pp. 25-27.

12. This and the following Latin and French proverbs are cited by Wander as a cross reference to the German proverb noted; here V, 86, Wein, 9.

13. Wa, III, 1047, Noth, 75; also given as "Rebus in adversis vere cognoris amicum."

14. Wa, I, 1585, Geschehen, 54.

15. Wa, III, 1758, Ruder, 16.

16. Wa, I, 1662, Gewinnen, 90.

17. Wa, III, 1050, Noth, 144.

18. Wa, I, 923, Fallen, 58.

19. Wa, I, 1125, Frau, 440.

20. Wa, III, 490, Masse, 54; the Latin is "In omnibus rebus mediocritas est optima."

21. Wa, IV, 1465, Unmögliches, 1; the Latin is "Impossibilia venaris."

22. Wa, I, 1528-9, Gelegenheit, 14; the Latin is "Occasio facit furem."

23. The following must also be mentioned: a slight alteration in (38) "der mit az, der muoz mit gelden" from "Il faut travailler qui veut manger," Wa, I, 895, Essen, 170; (177) "Sô lange swîget der man, sô weiz nieman, waz er kan" and "Qui ne sait rien, est un habile homme, quand il sait se taire," Wa, IV, 443, Schweigen, 161; peculiar is (232) "Ir habet dikke wol gesên daz wunders vil ist geschên Von den jungen wîben, die den paras *parât* trîben," where the French apparat (masc.) means "show, ostentation."

24. To illustrate this possibility: (118) "Wan ich hân dik hoeren sagen, man sol kein leit ze lang(e) tragen" and the Russian equivalent of "Grosse Trauer will ein jâhes Ende haben," Wa, IV, 1292, Trauer, 2; also (243) "Diu werlt sulle alle gelîch erstân" and Bohemian "Svět ter všech lidí domov," Wa, V, 166, Welt, 231.

25. Also (9) "der sol ein künigrîch(e) hân, Daz guldfîn(e) berge hât;" see Wa, I, 316, Berg, 106. Einem goldene Berge versprechen.

26. Also (93) "daz dich Hasehart verzer!"

27. Cited by Lexer as a maiden reflecting the beauty of summer; also an obscure vulgar expression meaning "vulva;" Matthias Lexer, Mittelhochdeutsches Handwörterbuch (Leipzig, 1876), Bd. II, S. 1300.

28. Of similar imagery is (154) "Oder hân ich iu den Rîn verbrant?" see Wa, III, 1666, Rhein, 37.

29. See Friedrich Seiler, Deutsche Sprichwörterkunde (München, 1922), S. 231-285, 324-413.

30. Also (7) "ich gib(e) niht ein berfel umb iuwer rede."

31. See Richard Beitzl and Oswald A. Erich, Wörterbuch der Deutschen Volkskunde (Stuttgart, 1955), p. 896.

32. See Hanns Bächtold-Stäubli, Handwörterbuch des deutschen Aberglaubens (Berlin und Leipzig, 1936), Bd. VI, S. 455-9.

33. Wa, I, 1146, Frei, 7.

34. Wa, I, 1146, Frei, 1, 2.

35. Note also (240) "Sîn[en] suln niht verlorn sin, die gerne trinkent guoten wîn."

36. E.g., (177) "Sô lange swîget der man, sô weiz nieman, waz er kan."

37. Wa, I, 1678, Gewöhnen, 11.

38. Wa, III, 858, Nadel, 43.
39. (201) "Von tûsent jâren einen tak Kûnde Got wol gemachen."
40. Henry G. Bohn, A Polyglot of Foreign Proverbs (London, 1889), p. 133.
41. For a more involved explanation see Wa, II, 457, Hehler, 12.
42. A general treatment of proverbial forms is found in Taylor, pp. 5-16, 135-220.
43. Taylor, p. 5.
44. To avoid confusion I have not cited each example of the proverbial apothegm found in the Gesammtabenteuer. Other examples are 2, 12, 13, 41, 56, 95, 96, 97, 103, 108, 116, 163, 169, 173, 183, 214, 215, 229.
45. Frequently the meaning of a proverb can be stretched to the point where the proverb assumes metaphorical implication. For example, (50) "Swér des welle wesen vrî, der sî den wîben selten bî" can possibly be considered to mean that one should avoid that which brings about unpleasant results, and clearly this shows proverb development. Indeed, because it is a form of communication almost any proverb can have a second implied significance; however, here we are concerned with proverbs whose significance is primarily on the metaphorical level.
46. Other examples of the metaphorical form are 19, 20, 26, 37, 38, 43, 53, 59, 60, 100, 102, 106, 111, 114, 128, 138, 140, 148, 210, 221, 241, 243, 248.
47. Taylor, p. 133.
48. It is only natural that a proverbial form utilizing parallel words easily lends itself to a parallel structure and vice versa.
49. Other examples of the same are proverbs 19, 20, 26, 29, 39, 49, 50, 59, 72, 75, 88, 111, 114, 116, 117, 129, 137, 138, 140, 148, 150, 164, 183, 206, 210, 213, 214, 215, 217, 221, 223, 227, 240, 241, 244.
50. See also proverbs 14, 22, 23, 24, 25, 30, 52, 60, 61, 74, 100, 102, 115, 128, 189, 205, 208, 209, 220, 248.
51. Other examples of the same are proverbs 2, 47, 48, 109, 121, 169.
52. The same contrast of thought is seen also in proverbs 11, 37, 44, 47, 48, 51, 61, 65, 66, 71, 74, 109, 111, 127, 140, 156, 166, 173, 199, 200, 201, 218, 221, 229, 238, 241.
53. Others of the same format are 35, 54, 70, 99, 101, 126, 152, 155, 157, 172, 174, 176, 178, 179, 185, 193, 194, 195, 203, 251.

54. Other examples are 5, 28, 42, 90, 91, 92, 119.

55. Proverb 137 may be also included in this category.

56. See also numbers 170, 191.

57. See also proverbs 39, 44, 51, 149, 151, 168, 212, 232, 237.

58. A complete treatment of this effect may be found in Archer Taylor's "The Proverbial Formula 'man soll,'" Zeitschrift für Volkskunde, XL (Neue Folge II; 1930), pp. 152-156. All other footnotes cited as "Taylor" refer to his Proverb.

59. Taylor, p. 184.

60. See also numbers 3, 4, 6, 7, 8, 9, 10, 21, 27, 28, 31, 32, 33, 34, 35, 40, 42, 54, 70, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 89, 90, 91, 92, 94, 98, 99, 101, 112, 126, 133, 139, 142, 147, 152, 154, 155, 157, 159, 161, 162, 165, 170, 172, 174, 176, 178, 179, 185, 186, 187, 191, 192, 193, 194, 196, 197, 198, 199, 200, 202, 203, 249, 251.

61. Other proverbial expressions are 36, 57, 93, 105, 134, 184, 207, 224, 225, 226, 228.

62. Other rhyming and alliterative proverbs matching the aforementioned criteria are numbers 14, 17, 19, 26, 53, 58, 61, 63, 66, 71, 88, 103, 106, 109, 115, 117, 129, 137, 141, 170, 171, 206, 209, 210. With respect to rhyme and alliteration, the reader may also wish to examine the following proverbs of more dubious originality: 2, 3, 11, 16, 23, 29, 30, 43, 44, 52, 64, 72, 74, 75, 96, 97, 100, 108, 113, 116, 123, 128, 135, 151, 164, 166, 204, 205, 215, 217, 219, 221, 223, 234, 239, 240, 248.

