MIDDLE HIGH GERMAN SERIES · VOLUME 55

The Earliest German Plays

Altteutsche Schauspiele
Schauspiele des Mittelalters

The Earliest German Plays

The Innsbruck Easter and Corpus Christi Plays
and the St. Gall Passion and Nativity

---

with a word-for-word interlinear English translation

preserving the original word order



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1841) for the Innsbruck plays and his Schauspiele des Mittelalters,
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The verses are numbered as Mone numbers them, every fifth verse in the outer margin. His Latin and German rubrics, which direct the action and name the speakers, are printed as he sets them, in their own rows between the verses, and glossed. Words in square brackets are supplied by Mone, and round brackets are his own; the spelling of each manuscript is his and is not harmonized. The division into sections and their English heads are this press's.

CONTENTS

LUDUS DE RESURRECTIONE DOMINI

I · Pilate's Guard at the Tomb 9
II · The Harrowing of Hell 30
III · The Marys and the Merchant 51
IV · The Ointment 81
V · The Empty Tomb 108

LUDUS DE CORPORE CHRISTI

I · Adam, Eve, and the First Articles 133
II · The Later Articles 154
III · The Baptist, the Kings, and the Pope 176

THE ST. GALL PASSION PLAY

I · Cana, the Baptist, and the Temptation 195
II · The Adulteress, Magdalene, and the Blind Man 217
III · Lazarus, the Entry, and the Supper 241
IV · Gethsemane, Annas, and Pilate 268
V · Herod, the Sentence, and the Cross 298
VI · The Lament, the Burial, and the Rising 322

THE ST. GALL NATIVITY PLAY

I · The Prophets 343
II · The Annunciation and the Birth 363
III · Herod and the Three Kings 383
IV · The Presentation and the Innocents 411

ANONYMOUS

Ludus de resurrectione domini

The Innsbruck Easter Play

Pilate's Guard at the Tomb

I

An expounder calls for silence and Pilate enters with his soldiers. The Jews come to him singing their mock-Hebrew chant, fearing that Jesus will rise again, and ask for four knights to guard the tomb three days and nights. Pilate sends his messenger running through the Jews; four knights take the Jews' pay, march to the grave, and vow to cut down any disciples who come to steal the body, then fall asleep. An angel wakes Christ, who rises. The messenger finds the knights asleep and fetches Pilate, who mocks them; they claim an angel struck them down, cry that the disciples have stolen the body, and turn on one another with blame and threats.

Hic incipit ludus de resurrectione domini.
Here begins the-play of-the resurrection of-the-Lord.

Primo enim exiit Pylatus cum suis militibus.
First for went-out Pilate with his soldiers.

Expositor ludi dicit.
The-expounder of-the-play says.

Vornemet alle gliche,
Hear all alike,

beide arm und riche,
both poor and rich,

ir jungen mit den alden,
you young with the old,

daz uwir got můße walden!
that of-you God may take-care!

(swige und) seczt uch neder czů der erden,
(be-silent and) set yourselves down to the earth,

wir wullen uch laßen kunt werden,
we will to-you let known become,

wẙ unser her ist enstanden
how our lord is arisen
von dez bittern todes banden
from the bitter death's bonds
(allem) menschlichen geschlechte czů troste,
(to-all) human race to comfort,
da mit allen er loste,
there with all he redeemed,
uno wẙ er fert vor der helle tor̊
and how he goes before the hell's gate
und wil nemen ervor,
and will take out,
dẙ sinen willen haben gethan,
those-who his will have done,
beide frawen und man;
both women and men;
wẙ er dẙ helle czů stost,
how he the hell asunder thrusts,
vornichtet und enplost,
annihilates and strips,
wan in funff tůsent jar [en]
for in five thousand years [—]
keyn mensche so (wol) mochte gethon,
no man so (well) might do,
iz můste czů der helle czů
it must to the hell to
und můste dẙ pin lyden,
and must the pain suffer,
dez mochte ez nicht vormyden;
that might it not avoid;

daz wil got hůte brengen wedir.
that will God today bring back.
dar umme swiget und seczet uch neder
there about be-silent and set yourselves down
und seht diz spil czůchtlichen
and see this play with-breeding
durch gotes willen den richen
for God's will the mighty
und merket abir vor bas,
and mark however before better,
daz ir moget vorsten deste baz,
that you may understand the better,
waz ich uch (vorbaz) wil bedůten,
what I to-you (further) will interpret,
ir seligen cristen lute,
you blessed Christian people,
ich wil uch kunt thon,
I will to-you known make,
ir můget gerne hůren czů,
you may gladly hear to,
wẙ dẙ Juden da varen
how the Jews there fare
und daz grab wullen bewaren
and the grave will guard
mit rittern mechteg und grůz,
with knights mighty and great,
dẙ da sint der Juden gno̊z,
who there are the of-Jews fellows,

sŏ schullen hute durch gůt
so shall today for good
Ihesum halden in irer hůt.
Jesus hold in their guard.
dar umme siczt und swiget stille
there about sit and be-silent still
dorch dez liben gotes willen.
for the dear God's will.

Quo facto Pylatus cantat: ingressus Pylatus. et dicit.
Which done Pilate sings: having-entered Pilate. and says.
Ich bin Pylatus genant,
I am Pilate named,
eyn konig in der Jůden lant
a king in the of-Jews land
und wil hȳ eyn richte siczen,
and will here a court hold,
daz alle Juden můßen swiczen:
that all Jews must sweat:
wert Ihesus uff stan,
(if)-becomes Jesus up stand,
so můßen wir alle daz leben lan.
so must we all the life leave.

Servus respondit domino suo et dicit.
The-servant answered to-the-lord his and says.
Her, daz wil ich helfen bewaren,
Lord, that will I help guard,
scholde ich daz umm uz din varen,
should I that about out-of thy going,
wir wullen schicken lůte czů dem grabe,
we will send people to the grave,
daz der steyn icht werde geworfen abe.
that the stone not become thrown off.

Tunc Judæi cantant judaicum: chodus, chados, adonay sebados
Then the-Jews sing a-Jewish-song: chodus, chados, adonay sebados
sissim sossim chochun yochun or uor yochun or uor gun
sissim sossim chochun yochun or uor yochun or uor gun
ymbrahel et ysmahel ly ly lancze larc uczerando ate lahu
ymbrahel et ysmahel ly ly lancze larc uczerando ate lahu
dilando, sicut vir melior yesse, ceuca ceuca ceu capiasse amel.
dilando, sicut vir melior yesse, ceuca ceuca ceu capiasse amel.
Primus Judæus cantat: audi Israhel præcepta domini. et
The-first Jew sings: hear Israel the-precepts of-the-Lord and
dicit.
says.
Nů hůra wolk von Israhel! 50
Now hear-ah folk of Israel!
waz ich dir nů sage wil:
what I to-thee now say will:

Ihesus, der sich nante got
Jesus, who himself named God
und waz vorstorue unser gebot,
and was destroyer our command,
der ist (nů) tőt und hindert uns nicht me,
he is (now) dead and hinders us not more,
nů duncket mich gůt, daz wir gen
now seems to-me good, that we go
czů Pylato mit guten
to Pilate with goods
und laßen dez grabes huten.
and let of-the grave guard.

Secundus Judæus dicit.
The-second Jew says.
Truwen, dů hast uns gegeben eyn guten rat,
In-faith, thou hast us given a good counsel,
ez sal nicht lenger werden gespart;
it shall not longer be spared;
wir wullen czů Pylaten gen,
we will to Pilate go,
den wullen wir biten und flehen,
him will we ask and implore,
daz er ez thon durch sine werdickeit
that he it do through his worthiness
und lỹ uns vyer ritter wol gemeit,
and lend us four knights well spirited,

dẙ hůten bẙ dem grabe
who guard by the grave
drẙ nacht und drẙ tage.
three nights and three days.

Et sic vadunt ad Pylatum et cantant ut prius: Chaos. et
And thus they-go to Pilate and sing as before: Chaos and
inclinunt sibi, quibus Pylatus dicit.
bow to-him, to-whom Pilate says.
Ir hern sit mir wolkomen,
You lords be to-me welcome,
habit ir icht nuwir mere vornamen?
have you any new tidings heard?
adir waz ist uwir geschicht alle,
or what is your affair all,
daz ir komet mit grußem schalle?
that you come with great din?

Tertius Judæus dicit.
The-third Jew says.
Pylate, edeler koning frẙ,
Pilate, noble king free,
daz dir salde wane bẙ,
that to-thee fortune dwell by,
ich furchte, wir kamen yn grůße not,
I fear, we may-come in great distress,
Ihesum den wir schlogen tot,
Jesus whom we struck dead,

der mochte wedir uff ste
he might again up stand
und wedir uz dem grabe ge,
and again out-of the grave go,
dar um̄ geb uns din getruwen rat,
there for give us thy faithful counsel,
wan ez uns sůrclichen stat.
for it to-us perilously stands.

Pylatus dicit.
Pilate says.
Min rat wil [ich] uch geben,
My counsel will [I] to-you give,
ouch ist mir wol selber eben.
also is to-me well self fitting.
ir heren, duncket ez uch icht gůt,
you lords, seems it to-you anything good,
alz ich han gedacht in minem můt,
as I have thought in my mind,
minen boten wil ich senden
my messenger will I send
umb und umb [an] allen enden
around and around [at] all ends
sǒ wit in fremde lant,
so far into foreign land,
wen her ist wol bekant,
for he is well known,

ab er sȳ alle vyer kende ervare,
if he them all four could find,
dy daz grab mochten beware.
who the grave might guard.

Quartus Judæus dicit.
The-fourth Jew says.
Daz můz ouch eyn ende haben,
That must also an end have,
wen da ist nymant by dem grabe,
for there is no-one by the grave,
sal daz grab alleyne sten,
shall the grave alone stand,
Ihesus der mochte dar uz gen.
Jesus he might there out go.

Pylatus dicit ad nuntium.
Pilate says to the-messenger.
Wol uff bote und biz gereyt,
Well up messenger and be ready,
lauf in alle judescheit
run into all Jewry
und frag, ab ymant welde nemen solt,
and ask, whether anyone would take wages,
beyde silber und golt,
both silver and gold,

und wulle hůten bў dem grabe
and will guard by the grave
drў nacht und drў tage.
three nights and three days.

Nuntius dicit.
The-messenger says.
Her, daz wil ich wol werbe,
Lord, that will I well do,
adir ich muß morne sterbe.
or I must tomorrow die.

Et sic nuntius currit hinc et inde in circulo et dicit.
And thus the-messenger runs hither and thither in a-circle and says.
Nů huret alle gliche,
Now hear all alike,
beide arm und riche,
both poor and rich,
und hůrt waz ich [uch] thon bekant:
and hear what I [to-you] make known:
min here der hat mich uz gesant,
my lord he has me out sent,
ab ymant wolle nemen solt,
whether anyone will take wages,
beide silbir und golt,
both silver and gold,

und wolde huten bȳ dem grabe
and would guard by the grave
drȳ nacht und drȳ tage.
three nights and three days.

Primus miles dicit ad nuntium.
The-first soldier says to the-messenger.
Bote, nů sage dim heren
Messenger, now tell thy lord
bȳ unsern hosten eren,
by our highest honors,
daz wir wullen czů em kome,
that we will to him come,
ez ge czů schaden ader czů frome,
it go to harm or to profit,
und wullen daz thŏn gar drate,
and will that do wholly quickly,
ez sȳ frŏ adir spate.
it be early or late.

Nuntius recedit et vadit ad Pylatum et dicit.
The-messenger withdraws and goes to Pilate and says.
Edeler koning Pylate,
Noble king Pilate,
dir enpiten vyer ritter drate,
to-thee send-word four knights quickly,

daz sȳ wollen czů dir komen,
that they will to thee come,
alz [sȳ] von dir haben vornamen.
as [they] from thee have heard.

Pylatus dicit.
Pilate says.
Ge hen und heiz sȳ czů mir komen,
Go hence and bid them to me come,
ez wert er ere und ouch er frame,
it becomes their honor and also their profit,
ich můz sȳ czů noten haben,
I must them to needs have,
wen da ist nymant bȳ dem grabe.
for there is no-one by the grave.

Nuntius dicit ad Pylatum.
The-messenger says to Pilate.
Last dir dȳ wile nicht lang sin,
Let to-thee the while not long be,
Pylate lyber here min.
Pilate dear lord my.

Nuntius exit et conducit milites ad Pylatum cantans
The-messenger goes-out and leads the-soldiers to Pilate singing
Judaicum. Angeli siletis. Secundus miles dicit.
a-Jewish-song. Angels you-are-silent. The-second soldier says.
Pylate, alz dů uns hast enpoten
Pilate, as thou to-us hast sent-word
nuwelich bý dinem boten,
newly by thy messenger,
daz wir schulden komen drate,
that we should come quickly,
ez sý frő adir spóte:
it be early or late:
nů sin wir her komen czů dir,
now are we hither come to thee,
waz dů gebutest, daz thon wir.
whatever thou commandest, that do we.

Pylatus dicit.
Pilate says.
Ja sý mogen wol sin alhý,
Yes they may well be all-here,
dý bý dem grabe sullen sý.
who by the grave shall be.

Quintus Judæus dicit.
The-fifth Jew says.
Ir heren, wult ir nemen sclt,
You lords, will you take wages,
beide silber und golt,
both silver and gold,
und wullet huten bȳ dem grabe
and will guard by the grave
drȳ nacht und drȳ tage,
three nights and three days,
wir wullen uch geben lon und lons wert
we will to-you give reward and reward's worth
und alles, dez uwir hercze begert.
and all, of-what your heart desires.

Tertius miles dicit.
The-third soldier says.
Wir wullen nemen uwir gabe
We will take your gift
und wullen hůten bȳ dem grabe
and will guard by the grave
und wullen ez thon mit sulchen flyße,
and will it do with such diligence,
daz ir iz uns nummer sult vorwyße.
that you it to-us never shall reproach.

Et sic milites vadunt ad sepulchrum cantando:
And thus the-soldiers go to the-grave singing:
Wir wullen czů dem grabe ge,
We will to the grave go,
Ihesus der wil uff ste;
Jesus he will up stand;
ist daz war, ist daz war,
is that true, is that true,
so sint gulden unse har.
so are golden our hairs.

Quartus miles dicit ante sepulchro [sepulchrum].
The-fourth soldier says before the-grave [*the-grave*].
Gesellen, lyben gesellen myn,
Fellows, dear fellows my,
wyr [schullen] ouch hint munder sin,
we [*shall*] *also tonight awake be,*
wen wir wol haben vornamen,
for we well have heard,
daz Ihesus jungern wullen komen
that of-Jesus disciples will come
und wullen uns stelen den lichnam
and will from-us steal the body
und sprechen, her sy̑ von dem tode erstan.
and say, he be from the death arisen.

Primus miles dicit.

The-first soldier says.

Trůwen gesellen, daz sal sin!

In-faith fellows, that shall be!

nů lange mir her daz swert myn,

now hand me here the sword my,

ab Ihesus jungern komen,

if of-Jesus disciples come,

sẙ sullen nemen keynen framen;

they shall take no profit;

wullen sẙ den lichnam von hynnen tragen,

will they the body from hence carry,

sẙ werden von uns gar wol czů schlagen.

they become by us wholly well asunder struck.

Et sic ponunt se dormitum. Tunc angelus percutiens

And thus they-put themselves to-sleep Then an-angel striking

exiit cantando: exsnrge here, obdormis domine etc. et

went-out singing: arise lord, sleepest-thou lord etc. and

dicit:

says:

Stant uff lyber here got,

Stand up dear lord God,

und ervulle dins vaters gebot,

and fulfill thy father's command,

thǒn hůte den armen sele hulfe schin,

make today to-the poor souls help shown,

dẙ da lyden grůße pin;

who there suffer great pain;

sẙ legen alczů lange
they lay all-too long
in dez fynsternnyß getwange.
in the darkness's constraint.
thů hůte uff dine heilige hant
do today up thy holy hand
und czů brich der helle bant
and asunder break the hell's bond
und nem dar uz dine man,
and take there out thy men,
dẙ dinen willen haben gethan.
who thy will have done.

Jhesus cantat: resurrexi. et stat sic horam. Pilatus dicit ad nuntium.
Jesus sings: I-have-arisen and stands thus an-hour. Pilate says to the-messenger.
Bote, wol uff snell und drabe
Messenger, well up swift and trot
und lauff balde czů dem grabe,
and run quickly to the grave,
heiz dẙ ritter nicht schlaffen
bid the knights not sleep
und heiz sẙ bẙ en haben er woffen,
and bid them by them have their weapons,
ab Ihesus welde uff stan,
if Jesus would up stand,
daz sẙ en wider nedir schlan.
that they him back down strike.

Nuntius currit ad sepulchrum et dicit.
The-messenger runs to the-grave and says.
Ir ritter, ir sult nicht schlaffen
You knights, you shall not sleep
und schult by uch han uwir waffen,
and shall by you have your weapons,
ab Ihesus welde uff stan,
if Jesus would up stand,
ir schult en weder neder schlan.
you shall him again down strike.

Nemo respondit, sed nuntius velociter currit ad Pilatum
No-one answered, but the-messenger swiftly runs to Pilate
et dicit.
and says.
Balde, here, nů wol dan,
Quickly, lord, now well thence,
wult ir sẙ schlaffende vahn.
(if)-will you them sleeping catch.

Pilatus vadit cum nuntio ad sepulchrum et dicit.
Pilate goes with the-messenger to the-grave and says.
Wen ir wult ritter wesen,
If you will knights be,
so sult ir hundez pulver lesen,
so shall you dog's powder gather,

daz were uch baz angeboren,
that were to-you better inborn,
wen daz ir traget ritters sporen.
than that you wear knight's spurs.

Surgunt. Tertius miles dicit.
They-rise. The-third soldier says.
Herre, wir wollen sweren
Lord, we will swear
bȳ unsern ritterlichen eren,
by our knightly honors,
hůte da der tag ane brach,
today when the day on broke,
grȯz ungemach an uns geschah,
great discomfort on us happened,
da quam eyn engel herlich
there came an angel lordly
von dem hohen hymmelrich,
from the high heaven's-kingdom,
her schlůg uns sȧm wir weren tȯt;
he struck us as-if we were dead;
wir komen nȳ in grußer nȯt.
we came never in greater distress.

Quartus miles dicit.
The-fourth soldier says.
Ach czetar und waffen!
Ah alas and alarm!
hẙ ist cz̊u lange geschlaffen,
here is too long slept,
uns ist gestolen der lichnam!
from-us is stolen the body!
daz haben Ihesus jungern gethan,
that have of-Jesus disciples done,
wir sint kume recken
we are scarcely warriors
cz̊u eynem warmen wecken.
for a warm loaf.

Primus miles dicit.
The-first soldier says.
Daz ist alles din schult gewesen.
That is all thy guilt been.
ich furchte, wir kůn nicht wol genesen.
I fear, we can not well be-saved.

Secundus miles dicit.

The-second soldier says.

Ich hǒre wol waz dǔ hast gesprochen, 200

I hear well what thou hast spoken,

ez můz an dir werde gerochen,

it must on thee be avenged,

wen dǔ lugest alz eyn rechter schalk.

for thou liest as a right rogue.

Tertius miles dicit.

The-third soldier says.

Truwen, dez gilt mir ouch din balk.

In-faith, for-that pays me also thy hide.

The Harrowing of Hell

II

The angels demand that the gates be lifted and Lucifer bars them, but Christ breaks hell open while the devils howl. He calls out Adam, Eve, and his own, who praise their release; a soul that tries to leave with them is seized by a devil and held back, and a baker who cheated with his dough begs Lucifer for mercy. Lucifer, robbed, rouses his fellows and sends Satan out to bring him every estate and trade, and Satan returns with fresh souls, a shoemaker, a chaplain, a tapster, a butcher, a tailor, and a lecher, each confessing the cheat or sin of his life. Lucifer will not have the lecher in hell, or the devils would all be bastards; Satan leads the souls below, and Lucifer laments the pride that ruined him.

Et percutiunt se modicum ad horam. quo facto Jhesus
And they-knock themselves a-little for a-while which done Jesus
et angeli ibunt ad infernum. angeli cantant: cum rex
and the-angels will-go to hell the-angels sing: when the-king
gloriæ. Adam cantat: advenisti. Angeli cantant: a porta
of-glory. Adam sings: thou-hast-come. The-angels sing: from the-gate
inferi. Lucifer clamat.
of-hell. Lucifer cries.
Stoz den regel vor dȳ tǒr,
Push the bolt before the gate,
ich weiz nicht, waz da rouschet davǒr.
I know not, what there rustles there-before.

Angeli cantant: tollite portas principes vestras. Lucifer clamat:
The-angels sing: lift-up the-gates princes your. Lucifer cries:
quis est iste rex gloriæ? Angeli: dominus fortis, potens
who is this king of-glory? The-angels: the-lord strong, mighty
dominus, potens in proelio. Item angelus percutiens dicit.
the-lord, mighty in battle. Likewise the-angel striking says.
Ir hern, sclißet uff dẙ tor,
You lords, unlock up the gate,
der koning der eren ist hẙ vor.
the king of-the honors is here before.

Lucifer dicit.
Lucifer says.
Wer ist der konig lobelich,
Who is the king praiseworthy,
der da stost so̊ geweldiglich
who there thrusts so mightily
mir an myne helleto̊r? 210
to-me at my hell-gate?
her mochte wol bliben da vor.
he might well remain there before.

Angeli cantant: tollite portas principes vestras. Lucifer: quis
The-angels sing: lift-up the-gates princes your. Lucifer: who
est iste rex gloriæ, ut prius. Angeli: tollite. Lucifer: quis
is this king of-glory, as before. The-angels: lift-up. Lucifer: who
est iste rex gloriæ, ut prius.
is this king of-glory, as before.
Jhesus dicit.
Jesus says.
Ir hern uz der finsterkeit,
You lords out-of the darkness,
uwir rufes sit ir gar ungemeit;
of-your calling are you wholly joyless;
balde schliset uff dẙ to̊r,
quickly unlock up the gate,
der koning der eren ist da vo̊r.
the king of-the honors is there before.

Lucifer dicit.
Lucifer says.
Stoz den regel vor dẙ to̊r,
Push the bolt before the gate,
der koning der eren ist da vo̊r,
the king of-the honors is there before,
her schriget uns czů den oren;
he cries to-us into the ears;
werlich er mag wol toren,
truly he may well rave,
so̊ vil kan her klaffen.
so much can he clatter.

waz hat her hȳ czů schaffen?
what has he here to do?
balde heiz en enweg gen,
quickly bid him away go,
anders en wert eyn boße weter besten.
else him will a wicked weather befall.
lȳ mir crewel und kelle,
lend me hook and trowel,
ich wil en sencken in dȳ helle.
I will him sink into the hell.

Et sic frangit Jhesus tartarum. dæmones ululant.
And thus breaks Jesus hell the-demons howl.
Jhesus dicit.
Jesus says.
Nů kumt, myne vil liben kint,
Now come, my very dear children,
dȳ von mynem vater bekomen sint,
who from my father come are,
ir sult mit mir ewiglich
you shall with me eternally
besiczen mynes vater rich.
possess my father's kingdom.

Adam dicit.

Adam says.

Wol mich hůte und ymmermere,

Well me today and evermore,

wol mich deser guten mere,

well me of-these good tidings,

ich sehe den, der mich geschaffen hat,

I see him, who me created has,

an dem hym̄el und erde stat.

on whom heaven and earth stands.

bis wolkom, lyber vater Ihesu Crist,

be welcome, dear father Jesus Christ,

eya wẙ lange dů gewesen bist,

ah how long thou been art,

daz dů dich nẙ woldest erbarmen

that thou thyself never wouldst pity

ubir uns vil armen!

over us very poor-ones!

erbarm dich hůte ůbir mich,

pity thyself today over me,

vil lyber here, dez bit ich dich.

very dear lord, of-that ask I thee.

Jhesus dicit.

Jesus says.

Eya, lyber Adam,

Ah, dear Adam,

wẙ waz ez um dich getan,

how was it about thee done,

wer gab dir den bosen rat,
who gave thee the wicked counsel,
daz dů brachz gotes gebot?
that thou brokest God's command?

Adam dicit.
Adam says.
Lyber here, daz wil ich dir sagen,
Dear lord, that will I to-thee tell,
der leydige tůfel uns hat betragen,
the loathsome devil us has deceived,
er kam czů Evan gegangen
he came to Eve walking
glichir wiz eyner schlangen,
in-like manner of-a snake,
er sprach, daz ist dȳ beste spiße,
he spoke, that is the best food,
dȳ sult ir essen, sō wert ir wise.
that shall you eat, so become you wise.

Eva dicit.
Eve says.
Da ich den apphel umm ving
When I the apple around seized
an dem baume, da er hing,
on the tree, where it hung,
czů hant wart der fluch getan,
at once was the curse done,

der noch der frawen hanget an,
which still to-the woman hangs on,
ane pin und an nȯt
without pain and without distress
muz manig sele liden in der helle glůt.
must many soul suffer in the hell's glow.

Jhesus dicit.
Jesus says.
Nů kumt, myne vil lyben
Now come, my very dear-ones
in mynes vater rich,
into my father's kingdom,
daz uch bereit ist ewiclich.
which for-you prepared is eternally.

Et cantat: venite benedicti patris mei. Tunc anima infelix
And he-sings: come blessed-ones of-the-father my. Then a-soul unhappy
volens recedere cum deo, tunc diabolus capit eam et dicit.
wishing to-withdraw with God, then the-devil seizes it and says.
Neyn neyn, dů bußer wicht,
No no, thou wicked wight,
dů kumest mir von hynnen nicht.
thou comest to-me from hence not.

Anima dicit.

The-soul says.

Awe, awe, awe,

Alas, alas, alas,

mir thon dẙ tufel alzo we,

to-me do the devils so woe,

Ihesus lyber here,

Jesus dear lord,

schal ich nicht mit dir von hynnen kere?

shall I not with thee from hence turn?

Item anima dicit.

Likewise the-soul says.

Gnade herre, (hirre) Lucifer,

Mercy lord, (lord) Lucifer,

ich waz eyn armer becker,

I was a poor baker,

wen der teyk waz czů grůz,

when the dough was too great,

ich brach da von eynen cloz

I broke there from a lump

und warf en in dy kligen,

and threw it into the bran,

dez muz ich in dẙ helle gedyge.

for-that must I into the hell come.

Tunc Lucifer currit ad palatium clamans alta voce.
Then Lucifer runs to the-palace crying with-high voice.
Gesellen, liben gesellen alle,
Fellows, dear fellows all,
kumt mit eyme grußen schalle
come with a great din
und merket myne clage,
and mark my lament,
dẙ ich uch wil sage,
which I to-you will tell,
wir waren gewaldig lange,
we were mighty long,
ez hat uns ubel ergangen,
it has to-us ill gone,
wir haben dẙ sele vorloren,
we have the souls lost,
daz last uch allen wesen czoren.
that let to-you all be wrathful.
nů wart, waz ir můget begriffen,
now watch, what you may seize,
daz last uch nicht entwichen,
that let from-you not escape,
daz muz mit uns ewiclichen wesen
that must with us eternally be
und kan nicht genesen;
and can not be-saved;
Ihesus der grußer here
Jesus the great lord
gehindert uns nummermere.
hinders us nevermore.

Sathanas dicit.

Satan says.

Lucifer, lyber here,

Lucifer, dear lord,

din schade ruwet mich sere,

thy harm grieves me sorely,

ez werde den din wille vorbracht,

it become then thy will accomplished,

so geröge wir weder tag noch nacht,

so rest we neither day nor night,

ouch wil ich dar noch ymmir ringen,

also will I there after ever strive,

ich wulle dir vil sele brengen.

I will to-thee many souls bring.

Lucifer dicit.

Lucifer says.

Sathan, Sathan,

Satan, Satan,

min vil lyber kumpan,

my very dear companion,

lauf hen keyn Pullen,

run hence toward Apulia,

daz wir dȳ sele gefullen.

that we the souls fill.

Sathanas dicit.

Satan says.

Lucifer, lyber here myn,

Lucifer, dear lord my,

waz dů gebutest, daz sal sin.

whatever thou commandest, that shall be.

Lucifer dicit.

Lucifer says.

Sathan, Sathan,

Satan, Satan,

min vil liber kumpan,

my very dear companion,

lauf hen keyn Anian,

run hence toward Avignon,

brenge mir den babest und (den) kardenal,

bring me the pope and (the) cardinal,

patriarchen und legat,

patriarchs and legate,

dy̌ den luten geben bosen rat,

who to-the people give wicked counsel,

konig und keyser,

king and emperor,

dy̌ brenge mir alczů male her,

them bring me all-at once hither,

grafen und fursten,

counts and princes,

dy̌ darf nicht her gelusten,

them need not hither to-lust,

rittere und knechte,
knights and squires,
dẙ sint mir alczů mal rechte,
they are to-me all-at once right,
brenge mir den voyt und (den) raczman,
bring me the bailiff and (the) councilman,
dẙ den luten vil unrechtes haben getan,
who to-the people much of-wrong have done,
brenge mer ouch dẙ wucherere,
bring me also the usurers,
dẙ sint gote gar um̄ere,
they are to-God wholly unwelcome,
dẙ schepphin mit dem orteyl,
the aldermen with the judgment,
dy brenge mir her an dinem seyl,
them bring me hither on thy rope,
den phaffen mit der blatten,
the priest with the tonsure,
den monch mit der kappen,
the monk with the cowl,
brenge mir den bẙrschencken,
bring me the beer-tapster,
den wil ich in dẙ helle vorsencken,
him will I into the hell sink,
brenge mir den becken mit dem wecke,
bring me the baker with the loaf,
dem wil ich machen eyn grůz gelecke,
for-him will I make a great feast,

den fleyshewer mit der kẘ
the butcher with the cow
und den webir dar czů,
and the weaver there to,
brenge mer ouch den czymmerman,
bring me also the carpenter,
min vil lyber kumpan,
my very dear companion,
brenge mir den schůster mit der ole,
bring me the shoemaker with the awl,
den altboßer mit der sole,
the cobbler with the sole,
brenge mir ouch den bỳrschrotener
bring me also the beer-carter
und dar czů den botener,
and there to the cooper,
esser, eyler, spo̊rer, veyler,
axle-maker, pot-maker, spur-maker, filer,
bretsnyder, deler,
board-cutter, plank-maker,
trencker, to̊ppher, spiler,
drinker, potter, gambler,
dỳ brenge mir alczů her,
them bring me all hither,
brenge mir ouch den trůnckenbolt,
bring me also the drunkard,
got der wert em nymmer holt,
God he becomes to-him never loyal,
brenge mir den muller mit der meczen,
bring me the miller with the toll-measure,

den wil ich czů hinderst in dȳ helle seczen,
him will I at hindmost into the hell set,
brenge mir ouch den beder mit der questen,
bring me also the bath-keeper with the besom,
den salczman mit der mesten,
the salt-seller with the measure,
den smet mit der czangen,
the smith with the tongs,
dez hatte ich vorgeßen lange,
of-him had I forgotten long,
den fischer mit dem hamen,
the fisher with the net,
den schiffmann mit dem kanen,
the boatman with the boat,
brenge den phifer und den rotther,
bring the piper and the rote-player,
den pucker und den fedeler
the drummer and the fiddler
und aller leȳ spilman,
and of-all kinds minstrels,
der ich dir nicht genennen kan,
whom I to-thee not name can,
brenge mir ouch dȳ spinnerin,
bring me also the spinner,
mit der wil ich ouch vrouden begin,
with her will I also joys begin,
brenge mir den kemmer,
bring me the wool-comber,

dar czů den bůrstenbinder
there to the brush-maker
brenge mer ouch dȳ klappermynne,
bring me also the chatter-women,
dȳ da siczen an den czynnen
who there sit at the battlements
und duncken sich alzo heilig sȳ
and seem to-themselves so holy be
alzo dez phaffen mast swin.
as the priest's fattened pig.
noch weiz ich eyn geschlechte,
yet know I a kind,
der schalt dů nicht brenge her,
them shalt thou not bring hither,
so tust dů wol noch myner ger.
so dost thou well after my desire.

Sathanas dicit.
Satan says.
Lucifer, liber here myn,
Lucifer, dear lord my,
waz dů gebutest, daz sal sin,
whatever thou commandest, that shall be,
is taug nicht lenger gespart,
it avails not longer spared,
ich wil mich heben uff dȳ fart.
I will myself raise upon the journey.

