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**WOMEN AS ARBITERS AND LEGAL DEFENDERS
IN MIDDLE HIGH GERMAN VERSE NARRATIVES:
WITH A FOCUS ON RITTER ALEXANDER AND
KAISER LUCIUS' TOCHTER**

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Abstract: *This study questions to what amount medieval poet might have now imagined the option that women could hold their own at legal judges, defending themselves or others, especially husbands. Though in most cases women could only appear before a judge and argue as a lawyer if they were camouflaged as men, the literary forecast indicates that it was at least conceivable that women could enjoy a high level of expert also within the world of the laws. This is supported here by orientations to other important women with great authority in a diversity of literary texts. The sturdiest evidence for the claim obtainable here can be found in the verse stories Ritter Alexander and Kaiser Lucius' Tochter*

Keywords— *A Medieval women at court; legal defense; Marie de France, Andreas Capellanus, Wolfram von Eschenbach; Ritter Alexander; Kaiser Lucius' Tochter*

INTRODUCTION

Over the last decades, we have industrialized many new viewpoints regarding the state and disorder of women in the Middle Ages. Certainly, of course, medieval society in most parts of pre-modern Europe was intensely patriarchal, and yet, as our research has progressively exposed, power structures were not only strongminded by insignificant authority locations. Countless wives, abbesses, nuns, sisters, mystics, beguines, but also craftswomen and female performers have left astonishing trails of their own activity throughout the pre-modern period, which both historians and literary historians, amongst numerous

others, have recurrently long-established. Decided, of course, military might (knights), intelligent expert (professors and other teachers), theology (clergy), and medicine (physicians) were dominantly if not male privileges.

ABSENCE OF WOMEN TRAINED IN LAW

Conflicting all that with the question concerning women in the field of law, we strength find ourselves rather frustrated since judges, dispossessors, and lawyers, when stated by poets such as Boccaccio (*Decameron*, ca. 1350) and Chaucer (“The Man of Law’s Tale” in his *Canterbury Tales*, ca. 1390–1400), were continuously male. If we turn to such a moral text as Christine de Pizan’s *Le Tresor de la Cité des Dames* (1405) where she delivers advice for countless women at all types of communal positions, we do not hear of feminine legal advices, not to speak of adjudicators. All this thus appears to leave us unsuccessful.

Yet, a careful examination of a variety of literary texts proposes that there were some circumstances in which women helped as adjudicators or intervened in legal cases to protect their adored or husband in a unsafe state. I will first outline in rough brush hits a few instances where we discover at least some signs through allusions and commentaries, and then try to two late medieval German texts where the female character functions most efficiently. however then in male disguise, as her husband’s advocate, so to speak, and really prospers in liberating him from prison or most unsafe circumstances, and henceforth in preservative his life by lawful means.

WOMEN DECIDING A LAW CASE

The well-known *lais* by the Anglo-Norman poet Marie de France (ca. 1200) also comprise the story of Lanval who has the bad luck of being overlooked and empty by King Arthur, maybe since he is a foreign leader. He sadly greeneries the court and rides out to the open countryside when he meetings a fairy who has tumbled in love with him and has only delayed for him to count out. The two directly enjoy each other’s business, and when he revenues, she equips him with many resources and the potential to be with him any time he wants, but on the disorder, that he does not disclose whatever about her being.

ANDREAS CAPELLANUS

In the highly stated treatise on courteous love by the Parisian cleric Andreas Capellanus, *De amore* (ca. 1180/1190), the subject continually focuses on discussions concerning the proper standup and presentation of men and men inside the world of love, wooing, and message. Through the treatise, love is careful like a agreement with has to be experiential and fulfilled. Only persons who are learned sufficient to follow the rules as expressed by the God of Love would be advantaged to knowledge love for themselves. That is, at least, the mood of the first two books, which accomplishes with a brief Arthurian tale, which in go concludes with the rubrics of love being derivative and dispersed in the world. Book 3 turns all around, and love outdoor of marriage is now utterly fated, but that is a dissimilar issue not of significance for our study.

WOLFRAM VON ESCHENBACH'S PARZIVAL

Even however courtly women rarely seem to shoulder a position of expert in legal terms, we can frequently classify them operating as important messengers and representatives for their women, which could amount to some degree of legal expert. Best known might be Lunete in Hartmann von Aue's *Iwein* (ca. 1195) who functions as her woman Laudine's mouthpiece, but also shoulders a substantial role as consultant for Iwein whom she helps to win Laudine's hand in marriage. Though, she is also the one who notifies him, after more than a year has approved in which he has essentially overlooked her in favor of knightly enjoyment at contests, that his wife has disallowed him, which tosses the character into a stage of cerebral illness. More significant, though, for our purposes strength be Cundrie in Wolfram von Eschenbach's *Parzival* (ca. 1205) who purposes explicitly as a legal authority, particularly because she helps as the spokesperson for the Grail kingdom, which the young character had failed to announcement from its sorrow because of suppression asking a question predictable from him. In many ways, Cundrie acts the part of judge and shoulders complete expert over the protagonist, chiefly when she condemns him publicly for his disappointment and thus directs him off on a long sequence of new escapades and tests before she will have to right to proclaim his retrieval.

CONCLUSION

The evidence of “Kaiser Lucius’ Tochter” above all settles that at least in the nameless poet’s mind a woman could well help as ‘lawyers’ if she were only to hide her sexual individuality. The story reveals that the male reign in the legal field was nonentity but a power construction giving whole advantage to men, while the princess knew how to weaken that exclusionary plan by a simple mask. In fact, as the poet openly designates, she showed to be more brainy and smart than all the other persons at court, effortlessly operating the judge and beating the avaricious and cruel burgher. Decided, we face here only a fictional fancy, but it underlines that it was at least conceivable for a male medieval poet that women could own all the essential intellectual volumes to do in that role of a lawyer, if they were only given the consent to assume such expert.

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