63. Andreas Heusler, "Die Altgermanische Dichtung," in Handbuch der Literaturwissenschaft (Darmstadt, 1957), p. 66.

64. See also proverbs 5, 11, 30, 62, 63, 64, 65, 66, 67, 68, 69, 96, 103, 134, 183, 199, 200, 201, 214, 246.

65. See also proverbs 12, 13, 17, 26, 113, 129, 131.

66. See proverbs 1, 95, 191, 192, 239.

67. Wa, I, 370, Bibergeil, 1.

68. See also proverbs 6, 20, 31, 32, 33, 34, 35, 38, 143, 181, 203, 217, 239, 241.

69. Wa, I, 579, Deutsche, 30.

70. See also proverb number 161.

71. With reference to the wind, see also proverb 158.
72. Other proverbs based in superstition are numbers 105, 149, 204, 205, 206.
73. Taylor, pp. 170-171.
74. Other proverbs having objects of nature in their imagery (not animals) are 7, 15, 27, 43, 70, 90, 91, 92, 112, 115, 126, 127, 156, 176, 178, 179, 185, 193, 194, 195, 202, 251.
75. Other proverbial material using animals in the imagery is numbers 36, 54, 57, 89, 99, 102, 115, 157, 160, 186, 221, 222.
76. Taylor, p. 63.
77. Heusler, p. 71.
78. Walter Goetz, "Das Mittelalter," in Propyläen-Weltgeschichte (Berlin, 1932), Bd. III, S. XXVIII-XXIX.
79. Other possible optimistic proverbs are 49, 117, 119, 125, 146, 173, 215, 229, 230, 233.
80. See also proverbs 14, 19, 30, 38, 96, 114, 128, 129, 141, 164, 210.
81. See also proverbs 5, 22, 23, 27, 44, 45, 46, 47, 48, 59, 88, 95, 107, 109, 118, 120, 124, 135, 136, 137, 169, 175, 143, 217, 234, 236, 237.
82. See also proverbs 6, 10, 12, 17, 24, 29, 39, 43, 51, 56, 110, 111, 140, 144, 156, 161, 180, 182, 187, 208, 209, 218, 222, 242, 247, 248.

INDEX

INDEX

The form of this Index follows that used by Wander in his Sprichwörterlexikon. The proverbs and proverbial phrases are categorized under that word which is most important in the expression. If the proverbial material listed does not occur in Wander, I have chosen what I believe is the key word.

The number preceding the expression is sequential and corresponds to the number of the expression as used in the text of this study. In reading this dissertation, one can use this Index number to refer directly to sources in Wander and other proverb collections, or in conjunction with the footnotes, one can refer to proverbial material similar in imagery or message. The numbers in parentheses following the expression designate volume and page numbers of the Gesammtabenteuer where the respective expression occurs.

An asterisk preceding a Wander citation indicates that Wander considers the expression merely proverbial and not necessarily a true proverb. Brackets and parentheses within the given body of a proverb or proverbial expression are used by Friedrich von der Hagen in the Gesammtabenteuer to designate variations among the different manuscripts from which he drew his material and hence they are also given here. Any information or addition to a particular proverb which is my own is set off by asterisks within the body of the expression.

INDEX

A

ALTER

1. Alder sol in ê bewarn. (II, 34)
Wa, V, 554, Zeit, 705. Zeit kann alles lehren.

ANFANG

2. Ach, min, dîn suezer anvank gît mangeln bittern ûzgank. (I, 317)
Wa, I, 82, Anfang, 61. Süßer Anfang, sauer Ende.

ANTIOCHIA

3. Und stuende ez in Antyoch geschriben, ichn' werde da zuo nimmer
getriben. (I, 97)

AQUILONE

4. Gegen dem aquilône. (I, 10)
Wolfram von Eschenbach, Titurel, 366, 4.

ARM

5. Ich bin doch ermer danne Jop. (I, 310)
*Wa, I, 132, Arm, 62. Aermer als Kodrus (oder Irus,
Telenikus, Pauson).

B

BECHER

6. Als der einen becher [vol wazzers] gûzze, daz er übervlûzze,
Und ruorte mit ei[ne]m vinger dar an, er gûzze ie
etslîchen trân. (III, 579)

BEERE

7. Ich gib(e) niht ein ber[e] umb iuwer rede. (II, 97)
8. Iuwer wer hilft iu gein mir ein ber. (I, 125)

BERG

9. Der sol ein künigrîch(e) hân, Daz guldîn(e) berge hât. (I, 343)
 *Wa, I, 316, Berg, 106. Einem goldene Berge versprechen.
10. Wæren alle berge golt. (I, 343)
 *Wa, I, 316, Berg, 106. Einem goldene Berge versprechen.

BESCHWEREN

11. Bî deus salter ich dich swer, und bî Wutungis her. (III, 77)

BESTE

12. Der best' ouch nâch dem besten tuot. (III, 363)
 Wa, V, 972, Beste, 16. Der ist der beste, ders beste thut.
13. Man sol ze dem besten sich versehen. (II, 13)
 Wa, IV, 639, Sorgen, 17. Lass jeden für das sein sorgen,
 bezahlt er nicht, so mag er borgen.

BETRUEGEN

14. Ez betriuget ein man sich selben wol, swen er niht tuot, als er
 sol. (III, 461)
 Wa, I, 343, Betrug, 3. Betrug betrügt sich selbst.

BLUME

15. Sie ist aller vrouwen bluome Und mînes herzen ôstertak.
 (III, 367)

BOESE

16. Swaz man den boesen ie gebat, daz hilfet niht ein minzen blat.
 (II, 485)
 Wa, I, 440, Böse, 34. Was man einem Bösen guts thut, ist
 nicht angelegt.

BOESHEIT

17. Swer der bôsheit (ist) gewont und alze sêre dâmite bedônt, Der
 læzet si vil selden. (III, 435)
 Wa, I, 1678, Gewohnen, 11. Swes der man gewont hât, daz
 ist wunder, ob er daz sanfte lât.
 Wa, I, 434, Böse, 3. Böse bleibt böse.

BOSSEL

18. Sie wurden beide einander holt, des trâten sie den pozsolt.
 (I, 436)
 *Wa, II, 1664, Kugel, 30. Die Kugel in Bewegung setzen.

BOTE

19. Wer einen biderben [boten] sendet, sîne êre er wol volendet.
 (II, 160)
 Stevenson, 1569, Messenger, 13. A discreet messenger brings
 highest honor to every business.

BOTENBROT

20. Wer daz botenbrôt erwürbe, Dem gab man ez âne vluoch. (III, 300)
 Wa, I, 443, Botschaft, 2. Eine gute Botschaft ist das
 Botenbrot wol werth.

BRECHEN

21. Und breken mid ju de rosen uppe der Minnen velde. (II, 325)

BRINGEN

22. So bræhte si mir'z ûz dem gal, ê daz si mit mir lebte wol.
 (I, 329)
 *Wa, IV, 1265, Ton, 14. Einen aus dem Ton bringen.

BUHLER

23. Wan wizzet, daz niht nâher gât [ze herzen], wan dô einz ein(en)
 buolen hât. (I, 328)
 Wa, I, 506, Buhlen, 18. Wer bulen will, muss leiden vil.
 Wa, I, 506, Buhlen, 7. Buhler müssen viel leiden.