Angeli cantant: silete.
The-angels sing: be-silent.
Tunc Sathanas veniens portans multas animas dicit.
Then Satan coming carrying many souls says.
Here, ich han ez wol bedacht,
Lord, I have it well considered,
ich han dir vil selen bracht.
I have to-thee many souls brought.

Lucifer dicit.
Lucifer says.
Dank schaltu ymmir han,
Thanks shalt-thou ever have,
min vil liber kumpan.
my very dear companion.

Prima anima dicit.
The-first soul says.
Gnade, liber Lucifer,
Mercy, dear Lucifer,
ich waz eyn armer schůster,
I was a poor shoemaker,
ich sacze den lůten bůße solen an,
I set to-the people bad soles on,
dar an hab ich nicht recht getan,
there on have I not right done,

und swr sy wern czwer alzo gut,
and swore they were twice as good,
dez muz ich in der helle glůt.
for-that must I into the hell's glow.

Secunda anima dicit.
The-second soul says.
Ich waz eyn armer kappelan,
I was a poor chaplain,
da waz nicht wol an gethan,
there was not well on done,
wen ich hůrte der glocken klang,
when I heard of-the bells ringing,
so hatte ich wunderlich gedang,
so had I wondrous thought,
mit czwen schonen wiben
with two fair women
můst ich dy czit vortriben,
must I the time pass,
wen mir dy eyne entran,
when from-me the one escaped,
so greif ich dy andern an.
so seized I the other on.

Tertia anima dicit.
The-third soul says.
Gnade, here Lucifer,
Mercy, lord Lucifer,
ich waz eyn armer bȳrschencker,
I was a poor beer-tapster,
ich gab eyn maz, daz waz czů cleyne,
I gave a measure, that was too small,
dar umm můz ich ymmir weyne.
there for must I ever weep.

Quarta anima dicit.
The-fourth soul says.
Gnade, here Lucifer,
Mercy, lord Lucifer,
ich waz eyn armer fleyschewer,
I was a poor butcher,
ich wandirte an dȳ lant,
I wandered into the lands,
da ich eyne vynnechte sẅ vant,
where I a measly sow found,
ich nam sȳ uff mynen růcke,
I took her upon my back,
ich trug sȳ in dȳ fleyßer hůtte,
I carried her into the meat stall,
ich sẅr uff dȳ trwe myn,
I swore upon the faith my,
ez wer eyn reynes burgelin.
it were a clean young-pig.

Quinta anima.

The-fifth soul.

Gnade, here Lucifer,

Mercy, lord Lucifer,

ich waz eyn armer schroter,

I was a poor tailor,

ich stal dẙ schroten

I stole the cuttings

dẙ grůnen und dẙ roten,

the green and the red,

dẙ * * und dẙ wißen,

*the * * and the white,*

dez muz ich dẙ helle beschißen.

for-that must I the hell befoul.

Sexta anima dicit.

The-sixth soul says.

Gnade, here Lucifer,

Mercy, lord Lucifer,

ich waz eyn helser,

I was an embracer,

ich helste dẙ mayt um̄ eyn lot,

I embraced the maid for a half-ounce,

dẙ frawen um̄ eyn brot.

the ladies for a bread.

Lucifer dicit.

Lucifer says.

Sathan, lyber geselle,

Satan, dear fellow,

den brenge nicht in dẙ helle,

him bring not into the hell,

komt her in dẙ helle myn,

(if)-comes he into the hell my,

wir musten alle kebes kinder sin.

we would-have-to all bastard children be.

Tunc Sathan ducat animas ad infernum. Lucifer dicit.

Then Satan let-lead the-souls to hell. Lucifer says.

Awe, awe hoffart,

Alas, alas pride,

daz din ẙ erdacht wart,

that of-thee ever devised was,

ich waz eyn engel klar

I was an angel bright

und lůchte ubir aller engel schar,

and shone over of-all angels host,

ich hatte mich dez vormeßen,

I had myself of-it presumed,

daz ich welde hochir han geseßen

that I would higher have sat

wen der ware got,

than the true God,

der da ist der hoste rat;

who there is the highest counsel;

dar czů brachte mich myn hoffart,
there to brought me my pride,
daz ich ernyder gestoßen wart
that I down thrust was
vil tyff in dẙ helle
very deep into the hell
ich und alle myn gesellen,
I and all my fellows,
wẙ dem, der (da) tribet hoffart,
woe to-him, who (there) drives pride,
iz wert em alles czů der sele gespart,
it becomes for-him all to the soul stored-up,
ouch mußen sẙ liden gruße not;
also must they suffer great distress;
we dem, der da hoffart tůt.
woe to-him, who there pride does.

The Marys and the Merchant

III

The three Marys go out singing, lamenting their lost Lord and resolving to buy ointment for his body. A merchant enters with his wife and maid and hires Rubin, who boasts of his talents and haggles over his wage. Rubin proclaims his master to the crowd as the great physician Hippocrates and hires a lad of his own, Pusterbalk, to carry the sack; when the lad goes off with the ointments and then quits, the two come to blows. A second lad, Lasterbalk, arrives, mocks Rubin's new trade, and is told to serve the merchant's wife, Antonia, who rebuffs his courting; stung, he vows to grow a beard and enter a cloister, and begs the crowd for sausages and tripe. Rubin then cries the merchant's ointments one by one, a parody of a quack's patter, as the crowd gathers for the fair.

Tunc prima [persona] exit cantando:
Then the-first [person] goes-out singing:
Omnipotens pater altissime,
Almighty father most-high,
angelorum rector mitissime,
of-angels ruler most-gentle,
quid faciamus nos miserrimi?
what shall-we-do we most-wretched?
heu quantus est noster dolor!
alas how-great is our grief!

Subjungit ricmum et dicit
She-adds a-verse and says
Almechtiger vater, hoster trost,
Almighty father, highest comfort,
wen dů mich von sorgen hast erlost,
when thou me from cares hast released,

wo schal ich mich keren,
where shall I myself turn,
sint ich vorloren habe mynen heren?
since I lost have my lord?
awe jammir und leit,
alas lament and sorrow,
daz myn armes hercze treit,
which my poor heart bears,
sint ich erre schal ge alhẙ,
since I wandering shall go all-here,
daz laz dir here geclaget hẙ.
that let to-thee lord lamented here.

Secunda persona exit cantando:
The-second person goes-out singing:
Amisimus enim solatium,
We-have-lost for the-solace,
Jhesum Cristum Mariæ filium,
Jesus Christ of-Mary son,
ipse erat nostra redemptio,
he was our redemption,
heu quantus est noster dolor!
alas how-great is our grief!

et dicit.
and says.
Awe jammer und not,
Alas lament and distress,
myn lyber scheppher der ist tot,
my dear creator he is dead,
Ihesum Cristum Marien kint,
Jesus Christ Mary's child,
dar um̄ myn clage sō̊ groz sint.
there for my laments so great are.
hyr um̄ ir frawen und ir man
here for you women and you men
last uch daz czů herczen gan,
let to-you that to hearts go,
daz her hat geleden den tot,
that he has suffered the death,
alles durch dez sunders not.
all for the sinner's distress.

Tertia persona exit cantando:
The-third person goes-out singing:
Sed eamus unguentum emere,
But let-us-go ointment to-buy,
cum quo bene possimus ungere
with which well we-may to-anoint
corpus domini sacratum.
the-body of-the-Lord hallowed.

et dicit.

and says.

Vil liben swestere beide,

Very dear sisters both,

wẙ schullen wir uns gehaben czů unserme leyde,

how shall we ourselves bear in our sorrow,

wen wir unsern hern haben vorloren,

for we our lord have lost,

der uns czů troste waz geboren;

who to-us for comfort was born;

habe wir en lib gehabit an dem leben sin,

(if)-have we him dear held in the life his,

dez ton wir an sinem tode schin.

that make we in his death shown.

Tunc mercator exit cum uxore et ancilla et dicit.

Then a-merchant goes-out with wife and maid and says.

Got grůß uch ir hirn ubir al,

God greet you you lords over all,

alz sprach der wolf und kůckte in den genßestal,

as spoke the wolf and peeped into the goose-pen,

der mir kende gewisen eynen knecht,

who to-me could show a servant,

der mir czů dinste were recht,

who to-me for service were right,

dem welde ich sulich lon geben,

to-him would I such reward give,

daz er daz jar nicht kende ubir leben.

that he the year not could over live.

Rubin venit et dicit.

Rubin comes and says.

Here wẙ dumcket uch umme mich?

Lord how seems to-you about me?

Mercator dicit.

The-merchant says.

Truwen, knecht, waz weyz ich?

In-faith, servant, what know I?

Rubyn dicit.

Rubin says.

Ich bin gar eyn getruwir knecht,

I am wholly a faithful servant,

czů frawen dinste fuge ich recht.

for of-ladies service fit I right.

wult ir mir sin dancken,

(if)-will you me for-it thank,

ich cz̊ẙ mit uch kegen Francken

I go with you toward Franconia

mit uwer frawen kapeltreten,

with your lady chapel-treading,

ich helf ir ouch den flachz geten

I help her also the flax weed

und dar czů dẙ mån ryben,

and there to the poppy rub,

alz man tůt den jungen wiben.

as one does to-the young women.

czů̊ Francken han ich vil gelogen,
in Franconia have I much lied,
czů̊ Beygern (han ich) vil lůte betrogen;
in Bavaria (have I) many people deceived;
wult ir mit mir durch dẙ lant,
(if)-will you with me through the lands,
wir werden beyde geschant.
we become both disgraced.

Mercator dicit.
The-merchant says.
Mich dunket, dů̊ syst eyn wol geczagener knecht,
Me seems, thou be a well bred servant,
czů̊ minem dinste bistů̊ (mir) recht,
for my service art-thou (to-me) right,
dů̊ salt mir sagen alczů̊ hant,
thou shalt to-me say all-at once,
wẙ din name sẙ genant.
how thy name be named.

Rubin dicit.
Rubin says.
Here, ich bin Rubin genant
Lord, I am Rubin named
und werde uwer knecht (al) czů̊ hant.
and become your servant (all) at once.

Mercator dicit.

The-merchant says.

Dů sprichz gar an argen wan,

Thou speakest-it wholly without wicked doubt,

ez ist gar eyn stolczer nam.

it is wholly a proud name.

Rubin dicit.

Rubin says.

(Here,) der name ist nicht alleyn myn,

(Lord,) the name is not alone mine,

ir moget selbir eyn schalk sin.

you may yourself a rogue be.

Mercator dicit.

The-merchant says.

Nů sage an, liber Rubin, 485

Now say on, dear Rubin,

wẙ grin ist daz lon din?

how great is the wage thy?

Rubin dicit.

Rubin says.

Here, funf schillinge,

Lord, five shillings,

daz ist myn gedinge.

that is my bargain.

Mercator dicit.

The-merchant says.

Wẙ mag gesin din lon sȯ grȯz?

How may be thy wage so great?

nů bistů doch under der huben blȯz.

now art-thou yet under the cap bare.

Rubin dicit.

Rubin says.

Ich bin under der huben nyrgent (so) kal,

I am under the cap nowhere (so) bald,

ich habe in dem nacke kulpechte har.

I have in the nape club-thick hair.

Mercator dicit.

The-merchant says.

Rubin nů beyte vorbaz,

Rubin now wait further,

sȯ gronet daz graz,

when greens the grass,

und loubit der stog

and leafs the stump

und czickelt der bock,

and kids the goat,

sȯ gebe ich dir von lechtgen eyn rock,

so give I to-thee of linen a coat,

ouch gebe ich dir von semden eyne brůch,

also give I to-thee of rush a breeches,

und eyn hemde und myn alden hosen dar czů,
and a shirt and my old hose there to,
dẙ czůst dů an spot und frů.
them drawest thou on late and early.

Rubin dicit.
Rubin says.
Here griffet vorbaz
Lord grasp further
und derloubet mir daz,
and allow me that,
daz ich dẙ czit vortribe
that I the time pass
mit dinem jungen wybe
with thy young woman
dez obendez bẙ dem fůre,
in-the evening by the fire,
daz were mir sust gar tůre.
that were to-me otherwise wholly dear.

Mercator dicit.
The-merchant says.
Von mir hab dir dẙ laube
From me have to-thee the leave
und tho̊ dez nicht vor mynen augen.
and do it not before my eyes.

Rubin dicit.

Rubin says.

Danck habt here, meister myn,

Thanks have lord, master my,

daz ir selig mußet sẙn.

that you blessed must be.

Mercator dicit.

The-merchant says.

Rubin, myn vil lyber knecht,

Rubin, my very dear servant,

nů tho dine dinge recht,

now do thy things right,

an lauffen saltů sin gar snel

in running shalt-thou be wholly swift

und salt singen lůt und hel,

and shalt sing loud and clear,

daz volk dringk von eyn ander,

that the-folk press from each other,

daz ich můge gewander

that I may wander

mit myner schonen frawen

with my fair lady

dort hin in dẙ awe,

there hence into the meadow,

dar czů tho eyn geleße,

there to make a lodging,

biz daz ich kam uf daz geseße.

until that I came onto the seat.

nů helb uff korp und stab
now help up basket and staff
und ge wyr key hallab.
and go we toward Halle-down.

Rubin dicit.
Rubin says.
Here, daz thon ich eyn wigant
Lord, that do I a warrior
mit myner rostigen hant.
with my rusty hand.

Item dicit.
Likewise he-says.
Nů wicht ir hern al gemeyne,
Now give-way you lords all in-common,
beide groz und kleyne,
both great and small,
lat myn meister gen hen vor,
let my master go hence before,
fleht al ubir hor,
flee all over mud,
er ist der besten meister eyn,
he is of-the best masters one,
sǒ en ȳ keyn flige getet an eynem beyn.
as from-him ever no fly did on a leg.

Item cantans:

Likewise singing:

hẙ komt meister Ypocras

here comes master Hippocrates

de gratia divina,

by the-grace divine,

sin mů̊ter eyner meister eyn sclegel vras

his mother of-a master a mallet ate

in arte medicina,

in the-art medical,

her sprach, er welde eyn meister sin

he spoke, he would a master be

und waz von kunsten riche,

and was of arts rich,

waz man em der gesunden brenge,

whatever one to-him of-the healthy brings,

dy macht er alle siche.

them made he all sick.

Mercator dicit.

The-merchant says.

Rubin, lyber knecht min,

Rubin, dear servant my,

laz dir dẙ rede befalen sin

let to-thee the speech committed be

und sage mynen namen den lů̊ten;

and tell my name to-the people;

nicht mer wil ich dir bedů̊ten.

not more will I to-thee interpret.

Rubin dicit.

Rubin says.

Daz thů̊n ich here alczů̊ hant,

That do I lord all-at once,

daz wir den luten werden bekant.

that we to-the people become known.

Item dicit.

Likewise he-says.

Nů̊ swiget alle gliche,

Now be-silent all alike,

beide årm und riche,

both poor and rich,

beide frawen und man,

both women and men,

dẙ sich hẙ gesam̄ent han:

who themselves here gathered have:

uns ist kunt in dẙ lant

to-us is come into the lands

eyn arczt wit bekant,

a physician widely known,

her ist geheißen Ypocras,

he is called Hippocrates,

vorwar sult ir wißen daz,

truly shall you know that,

er hat durchfaren manche lant,

he has traveled-through many lands,

Hollant, Probant, Rußenlant,

Holland, Brabant, Russia,

Prußenlant, Cabern̊ Almen̊,
Prussia, Calabria Armenia,
noch vorbaz in der wosten Roman̊
yet further in the desert Romania
ist er eyn meister ubir alle erstige.
is he a master over all physicians.
nach mer ich uch gesage kan,
yet more I to-you tell can,
min meister ist eyn kloger man,
my master is a clever man,
wirt eyner in den mantel wunt,
(if)-becomes one in the mantle wounded,
kumt er czů em, her macht en gesunt;
(if)-comes he to him, he makes him sound;
dennoch sage ich uch wol mere
moreover tell I to-you well more
von syner heilgen lyre,
of his holy teaching,
d̊ blinden macht er sprechen,
the blind made he speak,
d̊ stummen macht er eßen,
the mute made he eat,
her quam czů erstige alzo vil,
he came to physicians as much,
alzo eyn esel czů seyten spil.
as an ass to string play.

Mercator dicit.
The-merchant says.
Rubin, laz din schallen sin,
Rubin, let thy din be,
und schla mir uff den kram myn.
and strike for-me up the stall my.

Rubin dicit.
Rubin says.
Ich mag dȳ lenge nicht getrage,
I may the length not carry,
ich můz ouch eyn knecht habe.
I must also a servant have.

Mercator dicit.
The-merchant says.
Rubin, warte dir um eynen knecht,
Rubin, watch for-thee about a servant,
der dir czů dinste fuge recht.
who to-thee for service fit right.

Rubin dicit.
Rubin says.
Nů horet al gemeyne,
Now hear all in-common,
beide groz und kleyne,
both great and small,

kan mir ymant gewißen eynen knecht,
can to-me anyone show a servant,
der mir czů dinste were recht?
who to-me for service were right?
ich sprech ez uff dẙ truwe myn,
I speak it upon the faith my,
ich gebe em eyn grint-hotelin
I give to-him a scab-hat
und eyne alde hoße,
and an old hose,
der konde ich nẙ gelose,
which could I never redeem,
an dem knẙ ist sẙ dunne,
at the knee is it thin,
an dem fuße ist nyrgunt keyn kunne,
at the foot is nowhere any heel,
und eyne bruch
and a breeches
sinem wibe czů eynem schloger-toch.
for-his woman as a veil-cloth.

Pusterbalk venit et dicit.
Pusterbalk comes and says.
here, daz wil ich von uch haben
lord, that will I from you have
und wil (uch) undir dem kurbe draben.
and will (for-you) under the basket trot.

Rubin dicit.

Rubin says.

Sȏ schawe, welch eyn knappe!

So look, what a lad!

er kumt gesprungen alz eyn trappe,

he comes leaping as a bustard,

eya waz kan er swaczen!

ah what can he chatter!

er hat eyne nase alzo eyn kacze,

he has a nose like a cat,

er ist ůbir dȳ schuldern breit,

he is over the shoulders broad,

sin rucke manchen hocker treyt.

his back many-a hump bears.

nů sage helt-knebelin,

now tell hero-little-knave,

wȳ ist geheißen der name din?

how is called the name thy?

Pisterbalk dicit.

Pusterbalk says.

Here, ich heiße Pastůche

Lord, I am-called Pastuche

und lege under dem struche;

and lie under the bush;

wen der herte czů velde tribet,

when the shepherd to field drives,

wilch mayt da hynden blybet,

whichever maid there behind remains,

dẙ werff ich da neder
her throw I there down
und erswinge er ir geveder,
and swing to-her her plumage,
ich ribe er kletten in den bart.
I rub to-her burrs into the beard.
ich heiße der krum Eckart,
I am-called the crooked Eckart,
ouch han ich gelogen alz eyn schalk,
also have I lied as a rogue,
ich heiße czwar Pusterbalk.
I am-called truly Pusterbalk.

Rubin dicit.
Rubin says.
Nem nů uff den hals den sag
Take now upon the neck the sack
und lauffe wir alle desen tag,
and run we all this day,
biz daz wir [komen] czů jungen wyben,
until that we [come] to young women,
mit den wollen wir dẙ czit vortriben.
with them will we the time pass.

Tunc Pusterbalk recedit cum sacco. Mercator dicit.
Then Pusterbalk withdraws with the-sack. The-merchant says.
Rubin, laz din schallen sin
Rubin, let thy din be
und schlach mir uff den kram myn.
and strike for-me up the stall my.

Rubin dicit.
Rubin says.
Daz thon ich here al czů hant
That do I lord all at once
mit myner rostigen hant.
with my rusty hand.

Et sic circumspicit se pro servo et clamat alta voce.
And thus he-looks-about himself for the-servant and cries with-high voice.
Wȳ, mir ist leyde und czoren,
Alas, to-me is sorrow and anger,
ich han myn knecht (Pusterbalk) vorloren
I have my servant (Pusterbalk) lost
mit mynes heren salben,
with my lord's ointments,
und ich furchte er lege kalben.
and I fear he lies calving.
Pusterbalk, bistů bederbe,
Pusterbalk, (if)-art-thou worthy,
so kom mit mynes heren salbigen wedere.
so come with my lord's salved wether.

Pusterbalk respondet et dicit.
Pusterbalk answers and says.
Wa na, meister Stosel,
What now, master Stosel,
waz kont ir klaffens alzo vil!
how can you of-clatter so much!
nemet hin uwirn korb und uwern sag,
take hence your basket and your sack,
ich wil uch keynen tag
I will you no day
nu͂mer mer gedine,
ever more serve,
ir wert geschant schire.
you become disgraced quickly.

Rubin dicit.
Rubin says.
Wol hen an den Rin,
Well hence to the Rhine,
ir rechter Henekin!
you true Henekin!

Et sic percutiunt se, unus dicit.
And thus they-strike each-other, one says.
Slach!
Strike!

alter dicit.

the-other says.

fach!

catch!

Mercator dicit.

The-merchant says.

last darvon ir schelke beide,

leave off-it you rogues both,

ez komt uch anders czů̊ grußem leide.

it comes to-you otherwise to great sorrow.

Rubin dicit.

Rubin says.

Welde nů̊ ymant nemen solt, 630

Would now anyone take wages,

beide silbir und golt,

both silver and gold,

und welde an Pusterbalkes stat trete,

and would in Pusterbalk's place step,

daz er mir hulfe dẙ̆ disteln uz den rosen yeten

that he me helped the thistles out-of the roses weed

Lasterbalk dicit.

Lasterbalk says.

Dobroytra, dobroytra.

Dobroytra, dobroytra.

Rubin dicit.
Rubin says.
hort here, waz hore ich da?
hear lord, what hear I there?

Lasterbalk ut prius.
Lasterbalk as before.
Dobroytra, dobroytra.
Dobroytra, dobroytra.

Rubin dicit.
Rubin says.
hort here, waz hore ich da?
hear lord, what hear I there?

Lasterbalk dicit ad Rubinum.
Lasterbalk says to Rubin.
Eya, bistů da Rubin?
Ah, art-thou there Rubin?
dů vil lyber geselle myn,
thou very dear fellow my,
so wẏ machstů dich gehabe,
so how mayst-thou thyself fare,
dů herczer trůter knabe?
thou heart's darling lad?

Ruben dicit.

Rubin says.

Ja bin ich worden eyns arcztes knecht.

Yes am I become a physician's servant.

Lasterbalk dicit.

Lasterbalk says.

werlich da czů fugestů recht,

truly there to fittest-thou right,

wen dů kanst wol stelen.

for thou canst well steal.

Rubin dicit.

Rubin says.

swig, daz saltů helen. 645

be-silent, that shalt-thou conceal.

Lasterbalk dicit.

Lasterbalk says.

Eya, waz gebit er dir czů lone?

Ah, what gives he to-thee as reward?

Rubin dicit.

Rubin says.

daz wil ich dir sagen schone,

that will I to-thee tell finely,

er hat mir grůz lon benant,

he has to-me great reward named,

ich furchte abir, ez sẙ eyn tant,
I fear however, it be a trifle,
er spricht, wolle ich czů rittere werde,
he speaks, (if)-would I to knight become,
er wolle mir helfen mit synem pherde;
he would me help with his horse;
truwen, ich furchte, ez fuge mir nicht,
in-faith, I fear, it fit to-me not,
ez sy dan, daz sich babest mit dem keyser bericht,
it be unless, that himself pope with the emperor reconcile,
Lasterbalk, alrest fuget mir wol,
Lasterbalk, first-of-all fits to-me well,
daz ich czů ritter werden scho̊l.
that I to knight become shall.

Lasterbalk dicit.
Lasterbalk says.
Ab dir alz mag wedervaren,
If to-thee such may befall,
wẙ schal ich den kegen dir gebaren?
how shall I then toward thee behave?

Rubin dicit.
Rubin says.
Geselle, daz wil ich dir sage,
Fellow, that will I to-thee tell,
dů salt mir myn swert noch trage
thou shalt for-me my sword after carry

und salt mir uff seczen myne rittirs hube
and shalt for-me up set my knight's cap
und salt mir dẙ federn uz dem hare kluben
and shalt for-me the feathers out-of the hair pick
und salt dinen unvorspart
and shalt serve unsparingly
Anthonien myner frawen czart.
Anthonia my lady tender.

Lasterbalk vertit se ad mulierem et cantat.
Lasterbalk turns himself to the-woman and sings.
Min her der [hat] mich uz gesant
My lord he [has] me out sent
czů eyner schonen frawen,
to a fair lady,
so ist schon ubir alle wip
so is fair over all women
sẙ swanczt in gener awe.
she struts in yonder meadow.

Lasterbalk dicit.
Lasterbalk says.
Got grůz dich, (dů) togentliches wib,
God greet thee, (thou) virtuous woman,
ach schelde ich truten dinen lib,
ah (if)-should I cherish thy body,
wen dů bist so wol gestalt,
for thou art so well shaped,

grosser schonheit mannicfalt,
of-great beauty manifold,
so můst ich lange lebe,
so must I long live,
dar um welde ich mynen mantel geben.
there for would I my mantle give.

Antonia dicit.
Antonia says.
Lasterbalk, dů macht wol swigen
Lasterbalk, thou mayst well be-silent
oder ez wert dich betrigen;
or it will thee deceive;
wiltů schonen frawen holt wesen?
wilt-thou to-fair ladies loyal be?
dů kant nicht hondes pulver lesen!
thou canst not dog's powder gather!
jǒ bistů krump und hockerecht,
yes art-thou crooked and humpbacked,
dů fugest baz czů eynem baderknecht.
thou fittest better as a bath-servant.
waz libe scholde ich czů dir han,
what love should I toward thee have,
nů bistů doch in den lenden lam?
now art-thou yet in the loins lame?

Lasterbalk dicit.

Lasterbalk says.

Eya wer hat uch gesaget von mynen lenden?

Ah who has to-you told of my loins?

daz en der tufel muße schende!

that him the devil must disgrace!

nů wolde ich wene, ich wustes alleyne,

now would I ween, I knew-it alone,

nů wißens alle lute gemeyne.

now know-it all people in-common.

czwar ich wil uff deser fart

truly I will upon this journey

laßen wachzen mynen bart

let grow my beard

und wil mich in eyn closter geben,

and will myself into a cloister give,

dar inne wil ich vorczeren myn leben:

there inside will I consume my life:

hir um̄ sǒ bit ich uwr̂ stůre,

here for so ask I your contribution,

wurste, flecke, wampan czů dem fůre.

sausages, flitches, tripe to the fire.

nů wicht ir frawen und ir man,

now give-way you women and you men,

nymant hyndere mich dar an.

no-one hinder me there in.

Mercator dicit.
The-merchant says.
Rubin, liber Rubin,
Rubin, dear Rubin,
schla mir uff den kram myn.
strike for-me up the stall my.

Rubin dicit.
Rubin says.
Daz thon ich here alczů hant,
That do I lord all-at once,
daz wir den luten werden bekant.
that we to-the people become known.

Item dicit.
Likewise he-says.
Aleporta kurian
Aleporta kurian
xitas exitas termax,
xitas exitas termax,
myn fridel, iz ist nå bỹ dem tage,
my sweetheart, it is near by the day,
eyn esel solde eyn sag trage,
an ass should a sack carry,
hỹ ist nyrgunt keyne mer,
here is nowhere any more,
dỹ erste schal ouch alhỹ ste,
the first shall also all-here stand,

sȯ ist daz [dȳ] andere,
so is that [the] other,
dȳ brachte myn hirre von Flandere,
which brought my lord from Flanders,
so ist daz dȳ drytte,
so is that the third,
dȳ brachte myn herre von Egypten,
which brought my lord from Egypt,
dȳ vyrde hat dȳ togent,
the fourth has the virtue,
welich frawe hat dȳ jagent
whichever lady has the youth
und hat eynen alden man,
and has an old man,
der nicht wol gebruten kan,
who not well breed can,
so geb em vil schere
so give to-him very quickly
eyn schlag ader vȳre
a blow or four
vil naen czů sinem herczen,
very near to his heart,
so mert sich sin smercze,
so increases itself his pain,
der funfften hatte ich nå vorgeßen,
the fifth had I nearly forgotten,
dȳ sechste hat mir der tufel freßen,
the sixth has from-me the devil eaten,
sȯ ist daz eyn kobenīe koren,
so is that a cubeb grain,

wellich mayt er maytum hat vorloren,
whichever maid her maidenhead has lost,
und verschlunder nůne alle morgen,
and swallow nine every morning,
helfe er got, sǒ mochte an dem ersten erworgen.
help her God, so might in the first choke.

Mercator dicit.
The-merchant says.
Rubin, ich se dort vil lute.
Rubin, I see there many people.

Rubin dicit.
Rubin says.
here, da ist iarmarkt hůte.
lord, there is fair today.

Mercator dicit.
The-merchant says.
Rubin, laz din klaffen sin,
Rubin, let thy clatter be,
und stǒz mir dȳ worcze myn.
and pound for-me the spices my.

Rubin dicit.

Rubin says.

Daz thon ich here alczů hant

That do I lord all-at once

mit myner rostigen hant.

with my rusty hand.

The Ointment

IV

Rubin and Pusterbalk grind the spices with coarse jokes about what they are pounding. The Marys lament as they go. The merchant calls Rubin three times, and Rubin, after feigning deafness, abuses him as a rogue, then greets the three women and brings them to his master. The merchant names one pound, one ferding, and a mark of red gold for his three ointments; they protest, he takes their three bezants, and his wife scolds him for selling cheap, so he beats her. Rubin rebukes him and trades insults with the maid. The merchant lies down to sleep, leaving Rubin to guard his wife, and Rubin runs off with her; waking, the merchant laments that his wife and goods are stolen.

Rubin et Pusterbalk terunt in via. Mercator dicit.

Rubin and Pusterbalk grind on the-way. The-merchant says.

Rubin, stampes dů dȳ worcze?

Rubin, poundest thou the spices?

Rubin dicit.

Rubin says.

neyn here, ich stapphe esels fůrcze.

no lord, I pound ass's farts.

Mercator dicit.

The-merchant says.

Sŏ nem abe dy̆ hulßen

So take off the husks

und wirff sy̆ under dy̆ aldin wib, daz [sy̆] laßen ir pulßen.

and throw them among the old women, that [they] let their pulses.

Rubin dicit.

Rubin says.

Seht ir alden czygen,

See you old goats,

da mit sy̆ ouch genegen,

there with they also bow,

set ir alden hellekrucken,

see you old hell-crutches,

der tufel huck uch uff den rucke,

the devil squat to-you upon the back,

ya sit ir alle bose

yes are you all wicked

und last mich uwer gekose.

and leave me your chatter.

Mercator dicit.

The-merchant says.

Rubin, liber Rubin,

Rubin, dear Rubin,

waz stamphestŭ czŭ der salben myn?

what poundest-thou for the ointment my?

Rubin dicit.

Rubin says.

Here, hab gůten můt,

Lord, have good spirit,

dy̆ salbe wert in der maße gut,

the ointment becomes in the measure good,

da quam czů dem getummele von eyner brucken

there came to the tumult from a bridge

daz smalcz von [eyner] mucken

the lard from [a] gnat

und daz blut von eynem schlegele,

and the blood from a mallet,

daz geherne von eyner flegele

the brain from a flail

und der großen glocken klangk,

and the great bell's ringing,

und waz der kucket hure gesanck,

and what the cuckoo this-year sang,

und eynes alden monches fist,

and of-an old monk's fart,

hey̆ hey̆, wy̆ gůt der czů der salben ist!

hey hey, how good it to the ointment is!

Tertia persona cantat:

The-third person sings:

Heu nobis internas mentis

Alas for-us inward of-the-mind

quanti pulsant gemitus

how-many beat groans

pro nostra consolatione,
for our consolation,
qua privamur miseri,
of-which we-are-deprived wretched,
quam crudelis Judæorum
whom cruel of-the-Jews
morte dedit populo.
to-death gave the-people.

et dicit.
and says.
Awe uns vil armen frawen,
Alas us very poor women,
man mag nů wol schawen
one may now well behold
gruz iammer und not:
great lament and distress:
er ist nů tot,
he is now dead,
min lyber here, den dȳ Juden haben ermort.
my dear lord, whom the Jews have murdered.
an schulde, alz ir (dicke), habet gehort.
without guilt, as you (often), have heard.
awe der yemerlichen stunt,
alas the lamentable hour,
dȳ uns nuwelich ist worden kunt,
which to-us newly is become known,

daz wir unsern [heren] nicht schullen sehen,
that we our [lord] not shall see,
wen uns groß leyt ist geschen.
for to-us great sorrow is happened.

Secunda persona dicit.
The-second person says.
Jam percusso ceu pastore
Now struck as-if the-shepherd
oves errant miseri,
the-sheep wander wretched,
sic magistro discedente
so the-master departing
turbantur discipuli,
are-troubled the-disciples,
atque nobis eo absente
and to-us he being-absent
dolor crescit nimius.
grief grows excessive.

et dicit.
and says.
Awe, we jemmerlich daz stet,
Alas, how lamentably that stands,
wo̊ daz vẙ ane herten get,
where the cattle without shepherd goes,

daz mag [man] wol schauwen
that may [one] well behold
an [uns] vil armen frawen,
in [us] very poor women,
sint wir Ihesum haben vorloren,
since we Jesus have lost,
der uns czů troste waz geboren.
who to-us for comfort was born.

Tertia persona cantat:
The-third person sings:
Sed eamus et ad ejus
But let-us-go and to his
properemus tumulum,
let-us-basten tomb,
si dileximus viventem,
if we-loved him-living,
diligamus mortuum
let-us-love him-dead
et ungamus corpus ejus
and let-us-anoint the-body his
oleo sanctissimo.
with-oil most-holy.

et dicit.
and says.
Ez czymt wol guten wiben,
It befits well good women,
wer en lib ist an dem libe,
who to-them dear is in the life,
daz sȳ en noch dem tode clagen;
that they him after the death lament;
wir wullen gen czů dem grabe,
we will go to the grave,
daz wir unsern hern sehen,
that we our lord see,
wen uns grőz leyt ist geschen.
for to-us great sorrow is happened.

Tunc mercator vocat Rubinum ter.
Then the-merchant calls Rubin thrice.
Rubin, Rubin, Rubin!
Rubin, Rubin, Rubin!

Rubin non respondet nisi tertio et dicit.
Rubin not answers except the-third-time and says.
beyte here, beyte,
wait lord, wait,
ich bin noch umbereyte,
I am still unready,

ich habe myn sack vorloren,
I have my sack lost,
den haben mir dẙ alden wib gestolen.
it have from-me the old women stolen.

Mercator convocat Rubinum ut prius.
The-merchant calls Rubin as before.
Rubin, Rubin, Rubin!
Rubin, Rubin, Rubin!

Rubin sileat et tacet. Mercator dicit.
Rubin let-be-silent and is-silent. The-merchant says.
Mir ist komen vorhanden,
To-me is come to-hand,
eyn werck han ich bestanden
a work have I undertaken
ich schal eym alden wibe
I shall for-an old woman
den harmsteyn scnyde
the bladder-stone cut
mit eyner halben schussel,
with a half bowl,
der tufel var er in den droßel!
the devil go to-her into the throat!

Mercator vocat Rubinum et dicit.
The-merchant calls Rubin and says.
Rubin, Rubin, Rubin!
Rubin, Rubin, Rubin!

Rubin dicit.
Rubin says.
Beite, mir ist ubel gelungen,
Wait, to-me is ill succeeded,
eyn alt wib hat mir myn sack abe gedrungen. 805
an old woman has from-me my sack off pressed.

Item Mercator dicit.
Likewise the-merchant says.
Rubin, Rubin, Rubin!
Rubin, Rubin, Rubin!

Rubin dicit.
Rubin says.
waz wult ir here, meister myn?
what will you lord, master my?

Mercator dicit.
The-merchant says.
dů machst wol eyn schalk [syn].
thou mayst well a rogue [*be*].

Rubin dicit,

Rubin says,

Waz dar um̊ liber here?

What there about dear lord?

man vint er noch wol mere

one finds of-them yet well more

in dorffern und in steten,

in villages and in towns,

dẙ mir sin nym̄er abe getreten.

who for-me are never off trodden.

schelde man alle schelke steyne,

should one all rogues stone,

da můste manick kint um̄ sin vater weyne,

there must many child for his father weep,

scholde man alle schelke uz der stat jagen,

should one all rogues out-of the town hunt,

zir můst [man] eyn myle vor hen drabe,

then must [one] a mile before hence trot,

scholde man dẙ stat mit schelken um̄ můre,

should one the town with rogues around wall,

man seczt uch czů eyner torsule,

one sets you as a gate-post,

ir syt eyn meister ubir alle schelke,

you are a master over all rogues,

get hen, ir sult dẙ genße melke.

go hence, you shall the geese milk.

Mercator dicit.

The-merchant says.

Rubin, lyber knecht myn,

Rubin, dear servant my,

nů laz von dem czorne din,

now leave from the anger thy,

dů hast mir ubel gesprochen,

thou hast to-me ill spoken,

dar an hast dů dich wol gerochen.

there in hast thou thyself well avenged.

ich sehe dort in eyner awen

I see there in a meadow

drẙ schone frawen,

three fair ladies,

sẙ weynen sere und clagen,

they weep sorely and lament,

ich wene, ir here sẙ sere geschlagen;

I ween, their lord be sorely struck;

ge hen und heiz sẙ her komen,

go hence and bid them hither come,

da mit schicken wir unsern framen.

there with provide we our profit.

Rubin dicit.

Rubin says.

Daz thon ich here gerne

That do I lord gladly

und were ez noch dry stunt so̊ verne.

and were it yet three times so far.

Et sic Rubin currit ad personas et dicit.
And thus Rubin runs to the-persons and says.
Got grȍz uch, ir drȳ frawen,
God greet you, you three ladies,
waz ist mir in den auwen,
what is to-me in the meadows,
sint uwir nicht wen drȳ?
are of-you not but three?
ich wente uwir schelde funffe sȳ.
I weened of-you should five be.

Item dicit.
Likewise he-says.
Got gruß uch, ir drȳ frawen schir,
God greet you, you three ladies bright,
daz wan ander vȳr.
that were other four.

Tertia persona.
The-third person.
Got dancke du czolczer jungeling,
God thank thou proud youth,
daz got gebeßer dine ding.
that God better thy things.

Rubin dicit.

Rubin says.

Ir frawen, kunt ir mir gesagen,

You ladies, can you to-me tell,

wor um ist uwir weyn und uwir clage?

where for is your weeping and your lament?

Prima persona dicit.

The-first person says.

Ja wir, stalczar jungeling,

Yes we, proud youth,

daz got gebeßere dine ding,

that God better thy things,

daz ist um den heiligen man,

that is for the holy man,

den dẙ Juden czů tode haben geschlan,

whom the Jews to death have struck,

kanstů icht uns gewißen eynen man,

canst-thou anything to-us show a man,

der czů arcztige (ich) gerate kan?

who for medicines (I) counsel can?

Rubin dicit.

Rubin says.

Get mir noch, ich gen uch vor,

Go me after, I go you before,

und tret mir noch uff mynen spor,

and tread me after on my track,

ich wil uch wisen eynen man,
I will you show a man,
der uch wol geraten kan.
who you well counsel can.

Tunc præcedet eis et cantat:
Then he-will-go-before them and sings:
Ibant ibant tres mulieres
Went went three women
Jhesum Jhesum Jhesum quærentes,
Jesus Jesus Jesus seeking,
Maria Jacobena, Maria Cleophea et Salomena.
Mary of-James, Mary of-Cleophas and Salome.
re vemasti tu tres mulieres
re vemasti thou three women
dare mihi narium,
to-give me of-the-nose,
dabo tibi sal salium.
I-will-give thee salt of-salts.

Rubin dicit.
Rubin says.
Here, ich hab ez volant,
Lord, I have it accomplished,
dar noch ir mich habit gesant,
where after you me have sent,

sȳ kůn uns wol riche gemache,
they can us well rich make,
nů můge wir wol gelache.
now may we well laugh.

Mercator cantat.
The-merchant sings.
Huc propius flentes accedite,
Hither nearer weeping approach,
hoc unguentum si vultis emere,
this ointment if you-wish to-buy,
cum quo bene potestis ungere 865
with which well you-can anoint

Personæ cantant.
The-persons sing.
Corpus domini sacratum.
The-body of-the-Lord hallowed.

Item cantant.
Likewise they-sing.
Dic tu nobis mercator juvenis,
Tell thou us merchant young,
hoc unguentum si tu vendideris,
this ointment if thou shalt-have-sold,

quod pretium tibi dabimus?
what price to-thee shall-we-give?
heu quantus est noster dolor!
alas how-great is our grief!

Mercator dicit.
The-merchant says.
Hoc unguentum si multum cupitis,
This ointment if much you-desire,
unum auri talentum dabitis,
one of-gold talent you-shall-give,
an aliter non deportabitis.
or otherwise not you-shall-carry-away.

Personæ cantant.
The-persons sing.
Heu quantus est noster dolor!
Alas how-great is our grief!

Rubin dicit.
Rubin says.
Waz heu, waz heu, waz heu,
What heu, what heu, what heu,
was sagit ir von håu?
what say you of hay?

saget uns von cygner und von keßen,
tell us of curds and of cheeses,
dez moge mir wol genesen.
of-that may we well be-saved.

Secunda persona dicit.
The-second person says.
Got grůz dich kremer, guter frůnt,
God greet thee merchant, good friend,
ist dir um arcztige icht kunt,
is to-thee about medicines anything known,
adir hastů icht salben gůt?
or hast-thou any ointments good?
dor noch stet unser můt.
there after stands our mind.

Mercator dicit.
The-merchant says.
Ja ich, frawe, selig wib,
Yes I, lady, blessed woman,
ich han scleßen mynen lib
I have worn-out my body
noch ercztige manig jar,
after medicines many year,
waz ich uch sage, daz ist war.
what I to-you say, that is true.
hẙ stet eyn macracy,
here stands a macracy,

so stet da eyn laurina bȳ,
so stands there a laurel by,
so ist daz eyn nardi-pisti,
so is that a nard-pistic,
sō stet eyn allabastrum hȳ,
so stands an alabaster here,
dȳ beßer [sin] wen ander vȳr.
which better [are] than other four.

Tertia persona dicit.
The-third person says.
Sage meister, daz dich got laße lebe,
Tell master, that thee God let live,
wȳ wilt dū uns dȳ salben gebe?
how wilt thou us the ointments give?

Mercator dicit.
The-merchant says.
Ich [gebe] eyne um eyn phunt,
I [give] one for a pound,
dȳ andirn um eyn vyrdung,
the other for a quarter-mark,
dȳ dritte um rotes goldes eyne marck.
the third for of-red gold a mark.

Prima persona dicit.

The-first person says.

Meister, dẙ rede were uns czů starck.

Master, the speech were for-us too strong.

Mercator dicit.

The-merchant says.

Ir frawen koufet schire,

You ladies buy quickly,

ich were lyber czů dem wyne wen czů bere.

I were rather to the wine than to beer.

Rubin dicit.

Rubin says.

Here, dů redest recht,

Lord, thou speakest right,

ich bin gar eyn czorniger knecht, 900

I am wholly a wrathful servant,

schal der marck ich lenger weren,

(if)-shall the market I longer last,

ich worde ẙ dez phaffen geren.

I would-become yet of-the priest's desire.

Tertia persona dicit.

The-third person says.

Meister, daz dir got holt sẙ,

Master, that to-thee God loyal be,

hẙ sint guter beczanczen drẙ,

here are good bezants three,

dar um̄ gib uns dẙ maße,

there for give us the measure,

daz dich got lebe laße.

that thee God live let.

Mercator dicit.

The-merchant says.

Wẙ ir frawen, ir kouft selden,

Ah you ladies, you buy seldom,

uwir besanczen wil ich (uch abe) gelden,

your bezants will I (you off) pay,

nemt dẙ worcze dar um̊,

take the spice there for,

dẙ ist besser wen andere funffe.

which is better than other five.

Uxor mercatoris dicit.

The-wife of-the-merchant says.

Wẙ, daz ir wert czů onheile!

Ah, that you may-become to misfortune!

wẙ macht ir uns so wolveyl,

how make you us so cheap,

daz uns kost so manche marck?
what us costs so many mark?
wolt ir dar um wesen karck?
would you there for be stingy?

Mercator percutit uxorem et dicit.
The-merchant strikes the-wife and says.
Facculdey, malaventure!
Facculdey, misfortune!
ach dů alde ungehure!
ah thou old monster!

Uxor mercatoris dicit.
The-wife of-the-merchant says.
Ach ist daz wol gethan,
Ah is that well done,
dar eyn unvorwißen man
where an unknowing man
sal schlan sine frawen!
shall strike his lady!
daz dir keyn heil (nu͞mer) můße geczawen!
that to-thee no salvation (never) must befall!
iz ist dez tufels mynne,
it is the devil's love,
waz dẙ alden wib begynnen.
whatever the old women begin.

Mercator dicit.

The-merchant says.

Swiget und laßet uwir klaffen stan,

Be-silent and let your clatter stand,

iz duncket mich nicht wol getan,

it seems to-me not well done,

wen lůte her czu uns komen,

when people hither to us come,

daz ir sẙ hindert an yrem fromen.

that you them hinder in their profit.

Uxor dicit.

The-wife says.

Ja ja, leyder,

Yes yes, alas,

sin daz dẙ nuwen cleyder,

are those the new clothes,

dẙ dů mir czů desen ostern hast gegeben?

which thou to-me for this Easter hast given?

daz dů daz jar nym̄er must ubir leben!

that thou the year never must over live!

Rubin dicit.

Rubin says.

Eya, here, daz ist mir leyt,

Ah, lord, that is to-me sorrowful,

daz ir vorgeßet uwir hobescheyt,

that you forget your courtliness,

ir habit unhebeschlich getan,
you have uncourteously done,
daz ir habit myne [frawen] geschlan;
that you have my [lady] struck;
vor aller werlde uffentlich
before all world openly
so thȯt ir unhebischlich,
so do you uncourteously,
lybe frawe, ich sage uch daz,
dear lady, I tell you that,
vortraget mynen hern vorbaz.
bear-with my lord further.

Ancilla dicit ad Rubinum.
The-maid says to Rubin.
Thů czů din flancz, dů bůser wicht,
Shut to thy chops, thou wicked wight,
wȳ tarstů reden icht
how darest-thou speak anything
(czů) myner frawen czů unart?
(to) my lady to ill-breeding?
dů scholdes (ez) wol haben bewart,
thou shouldst (it) well have guarded,
erloz uns dyner teydinge,
spare us thy chatter,
adir dů hast bose gedinge.
or thou hast wicked bargain.

Rubin dicit.

Rubin says.

Ach dů alde tempeltrete,

Ah thou old temple-treader,

daz ist alles din gerete,

that is all thy counsel,

daz iz myner frawen mißget,

that it my lady ill-befalls,

daz sȳ myn here czů schlet.

that her my lord asunder strikes.

wȳ, dů alde tempelrynne,

alas, thou old temple-runner,

daz dich der tufel fůre von hynnen!

that thee the devil lead from hence!

ich sach, daz dich der phaffe fůrte hinder den alter

I saw, that thee the priest led behind the altar

und larte dich den salter,

and taught thee the psalter,

er stiz dich mit dem arme,

he thrust thee with the arm,

ez mochte Schabedeȳ den Juden erbarmen.

it might Schabedey the Jew pity.

Ancilla dicit.

The-maid says.

Frawe, ich wil uch sagen mere,

Lady, I will you tell tidings,

wult ir volgen myner lere,

will you follow my teaching,

ich wil ez wol erdencke,
I will it well devise,
daz wir ez em ingetrencken.
that we it to-him pay-back.

Rubin dicit.
Rubin says.
Nů hort, lyben lůte,
Now hear, dear people,
dẙ da yczunt man nemen, daz sint brůte.
who there now men take, those are brides.
min here hat sine frawen geschlagen
my lord has his lady struck
mit der fust an den kragen
with the fist on the collar
dorch der dryer pulken willen;
for the three of-tarts sake;
daz sẙ der tufel fure von hynnen!
that them the devil lead from hence!

Mercator dicit ad personas.
The-merchant says to the-persons.
Ir frawen, get mit heile,
You ladies, go with salvation,
um daz gelt ist dẙ salbe wolveyle.
for the money is the ointment cheap.

Mercator dicit.

The-merchant says.

Rubin, ez mag dem tage nehen,

Rubin, it may to-the day near,

ich wil mich schlafen legen,

I will myself to-sleep lay,

ich laß dir den kram bevalen sin,

I let to-thee the stall committed be,

970 und hůt mir der frawen myn.

and guard for-me the lady my.

Rubin dicit.

Rubin says.

Lyber here, daz schal sẙn,

Dear lord, that shall be,

daz sprech ich uff dẙ truwe myn.

that speak I upon the faith my.

Mercator ponit se dormitum. Rubin dicit ad uxorem

The-merchant puts himself to-sleep. Rubin says to the-wife

mercatoris.

of-the-merchant.

Frawe, laz den alden man syn

Lady, let the old man be

und czuch mit mir an den Rin.

and go with me to the Rhine.

Uxor [mercatoris] dicit.
The-wife [of-the-merchant] says.

Rubin, lyber Rubin,
Rubin, dear Rubin,
alz din wille ist, alz ist der (můt) myn.
as thy will is, so is the (mind) mine.
Rubin, lyber bule,
Rubin, dear lover,
fure mich nicht in dẙ schule,
lead me not into the school,
kǒm ich in daz schulhůs,
(if)-came I into the schoolhouse,
ich kome nymmer mait eruz.
I would-come never maid out.

Tunc Rubin et uxor recedunt. Post hæc mercator surgit
Then Rubin and the-wife withdraw. After this the-merchant rises
et dicit.
and says.
Awe, ich [was] ubel gehut!
Alas, I [was] ill guarded!
mir ist gestolen myn wib und myn gut,
from-me is stolen my woman and my goods,
dẙ fuße mich en nach tragen,
the feet me them after carry,
selde ich dar umm̊ werden czů schlagen.
should I there for become asunder struck.

The Empty Tomb

V

The Marys ask who will roll back the stone. The angels tell them that the one they seek is not here but risen and gone to Galilee, and show them the empty place and the cloth. Mary weeps until Christ meets her in the guise of a gardener; he speaks her name, and she knows him but may not touch him. She brings the news to Thomas, who will not believe her until Christ comes and bids him lay his fingers in his wounds. Peter and John hear Mary out, run to the tomb, and find the cloth. John tells the people to rejoice and to bring roasts and flat-cakes to the poor scholars; all sing Christ is risen, and the scribe dates the book 1391.

Silete. Tunc personæ cantant: quis revolvet nobis ab ostio
Be-silent. Then the-persons sing: who will-roll-back for-us from the-door
lapidem, quem tangere sanctum cernimus sepulchrum, et
the-stone, which to-touch holy we-see the-tomb, and
dicunt.
they-say.

Wer hebit uns hẙ abe
Who lifts for-us here off
den steyn von dem grabe,
the stone from the grave,
daz wir unsern hern mugen gesehen?
that we our lord may see?
wen uns gruß leyt ist geschen.
for to-us great sorrow is happened.

Angeli cantant.
The-angels sing.
Quem quæritis, o tremulæ mulieres,
Whom seek-you, o trembling women,
in hoc tumulo plorantes?
in this tomb weeping?

Primus angelus dicit.
The-first angel says.
Wen sucht ir dr̆ frawen desen morgen,
Whom seek you three ladies this morning,
bevangen mit großen sorgen?
seized with great cares?

Personæ cantant.
The-persons sing.
Jhesum Nazarenum
Jesus of-Nazareth
crucifixum quærimus.
crucified we-seek.

Secunda persona dicit.
The-second person says.
Daz thon [wir] unsern hern Jhesum Crist,
That do [we] our lord Jesus Christ,
der von den Juden gemartirt ist.
who by the Jews martyred is.

Secundus angelus dicit.
The-second angel says.
Wen sucht ir dr̊ frawen
Whom seek you three ladies
so fr̊ in desem tawe,
so early in this dew,
so n̊ b̊ desem grabe,
so near by this grave,
kunt ir uns daz gesage?
can you to-us that tell?

Tertia persona dicit.
The-third person says.
Daz thon wir den, der gemartert ist,
That do we him, who martyred is,
von Nazarecht und heyßet Crist.
of Nazareth and is-called Christ.

Angeli cantant: non est hic, quem quæritis, sed cito euntes
The-angels sing: not he-is here, whom you-seek, but quickly going
annunciate discipulis ejus et Petro, quod surrexit Jhesus.
announce to-the-disciples his and to-Peter, that he-is-risen Jesus.
Tertius angelus dicit.
The-third angel says.
Her ist nicht h̊, den ir sucht,
He is not here, whom you seek,
get, ab irs gerucht,
go, if you-it deign,

und saget Petro und Johan,
and tell Peter and John,
daz er von dem tode sẙ enstan.
that he from the death be arisen.

Angeli cantant: venite et videte locum, ubi positus erat
The-angels sing: come and see the-place, where laid had-been
dominus. alleluja. alleluja.
the-Lord alleluia. alleluia.
Primus angelus dicit.
The-first angel says.
Hẙ ist nicht wen eyn tochelin,
Here is nothing but a little-cloth,
da Jhesus wart gewunden in,
where Jesus was wound in,
er ist von dem tode erstanden
he is from the death arisen
und ist keyn Galilea gegangen.
and is toward Galilee gone.

Tunc personæ cantant:
Then the-persons sing:
Ad monumentum venimus gementes,
To the-tomb we-came groaning,
angelum domini vidimus sedentem
the-angel of-the-Lord we-saw sitting
et dicentem, quod surrexit Jhesus.
and saying, that he-is-risen Jesus.

Prima persona cantat.
The-first person sings.
Jhesu nostra redemptio,
Jesus our redemption,
amor et desiderium,
love and desire,
deus creator omnium,
God creator of-all,
homo in fine temporum.
man at-the end of-times.

Secunda persona dicit.
The-second person says.
Quam te vicit clementia,
How thee conquered mercy,
ut nostra ferres crimina,
that our thou-shouldst-bear crimes,
crudelem mortem patiens!
cruel death suffering!

Tertia persona cantat.
The-third person sings.
Cum venissem ungere mortuum,
When I-had-come to-anoint the-dead,
monumentum inveni vacuum;
the-tomb I-found empty;

heu nescio recte discernere,
alas I-know-not rightly to-discern,
ubi possum magistrum quærere.
where I-can the-master seek.

item cantat.
likewise she-sings.
Awe der mere,
Alas the tidings,
awe der jemmerlichen clage,
alas the lamentable lament,
daz grab ist lere,
the grave is empty,
awe myner clage!
alas my lament!
wo ist nů hin [min] trost,
where is now hence [my] comfort,
der mich von sunden [hat] erlost?
who me from sins [has] redeemed?
der dȳ sunde mir vorgab,
who the sins to-me forgave,
den sach ich legen in eyn grab.
him saw I lay into a grave.

et dicit ricmum.
and she-says a-verse.
Awe jammer und leyt,
Alas misery and sorrow,
daz myn armes hercze treyt,
which my poor heart bears,
ich han vorloren mynen trost,
I have lost my comfort,
der mich von sunden hat erlost;
who me from sins has redeemed;
dar um̄ mů̊z ich sorgen
there for must I grieve
den abent und den morgen.
the evening and the morning.

Item cantat.
Likewise she-sings.
En lapis est retro depositus,
Behold the-stone is back laid,
qui fuerat in signum positus,
which had-been as a-seal placed,
muniverant locus militibus,
they-had-guarded the-place with-soldiers,
locus vacat eis absentibus.
the-place stands-empty with-them absent.

Tunc Jhesus venit in specie hortulani et cantat: mulier
Then Jesus comes in the-guise of-a-gardener and sings: woman
quid ploras, quem quæris?
why weepest-thou, whom seekest-thou?
Tertia persona cantat: domine, si tu sustulisti eum, dicito
The-third person sings: lord, if thou hast-taken-away him tell
mihi et en ego eum tollam.
me and lo I him will-take.
Jhesus dicit.
Jesus says.
Ist daz guter frawen recht,
Is that of-good ladies right,
daz sy̓ um̄ lauffen alz dy̓ knecht
that they about run as the servants
so fro by̓ desem garten?
so early by this garden?
wez hastu̍ hy̓ czu̍ warten?
for-what hast-thou here to wait?

Maria dicit.
Mary says.
Wor umm̍ schrigestu̍ mich an?
Where for criest-thou me at?
ich su̍che den heilgen man,
I seek the holy man,
den dy̓ Juden haben erschlagen;
whom the Jews have slain;
kanstu̍ mir dar abe icht gesage?
canst-thou to-me there of anything tell?

Jhesus dicit.

Jesus says.

Czwar er muz dir lib sin,

Truly he must to-thee dear be,

daz dů sǒ queist den lib din.

that thou so tormentest the body thy.

Maria dicit.

Mary says.

Gůter gertenere,

Good gardener,

durch aller frawen ere,

for of-all ladies' honor,

hastů von em icht vornamen?

hast-thou of him anything heard?

sage mirs, ez mag dir framen.

tell me-it, it may thee profit.

Jhesus dicit.

Jesus says.

Gůt wib, ich sage dir ane haz,

Good woman, I tell thee without hatred,

sǒche den heren vorbaz.

seek the lord further.

Maria procedit ulterius cantando;
Mary goes further singing;
Dolor crescit, tremunt præcordia
Grief grows, tremble the-heart's-depths
de magistri pii absentia,
at the-master's loving absence,
qui salvavit me plenam vitiis
who saved me full of-vices
pulsis a me septem dæmonibus.
driven from me seven demons.

et dicit.
and says.
Ich han vorloren mynen trost,
I have lost my comfort,
der mich von sunden hat erlost,
who me from sins has redeemed,
leyder jemmerlichen,
alas lamentably,
daz weyz got der riche,
that knows God the mighty,
ich sterbe gerne, mochtes gesyn,
I die gladly, might-it be,
wen er hat daz hercze myn
for he has the heart my
berichtet und bekeret,
set-right and converted,

wen ez waz besweret
for it was burdened
mit seben tufeln, daz ist war,
with seven devils, that is true,
dẙ trug ich leyder manig jar.
them bore I alas many year.
nů endarff der sundere,
now needs the sinner,
wẙ grůz dẙ sunde were,
however great the sin were,
nicht czwifeln an den gnaden gǒcz,
not doubt in the graces of-God,
der gnaden und dez gepǒcz
of-the graces and of-the command
sal der sunder (nicht) geruchen,
shall the sinner (not) take-heed,
czů gote sal er gnaden sůche,
to God shall he graces seek,
wẙ grůz dez menschen sunde sẙ,
however great the man's sin be,
got der vorlet em doch dẙ gnade da bẙ.
God he grants him yet the grace there by.

Jhesus venit cum vexilla. Maria cantat: heu redemptor
Jesus comes with the-banner. Mary sings: alas redeemer
Israel, ut qui sustinuit mortem patiens. Item cantat.
of-Israel, as who endured death suffering. Likewise she-sings.
Ach dů loßer aller cristenheit,
Ah thou redeemer of-all Christendom,
worum̄ ledestů den bittern [tot] sǒ geduldiclich?
why sufferest-thou the bitter [death] so patiently?

Jhesus cantat: Maria.
Jesus sings: Mary.
Maria cantat: Raby, raby (quod dicitur magister).
Mary sings: Rabbi, rabbi (which is-said master).
Jhesus cantat:
Jesus sings:
Prima quidem suffragia
The-first indeed suffrages
sola tulit carnalia,
alone she-brought fleshly,
exhibendo communia 1085
showing common-things
super naturæ minima.
above of-nature the-least.

Maria cantat: sancte deus.
Mary sings: holy God.
Jhesus cantat:
Jesus sings:
Ergo noli me tangere,
Therefore not-wish me to-touch,
nec ultra velis plangere,
nor further wish to-lament,
quem mox in puro sidere
whom soon in the-pure star
cernes ad patrem scandere.
thou-shalt-see to the-father to-ascend.

Maria cantat: sancte fortis.
Mary sings: holy strong.
Jhesus cantat.
Jesus sings.
Hæc priori dissimilis,
This to-the-former unlike,
hæc est incorruptibilis,
this is incorruptible,
quondam fuit passibilis,
once it-was passible,
jam non erit solubilis.
now not it-will-be dissoluble.

Maria cantat: sancte et immortalis, miserere nobis.
Mary sings: holy and immortal, have-mercy on-us.
Jhesus dicit.
Jesus says.
Frede und genade sȳ mit dir,
Peace and grace be with thee,
dū woldest dich nȳ vorczȳ von mir,
thou wouldst thyself never renounce from me,
dar um ist dir daz heil geschen,
there for is to-thee the salvation happened,
daz dū mich czū dem ersten hast gesehen.
that thou me at the first hast seen.

Maria recedit cantando.
Mary withdraws singing.
Vere vidi dominum vivere,
Truly I-saw the-Lord to-live,
nec dimisit me pedes tangere,
nor did-he-let me the-feet to-touch,
discipuli oportent credere,
the-disciples it-behooves to-believe,
quod ad patrem velit scandere.
that to the-father he-wishes to-ascend.

Item cantat.
Likewise she-sings.
Ich sach werlichen
I saw truly
minen heren lebende,
my lord living,
er en liz mich nicht ruren dẙ fůße sin,
he — let me not touch the feet his,
dẙ jungern schullen dez gloubig sẙn,
the disciples shall of-it believing be,
daz er wil stigen czů [dem] vater sin.
that he will climb to [the] father his.

Thomas venit ad Mariam et dicit.
Thomas comes to Mary and says.
Maria laz din schallen,
Mary let thy din,
wẙ mochte daz gefallen,
how might that please,
wẙ mochte daz ymmer geschen,
how might that ever happen,
daz eyn toter man mochte uff ensten?
that a dead man might up arise?

Maria dicit.

Mary says.

Awe, dů ongloubiger Thomas!

Alas, thou unbelieving Thomas!

dů redest ich weyz nicht waz,

thou speakest I know not what,

ja sach ich mynen heren

yes saw I my lord

alzo in großen eren,

so in great honors,

er gruste mich,

he greeted me,

da sprach ich:

then spoke I:

sancte deus, sancte fortis,

holy God, holy strong,

sancte et immortalis,

holy and immortal,

miserere nobis.

have-mercy on-us.

Item dicit.

Likewise she-says.

Czů Galilea saltů gen,

To Galilee shalt-thou go,

sů machtů dȳ warheyt gesen.

so mayst-thou the truth see.

Maria recedit. Jhesus venit et dicit ad Thomam.
Mary withdraws. Jesus comes and says to Thomas.
Thomas, lyber frunt myn,
Thomas, dear friend my,
dů salt nicht ongloubig sin,
thou shalt not unbelieving be,
dů salt sin gloubig czů allen stunden,
thou shalt be believing at all hours,
la dine vingere in myne wunden.
let thy fingers into my wounds.

Thomas dicit.
Thomas says.
Gnade, lyber here myn,
Mercy, dear lord my,
von der kraft der gnaden din
from the power of-the graces thy
ich gloube, daz dů der bist,
I believe, that thou he art,
der da war got und mensche ist,
who there true God and man is,
und gloube vorwar und bin gewiß,
and believe truly and am certain,
daz dů von dem tode enstanden bist.
that thou from the death arisen art.

Jhesus dicit.

Jesus says.

Thoma, mich han gesehen dȳ augen din,

Thomas, me have seen the eyes thy,

dez schaltū gloubending sin,

of-that shalt-thou believing be,

ich sage dir daz vorwar,

I tell thee that truly,

daz sȳ kronet myn vater czwar,

that them crowns my father truly,

dȳ an mich glouben und yehen,

who in me believe and avow,

und mich nȳ haben gesehen.

and me never have seen.

Maria cantat: victimæ paschali laudes etc. agnus redemit.

Mary sings: to-the-victim paschal praises etc. the-lamb redeemed.

Petrus et Johannes veniunt clamando.

Peter and John come crying.

Dic nobis Maria,

Tell us Mary,

quid vidisti in via?

what thou-sawest on the-way?

Maria cantat.

Mary sings.

Sepulchrum Christi viventis

The-tomb of-Christ living

et gloriam vidi resurgentis.

and the-glory I-saw of-him-rising.

Petrus dicit.

Peter says.

Wo̊ were dů so̊ nå bẙ dem grabe?

Where wast thou so near by the grave?

kanstů uns davon icht gesage?

canst-thou to-us thereof anything tell?

Maria dicit.

Mary says.

Ja ich kan gesage dar abe,

Yes I can tell there of,

ich waz gegangen czů dem grabe,

I was gone to the grave,

ich waz vor dem tage fro̊,

I was before the day early,

ich sach dẙ engel, sẙ sprachen mir czů,

I saw the angels, they spoke to-me to,

so̊ schene clar alzo eyn fůr,

so shone bright as a fire,

ich wente ez were ungehůr,

I weened it were monstrous,

ich furchte mich, daz sȳ myn worden gewar,
I feared myself, that they of-me became aware,
sȳ riffen mir, da ging ich dar,
they called me, then went I thither,
so sayten mir gute mere,
so told me good tidings,
daz Jhesus enstanden were; 1155
that Jesus arisen were;
der propheten wort ist ergangen,
the of-prophets word is come-about,
daz er ist von dem tode erstanden.
that he is from the death arisen.