D

DIEB

24. Die stat lêrt den diep steln, Swen er vindet daz guot unbewart
 und unbehuot. (I, 392)
 Wa, I, 1528-9, Gelegenheit, 14. Gelegenheit lehrt den Dieb
 stehlen.
25. Wâ zwên' gevangen diebe ze einander tragent liebe, Die mugen mit
 einander steln, wellen si ez mit einander heln. (I, 424)
 Wa, I, 592, Dieb, 219. Wenn die Diebe sich zanken, kommen
 ehrliche Leute wieder zu dem Ihren.

DIENST

26. Swes dienst niht ze danke kumt, der schadet mê, danne er vrunt.
 (III, 131)
 Wa, II, 488, Helfen, 54. Hilfft es nicht, so schadet es
 doch nicht.
 Wa, II, 491, Helfen, 118. Wer nicht gut helfen kann, kann
 sehr gut hindern.

DORN

27. Iuch sticht lîht ein dorn in den vuoz. (I, 416)
 *Wa, I, 679, Dorn, 59. Ennen Dôrn en de Fût hebben.

DUMM

28. Tumber, den ein huon. (III, 97)
 *Wa, I, 705, Dumm, 34. Dummer ass e Huehn vor Da (Tag).
 *Wa, I, 706, Dumm, 64. He es so domm wie en Kûken.

E

EHRE

29. Swer sich der êren niht wert, ir ist im dester mê beschert.
 (II, 189)
 Wa, I, 747, Ehre, 273. Wer ehr vnd ruhm veracht, dem wird
 rechte ehr nachlauffen.
 Wa, I, 743, Ehre, 296. Wer sich Ehren werth helt, der find,
 was sein ehrlich Hertz begert.

EHREN

30. Swer muoter und vater êre, daz Got sîn heil mêre. (I, 97)
 Wa, I, 812, Eltern, 25. Halt dein eltern schon, lang leben
 ist der lohn.

EI

31. Darumbe gab er niht ein ei. (III, 172)
 *Wa, I, 762, Ei, 316. Nicht vmb ein aei, daz anegenge.
 *Wa, I, 762, Ei, 317. Niht eines eies wert.
 *Wa, I, 762, Ei, 318. Niht umb ein halbez ei.
32. Der sun ahtet' sîn niht umb ein ei. (II, 416)
 Wa, I, 760, Ei, 252.
33. Des ahte ich niht umbe ein ei. (I, 415)
 *Wa, I, 762, Ei, 317. Niht eines eies wert.
34. Si sint wol ze wer umb ein ei. (I, 398)
 *Wa, I, 762, Ei, 317. Niht eines eies wert.
35. Veste als ein ei. (I, 371)
 *Wa, I, 762, Ei, 316. Nicht vmb ein aei, daz anegenge.

ESEL

36. Bi den vûnf eseles vuezzen, Die die Beijere brâhten über mer.
 (III, 78)

37. Swenne dem esel ist ze wol, Sô gêt er tanzen ûf daz îs. (II, 95)
 Wa, I, 869, Esel, 400.

ESSEN

38. Der mit az, der muoz mit gelden. (II, 164)
 Wa, I, 895, Essen, 170. Wer mit gessen hat, der muss mit zahlen.

F

FALLEN

39. Ich hôrt(e) sagen, daz der viel, der ze hôch stîgen wil.
 (II, 89)
 Wa, I, 923, Fallen, 58. Wer nit will (tief) fallen, der steig' oder spring nit hoch.

FASS

40. Ein ûzerweltez vaz. (I, 391)

FEIL

41. Swem diu wirt ze teile, die vindet man dâ veile. (II, 469)

FEST

42. An st æten triuwen vester was, dan ein herter adamas. (I, 251)
 *Wa, II, 366, Hart, 31. So harde as en Stêin.

FEUER

43. Swer daz viur erkenne, der huet', daz in iht brenne. (II, 34)
 Wa, I, 1004, Feuer, 304. Wer sich vorm Feuer hûtet, verbrennt sich nicht.
 Wa, I, 1002, Feuer, 260. Wer das Feuer erkennt, sich um so minder verbrennt.
 Wa, I, 1016, Finger, 9. Die finger verbrennen, als kennt einer das fewer, ist grosse thorheit.

FRAU

44. Die vrouwen haben langez hâr unt kurz gemuete, daz ist wâr.
 (III, 118)
 Wa, I, 1125, Frau, 440.
45. Die vrouwen sint ir muotes krank. (II, 117)
 Wa, I, 1109, Frau, 97.

46. Sô hânt vil vrouwen ouch den sit, welher man in niht gît.
(II, 234)
47. Vrouwen die habent kurzen muot, Saget man, und langez hâr.
(I, 415)
Wa, I, 1125, Frau, 440.
48. Vrouwen die haben langez hâr, Dâbî einen kurzen sin. (II, 157)
Wa, I, 1125, Frau, 440.
49. Wem der einiu *Frau* ist beschert, Dem kan niht misselingen an
keinen guoten dingen. (I, 187)
Wa, II, 74, Gott, 1811. Wem Gott beschöret ain weib seines
sinnes, der ist sâlig auff erden.

FREI

50. Swer des welle wesen vrî, der sî den wîben selten bî. (I, 29)
Wa, I, 1146, Frei, 15. Wer frei sein will, muss zwei nicht
begehren: ein Weib und Schulden.

FREMD

51. Als man noch hiute [mak] vinden (mak) Bezzern lant man, der dem
vremden (mêr) guotes gan, Danne geborner vrunt. (II, 450)
Wa, I, 1159, Fremde, 7.

FUGE

52. Daz ist hovelîcher muot, swer die vuoge gerne tuot. (II, 468)

G

GAMMELSSPIEL

53. Welt ir suochen kamel spil, in wirt diu veder, und iu der kil.
(II, 451)

GERING

54. Dû bist ringe als ein huon. (III, 120)

GESCHEHEN

55. Swaz geschehen sol, daz geschiht. (II, 14)
Wa, I, 1585, Geschehen, 54.
56. Waz geschehen sol, daz geschiht. (III, 328)
Wa, I, 1585, Geschehen, 54.

GETRAUWOHL

57. Getrouw wol den hengst hin reit. (II, 281)
 Wa, I, 1640, Getrauwohl, 1. Getrawwol ritt das Pfert hinwegk.

GEWINNEN

58. Swer ein dink gewinnet, und sich des niht versinnet, Daz er ez gar vergolden hât, daz ist ein grôze missetât. (II, 28)
 Wa, I, 1660, Gewinnen, 39. Gut gewonnen ist gut zu halten.
59. Wer wil gewinnen, Der muoz wâgen alliu spil. (I, 196-7)
 Wa, I, 1662, Gewinnen, 90.

GEZIEMEN

60. Wen ez noch vil wol gezimt, daz man vrouwen klage alrerst vernimt. (I, 94)
 Wa, IV, 1536, Verdienen, 5. Jedem was er verdient.

GLAUBEN

61. Ern' triuget niemen sô vil, sô den, der im gelouben wil. (II, 462)
 Wa, I, 1707, Glauben, 96.

GNADE

62. Genâde ist bezzer, denne reht. (I, 413)
 Wa, I, 1782, Gnade, 3.

GOTT

63. Got ahtet niht ûf liegen, er læt sich niht betriegē. (III, 461)
 Wa, II, 4, Gott, 78. Bey Gott ist kein betrug.
64. Got der hete vil wîsen rât; swer sînem râte bî gestât Und dem gerne volgen wil, der hât wîsheit alsô vil. (III, 433)
 Wa, II, 90, Gott, 2197. Wer Gott vertraut und seinem Rath, hat Leib und Seele wohl bewahrt.
65. Got hoehet und nidert, swen er wil. (III, 421)
 Wa, II, 35, Gott, 775. Gott kan Niemandt zu hoch sitzen, er kan jhn stürtzen, noch zu Tieff fallen, er kan jhn heraus heben.
66. Got und der tiuvel kan daz wol: der tiuvel schande vuegen sol;
 Sô sol doch Got schande wern und reinu wîp vor laster nern. (I, 202)
 Wa, II, 65, Gott, 1567. Ohne Gottes Wort hat der Teufel gewonnen Spiel; er kann die Leute nach seinem Willen reiten und treiben.