Petrus et Johannes recedunt et cantant: credendum est
Peter and John withdraw and sing: to-be-believed it-is
magis soli Mariæ est. et corruunt ante sepulchrum et
more alone Mary it-is. and they-fall-down before the-tomb and
cantant: currebant duo simul et ille alius discipulus; et
sing: there-ran two together and that other disciple; and
accipiunt linteamina et cantant: cernite o socii.
they-take the-linen-cloths and sing: see o companions.
Petrus dicit.
Peter says.
Seht vil lyben daz thuch,
See very dear-ones the cloth,
daz uns widerwant hat den fluch,
which for-us turned-back has the curse,

der uns in dem paradyse wart gegeben,
which to-us in the paradise was given,
wir schullen alle mit gote leben.
we shall all with God live.

Johannes dicit.
John says.
Nů hort, vil lyben lute,
Now hear, very dear people,
last uch mer bedůte,
let to-you more be-interpreted,
wir schullen uns frewen alle,
we shall ourselves rejoice all,
daz wir sint erlost von dem ewigen valle.
that we are redeemed from the eternal fall.
got hat vor uns geleden den tot
God has for us suffered the death
und hat uns erlost uz der helle not,
and has us redeemed out-of the hell's distress,
er hat gebunden den tufel mit syner hant
he has bound the devil with his hand
und hat czů brochen der helle bant:
and has asunder broken the hell's bond:
dar um alle gemeyne,
there for all in-common,
beide groz und kleyne,
both great and small,
sollen wir loben den heiligen Crist,
shall we praise the holy Christ,

der von dem tode erstanden ist.
who from the death arisen is.
Ouch hatte ich mich vorgessen,
Also had I myself forgotten,
dy armen schuler haben nicht czů essen,
the poor scholars have nothing to eat,
den sult ir czu tragen braten,
to-them shall you to carry roasts,
schuldern und ouch vladen;
shoulders and also flat-cakes;
wer yn gebit ire braten,
whoever to-them gives their roasts,
den wil got hute und umirmer beraten,
him will God today and evermore provide,
wer yn gebit ire vladen,
whoever to-them gives their flat-cakes,
den wil got in daz hymmelriche laden.
him will God into the heaven's-kingdom invite.
Nu hort, vil liben lute alle,
Now hear, very dear people all,
dy pristere und dy schulere alle
the priests and the scholars all
biten got mit großem schalle,
pray God with great din,
daz her uns allen wulle geben
that he to-us all would give
noch desem leben daz ewige leben,
after this life the eternal life,

und syngit alle gliche:
and sing all alike:
Crist ist enstanden von hymmelriche. etc.
Christ is arisen from heaven's-kingdom. etc.

Explicit ludus de resurrectione domini. anno dom. Mº.
Here-ends the-play of the-resurrection of-the-Lord in-the-year of-the-Lord. 1000.
CCCº. nonagesimo primo. completus est liber iste sexta
300. ninetieth first completed is book this on-the-sixth
feria in die Aegidii.
weekday on the-day of-Giles.

ANONYMOUS

Ludus de corpore Christi

The Innsbruck Corpus Christi Play

Adam, Eve, and the First Articles

I

The rubric commends the play for the devotion of the simple, on Corpus Christi or within its octave. Adam laments the disobedience that left him five thousand one hundred years in the outer court of hell, tells of the Incarnation, the Passion, and the Resurrection, and sees Christ before him; all sing Advenisti, and Eve thanks Christ for breaking hell and binding the devil. Then prophets and apostles answer each other in turn, Jeremiah, David, Isaiah, and Daniel foretelling what Peter, Andrew, James the Greater, and John declare, each apostle an article of the creed: the Father and Creator, the Son present in the bread, his conception and birth, and his passion and death. Peter tells how his denial was forgiven. Hosea closes, God promising that his death will kill eternal death.

Incipit ludus utilis pro devotione simplicium intimandus et
Begins a-play useful for the-devotion of-the-simple to-be-announced and
peragendus die corporis Christi vel infra octavas, de
to-be-performed on-the-day of-the-body of-Christ or within the-octaves, of
fide katholica. Sumentur personæ literatæ et aptæ ....ciis.
the-faith catholic. There-shall-be-taken persons lettered and fit ....ciis.

Hic incipit ludus de corpore Christi.
Here begins the-play of the-body of-Christ.

Primo Adam dicit.
First Adam says.

Ich bins der Adam,
I am-it the Adam,
der leyder von ungehorsam
who alas from disobedience
hat geleden große not,
has suffered great distress,
da von daz ich brach gotes gebot;
there from that I broke God's command;

daz machte dez tufelz falze list,
that made the devil's false craft,
der dez menschen vigent ist,
who the man's foe is,
der mich felzlich hat betragen
who me falsely has deceived
und mich czů sunden hat geczagen,
and me to sins has drawn,
sǒ daz ich von sunde wegen
so that I for sin's sake
in großem jammer bin gelegen
in great misery am lain
und ander myn gesellen
and other my fellows
in dem furburge der hellen.
in the outer-court of-the hell.
ez waz hondert und funff tusent jar,
it was hundred and five thousand years,
daz uns nў wart uffenbar
that to-us never became open
keyn freude noch keyns lichten schin,
any joy nor any light's shine,
daz waz eyn pin ubir alle pin,
that was a pain over all pains,
daz sich ubir uns armen
that himself over us poor-ones
leyder nў wolde erbarmen;
alas never would pity;
nů ist dў czit der gnaden komen,
now is the time of-the grace come,

daz got dȳ menscheit hat an sich genamen
that God the humanity has on himself taken
von Marian der reynen mayt,
from Mary the pure maiden,
alz dȳ propheten haben gesayt,
as the prophets have said,
er hat dȳ marter dorch uns geleden,
he has the martyrdom for us suffered,
er liz sich dȳ Juden smeden
he let himself the Jews forge
recht alz eyn anloz,
right as an anvil,
daz aller sin lib von blute (hen) flȯz,
that all his body with blood (hence) flowed,
und leyt dorch uns so große not
and suffered for us so great distress
und bleyp an dem crucze tot;
and remained on the cross dead;
ouch ist er an dem drytten tage erstanden
also is he on the third day arisen
werlich von dez todes banden.
truly from the death's bonds.
daz ist war an allez logen,
that is true without all lies,
ich sehe en dort mit mynen aůgen;
I see him there with my eyes;
wir schullen balde czů em gan,
we shall quickly to him go,

und en innclichen enphan
and him inwardly receive
in grosser Froude und in grymme
in great joy and in grief
mit suffczenden stimme;
with sighing voice;
in dem lobe Jhesu Christi
in the praise of-Jesus Christ
nů frolich: advenisti.
now joyfully: thou-hast-come.

Et sic omnes cantant: advenisti.
And thus all sing: thou-hast-come.
Item Eva dicit.
Likewise Eve says.
Sůsser here Jhesu Crist,
Sweet lord Jesus Christ,
der aller betrobeten eyn troster ist,
who of-all troubled a comforter is,
wir dancken dir, daz dů bist komen
we thank thee, that thou art come
von dem hym̄el uns czů framen;
from the heaven for-us to profit;
wir haben noch dir gebeyt so lange
we have after thee waited so long
in dez vinsterniz getwange,
in the darkness's constraint,
in sulcher begerunge,
in such desire,

wen wir (here) hoffenunge
for we (lord) hope
stete czů dir hetten.
steadily toward thee had.
dů bist von den (alden) propheten
thou art by the (old) prophets
uz geschreben und gesprochen,
out written and spoken,
wen dů hast dỹ helle czů brochen
for thou hast the hell asunder broken
und (hast) den tufel dar inne gebunden,
and (hast) the devil there inside bound,
daz han wir alle wol erfunden,
that have we all well found-out,
wen dů uns here hast erlost.
for thou us lord hast redeemed.
dů bist unser aller trost,
thou art of-us all comfort,
lob und ere sỹ dir gegeben
praise and honor be to-thee given
hỹ und dort in dem ewigen leben.
here and there in the eternal life.

Jheremias propheta dicit.
Jeremiah the-prophet says.
Ich bins Jheremyas
I am-it Jeremiah
der prophete, und ir sult wissen daz,
the prophet, and you shall know that,

ich wil uch kundigen botschaft,
I will to-you announce message,
dȳ dez heilgen geistes kraft
which the holy spirit's power
dorch mynen munt gesprochen hat,
through my mouth spoken has,
alz in dem buche beschreben stat.
as in the book written stands.
mir ist worden uffenbar
to-me is become open
vor Cristus gebůrt vȳrdehalb [tusent] jar,
before Christ's birth three-and-a-half [thousand] years,
eyn groz geschicht da geschah,
a great event there happened,
got vater czů sinem sone sprach,
God father to his son spoke,
dů salt mich vater nennen;
thou shalt me father name;
da mit gab er uns czů erkennen,
there with gave he to-us to know,
daz er alleyn ist got almechtig
that he alone is God almighty
und dryer persȯn eyntrechtig.
and of-three persons at-one.

Petrus dicit.

Peter says.

Wol mich, daz ich han gehort

Well me, that I have heard

dẙ edeln achbern wort,

the noble honorable words,

dẙ Jheremias der prophet

which Jeremiah the prophet

hat gesprochen, der dort stet

has spoken, who there stands

und hat uns geuffenbart dẙ schrift,

and has to-us revealed the scripture,

dẙ so̊ tẙff in den heilgen cristen glouben trifft.

which so deep into the holy Christian faith reaches.

Ich bins der czwelpote Petrus,

I am-it the apostle Peter,

dez heilgen geistes eynflo̊z

the holy spirit's inflowing

hat mer und myner geselleschaft

has to-me and to-my fellowship

gewalt gegeben und kraft,

power given and strength,

daz wir kristen glouben leren

that we Christian faith teach

und alle tugent sullen meren.

and all virtue shall increase.

nů merket ir frawen und yr man,

now mark you women and you men,

hẙ hebit sich daz erste sthůcke dez heilgen cristenglouben an:

here raises itself the first piece of-the holy Christian-faith on:

Ich gloube in eyn got
I believe in one God
kreftiglich an allen spot,
mightily without all mockery,
der got vater almechtig ist,
who God father almighty is,
alz man in den buchern list,
as one in the books reads,
der hymmel und erden geschaffen hat;
who heaven and earth created has;
ich seh en dort an eyner stad
I see him there at a place
in siner barmherczekeit,
in his mercy,
dẙ ist so groz und so̊ breyt,
which is so great and so broad,
daz sẙ nymant kan volachten
that it no-one can fully-value
noch vol schriben noch vol trachten;
nor fully write nor fully ponder;
er ist werlich gar milde,
he is truly wholly generous,
dez nempt bẙ mir eyn bilde,
of-that take by me an example,
ich waz der grosten sunder eyn,
I was of-the greatest sinners one,
alz en dẙ (lichte) sonne ẙ obir scheyn,
as on-whom the (bright) sun ever over shone,

wen myn sundiger munt
for my sinful mouth
vorloyckente sin dr̆ stunt
denied him three times
in sinen großen noten,
in his great distresses,
da en dy̆ Juden wolden toten.
when him the Jews would kill.
seht daz waz eyn gruz ding,
see that was a great thing,
da ich in myn hercze ging
when I into my heart went
und mich rechte besan,
and myself rightly bethought,
daz ich ubel hatte getan
that I evil had done
an mynem rechten heren,
to my rightful lord,
myn leyt begunde sich meren,
my sorrow began itself to-increase,
er wolde sich doch an mir nicht rechen,
he would himself yet on me not avenge,
min hercze wolde mir czů brechen,
my heart would to-me asunder break,
er liz mich sin nicht enkelden.
he let me of-it not pay.
da ich myn alz wart melden,
when I my all came to-declare,

er sach grwelich an
he looked sternly at
mich armen sundigen man
me poor sinful man
und in derselbigen stunde
and in the-same hour
vorgab er mir myne sunde.
forgave he to-me my sins.
da by sō moget ir merken wol,
there by so may you mark well,
daz er ist gnaden vol
that he is of-graces full
daz nȳ keyn sunder wart sō grūz
that never any sinner became so great
noch so gar gnaden lōz,
nor so wholly of-grace bare,
wil er noch gotes gnaden streben,
(if)-will he after God's grace strive,
er wil em al sine sunde vorgeben.
he will to-him all his sins forgive.

David propheta cantat: dominus dixit ad me, filius meus es
David the-prophet sings: the-Lord said to me, son my art
tū. etc. et dicit.
thou etc. and says.
Ich bins David der prophet,
I am-it David the prophet,
mynes synnes meynunge dar uff get,
my mind's meaning there on goes,

daz ich uch wil uffenbarn,
that I to-you will reveal,
alz ich in alden jarn
as I in old years
in dem geiste werlich sach.
in the spirit truly saw.
got vater czů dem sone sprach:
God father to the son spoke:
dů bist myn son, ich geber dich hůte;
thou art my son, I bear thee today;
mit den worten ich uch bedůte,
with the words I to-you signify,
daz uns got wolle gnaden thon
that to-us God would grace do
und hat uns gesant sinen son.
and has to-us sent his son.

Andreas dicit.
Andrew says.
Ich bins genant Andreas,
I am-it named Andrew,
der eyn armer fischer waz
who a poor fisherman was
und dorch got sin necze liz,
and for God his nets left,
dar er mich em volgen hyz.
when he me him follow bade.
nů merket ir frawen und ir man,
now mark you women and you men,

hȳ hebit sich daz andir stucke dez heilgen cristen-gelouben an,
here raises itself the other piece of-the holy Christian-faith on,
alz ich uch daz kunt thon:
as I to-you that known make:
ich gloube in gotes eyngeborn son,
I believe in God's only-begotten son,
unsern heren Jhesum Crist,
our lord Jesus Christ,
der unser aller here ist;
who of-us all lord is;
ich sehe en dort mit mynen augen,
I see him there with my eyes,
alleyne daz ist gar toube,
although that is wholly blind,
vorborgen in eynes brotes schin,
hidden in a bread's appearance,
doch sult ir dez sicher sin,
yet shall you of-it certain be,
da ist werlich fleysch und blut.
there is truly flesh and blood.
dez schult ir haben guten mŭt
of-that shall you have good spirit
an allen zwifel kreftiglich,
without all doubt mightily,
mit stetlichme glouben sichirlich,
with steadfast faith surely,
und bit en durch sin namen drȳ,
and ask him by his names three,
daz er [uns] gnedig sȳ.
that he [to-us] gracious be.

Ysayas propheta cantat: ecce virgo concipiet. et dicit.
Isaiah the-prophet sings: behold a-virgin shall-conceive. and says.
Ich bin geheysen Ysayas
I am called Isaiah
der prophet, und sage uch daz,
the prophet, and tell to-you that,
min augen in dem geiste sahen,
my eyes in the spirit saw,
daz en eyn juncfrawe scholde enphahen
that him a maiden should conceive
und gebere eyn son,
and bear a son,
der uns dẙ phorten sal uff thon.
who for-us the gates shall up do.
da von uns beschribet Ezechiel,
there from to-us writes Ezekiel,
sin name heißet Emanuel,
his name is-called Emmanuel,
daz spricht alz vil alz mit uns got.
that says as much as with us God.
der Moysi dẙ czen gebot
who to-Moses the ten commands
gab uff dem berge Synai,
gave upon the mountain Sinai,
sin gůte want uns stete bẙ.
his goodness dwells us steadily by.

Jacobus major dicit.
James the-greater says.
Ich bins der czwelfbote Jacob,
I am-it the apostle James,
gotes [ere] und sin lob
God's [honor] and his praise
schal myn czunge und myn munt
shall my tongue and my mouth
breyten nů und czů aller stunt
spread now and at all hours
in cristen-glouben sichirlich.
in Christian-faith surely.
nů merket gar eben waz ich sprich,
now mark wholly evenly what I speak,
beide frawen und man,
both women and men,
hẙ hebit daz drytte stucke dez heilgen cristen-glouben an:
here raises the third piece of-the holy Christian-faith on:
ich gloube, daz unser here Jhesu Crist
I believe, that our lord Jesus Christ
von dem heilgen geiste enphangen ist
from the holy spirit conceived is
und geborn von Marian der reynen mayt,
and born from Mary the pure maiden,
als uns Ysaias hat gesayt,
as to-us Isaiah has said,
ir sult en alle rufen an,
you shall him all call on,
wen er uch wol gehelfen kan.
for he you well help can.

Daniel propheta cantat: sicut ovis ad occisionem. et dicit.
Daniel the-prophet sings: like a-sheep to slaughter. and says.
Ich bins, Danyel genant,
I am-it, Daniel named,
und habe in alden [ziten?] erkant
and have in old [times?] known
in dem geiste daz ist war,
in the spirit that is true,
daz Christus in dem vȳr und drystigisten jar
that Christ in the four and thirtieth year
ahȳ uff deser erden
here upon this earth
wolde getȯt werden.
would killed become.

Johannes apostolus dicit.
John the-apostle says.
Nů horet ir frawen und man,
Now hear you women and men,
hy hebet sich daz vȳrde stucke dez heilgen cristen-glouben [an:]
here raises itself the fourth piece of-the holy Christian-faith [on:]
Ich bins, genant Johannes
I am-it, named John
der czwelfbote, und gloube dez,
the apostle, and believe that,
daz Jhesus Cristus geleden hat
that Jesus Christ suffered has
vor aller werlde mißetat,
for all world's misdeed,

daz em vor engesten wart sȯ heyz,
that to-him from anguishes became so hot,
daz er swiczte blutigen sweyz,
that he sweated bloody sweat,
daz waz dȳ sache, dȳ ez machte,
that was the cause, which it made,
daz Christus nie erlachete,
that Christ never laughed,
wan er wol erkante daz,
for he well knew that,
daz dez todes pin so groz waz,
that the death's pain so great was,
dȳ er wolde lyden
which he would suffer
vor den sunder und nicht vormyden.
for the sinners and not avoid.
ich sach ouch, daz en [dȳ] Jůden vingen
I saw also, that him [the] Jews seized
und grȯz gewalt mit em begyngen,
and great violence with him committed,
sȯ marterten dȳ langen nacht
so martyred the long night
sȯ swerlich, daz ich hatte gedacht,
so heavily, that I had thought,
da sȳ em gaben sȯ manchen schlag,
when they to-him gave so many blow,
dar er nicht scholde leben biz an den tag.
that he not should live until to the day.

dez morgens furten sẙ en fůr
in-the morning led they him forth
mit geschreẙ vor eren Annas tůr,
with outcry before their of-Annas door,
so̊ hetten eren willen mit em volbracht
so had their will with him accomplished
und vil false lugen uff en erdacht,
and many false lies upon him devised,
so̊ sprachen, er were eyn vorkerer
so spoke, he were a perverter
und eyn falscher lerer.
and a false teacher.
dar nach begunden sẙ en an schrigen
there after began they him at to-cry
und (begunden em) under sin augen spigen,
and (began to-him) under his eyes to-spit,
ouch taten sy em alz gedan,
also did they to-him so done,
sẙ namen eyne dorne krone
they took a thorn crown
mit scharffen langen czancken,
with sharp long spikes,
wẙ moge wir em dez jammers gedancken!
how may we him of-the misery thank!
sẙ druckten sẙ em in sin houbit so tyf,
they pressed it to-him into his head so deep,

daz ez mit blůte ubir liff
that it with blood over ran
und alz eyn bach erabe floz
and as a brook down flowed
und em sin anczlicze gar begoz,
and to-him his face wholly drenched,
und waz mit sclegen alz (gar) dorchtreben,
and was with blows so (wholly) driven-through,
daz nicht gancz an em wil bleben.
that nothing whole on him will remain.
sin antlicze, daz vor waz so czart,
his face, which before was so tender,
daz wart sǒ jemerlich vorkart,
that became so lamentably changed,
daz czů der selben stunden
that at the same hour
nў̆mant erkanne konde,
no-one him-know could,
ab er keyn gestelniße hette gewunnen,
if he no shape had won,
alz gar waz er berunnen
so wholly was he run-over
von blute und von speychele gar dorchmußhet,
with blood and with spittle wholly besmeared,
da von sine wunden worden erflyßhet.
there from his wounds became flayed.
dў̆ Juden woren em gar gever,
the Jews were to-him wholly hostile,
sў̆ fůrten (vor Pylatum) der richter,
they led (before Pilate) the judge,

sẙ hyßen orteyl ober en geben,
they bade judgment over him give,
daz sẙ en brechten von dem leben.
that they him brought from the life.
ach hůte und ymmir ach.
alas today and ever alas.
wẙ groz jam̄ir da geschach!
how great misery there happened!
sẙ warffen en nyder uff daz crůcze,
they threw him down upon the cross,
da wart gar eyn gro̊z gehůcze
there became wholly a great din
von den vorvlochten Jůden,
from the accursed Jews,
dẙ en so̊ swerlich ubirlůden.
who him so heavily overloaded.
so̊ waren frech und frevel,
so were bold and wanton,
sẙ namen groz yserinne negel,
they took great iron nails,
sẙ smetten en an daz crůcze so̊ hart,
they forged him to the cross so hard,
daz er rechte amechteg mag.
that he right swooning became.
der scheppher, der hym̄el und erden geschoff,
the creator, who heaven and earth created,
den richten sẙ mit dem crucze uff,
him raised they with the cross up,
daz em sine wunden wider uff rißen.
that to-him his wounds again up tore.

vor war sult ir daz wißen,
for true shall you that know,
daz em da so we geschach,
that to-him there so woe happened,
daz em sin hercze brach;
that to-him his heart broke;
der hym̄el und erden geschoff,
who heaven and earth created,
der tet eynen luten rof,
he made a loud cry,
her sprach, vater in dyne hende
he spoke, father into thy hands
bevele ich mynen geist, alz nam daz leben eyn ende.
commend I my spirit, so took the life an end.

Ozee propheta cantat: o mors ero mors tua. et dicit.
Hosea the-prophet sings: o death I-will-be death thy. and says.
Ich bins, der prophet Osee,
I am-it, the prophet Hosea,
ich horte in der alden ee
I heard in the old law
[daz] eyn geschicht gesche,
[*that*] *an event should-happen,*
alzo ich uch vor [war] mag yhen,
as I to-you for [*true*] *may avow,*
nů vornempt waz da geschach,
now hear what there happened,
got dorch mynen munt sprach,
God through my mouth spoke,

merket eben, daz ist not,
mark evenly, that is need,
got sprach, ich wel den ewigen tot
God spoke, I will the eternal death
mit mynem tode toten
with my death kill
und wil helfen uz [den] noten
and will help out-of [the] distresses
allen (den), dẙ da sint gefangen
all (those), who there are captured
und in daz vinsterniz gegangen.
and into the darkness gone.

The Later Articles

II

Apostle and prophet continue in alternation. Thomas, James the Younger, Philip, Bartholomew, Matthew, Simon, Jude, and Matthias each speak an article of the creed: the descent into hell and the rising, the ascension, the coming in judgment, the Holy Spirit, the holy Church and the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Philip's judgment runs longest, ending in the damned sinner's lament that he was ever born. Between them Amos, Joel, Haggai, Zephaniah, Malachi, Zechariah, and Obadiah each sing a verse from the liturgy and show where they foretold the same. Last comes John the Baptist, who baptized Christ in the Jordan, with a message the Holy Spirit spoke through him.

Thomas apostolus dicit.
Thomas the-apostle says.

Ich bin geheißen Thomas,
I am called Thomas,

der etwen ongloubig waz,
who once unbelieving was,

ich wolde nicht glouben daz,
I would not believe that,

daz Cristus uff erstanden waz,
that Christ up arisen was,

alz lange, biz (daz) mir wart bekant,
so long, until (that) to-me became known,

daz ich mit mynes selbes hant
that I with my self's hand

czů der selbigen stunde
at the same hour

greiff em in sine wunden.
grasped to-him into his wounds.

ouch vornempt mich (ir) frawen und (ir) man,
also hear me (you) women and (you) men,
hẙ hebet sich daz funfte stucke dez heilgen cristenglouben an.
here raises itself the fifth piece of-the holy Christian-faith on.
nů merket gar eben myne wort,
now mark wholly evenly my words,
ich sehe werlich aldort,
I see truly all-there,
der hymmel und erden um̄fangen hat,
who heaven and earth encompassed has,
den sehe ich dort an eyner stat,
him see I there at a place,
alz er fůr czů der helle
as he went to the hell
und Adam mit synen gesellen
and Adam with his fellows
von grosser pin hat erlost
from great pain has redeemed
und zo veterlich hat getrost,
and so fatherly has comforted,
und ist an dem drytten tage erstanden
and is on the third day arisen
werlich von dez todes banden.
truly from the death's bonds.

Amos propheta cantat: ascendo ad patrem meum et ad
Amos the-prophet sings: I-ascend to the-father my and to
patrem vestrum. et dicit.
the-father your. and says.
Ich bins, der prophete Amos,
I am-it, the prophet Amos,
mercket myner stym̄e doz,
mark my voice's sound,
waz ich sage, daz ist war,
what I say, that is true,
vor Cristes geburte manig hundert jar
before Christ's birth many hundred years
sach ich troslich geschicht,
saw I comforting event,
daz got sin hůz hatte gericht
that God his house had set-up
uff in dez hymmels trone,
up in the heaven's throne,
daz ist aller frouden eyn crone.
that is of-all joys a crown.

Jacobus junior dicit.
James the-younger says.
Ich bins Jacob, der junger genant,
I am-it James, the younger named,
und bin von gote her gesant,
and am from God hither sent,

daz ich uch gůte lere vortrage
that I to-you good teaching set-forth
und den cristenglouben sage.
and the Christian-faith tell.
nů merket frawen und man,
now mark women and men,
hẙ hebit sich daz sechzste stůcke dez heilgen cristen-glouben an.
here raises itself the sixth piece of-the holy Christian-faith on.
ich gloube, daz er czů hymmel gevaren
I believe, that he to heaven gone
czů allen den engeln, dẙ da warn;
to all the angels, who there were;
ich weyz und ist mir wol bekant,
I know and is to-me well known,
er siczet czů der rechten hant
he sits at the right hand
bẙ gote sinem hymmellischen vater.
by God his heavenly father.
er hat czůstort der sunden later,
he has destroyed the sins' ladder,
dẙ so groz waz uff gedoßen,
which so great was up raised,
daz sẙ uns den hym̄el hatte beschloßen
that it to-us the heaven had locked
czweẙ hundert und funff tusent jar,
two hundred and five thousand years,
sicherlich daz ist war,
surely that is true,
ich meyne unsern hern Jhesu Crist,
I mean our lord Jesus Christ,

der da kegenwertig ist,
who there present is,
der uns den weg gebenet hat,
who for-us the way smoothed has,
daz er uns allen uffen stat.
that it to-us all open stands.
daz schullen wir em ymmir dancken,
that shall we to-him ever thank,
von sinem lobe nymmer gewancken.
from his praise never waver.

Johel propheta cantat: dies iræ dies illa etc. et dicit.
Joel the-prophet sings: day of-wrath day that etc. and says.
Ich bins, Johel der prophet,
I am-it, Joel the prophet,
min name, der da geschreben stet.
my name, which there written stands.
swiget stille und lat uch sagen,
be-silent still and let yourselves tell,
ich habe in alden tagen
I have in old days
in dem geiste gesehen,
in the spirit seen,
daz eyn gerichte sal geschen
that a judgment shall happen
czů Jozaphat in dem tal,
at Jehoshaphat in the valley,
daz sal gen ubir al.
that shall go over all.

Philippus dicit.

Philip says.

Ich bins, Philippus genant,

I am-it, Philip named,

dȳ rede ist mir wol bekant,

the speech is to-me well known,

dȳ der prophet gesprochen hat,

which the prophet spoken has,

ich wil iz beczygen an deser stat.

I will it testify at this place.

nů hȯrt ir frawen und ir man,

now hear you women and you men,

hȳ hebit sich daz sebende stůcke dez heilgen cristenglouben an:

here raises itself the seventh piece of-the holy Christian-faith on:

ich gloube, daz got Jhesu Crist

I believe, that God Jesus Christ

selber czůkunftig ist

self to-come is

und wil selber siczen daz gericht

and will self hold the judgment

in sulhir großen geschicht,

in such great event,

und wil ouch selber orteyl geben

and will also self judgment give

ůber dȳ toten und (ůber) dȳ dy lebenden;

over the dead and (over) the the living;

lazet uch ouch nicht betragen,

let you also not weary,

ich wil uch von den gerichte sagen
I will to-you of the judgment tell
und merket waz ich uch sagen wil.
and mark what I to-you tell will.
ez wert gar eyn herte spil,
it becomes wholly a hard play,
der richter wert so ernst werden,
the judge will so earnest become,
von siner geschich und von sinen geberden
from his event and from his bearing
alle dẙ werlt muz erczeteren,
all the world must tremble,
da [ist] keyn lachen noch keyn flettern,
there [is] no laughing nor any flattering,
der richter nempt da keynen solt,
the judge takes there no wage,
wider sylber noch keyn golt,
neither silver nor any gold,
da were besser eyn gůt werg
there were better a good work
wen eyn guldener berck.
than a golden mountain.
yderman wert an dẙ stat,
everyman becomes at the place,
dor noch alz er getan hat;
there after as he done has;
daz orteil wert glich und recht
the judgment becomes equal and right
uber den heren alz ubir den knecht.
over the lord as over the servant.

daz sẙ uch allen vor gesayt,
that be to-you all before said,
wer vor dem richter wert beklayt,
whoever before the judge becomes accused,
der muz selber antwert geben
he must self answer give
ůber alles, daz her ẙ be sinem leben
over all, that he ever by his life
klene adir groz (ẙ) hat gethan,
small or great (ever) has done,
ez sẙ frawe adir man.
it be woman or man.
nů merket (mich), waz ich uch sagen wil,
now mark (me), what I to-you tell will,
ez wert gar eyn herte spel,
it becomes wholly a hard play,
got wert dẙ sunde selbir rechen
God will the sins self avenge
und wert czů dem sunder sprechen,
and will to the sinner speak,
get ir vorfluchten,
go you accursed-ones,
dẙ myn uff erdin nẙ geruchten,
who of-me on earth never cared,
ir habt noch boßheit gestrebit
you have after wickedness striven
und habit dar uff ůbel gelebit
and have there on evilly lived
noch uwirs snodeñ lybes lost,
after your vile body's lust,

daz ir nů swerlich boßen můst
that you now heavily atone must
in dem abgrunde der hellen
in the abyss of-the hell
mit Lucifer und (mit) sin gesellen,
with Lucifer and (with) his fellows,
daz yammer ist uch geschaffen.
the misery is for-you made.
da wert weynen, czannen und claffen,
there becomes weeping, gnashing and clattering,
da wer große not vil
there were great distress much
und jam̄er ane czil,
and misery without end,
der sunder wert clagen sin gebrechen
the sinner will lament his failing
und wert ouch alzo sprechen,
and will also so speak,
ach und we und ymmir we!
ah and woe and ever woe!
keyn gnade geschet uns nym̄ermere!
no grace happens to-us nevermore!
vater und můter mußen vorflucht sin,
father and mother must accursed be,
daz sy̆ mir lyßen den willen myn,
that they to-me let the will my,
daz sy̆ mich haben dar cz̆ů geczagen,
that they me have there to drawn,
daz ich sŏ jemmerlich bin betragen.
that I so lamentably am deceived.

we, daz ich nicht eyn kraten waz,
woe, that I not a toad was,
da myn můter myn genaz,
when my mother of-me was-delivered,
we dez jam̄ers und der clage,
woe of-the misery and of-the lament,
daz mich myn muter e̊ hat getragen,
that me my mother ever has borne,
we, daz myn e̊ waz gedacht,
woe, that of-me ever was thought,
daz ich bin czů der werlde bracht,
that I am to the world brought,
we, daz ich e̊ wart geboren,
woe, that I ever was born,
daz ich so̊ swerlich gotes czoren
that I so heavily God's anger
habe vordinet uf der erden,
have earned on the earth,
daz myn nymmir rat schal werden,
that for-me never remedy shall become,
we dez jam̄irs und der leyde,
woe of-the misery and of-the sorrow,
daz ich mich hůte von gote scheide
that I myself today from God part
und můz bẙ den tufeln sin
and must by the devils be
in der bittern helle pin
in the bitter hell's pain
ymmir, ewiglich, an ende.
ever, eternally, without end.

nů hebit alle uf uwir hende
now raise all up your hands
und bittet unsern hern Jhesu Crist,
and ask our lord Jesus Christ,
der da kegenwertig ist,
who there present is,
dar er ez thon dorch alle sin gůte
that he it do through all his goodness
und uns vor sulchem leyde behůte.
and us from such sorrow guard.

Aggeus propheta cantat: veni sancte spiritus, reple etc. et
Haggai the-prophet sings: come holy spirit, fill etc. and
dicit:
says:
Ich bins, der prophet Aggeus,
I am-it, the prophet Haggai,
da von ich uch sagen můz,
there from I to-you tell must,
wẙ ez um̄ myn sache lyt,
how it about my matter lies,
daz ich hẙ vor in alder czit
that I here before in old time
in dem heiligen [geiste] sach,
in the holy [spirit] saw,
daz got selbir dorch mich sprach,
that God self through me spoke,

min geist sal mytten under uch sin
my spirit shall amid among you be
und uch bewaren vor aller pin.
and you guard from all pain.

Bartholomæus dicit.
Bartholomew says.
Ich bins, Bartholomåus,
I am-it, Bartholomew,
dem von dem houbete biz uf den fůz
from-whom from the head until to the foot
dẙ hůt wart abe geschunden
the skin was off flayed
und jemmerlich um̄ mich gewunden,
and lamentably about me wound,
dennoch mochten sẙ mich nicht berauben
yet might they me not rob
dez heiligen cristenglouben.
of-the holy Christian-faith.
nů merket ir frawen und ir man,
now mark you women and you men,
hẙ hebit sich daz achte stůcke dez heilgen cristenglouben an:
here raises itself the eighth piece of-the holy Christian-faith on:
ich gloube in den heilgin geist,
I believe in the holy spirit,
der allein eyn geber heist
who alone a giver is-called
aller gůte und aller togende,
of-all goodness and of-all virtues,

dez schullen en loben alle jogende.
for-that shall him praise all youth.
an en mag nicht gůtes geschen,
without him may nothing of-good happen,
daz mag ich uch wol vorwar ỷen,
that may I to-you well truly avow,
wen er nů und czů aller frist
for he now and at all time
aller betrubeten eyn troster ist.
of-all troubled a comforter is.

Sophonias propheta cantat: locut iste etc. et dicit:
Zephaniah the-prophet sings: spoke this-one etc. and says:
Ich bins, der prophet Zophonias,
I am-it, the prophet Zephaniah,
und sage uch in der warheit daz,
and tell you in the truth that,
da myn geist uz mir trat,
when my spirit out-of me stepped,
da sach ich gar eyn achpere stat,
then saw I wholly an honorable place,
daz ist dỷ cristenheit genant,
that is the Christendom named,
daz han ich in dem [geist] erkant.
that have I in the [spirit] known.

Matthæus dicit.
Matthew says.
Ich bins, geheißen Mathåus,
I am-it, called Matthew,
und selbir dez bekennen můz,
and self of-it confess must,
daz ich eyn sundiger czôlner waz
that I a sinful tax-collector was
und czů allen gůte dingen laz;
and to all good things slack;
ich wart mit gotes gnaden ervollet,
I was with God's graces filled,
da von ir alle wyßen sullet,
there from you all know shall,
beyde frawen und man,
both women and men,
hẙ hebit sich daz nůnde stůcke dez heilgen cristenglouben an:
here raises itself the ninth piece of-the holy Christian-faith on:
ich gloube in dẙ heilgen cristenheit,
I believe in the holy Christendom,
dẙ ist eyn achber edelkeyt,
which is an honorable nobility,
wen nymant mag werden gesunt,
for no-one may become sound,
daz er hundert tusent phunt
that he hundred thousand pounds
alles gebe durch gotes ere,
all gave for God's honor,
daz hulf en nicht eyne brambere;
that helped him not a blackberry;

hat her dez cristen glouben nicht,
(if)-has he of-the Christian faith not,
alle sin werk dȳ sint eyn wicht.
all his works they are a nothing.
ich gloube ouch in dȳ meynschaft der heilgen,
I believe also in the communion of-the saints,
alzo wil ich uch daz beczeygen,
so will I to-you that show,
ich meyn den fronlichnam,
I mean the Lord's-body,
den got mit willen an sich nam
which God with will on himself took
von Marian der reynen mayt,
from Mary the pure maiden,
alz Yzaias hat gesayt;
as Isaiah has said;
an en mag nymant selig werden
without him may no-one blessed become
wedir in hymmel noch uf der erden.
neither in heaven nor on the earth.

Malachias propheta cantat: miserere omnium, et dicit.
Malachi the-prophet sings: have-mercy on-all, and says.
Ich bins, Malachias,
I am-it, Malachi,
und wil uch allen kundigen daz,
and will to-you all announce that,
ir můget uch wol frowen der stunt,
you may yourselves well rejoice of-the hour,

mir wart in dem geiste kunt
to-me became in the spirit known
gar eyn froliches spil,
wholly a joyful play,
daz got alle sunden vorgeben wil.
that God all sins forgive will.

Simon apostolus dicit.
Simon the-apostle says.
Ich bins, Symon genant,
I am-it, Simon named,
und rate uch ouch alczů hant,
and counsel you also all-at once,
bedencket dȳ kristenliche wȯrt,
consider the Christian words,
dȳ ir von dem propheten habit gehȯrt,
which you from the prophet have heard,
dȳ ich vor alles golt wil prisen
which I before all gold will prize
und wil damit den glauben bewisen.
and will there-with the faith prove.
nů merket frawen und man,
now mark women and men,
hȳ hebit sich daz czende stucke dez heilgen cristenglouben an:
here raises itself the tenth piece of-the holy Christian-faith on:
ich gloube ablaz aller sunde
I believe remission of-all sins
mit sulcher wißheit alz ich kunde,
with such wisdom as I could,

wellich sine mißetat
whichever his misdeed
mit rûwe und (mit) leyde gebußet hat,
with remorse and (with) sorrow atoned has,
dez sunde wert gar vorsencket,
his sin becomes wholly sunk,
daz er got nymmer mer gedencket.
that of-it God never more thinks-of.

Zacharias propheta cantat: redemptor meus vivit. et dicit.
Zechariah the-prophet sings: redeemer my lives. and says.
Ich bins, Zacharias,
I am-it, Zechariah,
und wil uch kundigen vorbaz,
and will to-you announce further,
daz mir got selber kunt tat
what to-me God self known made
in dem geiste an eyner stat,
in the spirit at a place,
und ouch in derselbigen stunt
and also in the-same hour
sprach der heilige geist durch mynen munt,
spoke the holy spirit through my mouth,
ich wil myn volk uff wecken
I will my folk up wake
und von dem byttern tode erschrecken.
and from the bitter death startle.

Judas apostolus dicit.

Jude the-apostle says.

Ich bins, der czwelbote Judas,

I am-it, the apostle Jude,

mit truwen ich uch rate daz,

with faithfulness I you counsel that,

daz ir dẙ rede flyßig mercket,

that you the speech diligently mark,

wen sẙ cristenglouben stercket.

for it Christian-faith strengthens.

nů merket ir frawen und ir man,

now mark you women and you men,

hẙ hebit sich daz elfte stucke dez heilgen cristenglouben an:

here raises itself the eleventh piece of-the holy Christian-faith on:

ich gloube daz wir uf sten sullen

I believe that we up stand shall

und gotes gebot damit erfullen,

and God's command there-with fulfill,

da muz lib und sele czů sam̄ene komen

there must body and soul to together come

eynem czů schaden dem andern czů framen.

to-one to harm to-the other to profit.

ez framet den gebenediten,

it profits the blessed,

czů den selben cziten

at the same times

er froude großlich wert gemert,

their joy greatly becomes increased,

wen lib und sele von hynnen vert:

when body and soul from hence goes:

ez schat abir den vorfluchten,
it harms however the accursed,
dẙ gote uff erden nẙ gesuchten,
who God on earth never sought,
dẙ pyn dẙ vor waz eynveldig,
the pain which before was single,
dẙ wert den czweveldig;
it becomes then double;
daz geschet von dez wegen,
that happens for that sake,
daz der arme lichnam, der in der erden ist gelegen
that the poor body, which in the earth is lain
bis an den jungesten tag,
until to the last day,
dem geschi̊t eyn sulchir schlag,
to-it happens a such blow,
daz er in dẙ helle mů̊z.
that it into the hell must.
daz jammers wert em nymmer bů̊z,
of-the misery becomes to-it never remedy,
ir pin wert ewiglich gemert,
their pain becomes eternally increased,
wen got er antlicze um̊ en kert,
for God their face away-from them turns,
daz sẙ iz nymmer mer geschawen.
that they it never more behold.
vil lyben man und ouch ir frawen,
very dear men and also you women,

bit got durch sin heilgen tôt,
ask God by his holy death,
daz er uns behůte vor sulcher not.
that he us guard from such distress.

Abdyas propheta cantat: venite benedicti, et dicit:
Obadiah the-prophet sings: come blessed-ones, and says:
Ich bins, genant Abdyas
I am-it, named Obadiah
der prophet, und sage uch daz,
the prophet, and tell you that,
ich habe in dem geiste erkant,
I have in the spirit known,
daz hymmelriche stet an gotes hant,
that heaven's-kingdom stands at God's hand,
er mag ez geben wem er wil,
he may it give to-whom he will,
ez hat keyn ende noch keyn czil.
it has no end nor any limit.

Matthias apostolus dicit.
Matthias the-apostle says.
Ich bins, genant Mathias,
I am-it, named Matthias,
und gloube krefftiglichen daz,
and believe mightily that,

daz er uns wil geben
that he to-us will give
noch dirre czit daz ewige leben.
after this time the eternal life.
daz ist aller vroyden spil
that is of-all joys play
und vroyden mit vroyden ůberigk vil,
and joys with joys over much,
so groz und sȯ mañigvalt,
so great and so manifold,
daz ist ungehort ungeczalt,
that is unheard uncounted,
dẙ vroyde nymant kan geachte
the joy no-one can value
noch vol [denken] noch trachten.
nor fully [think] nor ponder.
ich sage uch sicherlich vorwar,
I tell you surely truly,
vor gotes augen tusent jar
before God's eyes thousand years
sint so kurz alz eyn tag,
are as short as a day,
daz ich wol bewisen mag,
that I well prove may,
der da gestern vorgangen ist,
which there yesterday gone is,
alzo man in der heilgen schrift list.
as one in the holy scripture reads.
nů bit gotes můter dy reyne mayt,
now ask God's mother the pure maiden,

dẙ keynem sunder nẙ vorsayt,
who to-no sinner ever refused,
daz sẙ uns erwerbe daz
that she for-us win that
gar an alles underlaz,
wholly without all ceasing,
daz wir varn in dẙ stat,
that we go into the place,
da alle vroyde keyn ende hat.
where all joy no end has.

Johannes baptista dicit.
John the-baptist says.
Johannes der toufer bin ich genant,
John the baptist am I named,
wen ich mit mynes selbins hant
for I with my self's hand
getouft han in den Jardan
baptized have in the Jordan
Cristum, den alle engel beten an;
Christ, whom all angels pray to;
von em ich uch sage botschaft,
of him I to-you tell message,
dẙ dez heilgen geistes kraft
which the holy spirit's power
durch myn munt gesprochen hat,
through my mouth spoken has,
alz in den buchern beschreben stat.
as in the books written stands.

The Baptist, the Kings, and the Pope

III

John the Baptist points to the Lamb of God, whose shoe-straps he is not worthy to touch, and bids all follow him. The three kings come with their gifts: Caspar, who sees the child in the priest's hands, offers myrrh for the death he must suffer, Melchior, ridden from Sheba, incense for his godhead, and Balthasar gold to proclaim his purity, submitting to him as men to their king. The Pope closes the play. He sets the manna of the old law, which fed the Jews and could not keep them from death, against the bread of the new, Christ's body in the sacrament, and bids the people repent, kneel, and pray for a good end. The scribe dates the book 1391.

et cantat: ecce agnus dei. et dicit.
and he-sings: behold the-lamb of-God. and says.
Secht, daz ist daz gotes lam,
See, that is the God's lamb,
daz willichlich uf sich nam
which willingly upon itself took
aller der werlde mißetat,
all the world's misdeed,
ich rat uch, falget sinem phat;
I counsel you, follow his path;
555 waz ich han von em gesungen,
what I have of him sung,
daz ist (nů) in alle der werlde erklungen,
that is (now) in all the world resounded,
ich sprach, der noch myr (czů) kunftig ist,
I spoke, who after me (to) coming is,
vor mir gekundiget wart in alder schrifft,
before me announced was in old scripture,

ez sicherlich und so grȯz,
it surely and so great,
daz nymant mag wesen sin genȯz,
that no-one may be his peer,
ich mag nicht werdig geweßen,
I may not worthy be,
alz ich nů habe geleßen,
as I now have read,
dȳ rymen siner schȯ an rů̈ren.
the straps of-his shoes on touch.
er wil uch allen vů̈ren
he will you all lead
von deser werde jammerkeyt
from this world's misery
in sines vater ewickeyt.
into his father's eternity.
dar um daz ir habit daz leben,
there for that you have the life,
schult ir em grȯz lob geben.
shall you to-him great praise give.
em czů lobe singet alle
to-him to praise sing all
mit mir in frolichem schalle.
with me in joyful din.

Caspar dicit.

Caspar says.

Caspar ist geheißen myn name,

Caspar is called my name,

sint myne synne vornamen

since my senses heard

der bů̈cher und der heilgen schrift,

of-the books and of-the holy scripture,

daz in der ewickeyt wart eyn geschicht,

that in the eternity became an event,

575 daz got wolde czeichen daz cleit

that God would draw-on the garment

desser krancken menscheit

of-this weak humanity

und wolde uff deser erden

and would upon this earth

von eyner juncfrawen geboren werden

from a maiden born become

in eynes cleynen kindelins wise.

in a little little-child's manner.

580 ach wẙ hů̈ch ich daz prise,

ah how highly I that prize,

daz sich myn hercze ymmer mer

that itself my heart ever more

dor noch gesenet hat zo̊ ser,

there after longed has so sorely,

daz hat gar lange czit gewert,

that has wholly long time lasted,

daz ich mit kreften habe begert,

that I with strengths have desired,

daz mir got wolde geben,
that to-me God would give,
daz ich den tag solde geleben,
that I the day should live-to-see,
daz ich daz kindelin mů̊ste sehen.
that I the little-child must see.
seht, daz ist nů̊ geschen,
see, that is now happened,
dez frowet sich myn hercze und myn syn,
of-that rejoices itself my heart and my sense,
alleyn daz ich unwerdig bin.
although that I unworthy am.
ich sehe en dort in dez pristers henden,
I see him there in the priest's hands,
ich wil mich em czů̊ dinste wende,
I will myself to-him to service turn,
ich habe myn oppher hẙ bereyt
I have my offering here ready
syner lutern menscheit,
for-his pure humanity,
und daz thon ich mit ganczer gȩ̊r;
and that do I with whole desire;
ich wil em oppher bittern myrre
I will to-him offer bitter myrrh
und wil em den reichen
and will to-him it hand
czů̊ eyn uffenbaren czeichen,
as an open sign,
daz er nicht sal vormyden,
that he not shall avoid,

er sal dȳ bittern marter lyden
he shall the bitter martyrdom suffer
und sal uf deser erden
and shall upon this earth
dar noch getot werden,
there after killed become,
ouch sal er dar noch werden begraben,
also shall he there after become buried,
alz dȳ propheten gesprochen haben.
as the prophets spoken have.
here, tho uns dyne hulfe schin
lord, make to-us thy help manifest
dorch dȳ byttern marter din
through the bitter martyrdom thy
und dorch din thures blot zorot,
and through thy precious blood so-red,
hilf uns daz din heilger tot
help us that thy holy death
an uns nymmer werde vorloren,
in us never become lost,
wen dū uns czū eynem troste bist geboren.
for thou to-us as a comfort art born.

Melchior dicit.
Melchior says.
Ich bins, Melchiar genant,
I am-it, Melchior named,
und bin von Saba her gerant
and am from Sheba hither ridden

uf mynem dromedario,
upon my dromedary,
wen ich waz uz der maze frǒ,
for I was out-of the measure glad,
da ich dez sternes ufganck sach
when I the star's rising saw
und alczů myn hercze da vor iach
and all-to my heart there before avowed
und alles czwifels weder schet,
and of-all of-doubt away parted,
derkante dў̌ luteren gotheit,
recognized the pure Godhead,
dў̌ mich zǒverre hat geladen.
which me so-far has invited.
here, ich kom̄e czů din gnaden
lord, I come to thy graces
und wil dir hute opphern ouch
and will to-thee today offer also
desen edelen wyrhauch,
this noble incense,
din lob und ere wil ich prisen
thy praise and honor will I prize
und wil damit bewisen,
and will there-with prove,
daz dů here Ihesu Crist
that thou lord Jesus Christ
hymmels und ertriches eyn scheppher bist.
of-heaven and of-earth a creator art.

dynen namen genczlich und stete
thy name wholly and steadily
schullen alle creaturen an beten,
shall all creatures to pray,
wen dů en machst weder geben
for thou to-them mayst again give
in dynem (hym̄el)rich daz ewige leben.
in thy (heaven's)-kingdom the eternal life.

Rex Balthazar dicit.
King Balthasar says.
Ich bins, Balthazar genant
I am-it, Balthasar named
von verren landen her gerant
from far lands hither ridden
czů lobe und czů eren
to praise and to honor
minem gote und mynem heren,
for-my God and for-my lord,
wan wir warn alle (vor) vǒrloren.
for we were all (before) lost.
nů ist er uns czů heile geboren,
now is he to-us to salvation born,
dar um̄ bin ich em worden holt
there for am I to-him become loyal
und wil em opphirn̄ daz thůre golt,
and will to-him offer the precious gold,

dar um̄ ich (en) wil vor allen lůten
there for I (him) will before all people
sine reynekeit genczlich bedůten.
his purity wholly proclaim.
er ist alda, den ich meyne
he is all-there, whom I mean
von allen sunden gar reyne,
of all sins wholly pure,
der uns alleyn vorgeben mag
who to-us alone forgive may
alle unser sunde uf eynen tag,
all our sins on one day,
welches tage wir uns czů em wenden,
whichever day we ourselves to him turn,
so wil er liblich [uns] enphan in sine hende.
so will he lovingly [us] receive into his hands.
o sůße kint, o sůßer got,
o sweet child, o sweet God,
ich kome czů dir noch dinem gebot
I come to thee after thy command
und gebe mich dir underthan,
and give myself to-thee subject,
alz eynem koninge thon sine man,
as to-a king do his men,
und ere dich mit dem oppher myn,
and honor thee with the offering my,
daz dů mir wollest gnedig sin.
that thou to-me wouldst gracious be.
dů bist eyn here ůber alle heren,
thou art a lord over all lords,

ez ist wol recht, daz man dich sal eren;
it is well right, that one thee shall honor;
laz mich mynes opphers genißen,
let me of-my offering profit,
daz dů mich wollest gutlich beschlyßen
that thou me wouldst kindly enclose
in dine beschuczunge und in dine hůte,
into thy protection and into thy guard,
sǒ wil ich in frolichem můte
so will I in joyful spirit
und mit dinem orloub czů lande riten.
and with thy leave to land ride.
gewaldiger got, wane mir bў miner siten.
mighty God, dwell for-me by my side.

Papa dicit.
The-Pope says.
Nů hort kinder und swiget stille
Now hear children and be-silent still
dorch uwirs selben selickeyt willen
for your self's blessedness's sake
und merket gar eben lyben lůte,
and mark wholly evenly dear people,
last uch eyn wening bedůten
let to-you a little explain
von der alden und von der nuwen ee,
of the old and of the new law,
alzo verre alz ichz vorste.
so far as I-it understand.

werlich daz der almechtige got
truly that the almighty God
[den] Juden ee dez hymmels brot
[to-the] Jews before the heaven's bread
czů eyner erdeschin spise hat gegeben,
as an earthly food has given,
abir ez framet nicht czů dem leben,
however it profited not to the life,
alle dẙ ez azen, dẙ musten sterben
all who it ate, they must die
und etliche musten ewiglich vorterben.
and some must eternally perish.
ez smacket noch yres herczen gir,
it tasted after their heart's desire,
ez vorging abir gar schir,
it passed however wholly quickly,
ez werte nicht lenger wen drẙ tage.
it lasted not longer than three days.
vor war ich uch daz sage,
for true I to-you that tell,
alles daz in der alden ee ist geschen,
all that in the old law is happened,
alz ich an der schrift habe gesehen,
as I in the scripture have seen,
daz ist anders nicht me
that is otherwise nothing more
den eyn vorspil (in) der nuwen ee,
than a prelude (to) the new law,
daz waz nicht wen eyn glychnůz.
that was nothing but a likeness.

dicz ist der warheit eyn beczugniz,
this is of-the truth a witness,
genz waz alles vorgenglich,
that was all transient,
abir dicz wert ymmer ewiglich;
however this lasts ever eternally;
daz ist daz sůße brot,
that is the sweet bread,
der sele spise, an allen spot,
of-the soul food, without all mockery,
daz ist daz brot,
that is the bread,
daz an dem crucze leyt den tȯt,
which on the cross suffered the death,
seht, daz ist der engel brot,
see, that is the of-angels bread,
(werlich) war mensche und war got,
(truly) true man and true God,
alz er an dem crucze hing
as he on the cross hung
und manche bittere wunden enphing
and many bitter wounds received
und den tot geleden hat
and the death suffered has
vor aller werlde mißetat.
for all world's misdeed.
vil lyben lute gedencket dar an,
very dear people think there on,
beyde frawen und man,
both women and men,

daz wir em sǒ sůr worden syn
that we to-him so bitter become are
von dez bittern todes pin,
from the bitter death's pain,
und hůt uch von totlichen sunden,
and guard yourselves from deadly sins,
daz rat ich uch ir lyben frunde,
that counsel I you you dear friends,
wen ir wol vor habit gehort
for you well before have heard
ern Adamz clegelliche wort,
sir Adam's lamentable words,
daz sich der tufel hatte vormeßen,
that himself the devil had presumed,
daz von dem eynigen eßen,
that from the single eating,
daz Adam von dem apphel da,
which Adam of the apple there,
daz wedir gotes gebot waz gethan,
which against God's command was done,
daz von der eynigen sunde
that from the single sin
aller menschen kunde
all men's kindred
scholde ewiglich vortůmet syn
should eternally damned be
in der bittern helle pin.
in the bitter hell's pain.
doch wolde gotes wißheit,
yet would God's wisdom,

dẙ sǒ grǒz ist und sǒ breyt,
which so great is and so broad,
daz sẙ nymant mag gemeßen,
that it no-one may measure,
und menscliche geschlechte nich vorgeße
and human kind not forget
und hat uns eyn eßen gegeben,
and has to-us an eating given,
daz uns wider brenget czů dem ewigen leben.
which us again brings to the eternal life.
daz ist an sußekeit ungemeßen
that is in sweetness unmeasured
und ist lustig czů eßen,
and is delightful to eat,
daz iz daz edele eßen,
that is the noble eating,
daz den hymmel hat beseßen,
which the heaven has possessed,
daz ist daz edele eßen,
that is the noble eating,
dez wir an dem leczten nymmer schullen vorgeßen,
of-which we at the last never shall forget,
ich meyne daz onschuldige lam,
I mean the guiltless lamb,
gotes froner lichnam;
God's holy body;
daz ist dẙ edelle spise,
that is the noble food,
dẙ ich ůbir [alle] ding wil prẙse,
which I over [all] things will prize,

daz ich mit der schrift bewyse,
that I with the scripture prove,
got sprach, myn fleysch ist werlich eyn spise,
God spoke, my flesh is truly a food,
myn blut ist werlich eyn tranc,
my blood is truly a drink,
sichirlich an allen getwang
surely without all constraint
vorwar ouch daz wißet,
truly also that know,
daz myn fleysch ouch yßet
that my flesh also eats
und trincket dar czů myn blůt,
and drinks there to my blood,
wer daz mit reynem herczen tůt,
whoever that with pure heart does,
der blibet ewiglich in mir
he remains eternally in me
und ich bў̊ em noch synes herczen gir.
and I by him after his heart's desire.
nů dancket em alle der großen gnaden,
now thank him all for-the great graces,
daz er uns czů em hat geladen
that he us to him has invited
und ruft en inneclichen an,
and call him inwardly on,
beyde frawen und man;
both women and men;

durch uwirs selben selickeyt
for your self's blessedness
last uch uwir sunde wesen leyt.
let to-you your sins be sorrowful.
ich gebe uch dez myn truwe,
I give to-you of-it my faith,
iz daz ir mit rechter ruwe
(if)-is that you with right remorse
en an ruft und gnaden begert,
him on call and graces desire,
ir wert mildiglich gewert.
you become generously granted.
nů fallet alle uff uwir knў,
now fall all upon your knees,
dў got gesamment hat alhў,
whom God gathered has all-here,
hebit uf uwir hende
raise up your hands
und bit en um̄ eyn gut ende,
and ask him for a good end,
daz wir nymmer můßen ersterben,
that we never must die,
wir mußen gotes hulde erwerben,
we must God's favor win,
daz uns sin heylger lychnam werde gegeben
that to-us his holy body become given
czů eynem geleyte in daz ewige leben,
as an escort into the eternal life,

daz uns daz allen muße geschen, 755
that to-us that all must happen,
dar um sȯ̊ sprecht amen.
there for so say amen.

Explicit liber de corpore Christi, anno dom. Mº.
Here-ends the-book of the-body of-Christ, in-the-year of-the-Lord. 1000.
CCCº. nonagesimo primo, tertia die ante nativitatis Mariæ
300. ninetieth first, on-the-third day before the-nativity of-Mary
virginis.
the-virgin.

ANONYMOUS

The St. Gall Passion Play

Cana, the Baptist, and the Temptation

I

Augustine opens the play. At the wedding in Cana, Mary tells Jesus there is no wine, and a servant pours water that the master of the feast finds to be the better wine. The Jews' messengers ask John the Baptist who he is; he answers that he is a voice crying in the desert and baptizes them. He hails Jesus as the Lamb of God and, reluctant, baptizes him as a dove descends and the Father's voice sounds. The devil tempts Jesus three times, with bread, the temple's pinnacle, and the kingdoms of the world, and withdraws as angels come. Mary Magdalene dances and spurns Martha's rebuke. Jesus calls Peter and Andrew from their nets. Magdalene dances again and mocks Martha as old and gray, and Augustine announces the woman the Jews accuse of adultery.

Omnibus personis decenter ornatis cantent angeli, quo finito
All persons fittingly adorned let-sing the-angels, which finished
dicat Augustinus.
let-say Augustine.
Hore heilge cristenheit,
Hear holy Christendom,
dir wirt noch hude vorgeleit,
to-thee becomes yet today set-forth,
wie aller der werlte schoppere
how of-all the world creator
mit zeichen offenbere
with signs open
dar zů mit heilger lere
there to with holy teaching
und auch bit grozer sere
and also with great pain
gewandelt hat uf ertrich
walked has on earth

unt wart gemartelt dorch dich,
and was martyred for thee,
daz merke wol bit sinnen.
that mark well with senses.
die rede sal beginnen,
the speech shall begin,
wie er uz wazer machte win,
how he out-of water made wine,
so sal die ander rede sin,
so shall the other speech be,
wie er von sancte Johanne
how he by saint John
dem vil heilgen manne
the very holy man
gedaufet wart in dem Jordane,
baptized was in the Jordan,
daz sollent ir alle wol verstane.
that shall you all well understand.

Iterum angeli. tunc sponsus procedat dicens ad Jhesum
Again the-angels. then the-bridegroom let-come-forth saying to Jesus
et ad Mariam.
and to Mary.
Ich biden dich Maria unt din kint,
I ask thee Mary and thy child,
daz ir zů miner brutlefte sint,
that you to my wedding be,

so bin ich ummer mer gemeit,
so am I ever more glad,
wirt mir dise bede nit verseit.
(if)-becomes to-me this request not refused.

Respondet Maria. tunc vadat ad coenam et dicit ad
Answers Mary. then let-her-go to the-supper and says to
Jhesum.
Jesus.
Nů rat min vil lieber sůn,
Now counsel my very dear son,
wie dirre brudegemer solle důn,
how this bridegroom shall do,
der uns zů ime geladen hat,
who us to him invited has,
wan sin herze in clage stat,
for his heart in lament stands,
daz er gebresten wines hat.
that he lack of-wine has.
nů gib ime dinen rat.
now give him thy counsel.

Respondens Jhesus cantans antiphonam: quid mihi et tibi
Answering Jesus singing the-antiphon: what to-me and to-thee
est mulier.
is woman.
Reines wip unt mutter min,
Pure woman and mother my,
waz ruret mich der breste sin?
what touches me the lack his?
wan min zit inkommet nit noch.
for my time comes not yet.
fullent die cruge bit wazer doch
fill the jugs with water yet
unt heizent zů erste schenken an
and bid at first pour on
uber dische den hohesten man.
over table the highest man.

Tunc unus servorum fundens in ydrias et propinans
Then one of-the-servants pouring into the-water-pots and serving
dicat.
let-say.
Jhesus vil leiber meister min,
Jesus very dear master my,
daz du gebudes, daz sal sin.
what thou commandest, that shall be.

Architriclinus.
The-master-of-the-feast.
Alles diz lant hat einen siden,
All this land has a custom,
den hastu hie vermiden,
it hast-thou here avoided,
man git zů erste den besten win,
one gives at first the best wine,
so die lute dan drunken sin,
when the people then drunk are,
so ist in zů dem dranke gach;
so is to-them to the drink hasty;
nů sezzes dů den beßern nach.
now settest thou the better after.

Johannes Baptista.
John the-Baptist.
Ich bin Johannes genant
I am John named
und důn aller der werlete bekant,
and make to-all the world known,
daz godes riche uns nahet.
that God's kingdom to-us nears.
daz raden ich, daz ir nů gahent
that counsel I, that you now hasten
unde beßernt uwer leben,
and better your life,
wellent ir zů gode streben.
(if)-will you to God strive.

ir sollent uch deufen lazen,
you shall yourselves baptize let,
so bereident ir die straze,
so prepare you the road,
daz zů uch der heilge Crist
that to you the holy Christ
wil selber gen in korzer frist.
will self go in short time.

Iterum angeli: silete.
Again the-angels: be-silent.
Tunc Judaei intrant ad Johannem dicentes. tunc II. venientes
Then the-Jews come to John saying. then II. coming
ad Johannem.
to John.
Vil guder man wir biden dich,
Very good man we ask thee,
daz dů uns sages werlich,
that thou us tellest truly,
ob du sist Elyas,
whether thou be Elijah,
liber frůnt nů sage uns daz.
dear friend now tell us that.

Respondet Johannes.
Answers John.
Mit warheit ich uch sagen daz,
With truth I you tell that,
ich bin nit Elyas.
I am not Elijah.

Iterum nuntii.
Again the-messengers.
So sage uns aber in dirre vrist
So tell us again at this time
ob du sist der ware Crist.
whether thou be the true Christ.

Respondens Johannes cantat antiphonam: qui post me venit.
Answering John sings the-antiphon: who after me comes.
Ir vragent, ob ich si Crist,
You ask, whether I be Christ,
so sprechen ich, daz die warheit ist,
so speak I, what the truth is,
daz ich wol gerne wolte,
that I well gladly would,
daz ich nach werde solte
that I after worth should
inknuppen ime die riemelin,
untie for-him the little-straps,
die ume sine schuhe sin:
which around his shoes are:

dez bin ich unwirdig gar,
of-that am I unworthy wholly,
wan er weset offenbar,
for he is open,
so nemen ich abe sere,
so wane I off sorely,
des habe er ummer ere.
for-that have he ever honor.

Iterum quaerant nuntii: quis es? dicant.
Again let-ask the-messengers: who art-thou? let-them-say.
Sit dů nit Elyas bist
Since thou not Elijah art
noch der ware heilant Crist,
nor the true savior Christ,
so sage uns, wie du sist genant,
so tell us, how thou be named,
daz wir ez vorbaz dun erkant
that we it further make known
den, die uns zů dir hant gesant.
to-those, who us to thee have sent.