67. Swaz Got behaget, daz sol sîn. (I, 146)
 Wa, II, 70, Gott, 1693.

GRAB

68. Daz lône ir daz heilige grap! (II, 247)
69. [Man sol] an daz heilige grap (Sol man) die pfennige geben.
 (I, 365)

GRUEN

70. Gruene alsam ein gras. (I, 212)
 *Wa, II, 156, Grün, 22. So gräun asse Gras.

GUT (Adjective)

71. Wan mit den guoten wirt man guot, und böese bî dem, der böeslîch
 tuot. (II, 87)
 Wa, I, 204, Gute, 1.

GUT (Noun)

72. Daran sol man gesehen wol, wer grôzez guot haben sol, Dem muoz er
 werden beschaffen, ez sein laijen oder pfaffen. (II, 526)
73. Swem der muot aber stêt Anders niht, dan ûf guot, der hât
 zaghaften muot, Er sî nuohtern oder sat. (II, 485)
 Wa, II, 202, Gut, 373. Wie wechst das Gut, so wechst der
 Muth.
 Wa, II, 203, Gut, 381. Wo Gut, da muth.

GUTES

74. Swaz man iu guotez seit, gêt ot nâch der affenheit. (II, 451)
 Wa, II, 210, Gutes, 101. Wann man eim vil guts thut, so
 lert man jn das ers wider gelt.
 Wa, III, 208, Loben, 56. Man kan keinen loben, es müssen
 jhn viel gescholten werden.
 Wa, II, 175, Gut, 20. Aus gut kann leicht böse werden.
75. Wan wer dem andern guotes gan, kûme er des vergezzen kan.
 (II, 303)
 Wa, IV, 1546, Vergessen, 11. Man vergisst nichts so bald
 als Wohltaten.
 Wa, II, 213, Gutes, 158. Wie das Gute empfangen, ist der
 Dank vergangen.

H

HAAR

76. Dâ von liez er niht ein hâr. (I, 113)
*Wa, II, 229, Haar, 277.
77. Daz half allez niht ein hâr. (I, 25)
*Wa, II, 229, Haar, 277.
78. Daz ist niht umb ein hâr gelogen. (I, 432)
*Wa, II, 229, Haar, 277.
79. Daz [si] sich hâres grôz Diu gnâde ninder sehen liez. (III, 13)
*Wa, II, 229, Haar, 277.
80. Der helt enruocht' Aller vrôuden niht umb ein hâr. (I, 265)
*Wa, II, 229, Haar, 277.
81. Dû gevellest Mir niht eines hâres wert. (II, 232)
*Wa, II, 229, Haar, 277.
82. Ich gewan bî mînem alter guotes umb ein hâr. (II, 27)
*Wa, II, 229, Haar, 277.
83. Mich nie trôsten umb ein hâr. (III, 438)
*Wa, II, 229, Haar, 277.
84. Si hât niht wandels umb ein hâr. (I, 392)
*Wa, II, 229, Haar, 277.
85. Si weiz sîn niht als umb ein hâr. (I, 391)
*Wa, II, 229, Haar, 277.
86. Sô daz nie umb ein hâr Der rât wart verbæret. (III, 374-5)
*Wa, II, 229, Haar, 277.
87. Und loug im niht als (umb) ein hâr. (III, 349)
*Wa, II, 229, Haar, 277.

HABEN

88. Der habe, der huete destе baz; verliurt er iht, waz schat ime daz? (II, 308)
Wa, II, 233, Haben, 43. Hab' ich nit viel, so verlier' ich nit viel.
Wa, II, 240, Haben, 231. Wer viel hat, der muss viel versorgen.

HABICHT

89. Ich vürht' iuch alsô kleine, Als der habich tuot daz huon. (I, 66)
 Wa, II, 245, Habicht, 20. Wo man den Habicht über die
 Hühner setzt, da ist ihr Tod gewiss.
 *Wa, I, 1280, Fürchten, 100. Ich fürchte dich wie der Hund
 den Hasen.

HART

90. Herter dan ein stein. (I, 281)
 *Wa, II, 366, Hart, 31. So harde as en Stéin.
91. Herter dan ie wart kein vlins. (I, 308)
 *Wa, II, 365, Hart, 29. Hart sein wie ein Kieselstein.
92. Sîn herze wær' herter dan ein stein[e]. (I, 13)
 *Wa, II, 366, Hart, 31. So harde as en Stéin.

HASEHART

93. Daz dich Hasehart verzer. (III, 78)
94. Ein hashart ûf einem bret gewinnen unt verliesen. (III, 88)

HEILEN

95. Daz heilet nimer mâr(e), Swa ein man von wîben wirt geslagen.
 (II, 355)

HEILIGER

96. Swer die Heiligen êret, daz ist vil wol bekêret. (II, 460)
 Wa, II, 469, Heiliger, 126. Wer die Heiligen ehret, sein
 Gut mehret.

HERR

97. So ist unser herre alsô guot, daz er uns lîht g(e)nade tuot.
 (I, 7)
 Wa, II, 13, Gott, 269. Gots gnad erfüllt die welt.

HERZ

98. Und ir daz herze smielz, Als daz wabs gegen dem viure. (I, 422)
 Wa, II, 618, Herz, 438. Einem das Herz erweichen.
 *Wa, IV, 266, Schmelzen, 2. Dat smelted asse Bueter in der
 Sunne.

HOCH

99. Hôhe alsam ein adel ar. (I, 25)
 *Wa, II, 691, Hoch, 64. Er geht hoch einher wie der Storch.

HONIG

100. Swaz man honiges dar ûf streich: iuwer smieren wirt niht weich.
 (II, 96)
 Wa, II, 771, Honig, 103. Wer vil honig hat, der honigt auch
 sein brey.

HOSE

101. Sîn harnash schein als ein glas, geschuoht er in die hosen was.
 (I, 472)

HUND

102. Swen man den hunt wil henken, Man spricht, er sî ein leder vraz,
 der nie keinez gaz. (I, 49)
 Wa, II, 862, Hund, 1022.

HUETEN

103. Swes Unser Vrouwe hueten wil, der hât sorgen niht sô vil.
 (III, 439)
 Wa, III, 459, Maria, 13. Mariä Hut macht alles gut.

J

JAHR

104. Daz dich ein veigez jâr. (III, 171)
 *Wa, II, 997, Jahr, 215. Dass dich ein böss iar ankomme!

JODUTE

105. To Jodute, hude und jummer mer! (II, 329)

K

KAUF

106. Sulch kouf brich(e)t arm, noch bein, man vel[le]t ouch dâ ûf
 keinen stein. (III, 377)
 Wa, II, 1216, Kauf, 2. Am besten ist der beste Kauf.

KIND

107. Diu kint redent mêr die wârheit. (II, 95)
 Wa, II, 1292, Kind, 493. Kinder sagen wahr.

108. Ein kint gevâhe in der jugent nâch sînen tôten eine tugent.
 (III, 294)
 Wa, II, 1302, Kind, 709. Man kann es am Kinde sehen, was
 für einen Vater es hat.

KLAGE

109. Klage mir, und habe dir. (I, 435)
 Wa, V, 223-4, Wie, 4. Wie du mir, so ich dir.

KOLBE

110. Man sol narren mit kolben lûsen. (II, 282)
 Wa, II, 1463, Kolbe, 13.

KORN

111. Der sîn korn sæt an daz griez, der nem auch allen sîn geniez.
 (II, 219)
 Wa, II, 1542, Korn, 52. Korn auf dem Sand bringt Hunger ins
 Land.

KRAUT

112. Wir suln im ölen daz krût. (II, 118)
 *Wa, II, 1595, Kraut, 115.

KUENDIGKEIT

113. Kündigkeit hât grôzen sin: er erwirbet valschen gewin. (III, 157)
 Wa, III, 199, List, 39. Mit Listen kann niemand Gut eigen
 machen.

L

LACHEN

114. Wer unglimpf unde unvuoge kan, den lachent si allesament an.
 (I, 337).
 Wa, III, 904, Narr, 590. Je mehr Narren, je mehr Gelächter.

LAUB

115. Wuehs(e) loub unde gras, Als(ô) nîd unde haz, Ez æz' oft ein ros
 dester baz. (I, 188)
 Wa, II, 1807, Laub, 27.

LEBEN

116. Der daz leben sezzet an den prîs, er ist niht s ælik unde wîs.
 (III, 458)
 Wa, II, 1845, Leben, 229. Wer sein Leben wagen will, ist
 zollfrei.
 Wa, IV, 1736, Wagen, 33. Wag', was du nicht umgehen kannst.

LEHRE

117. Swer volget guoter lêre, der gewinnet vrum und êre. (III, 290)
 Wa, II, 1881, Lehre, 17. Lehr bringt (gibt) Ehr.

LEID

118. Wan ich hân dik hoeren sagen, man sol kein leit ze lang(e) tragen.
 (III, 198-9)
 Wa, IV, 1292, Trauer, 2. Grosse Trauer ist nicht von Dauer.

LIEBE

119. Die liebe selbe Got gebôt: diu liebe ist sterker, den der tât.
 (II, 100)
 Wa, III, 151, Liebe, 503.
120. Die lieb(e) strikket unde bint. (II, 102)
 Wa, III, 146, Liebe, 383. Lieb vberwind vnd bind, macht toll,
 taub, stumm vnd blind.
 Wa, III, 159, Liebe, 703. Wan dir d' lieb einmal 's hertz
 abgewünt, schwerlich sie dich wieder entbindt.
 Wa, III, 152, Liebe, 523. Liebe legt Fesseln an.
121. Hiute lieber, denne gester, sô wirt diu liebe vester. (I, 424)
122. Hundert tûsent vientschaft bræht' ein man ze liebes kraft, E daz
 man mit rehte ein [st æte] liebe ze leide bræhte. (I, 285)
 Wa, III, 158, Liebe, 667. Rechte lieb wendet sich nit leicht.
123. Liep von reht erwerben sol, der liep mit liebe kan gelten wol.
 (I, 275)
 Wa, III, 145, Liebe, 370.
124. Nû ist ez leider, als man jiht, daz man die liebe selten siht, Si
 enmueze mit leide ende hân. (I, 284)
 Wa, III, 159, Liebe, 694.
125. Nû mag des selden werden rât, swâ diu welt iht sch ænes hât, Dâ
 muoz ouch wesen liebe bî. (I, 283)
 Wa, IV, 316, Schön, 67. Wass schön ist, das ist lieb.

LIEGEN

126. Er lak stille, als ein ron. (II, 58)

LINDE

127. Als man die kelde linden Siht, in grôzer hizzē, alsam muez' si in jâmer swizze(n). (I, 275)

LIST

128. Man vindet dar zuo liste vil, der ez gerne tuon wil. (I, 424)
Wa, III, 199, List, 33.

LOB

129. Der si mit valsche zeigt, der hât sîn lop geneiget. (III, 157)
Wa, III, 203, Lob, 38. Lob bessert den Meister und verdirbt den Lehrjungen.

LOESEN

130. Sol ich die tôten lœsen, sô hân ich ez hie [gar] mit den bœsen.
(I, 113)
Wa, III, 236, Lösen, 1. Wer ander lösen will, der muss selber nicht bestrickt sein.

LUEGEN

131. Liegen unt triegen ist selten guot. (II, 48)
Wa, III, 265, Lügen, 26. Liegen vnd triegen, stelen, morden, gehören all in einen Orden.

M

MASS

132. Mâz' ist ze allen dingen guot. (III, 104)
Wa, III, 490, Masse, 54.

MESSER

133. Ichn' wolde daz lenger mezzē tragen. (I, 45)
*Wa, III, 646, Messer, 153.

MICHAEL

134. Mîn herre Sent Michaêl, der vergeldes irre sêl'! (II, 247)

MINNE

135. Als ist ez umb die Minne: gewinnt aber si die sinne, Daz si tiure würde, ez wær' des jâmers bürde. (I, 244)
Wa, III, 152, Liebe, 523. Liebe legt Fesseln an.

136. Er mak von schulden sorgen, Wer sich der minne hât ergeben.
 (I, 317)
 Wa, III, 171, Lieben, 111. Wer liebt, ist immer in Sorge.
137. Swen nû diu minne twinge, Der merke, wie im wære. (I, 24)
 Wa, III, 162, Liebe, 767. Wer von der Liebe wird verwund't,
 den macht kein Kräutersaft gesund.

MINNEN

138. Er minnet iemer deste baz, swer von minnen etewaz Hoeret singen
 oder lesen. (I, 229)
 Wa, III, 43, Lesen, 4. Je mehr man liest, je mehr man lernt.

MOHN

139. Man het ein mâhen blat dâzwischen niht getriben. (III, 122)

MUEHLE

140. Und wer in der mûl harpfen spil Trîbt und suezez gîgen, der möht'
 vil lieber swîgen, Wan im sîn nieman saget dank. (II, 219)
 Wa, III, 754, Mühle, 54.

MUT

141. Ezn' hât nieman wîsen muot, wan, der Gotes willen tuot. (II, 259)
 Wa, III, 797, Muth, 37.

N

NADELNACKT

142. Nâdelnakte. (III, 416)
 *Wa, III, 858, Nadel, 43. Er ist wie eine Nadel, welche die
 Leute kleidet und selbst nackt ist.

NARR

143. Ein affe, ein narre was er, Der ie gesente sînen lîp vûr guoten
 wîn umb ein wîp. (III, 309)

NOT

144. Der guoten vriunde nimt man war In der rechten noete. (II, 230)
 Wa, III, 1047, Noth, 75.
145. Und was ein nôt ob aller nôt, des muezen wir alle lîden den tôt.
 (I, 274)
 Wa, III, 1045, Noth, 24. Die letzte Noth ist doch der Tod.

146. Wan als uns sagent die wîsen, daz noch nôt bricht daz îsen.
 (I, 271)
 Wa, III, 1050, Noth, 144.

P

PFUND

147. Dû næmest ez vûr zehen pfunt. (III, 11)

PLATZ

148. Swer spilen welle der kegel, Der sol gen ûf den plaz. (II, 451)
 Wa, III, 1357, Platz, 8. Jeder Platz hat seinen Schatz,
 jeder Ort seinen Hort.
 Wa, II, 1233, Kegeln, 3. Wer kegeln wil, muss auffsetzen.