Respondit Johannes: ego vox clamantis et dicat.
Answered John: I a-voice of-one-crying and let-say.
Ich bin ez eine stimme, die do rufet
I am it a voice, which there calls
unt in der wůste get,
and in the desert goes,

ir sollent bereden godes wege.
you shall prepare God's ways.
wer nů mines rades wil plegen,
whoever now of-my counsel will take-care,
der sal die dauf inphahen,
he shall the baptism receive,
wil er zů gode nahen.
(if)-will he to God near.

Tunc nuntii.
Then the-messengers.
Sit wir zů godes riche
Since we to God's kingdom
nahen sicherliche
near surely
mit dem daufe, so kere her
with the baptism, so turn hither
und deufe uns alle zů diser ger.
and baptize us all to this desire.

Tunc Johannes imponens manus capitibus eorum.
Then John putting the-hands on-the-heads of-them.
Ich deufen uch alle gemeine
I baptize you all in-common
in des namen eine,
in of-him name alone,

der schiere nach mir kommen sal,
who soon after me come shall,
der saget uch die warheit wol.
he tells you the truth well.

Tunc Christus veniens ad Johannem, quo veniente cantat
Then Christ coming to John, whom coming he-sings
responsorium: ecce agnus dei.
the-responsory: behold the-lamb of-God.
Sehent in mit augen an,
See him with eyes at,
von dem ich vor gesprochen han,
of whom I before spoken have,
er ist daz godes lamp vorwar,
he is the God's lamb truly,
daz der werlete [sunden] zwar
which the world's [sins] truly
und allen unsern schaden
and all our harm
hat gar uf [sich] geladen.
has wholly upon [itself] loaded.

Tunc Christus cantat: baptiza me Johannes.
Then Christ sings: baptize me John.
Ile unt deufe mich zů hant,
Hasten and baptize me at once,
so gesegen ich dich ...
so bless I thee (lacuna)

Prohibens eum Johannes dicit.
Forbidding him John says.
Herre, dez saltu mich irlan,
Lord, of-that shalt-thou me release,
den dauf ich gerne von dir han.
the baptism I gladly from thee have.

Tunc Christus: sine modo sic, et dicit.
Then Christ: allow now so, and says.
La die rede sin Johan
Let the speech be John
unt deufe mich vil heilger man,
and baptize me very holy man,
so wirt alle gerehtekeit 100
so becomes all righteousness
irfullet, daz si dir geseit.
fulfilled, that be to-thee said.

Tunc Johannes imponit manum suam super caput Jhesu,
Then John puts the-hand his over the-head of-Jesus,
dicat.
let-say.
Bit welchen worten ez geschit,
With which words it happens,
so deufe ich dich in plith,
so baptize I thee in manner,

wan du ez nit wilt inbern,
for thou it not wilt forgo,
so důn ich ez doch vil ungern.
so do I it yet very unwillingly.

Tunc mittatur columba super caput Jhesu et cantet ter
Then let-be-sent a-dove over the-head of-Jesus and let-sing thrice
aliqua persona abscondita voce patris: hic est filius
some person hidden with-the-voice of-the-father: this is the-son
meus dilectus, et cantent duo angeli: baptizat minister
my beloved, and let-sing two angels: baptizes the-servant
regem; et unus dicat.
the-king; and one let-say.
Hie deufet einen herren sin knech,
Here baptizes a lord his servant,
daz ist der demudekeide rech.
that is of-the humility right.
der heilge geist in leret,
the holy spirit him teaches,
sin vatter in auch eret,
his father him also honors,
der rufet mit lutem schalle,
who calls with loud din,
daz er ime wole gefalle.
that he to-him well pleases.

Iterum: silete. post hoc secundus angelus.
Again: be-silent. after this the-second angel.
Wollent ir nů [mit] zuhten gedagen,
Will you now [with] breeding be-silent,
so wil man uch nů sagen,
so will one to-you now tell,
wie des divels schalkeit
how the devil's roguery
Jhesum in der wůstenheit
Jesus in the wilderness
versuchte in drierhande wis,
tempted in three-kinds ways,
des wolt er haben grozen pris.
of-that would he have great praise.

Tunc angeli canant responsorium: ductus est Jhesus in
Then the-angels let-sing the-responsory: led is Jesus into
desertum, usque: si es filius dei. quod accedens diabolus
the-desert, as-far-as: if thou-art the-son of-God. which approaching the-devil
canat.
let-sing.
Bist du godes sun alleine,
(if)-Art thou God's son alone,
so sprich, daz dise steine
so speak, that these stones
zu dirre stunt werden brot,
at this hour become bread,
so bůzes dů des hungers not.
so relievest thou the hunger's distress.

Respondet Jhesus: non in solo pane etc. et dicit.
Answers Jesus: not by alone bread etc. and says.
Die heilge scrift uns daz vorgich,
The holy scripture to-us that avows,
daz an brode alleine nich
that in bread alone not
lige des menschen leben,
lies the man's life,
daz ime von gode ist gegeben:
which to-him from God is given:
sin heil baz an deme stat,
his salvation better in that stands,
daz von godes munde gat.
which from God's mouth goes.

Tunc diabolus ducat Jhesum ad pinnaculum templi cum
Then the-devil let-lead Jesus to the-pinnacle of-the-temple with
angelis suis malis et dicat.
angels his evil and let-say.
Bist du der ware godes sůn,
(if)-Art thou the true God's son,
sich, so salt du also důn
see, so shalt thou thus do
unt salt dich do hin nider lan:
and shalt thyself there hence down let:
wan wir von dir gelesen han,
for we of thee read have,

daz dich zů hant der engel dreit,
that thee at once the angel bears,
dar umme geschiht dir nummer leit.
there for happens to-thee never sorrow.

Respondens Jhesus: vade satanas, non temptes etc. et dicat.
Answering Jesus: go Satan, not tempt etc. and let-say.
Verflůchter armer Sathan,
Accursed poor Satan,
von disen reden saltu lan:
from these speeches shalt-thou leave:
die heilge schrift die saget wol,
the holy scripture it says well,
daz nieman got versuchen sol.
that no-one God tempt shall.

Tunc diabolus apprehendens Jhesum manu ducat in
Then the-devil seizing Jesus by-the-hand let-lead onto
montem et dicat.
a-mountain and let-say.
Ich fůren dich uf disen hohen berg
I lead thee upon this high mountain
unt zeugen dir aller der werlete werc,
and show thee of-all the world works,
habe mich vor got unt bede mich an,
hold me for God and pray me to,
so saltu ez allez han.
so shalt-thou it all have.

Respondens Jhesus canat antiphonam: dominum deum tuum
Answering Jesus let-sing the-antiphon: the-Lord God thy
adora, et dicat.
adore, and let-say.
Daz ist der heilgen scrifte gebot:
That is the holy scripture's command:
gleube alleine an einen got
believe alone in one God
unt bůt ime dienst alleine,
and offer him service alone,
so wirt din lon nit cleine.
so becomes thy reward not small.

Tunc recedens diabolus dicat.
Then withdrawing the-devil let-say.
We mir daz ich [ie] wart,
Woe to-me that I [ever] was,
ich han gevarn eine ubel vart,
I have gone an evil journey,
sit ich uberwunden bin.
since I overcome am.
ich habe es allen minen sin
I have it all my sense
mit flize dar uf gesetzet,
with diligence there on set,
wie ich hede geleczet
how I had harmed
bit hoffart und mit frazheit,
with pride and with gluttony,

daz ich dich hede dar zů bereit,
that I thee had there to prepared,
daz dů mich bedes an vor einen got,
that thou me prayedst to as a God,
dez han ich aller divel spot.
of-that have I of-all devils mockery.

Tunc recedente diabolo accedant angeli cantantes: sanctus,
Then withdrawing the-devil let-approach angels singing: holy,
sanctus, sanctus.
holy, holy.
Tunc Maria Magdalena cum una puella et II juvenibus
Then Mary Magdalene with one girl and two youths
curizet dicens.
let-dance saying.
Ich bin ein ledig junges wip
I am a free young woman
unt tragen einen stolzen lip,
and bear a proud body,
ich wil mit freuden vrolich sin,
I will with joys glad be,
zů danzen stet daz gemude min.
to dance stands the mind my.
weme freude ist swere,
to-whom joy is heavy,
daz ist mir gar unmere.
that is to-me wholly indifferent.

Tunc dicat ad eam Marta.
Then let-say to her Martha.
Maria liebe swester min,
Mary dear sister my,
gesteme den wilden mude din,
tame the wild mind thy,
gedenke, daz uns got hat gegeben
think, that to-us God has given
in dirre werlet ein krankes leben,
in this world a weak life,
in dem wir gedienen sollen
in which we earn shall
godes riche, ob wir ez wollen;
God's kingdom, if we it will;
dar ume wende dinen můt,
there for turn thy mind,
daz ist dir an der selen gůt.
that is to-thee for the soul good.

Respondet Maria.
Answers Mary.
Swester swig, la mich gehoren,
Sister be-silent, let me hear,
dů mach wol sin ein alte doren,
thou mayst well be an old fool,
dů dedest ez auch, werestu als ich,
thou wouldst-do it also, (if)-wert-thou as I,
nu bist du gar unminnenclich,
now art thou wholly unlovely,

dez mustu ez ungerne lan,
for-that must-thou it unwillingly leave,
wan nieman wil bit dir degel han.
for no-one will with thee games have.

Tunc recedat Maria.
Then let-withdraw Mary.
Tunc videns Jhesus Petrum et Andream, lavantes retia,
Then seeing Jesus Peter and Andrew, washing the-nets,
cantet: venite post me et dicat.
let-him-sing: come after me and let-say.
Peter und Andreas komment
Peter and Andrew come
und volgent mir, ir sollent
and follow me, you shall
stellen nach luden uwer garn,
set after people your net,
und lazent daz vischen varn,
and let the fishing go,
ir sollent der lute vischer wesen,
you shall the people's fishers be,
wie sie zů der selen genesen.
how they to the soul be-saved.

Tunc Petrus et Andreas cantent similiter et Petrus: messiam
Then Peter and Andrew let-sing likewise and Peter: the-messiah
etc. et dicat Andreas.
etc. and let-say Andrew.
Peter wir han bi warheit wol vernomen,
Peter we have with truth well heard,
daz messias nů ist komen,
that messiah now is come,
Christus, von dem die scrift uns saget.
Christ, of whom the scripture to-us tells.
ein selig dag hat uns bedaget.
a blessed day has to-us dawned.

Iterum angeli: silete. Tunc veniat Maria Magdalena secundo,
Again the-angels: be-silent. Then let-come Mary Magdalene the-second-time,
dicat tripudians.
let-say dancing.
Wie stolz ist nů min můt,
How proud is now my mind,
mich dunket der werlete vreide gůt,
me seems the world's joy good,
wir sollen springen und danzen
we shall leap and dance
und auch mit den knappen ranzen.
and also with the lads frolic.
der uns nit gerne sehe vro,
who us not gladly see glad,
der můze verbornen als ein stro.
he may burn-up as a straw.

Tunc dicat Marta.
Then let-say Martha.
Uwe Maria, wie ist mir so leit,
Alas Mary, how is to-me so sorrowful,
daz dich din dorheit so verleit;
that thee thy folly so misleads;
der divel git selichen rat,
the devil gives such counsel,
der diner selen ubel stat.
which to-thy soul ill stands.

Respondet Maria.
Answers Mary.
Marta liebe swester,
Martha dear sister,
daz dede du mir auch gestern,
that didst thou to-me also yesterday,
ich weiz wol, daz ist din grostes leit,
I know well, that is thy greatest sorrow,
daz dů nit salt wesen gemeit
that thou not shalt be glad
als ich; nů bistu gris und alt,
as I; now art-thou gray and old,
der lip ist dir von alter kalt,
the body is to-thee from age cold,
nů gang, spin dinen rocken,
now go, spin thy distaff,
daz dich der divel zocke.
that thee the devil snatch.

Tunc recedit Maria.
Then withdraws Mary.
Iterum Augustinus.
Again Augustine.
Horent mit zohten vorbaz,
Hear with breeding further,
man wil uch irzůgen daz,
one will to-you show that,
wie die Juden sprachent
how the Jews spoke
und eine frauwe vor unsern herren brahten,
and a woman before our lord brought,
die was des ane gesprochen,
who was of-it on accused,
sie hede ir e gebrochen;
she had her marriage broken;
sie dadens nit wan umbe daz,
they did-it not except for that,
daz sie gein Jhesum drugen haz,
that they toward Jesus bore hatred,
do det er ir sin helfe erkant,
then made he to-her his help known,
dez worden die Juden wol geschant.
of-that became the Jews well disgraced.

The Adulteress, Magdalene, and the Blind Man

II

The Jews bring a woman taken in adultery; Jesus writes on the ground, her accusers slip away, and he tells her to sin no more. Mary Magdalene dances a third time, and when Martha warns her of death she turns from the world and, at Martha's urging, goes to Jesus at Simon the leper's table, where she confesses and is forgiven. She anoints his head, and Judas grumbles at the waste. Jesus heals a man born blind with clay, and the man washes and sees. The Pharisee Salman, Caiaphas, and Annas question him and his father, Samuel, and when he praises the healer they cast him out. Jesus finds him, and he falls at his feet and believes.

Tunc Judaeis ducentibus mulierem, rufus dicat unus:
Then the-Jews leading the-woman, the-red-haired let-say one:
magister.
master.
Gib uns [meister] dinen rat,
Give us [master] thy counsel,
dise frauwe ir e gebrochen hat; 215
this woman her marriage broken has;
Moyses e, nach der wir leben,
of-Moses law, after which we live,
hat uns solich gebot gegeben,
has to-us such command given,
daz man die huren steine,
that one the whores stone,
der selben ist sie eine.
of-the same is she one.

Tunc Jhesus inclinans se in terram scribat et cantet: si
Then Jesus bending himself to the-ground let-write and let-sing: if
quis sine peccato etc. et dicat.
anyone without sin etc. and let-say.
Wer ane sunde ist und ane meyn,
Whoever without sin is and without perjury,
der werfe an dise frauwe einen stein.
he throw at this woman a stone.

Tunc Judaei inspicientes scripturam abeant. tunc dicat
Then the-Jews looking-at the-writing let-go-away. then let-say
Augustinus.
Augustine.
Merkent, wie disen ist geschen,
Mark, how to-these is happened,
sie hant Jhesus scrift ane gesehen,
they have of-Jesus writing at seen,
iegelicher [sach] sine missedat,
each [saw] his misdeed,
dar umbe die frauwe ledig stat.
there for the woman free stands.

Tunc Jhesus respiciens mulierem cantet antiphonam: nemo
Then Jesus looking-at the-woman let-sing the-antiphon: no-one
te condempnavit? et tunc respondet mulier: nemo. dicat
thee has-condemned? and then answers the-woman: no-one. let-say
item Jhesus: nec ego te contempno et tunc dicat Jhesus.
likewise Jesus: neither I thee condemn and then let-say Jesus.
Vrauwe, ist ieman hie, der dich versteine?
Lady, is anyone here, who thee stone?

[Mulier.]
[*The-woman.*]
Gnade lieber herre, nein.
Mercy dear lord, no.

[Jhesus.]
[*Jesus.*]
Vrauwe auch ich dich nit versteine,
Lady also I thee not stone,
wie ich doch si, der alleine
however I yet be, who alone
dekeine sunde hat gedan. 230
no sin has done.
gane, du salt vorbaz sunde lan.
go, thou shalt henceforth sin leave.

Tunc tertio Maria Magdalena tripudians dicat.
Then the-third-time Mary Magdalene dancing let-say.
Wir sollen aber vorbaz me
We shall again further more
bit freuden leben reht als e,
with joys live right as before,
uns kummet des sußen megen zit,
to-us comes the sweet May's time,
die mangem herzen vreude git.
which to-many heart joy gives.

Respondet Marta.
Answers Martha.
Maria, dis schimpes ist zů vil,
Mary, this jesting is too much,
uns allen nahet des dodes zil,
to-us all nears the death's goal,
von dem nieman gewenken mac,
from which no-one swerve may,
dar nach kumpt der jungeste dag,
there after comes the last day,
der danne bit freiden wil erstan,
who then with joys will arise,
der solte sich dorheit irlan.
he should himself of-folly release.

Respondet Maria.

Answers Mary.

Wer ir wil lange walten,

Whoever of-it will long rule,

der wirt von gode geschalten;

he becomes by God scolded;

awe der leiden mere,

alas the loathsome tidings,

die sint mir alzu swere!

they are to-me all-too heavy!

e ich verlore minen got,

before I should-lose my God,

ich liez e aller der werlete spot.

I would-let rather of-all the world mockery.

nů gib mir swester dinen rat,

now give me sister thy counsel,

wie gebuzen ich mine missedat.

how atone I my misdeed.

Respondet Marta.

Answers Martha.

Maria swester, kere

Mary sister, turn

zů Jhesu dem viel heren,

to Jesus the very lordly,

der ist so milte und ouch so gůt,

who is so generous and also so good,

daz er dir trostet wol den můt.

that he for-thee comforts well the mind.

Symon leprosus dicat ad Jhesum.
Simon the-leper let-say to Jesus.
Vil lieber meister ich vlehen dir,
Very dear master I beseech thee,
daz du ezen wollest bit mir;
that thou eat wouldst with me;
werde ich der bede von dir gewert,
(if)-become I of-the request by thee granted,
daz dunket mich grozes gůtes wert.
that seems to-me of-great goods worth.

Respondet Jhesus.
Answers Jesus.
Ich dich diner bede wil gewern,
I thee of-thy request will grant,
wan ich, so hedes nit begert.
but-for I, so hadst-it not desired.

Cum sederit ad mensam, veniat Marta et dicat.
When he-shall-have-sat at the-table, let-come Martha and let-say.
Swester, ist dir dine sunde leit,
Sister, (if)-is to-thee thy sin sorrowful,
so salt du balde sin bereit,
so shalt thou quickly be ready,
wan ich han wol virnommen,
for I have well heard,
daz Jhesus in dise stat ist kommen,
that Jesus into this town is come,

der kan dir geben guden rat
who can to-thee give good counsel
ume dine groze missedat.
about thy great misdeed.
nů ile balde zů ime hin,
now hasten quickly to him hence,
daz wirt vorwar din gewin.
that becomes truly thy gain.

Dicat Maria Jhesu.
Let-say Mary to-Jesus.
Jhesu vil lieber herre min,
Jesus very dear lord my,
ich bin eine groze sunderin,
I am a great sinner,
ich han gesundet al zu vil
I have sinned all too much
uber aller rehter maze zil;
over all right measure's goal;
daz ist mir innencliche leit,
that is to-me inwardly sorrowful,
erzeuge mir din barmherzekeit,
show me thy mercy,
oder ich bin ummer me verlorn.
or I am ever more lost.
uwe daz ich ie wart geborn!
alas that I ever was born!
ich han grozer sunden vil gedan,
I have of-great sins many done,

owe hede ich sie verlan,
alas had I them left,
so wer mir vil desto baz.
so would-be to-me much the better.
ach Jhesu aller dogende ein vaz,
ah Jesus of-all virtues a vessel,
dů mir dine helfe schin
make to-me thy help shown
und lihtege mir mines herzen pin,
and lighten for-me my heart's pain,
so wil ich ummer sunde lan
so will I ever sin leave
und wil in diner lere bestan.
and will in thy teaching remain.

Hic cantet angelus ter: silete. tunc Jhesus cantet versum:
Here let-sing an-angel thrice: be-silent. then Jesus let-sing the-verse:
dimissa sunt, et dicat.
forgiven are, and let-say.
Alle dine sunde sint dir vergeben,
All thy sins are to-thee forgiven,
bezzer vorbaz din leben;
better henceforth thy life;
wan dine minne ist also groz,
for thy love is so great,
daz ich noch nie vant din genoz.
that I yet never found thy peer.

Tunc surgat Maria, fundat unguentum super caput ejus.
Then let-rise Mary, let-her-pour the-ointment over the-head his.
tunc Judas dicat.
then Judas let-say.
War umbe ist dise salbe verlorn?
Where for is this ointment lost?
ez wer bezzer, ez were verborn,
it were better, it were forborne,
man mohte sie verkaufet han
one might it sold have
umbe druhundert penninge sunder wan,
for three-hundred pennies without doubt,
do bide man mangem armman
there with one many poor-man
mohte vil wole han gedan.
might very well have done.

Tunc respondet Jhesus.
Then answers Jesus.
Ir hant armer lude vil
You have of-poor people much
beide nů und alle zil,
both now and all times,
den dunt ir gut, wan ir wollent,
to-them do you good, when you will,
vil schiere ir mich verliesen sollent.
very soon you me lose shall.

Et cantet: mittet haec mulier, vel amen dico, fides enim
And let-him-sing: will-put this woman, or amen I-say, faith for
etc. respondet Mariae.
etc. he-answers to-Mary.
Wůzent daz, des wibes glaube groz
Know that, the woman's faith great
hat sie gemaht von sunden bloz.
has her made of sins bare.
Maria dů salt han auch minen sein
Mary thou shalt have also my blessing
und gang in din hus wider hein.
and go into thy house back home.

Respondet Maria.
Answers Mary.
Der unverscheiden driveldekeit
To-the undivided trinity
si ummer gnade und ere geseit.
be ever thanks and honor said.

Dicat Symon.
Let-say Simon.
Meister, gnade sagen ich dir,
Master, thanks say I to-thee,
daz du gezen hast bit mir.
that thou eaten hast with me.

Respondet Jhesus.
Answers Jesus.
Symon, danken ich dir sol,
Simon, thank I thee shall,
daz du mirs hast geboden wol.
that thou me-it hast offered well.

Augustinus.
Augustine.
Swigent mit zuhten an dirre stunt,
Be-silent with breeding at this hour,
so wollen wir uch machen kunt
so will we to-you make known
ein zeichen, daz selten ist geschen:
a sign, which seldom is happened:
Jhesus machet einen blinden gesehen,
Jesus makes a blind-man seeing,
der selbe blinde geborn wart,
the same blind-man born was,
daz geschach von gotlicher art.
that happened from godly nature.

Tunc incipiat caecus, dicat.
Then let-begin the-blind-man, let-say.
Wer wil sich hůde irbarmen
Who will himself today have-pity
uber einen blinden armen,
over a blind poor-one,

der nie gesach den lihten dag?
who never saw the light day?
do von ich wol sprechen mag,
there from I well speak may,
blintman armman ist vor war
blind-man poor-man is for true
beide stille und offenbar.
both quietly and openly.

Tunc Petrus ad Christum: rabbi, quid peccavit?
Then Peter to Christ: rabbi, what has-he-sinned?
Meister, wie ist diz geschehen,
Master, how is this happened,
daz dirre man nit sal gesehen?
that this man not shall see?
weder ist sin vatter schuldig dar an,
whether is his father guilty there in,
oder hat er selbe missedan?
or has he self misdone?

Respondet Jhesus: neque hic etc.
Answers Jesus: neither this-one etc.
Wůzet, daz des vatter dat
Know, that the father's deed
an ime keine schulde hat,
in him no guilt has,
so hat er auch nit gedan,
so has he also nothing done,

dar umme er solle zů buze stan:
there for he should to penance stand:
ez geschach dar umme sunder,
it happened there for only,
daz got an ime schůfe wunder.
that God in him wrought wonder.

Tunc Jhesus exspuens in terram et luto facto et posito
Then Jesus spitting on the-ground and with-clay made and placed
super oculos ejus dicens.
over the-eyes his saying.
Nů ganc inweg zů dirre stunt,
Now go away at this hour,
wasche daz abe und wis gesunt.
wash that off and be sound.

Qui lavans se dicat.
Who washing himself let-say.
Groz wunder ist mir geschehen,
Great wonder is to-me happened,
wan ich bin worden gesehen,
for I am become seeing,
swie ich worde geborn blint,
however I was born blind,
als ir wole wůzente sint.
as you well knowing are.

Tunc dicat unus Judaeus ad Judaeos circumstantes.
Then let-say one Jew to the-Jews standing-around.
Wenent ir, ob dirre si daz kint,
Ween you, whether this-one be the child,
daz do wart geborn blint,
who then was born blind,
ader ist er ein ander man?
or is he an other man?
do zů sprechend uwern wan.
there to speak your weening.

Respondet pharisaeus Salman.
Answers the-pharisee Salman.
Ich gehen dir die warheit,
I avow to-thee the truth,
ez ist der selbe uf minen eit.
it is the same upon my oath.

Alter.
The-other.
Meier, ez ist ein ander ieme glich,
Meier, it is an other to-him like,
da vor han ich ez sicherlich.
there for hold I it surely.

Respondet caecus.
Answers the-blind-man.
Do darf nieman zwiveln an,
There needs no-one doubt on,
wan ich bin der selbe man.
for I am the same man.

Tunc pharisaeus intrat.
Then the-pharisee enters.
So salt dů selbe nů verjehen,
So shalt thou self now avow,
wie dů worden sist gesehen.
how thou become be seeing.

Caecus cantat: ille homo, qui Jhesus dicitur, et dicat.
The-blind-man sings: that man, who Jesus is-called, and let-say.
Der mensche, der Jhesus ist genant,
The man, who Jesus is named,
der leite mir bit siner hant
he laid to-me with his hand
die speicholter uf die augen min,
the spittle-clay upon the eyes my,
do von wart mir gnade schin,
there from became to-me grace shown,
daz ich gesehen den claren dag,
that I see the clear day,
der mir vor gar verborgen lag.
which to-me before wholly hidden lay.

Item Salman pharisaeus apprehendens eum et dicat.
Likewise Salman the-pharisee seizing him and let-say.
Dů rechter drugener, wol dan
Thou right deceiver, well thence
dů můst vor unsern meister gan.
thou must before our master go.

Quando perduxerit eum dicat.
When he-shall-have-brought him let-say.
Dirre man hat uns veriehen,
This man has to-us avowed,
Jhesus habe in gemachet gesehen,
Jesus have him made seeing,
und er doch were geborn blint:
and he yet were born blind:
die rede wunderliche sint.
the speeches wondrous are.

Tunc dicat Cayphas ad eum.
Then let-say Caiaphas to him.
Were dů blint und bist worden gesehen?
Wast thou blind and art become seeing?
sage, wie ist dir geschehen?
tell, how is to-thee happened?

Respondens caecus cantet: ille homo, ut supra et dicat:
Answering the-blind-man let-sing: that man, as above and let-say:
der mensche 2c. iterum Cayphas dicat.
the man etc. again Caiaphas let-say.
Der mensche ist nit von gode,
The man is not from God,
der wider godes gebode
who against God's commands
dir nach diner sage
thee after thy telling
half an einem fierdage.
helped on a holiday.

Respondet alter Meier Judaeus.
Answers the-other Meier the-Jew.
So zwiveln ich daran sunder,
So doubt I thereon only,
dut ein sunder solich wunder.
does a sinner such wonder.

Tunc Annas ad caecum dicat.
Then Annas to the-blind-man let-say.
Waz wilt du aber von deme iehen,
What wilt thou however of him avow,
der dich gemachet sehen?
who thee made see?

Respondens caecus.
Answering the-blind-man.
Er ist ein prophete vorwar,
He is a prophet truly,
dar vor han ich in offenbar.
there for hold I him openly.

Item Annas ad servum suum.
Likewise Annas to the-servant his.
Ich gleuben der rede nit,
I believe the speech not,
die dirre von ime selber git,
which this-one of him self gives,
rufe sinen vatter her zů stunt,
call his father hither at once,
der dut uns die warheit kunt.
he makes to-us the truth known.

Servus clamat.
The-servant cries.
Samuel, kom her zů hant!
Samuel, come hither at hand!
unser herre hat nach dir gesant,
our lord has after thee sent,
daz dů im selber salt verjehen,
that thou to-him self shalt avow,
wie din sun si worden gesehen.
how thy son be become seeing.

Quo veniente dicat Cayphas.
Whom coming let-say Caiaphas.
Sage uns vor war, ist dirre din kint,
Tell us for true, is this-one thy child,
von dem dů sprichest, er worde blint?
of whom thou sayest, he was blind?
wie aber ime si geschehen,
how however to-him be happened,
daz er worden ist gesehen?
that he become is seeing?

Respondens Samuel.
Answering Samuel.
Ich weiz wol, er ist min kint,
I know well, he is my child,
daz wart geborn also blint,
who was born so blind,
wie aber ime si geschehen,
how however to-him be happened,
daz er worden ist gesehen,
that he become is seeing,
der vrage er selbe antworten sol,
to-the question he self answer shall,
wan er hat daz alter wol.
for he has the age well.

Iterum Augustinus.
Again Augustine.
Wußent, daz dorch anders nit
Know, that for other nothing
dirre man zwiveliche gith
this man doubtfully avows
wanne dorch der grozen vohte not,
than for the great fear's distress,
die ime der Juden drauwen gebot:
which to-him of-the Jews' threat commanded:
er hede si ez wol bescheiden baz,
he would-have them it well informed better,
wan daz si Christo drugen haz.
except that they to-Christ bore hatred.

Iterum Annas dicat ad caecum.
Again Annas let-say to the-blind-man.
Gib gode lob und ere
Give to-God praise and honor
hude und ummer mere,
today and ever more,
daz du gesehen worden bist,
that thou seeing become art,
wir wůzen, daz Jhesus ein sunder ist.
we know, that Jesus a sinner is.

Respondet caecus.
Answers the-blind-man.
Ich inweiz, ob Jhesus ein sunder ist,
I not-know, whether Jesus a sinner is,
einez weiz ich wol in dirre frist,
one-thing know I well at this time,
daz ich bit vohten verswigen sol:
which I with fears keep-silent shall:
ich was e blint, und gesehen nů wol.
I was before blind, and see now well.

Iterum Annas.
Again Annas.
Nů sage uns, daz ist unser gir,
Now tell us, that is our desire,
wie er habe gedan dir?
how he have done to-thee?

Respondens caecus.
Answering the-blind-man.
Ich han uch ez gesaget e,
I have you it told before,
war nach vraget ir mich me?
where after ask you me more?
wolent ir it uf der erden
will you ever upon the earth
sine jungern werden?
his disciples become?

Respondet Annas.

Answers Annas.

Sprich, dů sist sin underdan,

Speak, thou be his subject,

so wollen wir Moyses lere han,

so will we of-Moses teaching have,

bit dem got selbe geredet hat,

with whom God self spoken has,

so en wussen wir nit, wannen dirre gat.

so — know we not, whence this-one goes.

Respondens caecus cantet: a seculo non est etc. et

Answering the-blind-man let-sing: from-the age not it-is etc. and

dicat.

let-say.

Daz ist ein wunder uffenbar,

That is a wonder open,

daz ir nit wuzen konnent vorwar,

that you not know can truly,

wannen er si bekommen,

whence he be come,

der mir hat abe genommen

who from-me has off taken

mine angeborne blintheit.

my inborn blindness.

ich weiz auch wol bit warheit,

I know also well with truth,

daz got nit horet die sunder,

that God not hears the sinners,

so sint auch daz gar vromde mer,
so are also those wholly strange tidings,
daz ein blinde wart gesehen,
that a blind-man became seeing,
daz wunder ist nit me geschehen.
the wonder is not more happened.
die craft er můz von gode han,
the power he must from God have,
mit der er hat daz wunder gedan.
with which he has the wonder done.

Respondet Annas.
Answers Annas.
Puch, dů můst sin verlorn,
Pooh, thou must be lost,
wan du bist in godes zorn
for thou art in God's anger
und wilt uns doch alle leren,
and wilt us yet all teach,
das můst dů von uns keren
that must thou from us turn
und wis von uns geschalten,
and be by us scolded,
wilt dů din leben behalten.
(if)-wilt thou thy life keep.

Quo recedente dicit Jhesus.
Whom withdrawing says Jesus.
Du salt glauben an godes sun.
Thou shalt believe in God's son.

Respondet caecus.
Answers the-blind-man.
Wer ist er herre? daz wil ich důn.
Who is he lord? that will I do.

Iterum Jhesus.
Again Jesus.
Jhesus, daz bin ich, des gleube mir,
Jesus, that am I, that believe me,
wan er kallet selbe zů dir.
for he speaks self to thee.

Tunc caecus procidens ad pedes Jhesu dicat.
Then the-blind-man falling-forward at the-feet of-Jesus let-say.
Herre, ich gleuben willecliche,
Lord, I believe willingly,
daz dů bist von himelriche,
that thou art from heaven's-kingdom,
unser herre, godes kint,
our lord, God's child,
dem alle engel dinstber sint,
to-whom all angels serviceable are,

dů mohtes anders nit han 440
thou mightest otherwise not have
so groz wunder an mir gedan.
so great wonder on me done.