R

RAT

149. Der rât geburt' sich, hôt' ich sagen, daz man den rât solde
 sagen, Reht an einem suntage. (I, 373)
150. Swer silber unde golt hât, der vindet mangerhande rât. (II, 468)
 Wa, I, 1519, Geld, 1230. Wo's Geld gerathen, da fehlt es
 nicht an Advocaten.
 Wa, I, 1510, Geld, 1007. Wer Geld hat, dem fehlt's an
 Vettern nicht.
 Wa, II, 182, Gut, 232. Wem's gut geht, ist gut rathen.

RECHT

151. Der recht(e) sint neur zwei: man geit zwô nadel' umb ain ai;
 Man geit umb ainen pfennink, - daz ist ain wâr(e)z dink -
 Zwên(e) helbling', sint sie guot, daran nieman schaden tuot.
 (II, 641)

RHEIN

152. Alsô man jensît Rînes tuot. (II, 301)
153. Ie doch verbrünne ê der Rîn. (I, 57)
 *Wa, III, 1666, Rhein, 30.
154. Oder hân ich iu den Rîn verbrant? (I, 95)
 *Wa, III, 1666, Rhein, 37.

RINGEN

155. Er rank, daz er verst æle Einen alden hælink. (III, 73)

ROSE

156. Der dorn vil schœner rôsen birt, des stechen doch vil sêre
 swirt. (II, 96)
 Wa, III, 1727, Rose, 72. Rosen wachsen unter Dornen, das
 gut unter dem bösen.
 Wa, III, 1727, Rose, 62. Rosen blühen, Dornen stechen.
 Wa, II, 770, Honig, 90. Wer Honig will sammeln und Rosen
 will brechen, muss leiden, dass Bienen und Dornen ihn
 stechen.

RUEDE

157. Als nâch dem âse tuot der rûde. (III, 543)

RUDER

158. Ich wil daz ruoder Ouch nâch dem winde wenden. (II, 442)
 *Wa, III, 1758, Ruder, 16.

S

SACK

159. Alsð enbindet sich der sak. (III, 436)
 Bohn, 133, Allzuviel zerreisst den Sack.

SALAMANDER

160. So enwart nie sâlamander In dem heizen viure baz, denne in zwein
 bînander was. (II, 297)
 *Wa, III, 1844, Salamander, 2. Einen Salamander reiben.

SCHACH

161. Der sagt uns mit den alten "schâch!" Dar nâch erzeiget er sîn
 "mat." (II, 399)
 *Wa, IV, 41, Schachmatt, 2. Er ist schachmatt.
162. Sprecht ir "schâch!" sô sprich' ich "mat!" Sô ist daz spil
 gewonnen mîn. (I, 413)
 *Wa, IV, 41, Schach, 1. Einen schachmatt reden.

SCHADE

163. Schade und schimpf ist böse. (II, 163)
 Wa, IV, 184, Schimpf, 8. Es ist ein böser Schimpf, der Schaden bringt.

SCHAEMEN

164. Ein bider man, der tugent hât, der schamet sich aller missetât.
 (III, 461)
 Walther von der Vogelweide, "Ein niuwer sumer, ein niuwe zit:" Swer guotes wibes minne hat, der schamt sich aller missethat.

SCHEREN

165. Er saz, als im waer' geschorn Der bart âne schermezzet. (I, 425)

SCHERGE

166. Slueg' ein dieb alein ein her, gein dem schergen hât er niht wer.
 (III, 327)
 Wa, IV, 148, Scherge, 2. Bekannte Schergen scheuen alle Dieb.
 Wa, IV, 148, Scherge, 3. Der allerfrüemest scherg ist ein schalck.

SCHIMPF

167. Jâ, vrouwe, schimpf ist guot underwîlen, dô man in âne zorn tuot. (II, 152)
 Wa, IV, 185, Schimpf, 27. Schimpff vnd Kurtzweil ohn Schaden ist wol gegönnt.
168. Schimpf der ist Got(e) leit, des weiz ich die wârheit. (III, 617)
169. Vrouwen schimpf gêt [dikke] mannen vor. (II, 150)
 Wa, IV, 186, Schimpfen, 8. Wer will geschimpft sein, muss heirathen.

SCHLAF

170. Den langen slâf er leider slief. (I, 271)
 *Wa, IV, 196, Schlaf, 56. Einen langen Schlaf thun.

SCHLAG

171. Wer sich niht baz gerechen mak, dem tuot vil wol ein kleiner slak. (III, 437)
 Wa, IV, 206, Schlag, 21. Es ist ein grosser Schlag, dass niemand Weisheit erben mag.
 Wa, IV, 207, Schlag, 26. Hart schläg lehren wol.
 Wa, IV, 207, Schlag, 48. Schleg machen weiss.

SCHNELL

172. Snel als ein bolz. (II, 143)
 *Wa, IV, 304, Schnell, 19. Schnell wie ein Pfeil.

SCHULD

173. Kein schulde sol sô grôz (ge)sîn, Dâ sol ein teil genâd' an
 stân. (I, 173)
 Wa, IV, 960, Sünde, 19. Auff grosse Sünd gehört grosse Gnad.
 Wa, IV, 363, Schuld, 19. Keine schulde ist so böss, als
 darauff man trawet.

SCHWARZ

174. Geswerzet als ein môre. (I, 216)
 *Wa, IV, 426, Schwarz, 79.
175. Sprich' ich swarz, si sprichet wîz, dar an kêrt si allen iren
 vlîz. (I, 41)
 Wa, IV, 424, Schwarz, 37.
176. Swarz alsam ein erde. (I, 215)
 *Wa, IV, 426, Schwarz, 72. Schwartz wie die Erde.

SCHWEIGEN

177. Sô lange swîget der man, sô weiz nieman, waz er kan. (III, 87)
 Wa, IV, 443, Schweigen, 161.

SCHWER

178. Die sint swær(e), sam ein blî. (III, 318)
 *Wa, IV, 465, Schwer, 15.
179. Sîn hant ist swær alsam ein blî. (III, 263)
 *Wa, IV, 465, Schwer, 15.

SEIN

180. Wat nicht mach wesen, darna sal ein nummer ringen. (II, 321)
 Wa, IV, 1465, Unmögliches, 1. Zum Unmöglichen ist niemand
 verbunden.

SIEDEN

181. Lâ siden unde brâten! Ich hân wol an gevangen! (I, 195)
 *Wa, IV, 557, Sieden, 5. Den mögt ihr siden oder braten.
 *Wa, IV, 557, Sieden, 5. Jetzt kannst's side oder braute.

SITZEN

182. Der stil sizzender krâ dorret snabel unde klâ; Wer sich nicht wol kan begân, der mag wol sorg' und angst hân. (I, 198)
 Wa, IV, 581, Sitzen, 48. Wer nicht sass, der kriegte was.
 Wa, I, 944, Faulheit, 1. Auf Faulheit folgt Krankheit.
 Wa, I, 940, Faul, 2. Faul bekommt wenig ins Maul.

SEELE

183. Swer die sêle niht ernert, der ist ein tôre, swie er vert.
 (II, 259)
 Wa, IV, 492, Seele, 39. Nichts besser dann eine gesunde
 Seel in einem gesunden Leibe.

SOMMERPUPPE

184. Dû bist ein sumertokke. (I, 462)

SONNE

185. Als diu sunne tuot den snê. (III, 439)
 Wa, IV, 615, Sonne, 93. Die Sonne schmiltz den Schnee und
 thut dem Reife weh.

SPECHT

186. [Weder] hân ich iu den wîn vergozzen, oder den specht erschozzen.
 (I, 95)
 *Wa, IV, 1669, Vogel, 558. Einen Vogel im Fluge schiessen.

SPEER

187. Und brichet kurzlîch sîn sper. (I, 421)
 *Wa, IV, 471, Schwert, 110. Ein zerbrochenes Schwert haben.
 *Wa, IV, 776, Stange, 12. Er hat Stang' und Spiess fallen
 lassen.

SPOTT

188. Spot nâch schaden hoeret. (II, 306)
 Wa, IV, 732, Spott, 20. Spott und Schade gehn auf Einem
 Pfade.
189. Wer (dâ) spottes niht enbirt, daz er selb' ze spotte wirt.
 (III, 184)
 Wa, IV, 732, Spott, 25. Spott wird mit Spott belohnt.

SPOTTEN

190. Nû spottet her unde hin, ez wirt etlîches ungewin. (III, 185)
 Wa, IV, 733, Spotten, 14. Wer spotten kann, ist noch kein
 witzig Mann.

STAB

191. Ich gên nû leider an dem stabe. (II, 409)
192. Sô nû dîn trit kumt an den stap. (II, 395)

STEIN

193. Als ein stein lægen. (III, 59)
194. Daz er saz, als ein stein. (I, 398)

STOCK

195. Der tôle lag, als ein stok. (II, 57)
 *Wa, IV, 871, Stock, 80. Du bist a rechter Stock.

STRAUSS

196. Ir dunket iuch kundiger, dan ein strûz. (I, 56)
 *Wa, II, 1411, Klug, 105. Er ist so klug wie Zaleski's
 Storch.
 *Wa, II, 1411, Klug, 107. Hai is so klauk as 'ne Duale.
 *Wa, III, 200, Listig, 7. Listiger dann ein guckguck.

STROH

197. Er aht' es niht umb ein strô. (III, 228)
 *Wa, IV, 919, Strohalm, 28. Um einen Strohalm streiten.
198. Er vorhte nieman umb ein strô. (I, 436)
 *Wa, IV, 919, Strohalm, 28. Um einen Strohalm streiten.

TAG

199. In diuhten tûsent jâr ein tak. (III, 114)
 Wa, IV, 1000, Tag, 199. Ein Tag vor dem Herrn ist wie
 tausend Jahre, und tausend Jahre wie ein Tag.
200. Mich dunkent tûsent jâr ein tak. (III, 123)
 Wa, IV, 1000, Tag, 199.
201. Von tûsent jâren einen tak Kûnde Got wol gemachen. (III, 433)
 Wa, IV, 1000, Tag, 199.

TAU

202. Mîn lieber schranz, der mich hât durchwundet ganz Mit des meijer
 touwe. (III, 238)

TEIG

203. Als ein teik wol erhaben. (II, 446)

TEUFEL

204. Er *der Teufel* kan so mangeln grimmen list, daz er vil guot ze vürhten ist. (III, 393)
205. Ez ist ein vil unwîser rât, der mit dem tiuvel umbe gât.
(III, 393)
Wa, IV, 1103, Teufel, 1004. Wer mit dem Teufel umfährt, dem wirt ein übler Lohn beschert.
206. Swer gerne mit im *dem Teufel* umbe vert, dem wirt ein böeser lôn beschert. (III, 393)
Wa, IV, 1103, Teufel, 1004.

TOLLENKOPF

207. Wis hie, dû [alter] bruoder Tollenkopf! (III, 172)

TOR

208. Manik tôre ist des muotes, ob er vil vröude und [vil] guotes Gewinnen und behalten kan, sô dunk[elt] er sich ein wîse man.
(II, 259)
Wa, III, 891, Narr, 320. Ein Narr düncket sich jederzeit klug vnd witzig zu seyn.
209. Vinde der tôre goldes iht, ez muge in doch gehelfen niht.
(II, 189)
Wa, IV, 1157, Thor, 60.
210. Wan der mit tôren schimpfen wil, der muoz verdulden narren spil.
(I, 216)
Wa, IV, 1159, Thor, 93.

TOTE

211. Es ist verlorniu arbeit, wer den tôten schîzen treit. (II, 272)
*Wa, IV, 1258, Todte, 110.

TREUE

212. Ez ist noch wâr, daz man seit, daz mannes triuwe ist niht ze breit. (II, 269)
Wa, IV, 1310, Treue, 38. Treu und Glauben ist worden klein, drumb bin ich gern allein.
213. Swer hie wider sprich(e)t und sîn triuwe brich(e)t, Den künde ich mein eide und triulôs beide. (I, 375)
Wa, IV, 1313, Treue, 93. Wer Trewe bricht, dem bricht man wider.

214. Swer triuwe unde êre behalten kan (sô) sêre, Der mak ie Gotes
hulden ze jungest wol verschulden. (I, 127)
Wa, IV, 1313, Treue, 97. Wo Treue Wurzel schlägt, da macht
Gottes Segen einen Baum daraus.
215. Swer triuwe und milde bî bestêt, ze jungest ez im wol ergêt.
(I, 127)
Wa, I, 743, Ehre, 296. Wer sich Ehren werth helt, der find,
was sein ehrlich Hertz begert.
Wa, IV, 1308, Treu, 4. Sei treu bis in den Tod, so will ich
dir die Krone des Lebens geben.
216. Triuwe daz ist ein niuwez kleit, swelch ritter si an ze reht(e)
treit, Der kan niht baz gekleiden sich. (I, 105)
Wa, IV, 1311, Treue, 44.

TRINKEN

217. Swer trinken wil ze sêre, ez krenket im sîn êre. (II, 484)
Wa, V, 103, Wein, 421. Trinke Wein mit Mass, dass er dir
vier Dinge nicht störe: Leib, Gut, Seele und Ehre.

U

UNGEMACH

218. Wer niht lîdet ungemach, Dem wart nie mit gemache wol. (II, 344)
Wa, IV, 1432, Ungemach, 12.

V

VERDERBEN

219. Vil ofte ein dink verdirbet, daz man niht enwirbet. (II, 91)
Wa, IV, 1535, Verderben, 26.

VERLIEREN

220. Man muoz verliesen und gewinnen; Stêt ez uns hiure ze vâre, wir
gewinnen lîhte ze jâr. (I, 91)
Wa, V, 554, Zeit, 723. Zeit nimpts vnd bringts alles.
221. Verliurt er, swaz er ie gewan, er behabt doch, waz er kan.
(III, 87)
Wa, IV, 1566, Verlieren, 24. Lieber etwas als alles verloren.

VOGEL

222. Der vogel sich selben triuget, der von dem neste vliuget Ze vruo,
der wirt der kinde spil. (II, 95)
Wa, IV, 1654, Vogel, 189. Welher vogel ze vrüeje vliuget ûz
den neste sîn, dem mac wol misselingen.
223. Swer den vogel vâhen wil, der muoz im (legen) strikke vil, Daz er
sich darinne verwerre und niht entrinne. (II, 93)
Wa, IV, 1665, Vogel, 457. Wenn man gute Vögel fangen wil,
so muss man gute auff den Kloben setzen.