Lazarus, the Entry, and the Supper

III

Lazarus falls sick and dies; Martha sends word; each sister reproaches Jesus that her brother would have lived had he come, and Martha confesses him the Christ. He calls Lazarus out of the tomb, and the apostles unbind him. The Jews' council takes Caiaphas' word that one man must die. Jesus rides an ass among boys with palms, and Peter follows a man with a water jar to the supper room. At table Jesus foretells his betrayal, gives Judas the morsel, and blesses the bread and the cup, and Judas sells him to Caiaphas for thirty pennies. Jesus washes the disciples' feet, foretells Peter's threefold denial, and bids them buy swords; Bartholomew shows two. He takes Peter, James, and John to the Mount of Olives as Judas returns to the Jews.

Iterum angelus.
Again the-angel.
Wellent ir nů gestillen,
Will you now be-still,
so wolten wir doch bit willen
so would we yet with will
sagen und kunt důn,
tell and known make,

wie Jhesus der megde sůn
how Jesus the maiden's son
Lazarum den guden man
Lazarus the good man
det von dem dode uf stan,
made from the death up stand,
der stankes in dem grabe plag,
who of-stench in the grave had,
wan er vier dage dinne lac;
for he four days therein lay;
do mide irwarb er vorbaz
there with won he further
uf sich der ubeln Juden haz.
upon himself the evil of-Jews hatred.

Lazarus dicit ad Mariam.
Lazarus says to Mary.
Hore Maria, dorch dine zuht,
Hear Mary, by thy breeding,
ich wene wol, ich habe die suht,
I ween well, I have the sickness,
von der ich liden groze not:
from which I suffer great distress:
ich vohte, ez si der grimme dot,
I fear, it be the grim death,
idoch wer ich gar wol gesunt,
yet would-be I wholly well sound,
wer Jhesus hie zů dirre stunt.
(if)-were Jesus here at this hour.

Tunc Marta dicit ad servum.
Then Martha says to the-servant.
Gemelin vil lieber knech,
Gemelin very dear servant,
dů min gebot, so důst du rech,
do my command, so doest thou right,
sage Jhesu dem meister min,
tell Jesus the master my,
daz Lazarus der vront sin
that Lazarus the friend his
von suhte lide groze pin.
from sickness suffers great pain.

Respondens servus.
Answering the-servant.
Vil liebe frauwe, so mir got,
Very dear lady, so-help me God,
vil gerne ich leisten uwer gebot.
very gladly I perform your command.

Tunc servus veniat ad Jhesum dicens.
Then the-servant let-come to Jesus saying.
Maria und Marta dunt dir kunt,
Mary and Martha make to-thee known,
daz Lazarus si ungesunt.
that Lazarus be unhealthy.

Respondens Jhesus dicat.
Answering Jesus let-say.
Der sichedage bringet nit den dot,
The sickness brings not the death,
doch wirt do von gelobet got.
yet is there by praised God.

Tunc Lazarus fingat se mortuum. dicat Marta.
Then Lazarus let-feign himself dead. let-say Martha.
Uwe der iemerlichen not!
Alas of-the lamentable distress!
mir ist min lieber bruder dot,
to-me is my dear brother dead,
daz clagen ich hude und ummer me.
that lament I today and ever more.
owe mir důt sin dot gar we!
alas to-me does his death wholly woe!
we mir, ich bin ein armez wip,
woe to-me, I am a poor woman,
er was mir lieber dan min lip.
he was to-me dearer than my life.

Item Maria.
Likewise Mary.
Owe vil lieber bruder min,
Alas very dear brother my,
sal ich vorbaz eine sin,
shall I henceforth alone be,

daz dut mir hude und ummer we;
that does to-me today and ever woe;
mir geschach nie so leide me.
to-me happened never so sorrowful more.

Tunc Jhesus ad discipulos cantat: Lazarus amicus noster.
Then Jesus to the-disciples sings: Lazarus friend our.
Ich sagen uch an dirre vrist,
I tell you at this time,
daz Lazarus dot ist;
that Lazarus dead is;
nů wol of, gen wir do hin
now well up, go we there hence
mit einander und wecken in.
with each-other and wake him.

Iterum Maria.
Again Mary.
Die wisen arzede alle lesen,
The wise physicians all read,
daz der siche si genesen,
that the sick-one be recovered,
so er slafen moge wol:
when he sleep may well:
nieman den sichen wecken sol.
no-one the sick-one wake shall.

Respondet Jhesus.
Answers Jesus.
Ir sollent wůßen offenbar,
You shall know openly,
Lazarus ist dot vorwar;
Lazarus is dead truly;
nů wol of, und gen wir dar.
now well up, and go we thither.

Quo veniente Marta canat: domine si fuisses hîc.
Whom coming Martha let-sing: lord if thou-hadst-been here.
Herre, weres dů gewesen hie,
Lord, (if)-hadst thou been here,
so were min bruder dot noch nie,
so would-be my brother dead yet never,
doch dut got, waz du noch wilt,
yet does God, what thou still wilt,
ich gleube, daz ez in nit bevilt.
I believe, that it him not irks.

Respondet Jhesus.
Answers Jesus.
Du salt wesen ane wan,
Thou shalt be without doubt,
daz din bruder solle irstan.
that thy brother shall arise.

Respondet Marta.
Answers Martha.
Ich weiz wol, daz er dan irstat,
I know well, that he then arises,
so die werlet ein ende hat.
when the world an end has.

Respondet Jhesus.
Answers Jesus.
Ich bin die ufirstende und das leben,
I am the resurrection and the life,
swer daz geleubet, dem wirt gegeben,
whoever that believes, to-him becomes given,
daz er die helle nummer gesich;
that he the hell never sees;
gleube du des oder nich?
believest thou that or not?

Respondet Marta.
Answers Martha.
Ich geleuben, daz du bist
I believe, that thou art
godes sun und heilger Crist,
God's son and holy Christ,
der in dise werlet ist kommen
who into this world is come
mir und uns allen ze grozen frommen.
to-me and us all to great profit.

Tunc exspectante Jhesu Marta vadat ad Mariam et dicat.
Then waiting Jesus Martha let-go to Mary and let-say.
Vil liebe swester gleube mir,
Very dear sister believe me,
din meister ist kommen und rufet dir.
thy master is come and calls thee.

Quo audito Maria vadat ad Jhesum et procidens ad pedes
Which heard Mary let-go to Jesus and falling-forward at the-feet
ejus canat antiphonam: domine si fuisses, ut supra.
of-him let-sing the-antiphon: lord if thou-hadst-been, as above.
Jhesus turbatus dicat.
Jesus troubled let-say.
Wo ist er begraben? daz sagent mir.
Where is he buried? that tell me.

Respondet Maria.
Answers Mary.
Herre kom, dan wir zeugens dir.
Lord come, then we show-it to-thee.

Tunc dicat Malchus.
Then let-say Malchus.
Horent ir Juden alle,
Hear you Jews all,
wie uch min rat gevalle:
how you my counsel pleases:

der einen blinden machet gesehen,
he-who a blind-man makes to-see,
wie mohte dem daz leit ie geschehen,
how might to-him that sorrow ever happen,
daz sin lieber front irsturbe,
that his dear friend died,
diewil ez ime so groz leit irworbe?
since it to-him so great sorrow won?

Tunc dicat Jhesus.
Then let-say Jesus.
Grifent an, hebent uf den stein zů stunt.
Grasp on, lift up the stone at once.

Respondet Marta.
Answers Martha.
Nein herre, er stinket als ein hunt,
No lord, he stinks as a dog,
wan ez ist hude der virde dag,
for it is today the fourth day,
daz er in dem grabe lag.
that he in the grave lay.

Respondet Jhesus.
Answers Jesus.
Glaubest du der rede min,
(if)-believest thou the speech my,
godes gnade wirt dir wole schin.
God's grace becomes to-thee well shown.

Tollatur lapis, deinde dicat Jhesus.
Let-be-taken the-stone, then let-say Jesus.
Ich sagen dir vatter gnaden vil,
I say to-thee father thanks many,
daz dů mich horest alle zil,
that thou me hearest all times,
525 daz rede ich, daz nů werde irkant,
that speak I, that now become known,
daz dů mich selbe hast gesant.
that thou me self hast sent.

Deinde cantet Jhesus: Lazare, veni foras. et dicat.
Then let-sing Jesus: Lazarus, come forth. and let-say.
Vil lieber vront min Lazare,
Very dear friend my Lazarus,
stant uf und lebe also e!
stand up and live as before!

Tunc surgat Lazarus, post hoc dicat Jhesus.
Then let-rise Lazarus, after this let-say Jesus.
Grifet in an bit handen,
Grasp him on with hands,
losent in von sinen banden.
loose him from his bonds.

Tunc apostoli absolvant eum, avertentes facies suas propter
Then the-apostles let-release him, turning-away the-faces their because-of
foetorem. deinde currat Malchus ad Judaeos, dicat.
the-stench. then let-run Malchus to the-Jews, let-say.
Horent ir herren wunder groz!
Hear you lords wonder great!
Lazarus waz unser genoz,
Lazarus was our fellow,
den sach ich sicherlichen dot,
him saw I surely dead,
der selbe, als ime Jhesus gebot,
the same, as to-him Jesus commanded,
erstunt an dem vierden dage,
arose on the fourth day,
bit warheit ich daz sage.
with truth I that say.
daz bringet die werlet gar in den sin,
that brings the world wholly into the mind,
daz sie gleubent alle an in,
that they believe all in him,

die rede bedrachtent in korzer frist,
the speech consider in short time,
sie gleubent alle, daz er si Crist.
they believe all, that he be Christ.

Iterum silete. Augustinus.
Again be-silent. Augustine.
Nů horent vrauwen und man,
Now hear women and men,
ez wil nů an den ernest gan:
it will now to the earnest go:
die Juden gent zů rade,
the Jews go to council,
wie sie nů vil gedrade
how they now very quickly
Jhesum geben in den dot.
Jesus give into the death.
ein cristen mensche bedrahte die not,
a Christian person should-consider the distress,
die durch uns hat geliden got.
which for us has suffered God.

Canat angelus: colligerunt, quo finito Annas cantet: quid
Let-sing the-angel: gathered, which finished Annas let-sing: what
facimus etc.
do-we etc.
Radent ir herren, wie sollen wir důn?
Counsel you lords, how shall we do?
ir sehent wol Marien sůn
you see well Mary's son
důt groze zeichen also vil,
does great signs so many,
beiden wir it langer zil,
(if)-wait we at-all longer time,
daz volg gleubet an in gar;
that folk believes in him wholly;
werdent die Romer daz gewar,
(if)-become the Romans of-that aware,
sie verdribent uns von dem land,
they drive us from the land,
do von werden wir geschant.
there from become we disgraced.

Respondens Cayphas cantet: expedit nobis, dicat.
Answering Caiaphas let-sing: it-is-expedient for-us, let-say.
Ir herren, horent minen rat,
You lords, hear my counsel,
daz beide nůz und warheit hat:
which both profit and truth has:

es ist weger, einer sterbe,
it is better, one die,
dan alle die werlet verderbe.
than all the world perish.

Respondet Malchus.
Answers Malchus.
Herre bischof, ir hant wisen můt,
Lord bishop, you have wise mind,
der rat dunket mich vil gut.
the counsel seems to-me very good.

Post hoc ascendat asinum, quo veniente occurrant pueri
After this let-him-mount the-ass, whom coming let-run-to-meet the-boys
cum palmis cantando: osanna, benedictus, et prosternant
with palms singing: hosanna, blessed, and let-them-spread
vestimenta sua. item gloria laus etc. et dicant.
the-garments their. likewise glory praise etc. and let-say.
Jhesus du wunderere,
Jesus thou wonder-worker,
wir sagen dir lob und ere,
we say to-thee praise and honor,
dů maht der Juden kunig sin wol,
thou mayst the of-Jews king be well,
der Israel irlosen sol.
who Israel redeem shall.
uns ist die warheit wol irkant,
to-us is the truth well known,

daz dich got selbe hat her gesant,
that thee God self has hither sent,
dů bist der werlete heilant.
thou art the world's savior.

Respondet Petrus.
Answers Peter.
Meister sage uns, wo willt du
Master tell us, where wilt thou
daz wir dir bereiten nů
that we for-thee prepare now
daz osterlamp nach der Juden side?
the Easter-lamb after the of-Jews custom?
die gewanheit were [nit] gůt vermiden.
the custom would-be [not] good avoided.

Respondet Jhesus.
Answers Jesus.
Ir sollent min gebot nit lan,
You shall my command not leave,
ir sollent zů Jerusalem nů gan,
you shall to Jerusalem now go,
do vindent ir einen ein crugelin dragen
there find you one a little-jug carry
bit wazzer, dem sollent ir sagen:
with water, to-him shall you say:

der meister wil dise osterzit
the master will this Easter-time
bi dir sin ane nit,
by thee be without envy,
so wiset er uch einen revender wit.
so shows he you a refectory wide.

Post hoc Petrus vadat. euntibus occurrat homo cum
After this Peter let-go. to-them-going let-meet a-man with
amphora, cui Petrus.
a-jar, to-whom Peter.
Der meister hat dir heizen sagen,
The master has to-thee bidden say,
daz er wolle in disen dagen
that he would in these days
daz osterlamb bi dir zeren,
the Easter-lamb by thee consume,
des saltu [in] mit weren,
of-that shalt-thou [him] with grant,
ouge uns ein hus, daz wir sin beiden,
show us a house, that we for-him await,
und do wir ime die spise bereiden.
and where we for-him the food prepare.

Respondet vir.
Answers the-man.
Ir herren, die rede ist mir nit leit,
You lords, the speech is to-me not sorrowful,
ich wil ez ummer sin gemeit,
I will of-it ever be glad,
dan ich wil uch schauwen lan
for I will you behold let
ein hus, do er gemach sal han.
a house, where he ease shall have.

Et ducens eos ad locum dicat.
And leading them to the-place let-him-say.
Hie schaffent uwern willen wol,
Here accomplish your will well,
dar zů ich uch helfen sol.
there to I you help shall.

Tunc illis parantibus mensam Jhesus veniat cum aliis
Then they preparing the-table Jesus let-come with the-other
discipulis et sedeant.
disciples and let-them-sit.
Iterum silete. Augustinus.
Again be-silent. Augustine.
Man wil begen nů vorbaz,
One will celebrate now further,
wie Jhesus hude zů dische saz
how Jesus today at table sat

bis den lieben jungern sin,
with the dear disciples his,
daz er segente brot und auch den win,
that he blessed bread and also the wine,
als es von gotlicher art
as it of godly nature
in sinen lip und sin blut verwandelt wart,
into his body and his blood changed was,
als in der menscheide noch geschich.
as in the humankind still happens.
er wůshc auch zů der selben plich
he washed also at the same time
der jungern vůze bit siner hant;
the of-disciples feet with his hand;
do bide det er uns irkant,
there with made he to-us known,
daz wir demůt sollen plegen,
that we humility shall practice,
wollen wir daz ewige leben.
(if)-will we the eternal life.
des selben dages er sang
the same day he sang
sin erste messe, dez habe er dang,
his first mass, for-that have he thanks,
prister und ander heilikeit
priests and other holiness
sat er der heilgen cristenheit.
set he for-the holy Christendom.

daz wirt uch hude vorgesaget,
that becomes to-you today foretold,
ist daz ir bit zůhten gedaget.
(if)-is that you with breeding be-silent.

Tunc Jhesus dicat.
Then Jesus let-say.
Ich [han] bit ganzem wille begeret,
I [have] with whole will desired,
dez ich nů bin geweret,
of-what I now am granted,
ich meine, daz ich geseze,
I mean, that I sat,
daz ich bit uch geze
that I with you ate
daz osterlamp, doh weiz ich wol,
the Easter-lamb, yet know I well,
daz uwer einer mich verraden sol.
that of-you one me betray shall.
we ime, daz er ie wart geborn,
woe to-him, that he ever was born,
wan er ist ummer me verlorn.
for he is ever more lost.

Respondeant omnes per ordinem, primo Petrus.
Let-them-answer all in order, first Peter.
Jhesus vil lieber meister min,
Jesus very dear master my,
sage mir, sal ich ez sin?
tell me, shall I it be?

Ultimo quaerenti Judae respondet Jhesus.
Last to-asking Judas answers Jesus.
Ich sage dir ez uffenbar,
I tell to-thee it openly,
dů hast ez geraden, ez ist war.
thou hast it guessed, it is true.

Tunc Johannes inclinans caput ad pectus Jhesu dicat.
Then John inclining the-head to the-breast of-Jesus let-say.
Sage mir lieber herre min,
Tell me dear lord my,
wer der vorreder moge sin?
who the betrayer may be?

Respondet Jhesus.
Answers Jesus.
Welhem ich gebe daz gemerte brot,
To-whom I give the dipped bread,
der selbe verkaufet mich in den dot.
the same sells me into the death.

Cum aliis dat panem, det Judae offam. Tunc
When to-the-others he-gives bread, let-him-give to-Judas a-morsel. Then
Jhesus accipiens panem cantans: hoc est corpus etc. et dans
Jesus taking bread singing: this is body etc. and giving
eis dicat.
to-them let-say.
Daz ist min lip, der nů wirt gegeben
That is my body, which now becomes given
in den dot dorch uwer leben.
into the death through your life.

Similiter calicem, dicat.
Likewise the-chalice, let-him-say.
Drinket alle, diz ist min blut,
Drink all, this is my blood,
daz ist vor uwer sunde gut;
that is for your sins good;
ir dunt minen dot do bekant, 630
you make my death thereby known,
swo ir diz amet hie nach begant.
wherever you this office here after celebrate.

Post hoc Judas vadat ad Judaeos dicens.
After this Judas let-go to the-Jews saying.
Waz wollent ir mir zů gude důn?
What will you to-me for good do?
ich geben uch Jhesum Marien sůn.
I give you Jesus Mary's son.

Respondet Cayphas.
Answers Caiaphas.
Als werlich můze ich leben,
As truly may I live,
wir wollen dir drizzig penninge geben.
we will to-thee thirty pennies give.

Respondet Judas.
Answers Judas.
Er ist werliche wolveil,
He is truly cheap,
doch geben ich in uch an ur seil.
yet give I him to-you on your rope.

Quo dicto recedat ad Christum. post hoc Jhesus cantet:
Which said let-him-withdraw to Christ. after this Jesus let-sing:
mandatum novum etc. et dicat.
commandment new etc. and let-say.
Ich wil uch geben ein nuwe gebot,
I will to-you give a new command,
daz ir nit brechent dorch keine not,
that you not break for no need,
ir sollent einander lieb han,
you shall each-other love have,
rehte als ich uch han gedan.
right as I to-you have done.

Tunc praecingens se linteo et apprehensâ pelvi cum
Then girding himself with-a-towel and taken a-basin with
aquâ lavet pedes singulorum et cum pervenerit ad
water let-him-wash the-feet of-each and when he-shall-have-come to
Petrum, cantet Petrus: non lavabis, et dicat.
Peter, let-sing Peter: not shalt-thou-wash, and let-say.
Herre meister, ez sal nit sin,
Lord master, it shall not be,
daz dů waschest die vůze min.
that thou washest the feet my.

Respondet Jhesus cantans: si non lavero tibi etc. et
Answers Jesus singing: if not I-shall-wash for-thee etc. and
dicat.
let-say.
Lezest du dir die vůze nit
(if)-lettest thou to-thee the feet not
waschen hie zů dirre zit,
wash here at this time,
so inhast du sicherlich
so hast thou surely
kein deil an mime rich.
no part in my kingdom.

Respondet Petrus cantans: domine, non tantum pedes etc.
Answers Peter singing: lord, not only the-feet etc.
et dicat.
and let-say.
Herre, die rede sal nit sin,
Lord, the speech shall not be,
wasche nit alleine die vůze min,
wash not alone the feet my,
650 wasche mir daz heubet und auch die hant,
wash me the head and also the hand,
e ich so dure worde gepant.
before I so dearly became bound.

Post lotionem resedeant. cantat: scitis quid fecerim [dicat
After the-washing let-them-sit-again. he-sings: you-know what I-have-done [let-say
Jhesus.]
Jesus.]
Ir sprechent meister und herre zů mir,
You speak master and lord to me,
dar an nit ubel redet ir.
there in not ill speak you.
sit ich uwer vůze gewaschen han,
since I your feet washed have,
655 daz han ich dar ume gedan,
that have I there for done,
daz ir nit vorbaz sollent lan,
that you not henceforth shall leave,

ir wesent einander underdan;
you be to-each-other subject;
diz zeichen sollent ir von mir han.
this sign shall you from me have.

Post cantat Jhesus: scriptum est enim.
After he-sings Jesus: written it-is for.
Ir werdent alle dirre nach
You become all this after
von mir fliehende bit mach,
from me fleeing with ease,
wan ir hant gehoret wol sagen,
for you have heard well say,
so der hirte wirt geslagen,
when the shepherd becomes struck,
so werdent die schefelin verjaget.
so become the little-sheep scattered.
doch si uch vor gesaget,
yet be to-you before said,
ich [sal] zů Galylea vor uch gen,
I [shall] to Galilee before you go,
so ich von dem dode ersten.
when I from the death arise.

Respondet Petrus.

Answers Peter.

Solt ich den dot dar umme liden,

(if)-should I the death there for suffer,

meister, so wil ich vermiden,

master, so will I avoid,

daz ich din verleukene nit,

that I thee deny not,

waz mir dar umme geschit.

whatever to-me there for happens.

Iterum Jhesus.

Again Jesus.

Peter, du salt sicher sin,

Peter, thou shalt sure be,

daz dů dristunt verleukenst min,

that thou thrice deniest me,

e der hane zů mitternat

before the cock at midnight

hat gecrewet, als sin gewanheit stat.

has crowed, as his custom stands.

wer under uch nit habe ein swert,

whoever among you not have a sword,

der sal verkaufen balde sin wert,

he shall sell quickly his worth,

sinen rog oder ander pant,

his coat or other pledge,

und sal keufen ein swert zů hant.

and shall buy a sword at once.

Respondet Bartholomaeus ostendens duos gladios dicens.
Answers Bartholomew showing two swords saying.
Hie sint zwei swert, luge.
Here are two swords, look.

Jhesus respondet.
Jesus answers.
So wol, wir han ir gnuge. 680
So well, we have of-them enough.

Tunc Jhesus vadat ad montem Oliveti. interim Judas vadat
Then Jesus let-go to the-mount of-Olivet. meanwhile Judas let-go
ad Judaeos, dicat ut supra.
to the-Jews, let-say as above.
Waz wollent ir mir zů gude důn?
What will you to-me for good do?
ich verkeufen uch Jhesum Marien sůn.
I sell you Jesus Mary's son.

Juda et Judaeis praeparantibus se Jhesus dicat ad
Judas and the-Jews preparing themselves Jesus let-say to
Petrum, Jacobum Johannem.
Peter, James John.
Gent ir dri bit mir dan,
Go you three with me thence,
die andern sollent hie bestan,
the others shall here remain,

Gethsemane, Annas, and Pilate

IV

Jesus prays in sorrow on the mount and finds the disciples asleep. Judas betrays him with a kiss; the Jews fall to the ground at his word, then seize him, and Peter cuts off Malchus' ear, which Jesus sets back on. John brings Mary the news and she laments. Before Annas Jesus is struck, owns that he is God's son, and is judged a blasphemer and spat upon; Peter denies him three times, the cock crows, and he weeps. Judas throws down the silver and hangs himself. Pilate finds no fault in Jesus but has him scourged and crowned; the Jews cry to crucify him, and since he is from Galilee he is sent to Herod.

Tunc dicat Jhesus cantando: tristis est etc. et dicat.
Then let-say Jesus singing: sorrowful is etc. and let-say.

Ir dri, ich clagen uch mine not,
You three, I lament to-you my distress,
mine sele ist drurig biz an den dot,
my soul is sad until to the death,
nů sollent ir beden und wachen,
now shall you pray and wake,
wollent ir dem divel widersachen.
(if)-will you to-the devil resist.

Iterum Jhesus cantet: pater, si possibile est, transeat etc. et
Again Jesus let-sing: father, if possible it-is, let-pass etc. and
dicat.
let-say.
Herre, vatter und got,
Lord, father and God,
ist ez nit wider din gebot,
(if)-is it not against thy command,
so uberhebe mich dirre pin;
so spare me this pain;
ye doch irge der wille din,
yet nevertheless come-about the will thine,
des wil ich gehorsam sin.
of-that will I obedient be.

Tunc veniat ad discipulos et inveniat eos dormientes,
Then let-him-come to the-disciples and let-him-find them sleeping,
cantet: una hora et dicat.
let-him-sing: one hour and let-say.
Mohtent ir nit wachen eine stunt
Might you not wake one hour
bit mir? nů sprach doch uwer munt,
with me? now spoke yet your mouth,
ir wollent liden dorch mich not,
you would suffer for me distress,
ob ez wer der grimme dot:
if it were the grim death:
nů slafent ir vil suze,
now sleep you very sweetly,

so hat Judas unmůze,
so has Judas unrest,
wie er mich gebe der judesheit.
how he me give to-the Jewry.
nů slafent, mir nahet min arbeit.
now sleep, to-me nears my hardship.

Deinde vadat ad priorem locum orans: pater etc. et dicat
Then let-him-go to the-former place praying: father etc. and let-say
ut primo: Herre vatter etc. Tunc Judas ad cohortem sibi
as first: Lord father etc. Then Judas to the-cohort to-him
traditam cantet: quem osculatus fuero etc. et dicat.
handed let-sing: whom kissed I-shall-have etc. and let-say.
Nů horent mich ir stolzen knaben,
Now hear me you proud lads,
den [ich] kussen, den sullent ir haben,
whom [I] kiss, him shall you have,
und vůrent in sicherliche,
and lead him surely,
daz er uch it intwiche.
that he from-you not escape.

Et Judas veniat ad Christum: ave, ave rabbi.
And Judas let-come to Christ: hail, hail rabbi.
Meister und herre, got gruze dich,
Master and lord, God greet thee,
bůt mir dinen munt unt kusse mich.
offer me thy mouth and kiss me.

Quo osculato dicat Jhesus ad Judaeos.
Whom kissed let-say Jesus to the-Jews.
Wen suchent ir Juden zů dirre stunt?
Whom seek you Jews at this hour?

Respondent Judaei.
Answer the-Jews.
Wir suchen Jhesum, daz si dir kunt.
We seek Jesus, that be to-thee known.

Respondens Jhesus.
Answering Jesus.
Suchent ir Jhesum, daz bin ich, 710
(if)-Seek you Jesus, that am I,
ir hant in vunden sicherlich.
you have him found surely.

Tunc omnes cadent in terram. tunc Judaeus rufus surgat
Then all will-fall to the-ground. then a-Jew red-haired let-rise
dicens.
saying.
Sehent, wie ist uns geschehen,
See, how is to-us happened,
ich můz bit ganzer warheide jehen,
I must with whole truth avow,

wir vallen als wir drunken sin;
we fall as-if we drunk are;
wol of, ez ist schande, daz wir hie lin.
well up, it is shame, that we here lie.

Iterum Jhesus ad eos: wen suchet ir ut supra. respondent
Again Jesus to them: whom seek you as above. they-answer
ut prius.
as before.
Jhesus.
Jesus.
Ich sagen uch rehte als e,
I tell you right as before,
ir dorfent mich nit suchen me,
you need me not seek more,
wollent ir mich gevangen han,
(if)-will you me captured have,
so lazent mine jungern gan.
so let my disciples go.

Tunc apprehendant Jhesum et Petrus cum gladio abscindat
Then let-them-seize Jesus and Peter with a-sword let-cut-off
aurem [Malcho], qui clamet lamentabiliter.
the-ear [of-Malchus], who let-cry lamentably.
Owe schanden und schaden!
Alas disgraces and harm!
bit den bin ich wol beladen,
with them am I well laden,

ich han hie verlorn min ore,
I have here lost my ear,
dar umbe heizet man mich ein dore,
there about calls one me a fool,
der groze spot dut mir vil we,
the great mockery does to-me much woe,
doch můwet mich der schade me.
yet vexes me the harm more.

Jhesus ad Petrum dicit.
Jesus to Peter says.
Peter, dů din swert wider in,
Peter, put thy sword back in,
wan dů salt des sicher sin,
for thou shalt of-it sure be,
wer rache wil erwerben
whoever vengeance will win
bit swerten, der wil verderben.
with swords, he will perish.

Jhesus ad Judaeos.
Jesus to the-Jews.
Furent mir her den wunden man,
Lead me hither the wounded man,
sin ore setzen ich ime wider an.
his ear set I to-him back on.

Et ducant eum ad Jhesum, qui Jhesu [dicat.]
And let-them-lead him to Jesus, who to-Jesus [let-say.]
Meister, ich biden dich,
Master, I ask thee,
daz du wolles heilen mich.
that thou would heal me.

Jhesus respondet dicens.
Jesus answers saying.
Din ore seczen ich dir wider an,
Thy ear set I to-thee back on,
735 als ich wol meisterliche kan.
as I well masterly can.

Judaeus dicat socio suo.
A-Jew let-say to-the-fellow his.
Geselle lieber vront, nim war,
Fellow dear friend, take heed,
wie ez umme min or var,
how it about my ear fare,
zuch hin, merke, ob ez vaste ste,
pull hence, mark, whether it fast stand,
wan ez dut mir altzu we.
for it does to-me all-too woe.

Socius trahat aurem dicens.
The-fellow let-pull the-ear saying.
Din ore stet dir vast sicherlich,
Thy ear stands to-thee fast surely,
geselle also dunket mich.
fellow so seems to-me.

Iterum Judaeus ad Jhesum.
Again the-Jew to Jesus.
Jhesus ist ein viel guder man,
Jesus is a very good man,
er kan wol seczen oren an;
he can well set ears on;
als leben ich, des bin ich gemeit,
as-true-as live I, of-that am I glad,
ich gedůn ime nummer kein leit.
I do to-him never any sorrow.

Tunc discipuli fugiunt. et Jhesus cantet: tanquam ad latronem
Then the-disciples flee. and Jesus let-sing: as-if against a-robber
Ir komment zů mir gewapent ser,
You come to me armed sorely,
rehte als ich ein morder wer,
right as-if I a murderer were,

doch brediget ich uch uffenbere
yet preached I to-you openly
in dem tempel mange lere.
in the temple many teaching.

Respondet rufus Judaeus.
Answers the-red-haired Jew.
Du můst vor unsern meister gan,
Thou must before our master go,
wie vil du gudes habes gedan.
however much thou of-good hast done.

et ducat eum ad Annam.
and let-him-lead him to Annas.
Iterum silete. Augustinus.
Again be-silent. Augustine.
Wir han hie vor begangen,
We have here before celebrated,
wie Jhesus worde gevangen,
how Jesus was captured,
nů merkent, wie groz herzeleit
now mark, how great heart's-sorrow
Maria die reine maget leit,
Mary the pure maiden suffered,
do sie irn lieben sůn
when she her dear son
die Juden sach ubel dun.
the Jews saw ill do.

do nach get sancte Peters not,
there after goes Saint Peter's distress,
wie er verswure bit eiden got.
how he forswore with oaths God.
lant uch gen zů herzen
let to-you go to hearts
unsers herren smerzen,
of-our lord pains,
den er bit willen geliden hat
which he with will suffered has
vor unser aller missedat.
for of-us all misdeed.
wuzent auch vor die warheit sunder wan,
know also for the truth without doubt,
die ewangelisten haben gelan,
the evangelists have left,
der wollen wir ein deil began.
of-it will we a part perform.
wer uns verirret die mere,
whoever for-us disturbs the tidings,
der můze haben swere.
he must have heaviness.

Capellanus dicat amen. Petrus Jhesum a longe.
The-chaplain let-say amen. Peter Jesus from afar.
Johannes ad Mariam dicat.
John to Mary let-say.
Maria mutter reine,
Mary mother pure,
ich kom nů alleine
I come now alone
und sagen dir ubel mere,
and tell to-thee evil tidings,
die uns sint al zů swere:
which to-us are all too heavy:
die Juden hant den meister min
the Jews have the master my
Jhesum, den lieben sun din,
Jesus, the dear son thy,
gebunden und gevangen.
bound and captured.
ich inweiz, war si sint gegangen,
I not-know, whither they are gone,
wan ich vil kume dannen indran,
for I very scarcely thence escaped,
do in die vende griffen an.
when him the foes seized on.