W

WAFFE

224. Wâfen, hiut' und iemermê! (I, 326)
225. Wâfen! hiute und immer mê. (III, 549)
226. Wâfen, immer mêre! (III, 569)

WAGEN (Verb)

227. Wer wâget, der gewinnet vil. (I, 197)
Wa, I, 1662, Gewinnen, 90.

WEH

228. Owê, hiut' und iemermê! (I, 325)

WEIB

229. Ein reine wîp kan stillen Mannes ungemuete mit ir wîplich(er)
guete. (II, 239)
Wa, I, 1111, Frau, 152. Ein fromme Fraw senfftet des Mannes
zorn.
230. Ein reinez wîp gar zühtik Ervrischtet (eines) mannes muot.
(II, 236)
Wa, I, 1110, Frau, 115. Die Fraw erfrewet den Mann.
231. Ein wîp kan ûf der verte jagen, Daz sich vor iren listen nie man
kan gevristen. (I, 29)
Wa, V, 72, Weiberlist, 12. Weiberlist vbertrifft aller Welt
Weissheit.
232. Ir habet dikke wol gesên daz wunders vil ist geschên Von den
jungen wîben, die den paras trîben. (III, 81)
Wa, V, 72, Weiberlist, 12. Weiberlist vbertrifft aller
Welt Weissheit.

233. Swaz der welt ie vröuden brâht', daz ist allez durch wîb erdâht.
(II, 235)
Wa, I, 1130, Frau, 535. Ohne Frauen keine Freude.
234. Wer überig' huot' an sîn wîb leit, der verliuset michel arbeit.
(II, 291)
Wa, I, 1125, Frau, 441. Frawen hüten ist ein vergeben arbeyt.
Wa, V, 63, Weib, 1369. Wer Weiber hüten will mit kunst,
verschwendet seine Mûh vmsunst.

WEIBERLIST

235. Swie wîse er ist: wunder wirket wîbes list. (I, 32)
Wa, V, 72, Weiberlist, 12. Weiberlist vbertrifft aller
Welt Weissheit.
236. Swie wîse er sî, swie lôs ein man, von wîbes listen nie man kan
Sîn gemuete enbinden. (I, 29)
Wa, V, 72, Weiberlist, 12. Weiberlist vbertrifft aller Welt
Weissheit.
237. Waz wîbe liste kunnen, Daz künde nie man gesagen. (I, 29)
Wa, V, 72, Weiberlist, 12. Weiberlist vbertrifft aller Welt
Weissheit.

WEIN

238. *Wein macht,* daz die jungen wurden alt Und die alden sêre junk.
(II, 473)
Wa, V, 86, Wein, 9.
239. Iuwer dink stât nahtlank wol; iu ist daz houbet wînes vol;
Darumb[e] lât iu niht sîn ze gâch, liget unde slâfet der
nâch. (III, 6)
240. Singen] suln niht verlorn sin, die gerne trinkent guoten wîn.
(III, 11)
Wa, V, 112, Wein, 631. Wer nicht liebt Wein, Weib und
Gesang, der bleibt ein Narr sein Leben lang.
241. Swer den wîn niht kan gesparn, Und wil in trinken über reht, dâ
wirt der man des wînes kneht, Und niht des wînes hêrre.
(II, 484)
Wa, V, 91, Wein, 120.

WEINEN

242. Mit weinen sol ich nû vröude hân. (I, 345)
Wa, V, 120, Weinen, 4. Der eine weint vor Zorn, der andere
vor Freude.
Wa, V, 120, Weinen, 16. Man weint vor Freude, wie vor Leid.

WELT

243. Diu werlt sulle alle gelîch erstân. (I, 97)
 Wa, V, 166, Welt, 231. Die Welt ist unser aller Heimat.

WERBEN

244. Wer heimlîch wirbet umb diu wîp, dem erlachtet dik der lip.
 (II, 287)
 Wa, III, 140, Liebe, 256. Heimliche Liebe brennt wie Feuer.
 Wa, I, 1150, Freien, 59. Lustig ist das Freien ohne
 Zierereien.

WIRTSCHAFT

245. Wirtschaft suenet dikke haz. (II, 149)
 Wa, V, 1329, Gemûth, 47. Bei frohem Gemûth jed' Uebel
 entflieht.
 Wa, III, 339, Mahl, 5. Bei einem guten Mahl vergisst man
 viel Qual.

WITWE

246. Ezn' welle bedenken Krist, der aller witwen vog(e)t ist. (I, 155)
 Wa, II, 33, Gott, 719. Gott ist ein Richter der Wittwen
 vnd ein Vatter der Waisen.

WUNDE

247. Von wunden wirt man kuene gar. (III, 87)
 Wa, IV, Schade, 45. Durch Schaden wird man klug.

WURST

248. Wirf die wurst an bachten, vil lîht' sô wirt er krachen, Daz in diu
 wurst erschellet und daz er mit ir vellet. (I, 197)
 Wa, V, 471, Wurst, 90.

Z

ZEILE

249. Die wârheit las man ûf ein zil. (III, 424)
 Wa, V, 523, Zeile, 1. Man muss zwischen den Zeilen
 lesen (können).

ZEIT

250. Wan (guotiu) zît ist anders niht, den guoter geding' ein zuo
 versiht. (I, 328)

ZWEIG

251. Er bluote als ein bernder zwîk. (I, 212)

LIST OF REFERENCES

LIST OF REFERENCES

- Bächtold-Stäubli, Hanns. Handwörterbuch des deutschen Aberglaubens. 10 vols., Berlin and Leipzig: Walter de Gruyter, 1927-42.
- Beitl, Richard, and Erich, Oswald A. Wörterbuch der Deutschen Volkskunde. Stuttgart: A. Kröner, 1955.
- Bible. King James Version. New York: Harper and Brothers, 1953.
- Bohn, Henry G. A Polyglot of Foreign Proverbs. London: George Bells and Sons, 1889.
- Bowra, C. M. The Odes of Pindar. Suffolk: Chaucer Press, 1969.
- Gallacher, Stuart A. "Frauenlob's Bits of Wisdom: Fruits of his Environment." Festschrift for John G. Kunstmann, Middle Ages-Reformation Volkskunde, Chapel Hill, 1959.
- Gesamtabenteuer. ed. Friedrich von der Hagen, 3 vols., Stuttgart and Tübingen: J. G. Cotta, 1850.
- Goetz, Walter. "Das Mittelalter." Propyläen-Weltgeschichte. 10 vols., Berlin: Propyläen-Verlag, 1932.
- Heusler, Andreas. "Die Altgermanische Dichtung." Handbuch der Literaturwissenschaft. ed. Oskar Walzel, Wildpark-Potsdam: Akademische Verlagsgesellschaft Athenaion, 1929.
- Lexer, Matthias. Mittelhochdeutsches Handwörterbuch. 3 vols., Leipzig: Verlag von S. Hirzel, 1872.
- Murray, A. T. The Iliad. Cambridge: Harvard University Press, 1947.
- Seiler, Friedrich. Deutsche Sprichwörterkunde. München: C. H. Beck'sche Verlagsbuchhandlung, 1922.
- Stevenson, Burton. The Home Book of Proverbs, Maxims and Familiar Phrases. New York: Macmillan Company, 1948.

Taylor, Archer. The Proverb. Cambridge: Harvard University Press, 1931.

_____. "The Proverbial Formula 'man soll.'" Zeitschrift für Volkskunde. vol. XL (Neue Folge II), 1930.

Wander, Karl Friedrich Wilhelm. Sprichwörterlexikon. 5 vols., Darmstadt: Otto W. Strecker, 1964.

Wilkins, Eliza Gregory. The Delphic Maxims in Literature. Chicago: University of Chicago Press, 1929.

MICHIGAN STATE UNIVERSITY LIBRARIES



3 1293 03061 4568