Tunc Maria plangens.
Then Mary lamenting.
Owe der jemerlichen mere!
Alas the lamentable tidings!
nů inweiz ich war keren,
now not-know I whither to-turn,
do ich gesehe minen lieben sůn.
when I saw my dear son.
owe waz wollent sie ime důn?
alas what will they to-him do?
nů gedet er doch nie bosheit,
now did he yet never wickedness,
er was in allen ie bereit,
he was to-them all ever ready,
wie er ire sichen mehte gesůnt.
how he their sick might make-sound.
ir vrauwen, gent bit mir zů stunt,
you ladies, go with me at once,
daz ich sehe, wie ez ime erge,
that I see, how it to-him goes,
wan mir geschach nie so leide me.
for to-me happened never so sorrowful more.

Et sequantur.
And let-them-follow.
Annas quaerat a Christo.
Annas let-ask of Christ.
Jhesus dů wunderere,
Jesus thou wonder-worker,
790 sage uns von diner lere.
tell us of thy teaching.

Respondet Jhesus.
Answers Jesus.
Mine lere ist offenbar gewesen,
My teaching is open been,
vrage di do sint gewesen,
ask those-who there are been,
die dunt dir wol die rede kunt,
they make to-thee well the speech known,
die ich sie lerte alle stunt.
which I them taught all hours.

Tunc rufus dat ei alapam dicens.
Then the-red-haired gives to-him a-slap saying.
795 Daz dů nummer werdes vro,
That thou never become glad,
wie antwortes dů eime vorsten so?
how answerest thou to-a prince so?

Annas dicat ad Judaeos.
Annas let-say to the-Jews.
Weiz uwer keiner missedat,
Knows of-you any misdeed,
die dirre man begangen hat?
which this man committed has?
die sal er uns hie sagen,
it shall he to-us here tell,
daz wir sie von ime clagen.
that we it of him lament.

Respondet rufus.
Answers the-red-haired.
Ich wil bezůgen hie vorwar,
I will testify here truly,
daz er geredet hat uffenbar.
that he spoken has openly.

et cantat: solvite templum etc. et dicat.
and he-sings: destroy the-temple etc. and let-say.
Ich wil bezůgen hie vorwar,
I will testify here truly,
daz er geredet hat uffenbar,
that he spoken has openly,
daz man den tempel breche nider,
that one the temple break down,

so wolt er in machen wider
so would he it make again
in drin dagen ganz als e,
in three days whole as before,
noch danne sprach er rede me,
yet then spoke he speech more,
er sprach, er were godes sůn,
he spoke, he were God's son,
nů wartent, waz wollent ir her zů důn?
now watch, what will you here to do?

Tunc Annas ad Jhesum.
Then Annas to Jesus.
Ich frage dich uf dinen eyt,
I ask thee upon thy oath,
sage mir die rehte warheit,
tell me the right truth,
bist du des waren godes kint,
art thou of-the true God child,
dem himel und erde underdan sint?
to-whom heaven and earth subject are?

Respondet Jhesus.
Answers Jesus.
Jo als dů nů hast verjehen,
Yes as thou now hast avowed,
dar umme sollent ir gesehen
there about shall you see
des menschen kint bit grozer gewalt
the man's child with great power
rehten uber jung und alt.
judge over young and old.

Tunc Annas scindens vestes suas dicat.
Then Annas rending the-garments his let-say.
Waz důt uns nů gezuge not?
What does to-us now of-witnesses need?
wan dirre mensche schiltet got,
for this man reviles God,
dar umme er liden sal den dot,
there about he suffer shall the death,
als uns Moyses e gebot.
as us Moses before commanded.

Tunc Judaei conspuant in faciem ejus.
Then the-Jews let-spit in the-face his.
Dicat ancilla Petro.
Let-say a-maid to-Peter.
Du mach wol Jhesus junger sin,
Thou mayst well of-Jesus disciple be,
daz nemen ich uf die druwe min.
that take I upon the faith my.

Respondet Petrus.
Answers Peter.
Dů dust mir unreht,
Thou doest me wrong,
wan ich wart noch nie sin kneht.
for I became yet never his servant.

Iterum ancilla dicat ad Petrum ut prius, respondet ut prius,
Again the-maid let-say to Peter as before, he-answers as before,
tunc rufus percutiens faciem Christi dicat.
then the-red-haired striking the-face of-Christ let-say.
Bist du ein wise prophete,
Art thou a wise prophet,
so rat, wer dir daz dede.
so guess, who thee that did.
din dorheit dich nů melde,
thy folly thee now betray,
dine wisheit ist zů velde.
thy wisdom is to field.

Tunc dicat servus pontificis Petro.
Then let-say the-servant of-the-high-priest to-Peter.
Du bist ir einer sicherlich,
Thou art of-them one surely,
bi diner sprach irkennen ich dich,
by thy speech recognize I thee,
dů bist von Galiles art;
thou art of Galilee's kind;
ich sach dich, do er gevangen wart.
I saw thee, when he captured was.

Respondet Petrus.
Answers Peter.
Her naher io, was zihent ir mich? 835
Hither nearer yes, of-what accuse you me?
ich gesach in nie sicherlich,
I saw him never surely,
wollent ir des nemen minen eyt,
(if)-will you of-it take my oath,
dar zů bin ich al gereit.
there to am I all ready.

Nunc cantet gallus et dominus respicet Petrum, qui
Now let-crow the-cock and the-Lord will-look-back-at Peter, who
egressus fleat amare. Tunc Cayphas dicat.
going-out let-weep bitterly. Then Caiaphas let-say.
Wollent ir bit mir dar nach streben,
(if)-Will you with me there after strive,
wie wir ime nemen sin leben,
how we from-him take his life,
so vůrent in vil gedrade
so lead him very quickly
zů dem rehter Pylate
to the judge Pilate
und dunt ime uwer clage kunt,
and make to-him your complaint known,
so reht er uch zů stunt.
so judges he for-you at once.

Deinde ducant Jhesum ad Pylatum, Anna et Caypha
Then let-them-lead Jesus to Pilate, Annas and Caiaphas
remanentibus, donec Judas suspendatur.
remaining, until Judas be-hanged.
Veniat ergo Judas ad eos dicens: peccavi, tradens
Let-come therefore Judas to them saying: I-have-sinned, betraying
sanguinem justum.
blood just.
Ich han gesundet ane wan,
I have sinned without doubt,
daz ich Jhesum verraden han,
that I Jesus betrayed have,

unschuldig ist sin blůt.
guiltless is his blood.

hic projiciat pecuniam.
here let-him-throw-down the-money.
nů sent, nement wider uwer gut,
now see, take back your goods,
wan ich wil hine gahen
for I will hence hasten
und wil mich selber hahen. 850
and will me myself hang.

Respondet Annas.
Answers Annas.
Dine rede geht uns nit an,
Thy speech goes us not to,
hast du ubel oder wol gedan,
(if)-hast thou ill or well done,
daz wirst du hie nach wol gewar;
that becomest thou here after well aware;
wilt dů an die wit, so var.
(if)-wilt thou to the halter, so go.

et suspendatur.
and let-him-be-hanged.
Iterum Augustinus.
Again Augustine.
Bi Juda si uch kunt gedan,
By Judas be to-you known made,
wie ir sollent ruwen han,
how you shall remorse have,
kein sunder daran verzwiveln sal,
no sinner thereon despair shall,
got ist grozer gnaden vol;
God is of-great graces full;
hede er sich nit irhangen,
(if)-had he himself not hanged,
godes gnade hede in inphangen.
God's grace would-have him received.
merket bit zuhten nů dorch got,
mark with breeding now for God,
ez get erst an die rehte not.
it goes first-of-all to the right distress.

Tunc rufus dicat ad Pylatum.
Then the-red-haired let-say to Pilate.
Pylate, wir bringen einen man,
Pilate, we bring a man,
der wol bit zaubernisse kan,
who well with sorcery can,

dar umbe wilt du gerehte han,
there about (if)-wilt thou justice have,
so dů ime den dot an.
so do to-him the death on.

Tunc dicat Pylatus.
Then let-say Pilate.
Waz hat er ubels gedan,
What has he of-evil done,
daz er sal zů buze stan?
that he shall to penance stand?

Respondet rufus dicens.
Answers the-red-haired saying.
Sin ubel werg, sin ubel gedang
His evil work, his evil thought
uns dar zu getwungen hant,
us there to compelled have,
daz wir in haben her brach,
that we him have hither brought,
wir hedens anders nit gedach.
we had-it otherwise not thought.

Respondet Pylatus.

Answers Pilate.

Ir sollent mich baz vernemen lan,

You shall me better perceive let,

war an er habe missedan.

where in he have misdone.

Respondet rufus.

Answers the-red-haired.

Er hat verboden uber al,

He has forbidden over all,

daz nieman dem keyser sal

that no-one to-the emperor shall

vorbaz sine sture geben,

henceforth his tax give,

dar umbe hat er verwirket sin leben,

there about has he forfeited his life,

er nimet sich auch des riches an,

he takes himself also of-the realm on,

den keyser also smehen kan.

the emperor so scorn can.

Tunc Pylatus apprehendens eum ducat ad praetorium, et
Then Pilate seizing him let-lead to the-praetorium, and
duo angeli canant responsorium: ingressus Pylatus, usque:
two angels let-sing the-responsory: having-entered Pilate, as-far-as:
tu es rex Judaeorum, quod cantet Pylatus. iterum cantet
thou art king of-the-Jews, which let-sing Pilate. again let-sing
Jhesus: tu dicis, quia rex sum etc. dicat Pylatus.
Jesus: thou sayest, that king I-am etc. let-say Pilate.
Bist dů der Juden kunig vorwar?
Art thou of-the Jews king truly?
des verjehe mir offenbar.
of-that avow to-me openly.

Jhesus.
Jesus.
Jo du salt wuzsen sicherlich,
Yes thou shalt know surely,
daz ich han ein kunigrich,
that I have a kingdom,
stunde daz nach der werlete rech, 885
(if)-stood that after the world's right,
so hede ich mine knech,
so would-have I my servants,
daz du min hedes keine gewalt;
that thou of-me hadst no power;
doch hat er sunden manigvalt,
yet has he sins manifold,

der mich hat gegeben dir,
who me has given to-thee,
Pylate des geleube mir.
Pilate of-that believe me.

Tunc Pylatus revertens ad Judaeos dicat.
Then Pilate returning to the-Jews let-say.
Wůzent, daz ich an disem man
Know, that I in this man
keine sache vinden kan,
no cause find can,
ume die er solle liden den dot,
for which he should suffer the death,
doch bringen ich in soliche not
yet bring I him-into such distress
bit geiseln und bit ruden,
with scourges and with rods,
nit me sollent ir ime můden.
not more shall you him trouble.

Tunc Pylatus ad milites.
Then Pilate to the-soldiers.
Nů da ir frechen helde,
Now there you bold heroes,
sint ir des můdes belde,
(if)-are you of-the spirit bold,
so slahent in also sere,
so strike him so sorely,

daz er nit habe mere
that he not have more
vernommen solich pin,
perceived such pain,
daz dunt dorch den willen min.
that do for the will my.

Rufus.
The-red-haired.
Wůzent uf mine judesheit,
Know upon my Jewry,
ich gelonen uch wol der arbeit,
I reward you well for-the labor,
ir sollent zwenzig marg han,
you shall twenty marks have,
wollent irn bit flize underslan.
(if)-will you-him with diligence beat-down.

Respondet unus militum.
Answers one of-the-soldiers.
Er ist ein verzaget man,
He is a cowardly man,
der silber nit verdinen kan;
who silver not earn can;
wirt uns daz silber gegeben,
(if)-becomes to-us the silver given,
ich wene, ez koste sin leben.
I ween, it costs his life.

Tunc exuant eum milites et ligant eum ad statuam
Then let-them-strip him the-soldiers and they-bind him to the-pillar
et flagellant. postea vestient eum purpura et imponent
and they-scourge. afterward they-will-clothe him in-purple and will-put
ei coronam spineam et flexis genibus clament: ave rex
on-him a-crown of-thorns and with-bent knees let-them-cry: hail king
Judaeorum, et percutient caput ejus arundine et dicant.
of-the-Jews, and they-will-strike the-head his with-a-reed and let-them-say.
Der Juden [kunig] gegruzet si,
Of-the Jews [king] greeted be,
dem wanet swache ere bi.
to-whom dwells weak honor by.

Tunc Pylatus ducat [eum] foras et cantent duo angeli:
Then Pilate let-lead [him] out and let-sing two angels:
exivit ergo Jhesus etc. Tunc dicat Pylatus.
went-out therefore Jesus etc. Then let-say Pilate.
Nů sehent uwern kunig an!
Now see your king at!
den vinden ich kein schuld han,
him find I no guilt have,
915 so ist er auch gar sere geslagen,
so is he also wholly sorely struck,
dar umbe mohtent ir wol gedagen.
there for might you well be-silent.

Respondent Judaei: regem non habemus, et dicat rufus.
Answer the-Jews: king not we-have, and let-say the-red-haired.
Dem keiser biden wir ere,
To-the emperor offer we honor,
keines kunges verjehen [wir] mere.
no king avow [we] more.

Iterum Pylatus.
Again Pilate.
Waz důn wir danne disem man,
What do we then to-this man,
der nie kein sunde hat gedan? 920
who never any sin has done?

Respondent Judaei: crucifige, crucifige eum, et dicat rufus.
Answer the-Jews: crucify, crucify him, and let-say the-red-haired.
Du salt in crucigen al zů hant,
Thou shalt him crucify all at once,
wan er hat diz groze lant
for he has this great land
virirret von Galylea biz her,
confused from Galilee until here,
sicherlich daz arnet er.
surely that earns he.

Respondet Pylatus.
Answers Pilate.
Sit er von Galylea ist,
Since he from Galilee is,
so vůrent in in dirre vrist
so lead him in this time
zů des landes rehter,
to the land's judge,
do bide irbiedent ir ime er,
there with offer you to-him honor,
der ist uch allen wol bekant,
he is to-you all well known,
Herodes ist er genant.
Herod is he named.

Respondet rufus.
Answers the-red-haired.
Als lieb als wir dir sin,
As dear as we to-thee are,
wirt irvůllen daz gebot din.
becomes fulfilled the command thy.

Tunc veniunt ad Herodem. dicat Herodes.
Then they-come to Herod. let-say Herod.
Willekome ir herren alle,
Welcome you lords all,
sagent mir, waz uch gevalle.
tell me, what you pleases.

Respondens rufus.

Answering the-red-haired.

Herre, do bringen wir dir einen man,

Lord, there bring we to-thee a man,

der alle die werlet verleiden kan,

who all the world make-loathsome can,

der ist von dinem lande.

he is from thy land.

Pylatum duhte schande

to-Pilate seemed shame

rehten uber in zů dirre vrist,

to-judge over him at this time,

wan du hie geweltig bist.

for thou here mighty art.

Herod, the Sentence, and the Cross

V

Herod asks Jesus for a sign and, when he stays silent, sends him back to Pilate dressed in white, Mary and John following. Pilate offers the Jews Jesus or Barabbas, and they ask for Barabbas. The devil whispers to Pilate's sleeping wife, and through her maid she sends the servant Urian to warn him; the Jews cry that they have no king but the emperor, Pilate washes his hands, and he sentences Jesus to the cross between two robbers. The soldiers lay the cross on him, crucify him, and dice for his coat. Annas and Caiaphas mock; one robber reviles him, and Jesus promises the other paradise. Jesus commends his mother to John, cries out, is given myrrh and gall, and gives up his spirit; the centurion confesses him God's son.

Dicat Herodes.

Let-say Herod.

Sit er mir die ere hat gedan,

Since he to-me the honor has done,

so sal er mine hulde han,

so shall he my favor have,

wie vent ich ime biz her was.

however hostile I to-him until here was.

vil edel herre Panthias,

very noble lord Panthias,

945 gent, sagent Pilato minen gruz

go, say to-Pilate my greeting

und nigent ime an sinen vůz

and bow to-him at his foot

ume die hoveliche dat,

for the courtly deed,

die er gein mir begangen hat.

which he toward me committed has.

Panthias vadat ad Pylatum dicens.
Panthias let-go to Pilate saying.
Pylate, rehter lobelich,
Pilate, judge praiseworthy,
der kunig Herodes gruzet dich,
the king Herod greets thee,
druwe, stede, sicherheit
faithfulness, steadfastness, security
sal dir von ime sin bereit,
shall to-thee from him be ready,
er ist der eren so gemeit,
he is of-the honors so glad,
die dů hude an in hast geleit.
which thou today on him hast laid.
daz sagen ich dir uf minen eit.
that say I to-thee upon my oath.

Respondet Pylatus.
Answers Pilate.
Herre, ir sint ein guder bode,
Lord, you are a good messenger,
ir sollent han zů bodenbrode
you shall have as messenger's-bread
hundert marg und ein vil gut pert,
hundred marks and a very good horse,
noch danne sint ir bezers wert.
yet then are you of-better worth.

Tunc dicat Herodes.
Then let-say Herod.
Ich hoffen, ich werde nů gewert,
I hope, I become now granted,
des ich lange han begert,
of-what I long have desired,
daz ich Jhesum Marien sůn
that I Jesus Mary's son
ein zeichen sehe vor mir důn.
a sign see before me do.
nů dů ez dorch den willen min,
now do it for the will my,
laz mir ein zeichen werden schin.
let to-me a sign become shown.

Jhesus taceat, tunc dicat Herodes.
Jesus let-be-silent, then let-say Herod.
Er mag wol sin ein doreht man,
He may well be a foolish man,
sit ich gewalt uber in nů han,
since I power over him now have,
daz er mich nit wil wůzen lan,
that he me not will know let,
ob er zeichen machen kan.
whether he signs make can.

nů důt ime ein wiz cleit an
now do to-him a white garment on
unt vurent in wider dan,
and lead him back thence,
der doren ich also spotten kan.
of-the fools I so mock can.

Tunc induatur alba et ducatur ad Pylatum. Maria
Then let-him-be-clothed in-white and let-him-be-led to Pilate. Mary
vero sequitur semper et Johannes tristes.
indeed follows always and John sad.
Iterum silete. Augustinus.
Again be-silent. Augustine.
Ich wil uch vragen, ob irs begerent,
I will you ask, if you-of-it desire,
war ume der kunig nit wart geweret,
where about the king not was granted,
des er so lange hat begert?
of-what he so long has desired?
do was er lihte der gnade unwert,
then was he perhaps of-the grace unworthy,
ez mohte auch an der sache wesen,
it might also in the matter be,
er hede Jhesum lan genesen,
he had Jesus let survive,

so hede sine martel nit irlost
so would-have his martyrdom not released
die menscheit von der hellen not,
the humankind from the hell's distress,
dar an lit aller der werlete drost.
there on lies of-all the world comfort.

Pylatus.
Pilate.
Ir clagent vil von disme man,
You lament much of this man,
an dem ich doch nit vinden kan,
in whom I yet nothing find can,
dar ume er solle sterben:
there for he should die:
so spulgent ir auch irwerben
so are-wont you also to-obtain
nů zů uwern ostern alle jar
now at your Easter every year
umbe einen gevangen, daz ist war,
for a captive, that is true,
wollent ir, ich lazen uch disen man
will you, I release to-you this man
oder den schaher Barraban.
or the robber Barabbas.

Respondet rufus nomine Judaeorum.
Answers the-red-haired in-the-name of-the-Jews.
Dů solt lazen Barraban
Thou shalt release Barabbas
und salt uns henken disen man
and shalt for-us hang this man
gar hohe von der erden,
wholly high from the earth,
daz wir sin ledig werden.
that we of-him free become.

Tunc Pylatus dicat.
Then Pilate let-say.
So lazent mich doch baz verstan,
So let me yet better understand,
waz uch Jhesus habe gedan?
what to-you Jesus have done?

Respondet Cayphas.
Answers Caiaphas.
Waz sollen wir dir sagen me,
What shall we to-thee say more,
wan daz wir haben ein e,
except that we have a law,
nach der er liden sal den dot,
after which he suffer shall the death,
wan er hat gesmehet got;
for he has reviled God;

dar umbe sal er sterben,
there for shall he die,
mogen wir daz irwerben.
(if)-may we that obtain.

Hîc diabolus susurrat uxori Pylati dormienti; tunc uxor
Here the-devil whispers to-the-wife of-Pilate sleeping; then the-wife
Pylati expergefacta a sompno dicat ad puellam suam.
of-Pilate awakened from sleep let-say to the-maid her.
Ich wil dir sagen mere,
I will to-thee tell tidings,
mir ist gedreumet swere
to-me is dreamed heavily
von Jhesu dem guden man;
of Jesus the good man;
mohte ich nů einen boden han,
(if)-might I now a messenger have,
den wolte ich schiere senden,
him would I quickly send,
daz er mir solte enden,
that he for-me should accomplish,
daz min herre in keine not
that my lord into no distress
viele dorch des mannes dot.
should-fall through the man's death.

Respondet puella.
Answers the-maid.
Vrauwe, ist ez uwer wille,
Lady, is it your will,
so rufen ich her vil stille
so call I hither very quietly
uwerm knethe Urian,
to-your servant Urian,
vil wol er daz gesagen kan.
very well he that tell can.

Respondet domina.
Answers the-lady.
Stolze dirne habe dang,
Proud girl have thanks,
nů mache die rede nit lang,
now make the speech not long,
inbůt ime bit dem bodelin,
send-word to-him with the little-messenger,
daz er dorch den willen min
that he for the will my
Jhesum den vil guden man
Jesus the very good man
laze schaffen, waz er kan.
let accomplish, what he can.

Puella ad nuncium.
The-maid to the-messenger.
Urjan gudes kneppelin,
Urian good little-lad,
lauf balde zů dem herren din,
run quickly to the lord thy,
sprich, mine frauwe bide in sere,
speak, my lady asks him sorely,
daz er sich nit vaste kere
that he himself not fast turn
an Jhesum dorch godes ere,
against Jesus for God's honor,
wan sin dot ist ir gar swere.
for his death is to-her wholly heavy.

Servus dicat.
The-servant let-say.
Juncfrauwe, die rede ist mir wol kunt,
Maiden, the speech is to-me well known,
ich wil laufen al zů stunt.
I will run all at once.

Tunc servus vertens se ad Pylatum dicat.
Then the-servant turning himself to Pilate let-say.
Herre, mine Frauwe heizet uch sagen,
Lord, my Lady bids you tell,
daz ir Jhesum wollent gedagen,
that you of-Jesus would be-silent,

wan si lidet groze not
for she suffers great distress
in irme slafe ume sinen dot.
in her sleep about his death.

Respondet rufus.
Answers the-red-haired.
Herre, des alten wibes draům
Lord, the old woman's dream
salt dů nit nemen grozen gaům,
shalt thou not take great heed,
dů salt ez vor die warheit han,
thou shalt it for the truth have,
lestu Jhesum dir ingan,
(if)-lettest-thou Jesus from-thee escape,
der keyser zornet ez wider dich,
the emperor rages it against thee,
wan [er] redet an daz rich.
for [he] speaks against the realm.
swer sich des kunigriches nimme an,
whoever himself of-the kingdom takes on,
des keysers unfrůntschaft můz er han.
the emperor's unfriendship must he have.

Respondet Pylatus.

Answers Pilate.

Wollent ir nit do von wenken,

(if)-Will you not there from swerve,

ich solle uwern kunig irhenken,

I should your king hang,

dez hant ir ummer schande,

of-that have you ever shame,

swo man ez saget in dem lande.

wherever one it tells in the land.

Judaei cantent: regem non habemus. dicat Kayphas.

The-Jews let-sing: king not we-have. let-say Caiaphas.

Wir han anders kunges nit,

We have of-other king not,

als unser zunge hie vergith,

as our tongue here avows,

wan des keysers sunder wan,

except the emperor's without doubt,

do von salt dů disen henken lan,

there from shalt thou this-one hang let,

wilt du des keysers hulde han.

(if)-wilt thou the emperor's favor have.

Tunc dicat Pylatus.
Then let-say Pilate.
Sit ir bit ubeleme můde
Since you with evil mind
stent nach dises mannes blůde;
stand after this man's blood;
wie ir ime gewinnent daz leben an,
however you from-him win the life off,
unschuldig wil ich sin dar an:
guiltless will I be there in:
dar umme waschen ich die hende min,
there about wash I the hands my,
daz sal mir ein urkunde sin
that shall to-me a witness be
gein gode und aller menscheit,
toward God and all humankind,
daz mir sin dot ist harte leit.
that to-me his death is very sorrowful.

Respondent Judaei.
Answer the-Jews.
Die rede dunket uns gar gůt,
The speech seems to-us wholly good,
uber uns so můze kommen sin blůt
over us so may come his blood
und uber unser kindelin,
and over our little-children,
dar an salt du unschuldig sin.
there in shalt thou guiltless be.

Tunc Pylatus proferat sententiam dicens.
Then Pilate let-bring-forth the-sentence saying.
Ich spechen ein ordeil, als ich kan
I speak a judgment, as I can
uber Jhesum, den guden man,
over Jesus, the good man,
[min] urteil sal nit wenken:
[*my*] *judgment shall not swerve:*
an daz cruze sal man in henken
on the cross shall one him hang
1065 und zwen schacher auch bi in;
and two robbers also by him;
ir rehter, vůrent si dort hin!
you judges, lead them there hence!

Tunc rufus Judaeus dicat.
Then the-red-haired Jew let-say.
Pylate, dů kanst rehten wol,
Pilate, thou canst judge well,
die judesheit dir ez danken sol.
the Jewry to-thee it thank shall.

Tunc milites apprehendentes eum.
Then the-soldiers seizing him.
Iterum Augustinus.
Again Augustine.
Nů merke iegeliche vrauwe gude,
Now mark every lady good,
wie Marien were zu můde,
how to-Mary were to mind,
do si horte und sach
when she heard and saw
irs lieben kindes ungemach.
of-her dear child's discomfort.
si leit bit ime, er leit bit ir,
she suffered with him, he suffered with her,
ir sollent des gleuben mir,
you shall of-that believe me,
daz ime det wirst ir herzeleit
that to-him did worst her heart's-sorrow
danne sin selbes arbeit.
than his self's hardship.

Tunc milites imponentes crucem Christo ducent eum ad
Then the-soldiers putting the-cross on-Christ will-lead him to
locum, ubi crucifigitur, et duos latrones secum, et dicat
the-place, where he-is-crucified, and two robbers with-him, and let-say
rufus.
the-red-haired.
Stig uf, man můz dich henken,
Climb up, one must thee hang,
des mach dů nit intwenken,
of-that mayst thou not escape,
dů hast uns leides vil gedan,
thou hast to-us of-sorrow much done,
daz wir dich hie ingelten lan.
that we thee here pay let.
dů brediete dine lere
thou preachedst thy teaching
vil dicke uf unser unere,
very often to our dishonor,
daz sagen ich dir zů swere.
that say I to-thee as heaviness.

Tunc dicat unus miles.
Then let-say one soldier.
Drůt geselle reine,
Dear fellow pure,
wir han disen rog gemeine,
we have this coat in-common,
den hede ich gerne alleine.
it would-have I gladly alone.

die rede ich so gemeine,
the speech I so mean,
daz mir daz spil beginne:
that for-me the game begin:
rudel uf dem steine,
die on the stone,
wem er also gescheine,
to-whom it so appears,
wie vaste ein ander weine,
however fast an other weep,
daz ahte er kleine.
that heeds he little.

Respondet alter miles.
Answers the-other soldier.
Die rede dunket uns gůt,
The speech seems to-us good,
wir han alle den selben můt,
we have all the same mind,
swer in nů mag gewinnen,
whoever it now may win,
der drage in bit ime hinnen.
he carry it with him hence.

Tunc ludant, dicat ille, qui lucratus fuerit.
Then let-them-play, let-say he, who won shall-have.
Min glucke hat nit geslafen,
My luck has not slept,
den wůrfel wil ich nit strafen,
the die will I not rebuke,
den rog ich eine gewunnen han,
the coat I alone won have,
dar umme ich hie in freuden stan.
there for I here in joys stand.

Tunc dicat Cayphas.
Then let-say Caiaphas.
Alle die werlet nu merken sol,
All the world now mark shall,
dirre det andern luden wol
this-one did to-other people well
bit siner helf manicfalt,
with his help manifold,
nů ist zurgangen sine gewalt.
now is gone-asunder his power.
wer er got, als er e sprach,
(if)-were he God, as he before spoke,
so lide er nit diz ungemach,
so would-suffer he not this discomfort,
wolt er nů von dem cruze gan,
(if)-would he now from the cross go,

so wolten wir sinen glauben han,
so would we his faith have,
des můz er uns abir irlan.
of-that must he us however release.

Tunc dicat Annas.
Then let-say Annas.
Dirre ist, den ich horte sprechen,
This-one is, whom I heard speak,
man sal den tempel brechen,
one shall the temple break,
so wolt er in in drier dagen frist
so would he it in three of-days time
ganz machen als er ist;
whole make as it is;
nů sehet, wie der meyster stat,
now see, how the master stands,
der also groze wisheit hat.
who so great wisdom has.

Tunc dicat unus latro.
Then let-say one robber.
Bist du godes sun allein,
(if)-Art thou God's son alone,
so hilf dir selbe und auch uns zwein.
so help thee self and also us two.

Alter dicat.
The-other let-say.
Owe daz dů nit vohtes got
Alas that thou not fearedst God
in dirre bitterlichen not!
in this bitter distress!
armer man, waz spottes du sin?
poor man, why mockest thou of-him?
wir zwene liden dise pin
we two suffer this pain
billich umme unser missedat,
rightly for our misdeed,
er ist, der keine schulde hat.
he is, who no guilt has.

Deinde idem cantet: memento mei domine, et dicat.
Then the-same let-sing: remember me lord, and let-say.
Herre, irbarme dich uber mich,
Lord, have-mercy thyself over me,
so dů kummest in dines vatter rich.
when thou comest into thy father's kingdom.

Respondet Jhesus.
Answers Jesus.
Dů salt bi mir vor warheit
Thou shalt by me for truth
noch hude und ummer ane leit
yet today and ever without sorrow
in dem paradyse sin
in the paradise be
bi mir und dem vatter min.
by me and the father my.

Tunc dicat [Pylatus] ad unum militem.
Then let-say [Pilate] to one soldier.
Bit dirre scrift důn ich irkant,
With this writing make I known,
wie sin name were genant
how his name were named
und auch sine wirdekeit,
and also his worthiness,
nů sal dů dar zů sin bereit,
now shalt thou there to be ready,
daz dů si nach dem willen min
that thou it after the will my
steckes zů den heubten sin.
stickest at the heads his.

Respondet miles.
Answers the-soldier.
Pylate herre, samir got,
Pilate lord, so-help-me God,
ich irvullen gerne din gebot.
I fulfill gladly thy command.

Quo facto dicat Annas ad Pylatum.
Which done let-say Annas to Pilate.
Herre, alle werlich můz ich leben,
Lord, as truly must I live,
die davel ist gescriben uneben,
the tablet is written unevenly,
nit scribe, daz er kuneg were,
not write, that he king were,
wan daz ist uns gar swere,
for that is to-us wholly heavy,
scribe, daz er jehe offenbar,
write, that he avowed openly,
er were unser kunig, daz was nit war.
he were our king, that was not true.

Respondet Pylatus.
Answers Pilate.
Waz ich nů gescriben han,
What I now written have,
bi warheit daz můz also stan.
by truth that must so stand.

Dicat Annas.
Let-say Annas.
Sit daz nů nit mac anders sin,
Since that now not may otherwise be,
so si doch der wille din,
so be yet the will thy,
daz wir ime und sinen genozen
that we to-him and his fellows
ir gebeine zustozen,
their bones break,
daz si it wider unser e
that they not against our law
an dem galgen hangen me,
on the gallows hang more,
wan uns die osterliche zit
for to-us the Easter time
also nahe ane lit.
so near on lies.

Tunc Jhesus respiciens Mariam dicat ad eam.
Then Jesus looking-at Mary let-say to her.
Maria liebe mutter min,
Mary dear mother my,
Johannes sal din sůn sin
John shall thy son be
und dů Johannes guder
and thou John good
habe sie vor dine muder.
have her as thy mother.

Tunc cantet Jhesus: hely, hely etc. tunc dicat rufus
Then let-sing Jesus: Eli, Eli etc. then let-say the-red-haired
Judaeus.
Jew.
Warta, wie er wůfet
Watch, how he cries
und Helya rufet!
and Elijah calls!
nů nement allesamt war,
now take all-together heed,
ob er zů ime komme dar.
whether he to him come there.

Tunc Jhesus: sitio, et dicit.
Then Jesus: I-thirst, and says.
Ach hude und ummer mere
Ah today and ever more
wie durstet mich so sere!
how thirsts me so sorely!

Tunc rufus porrigens ei spongiam dicat.
Then the-red-haired offering to-him a-sponge let-say.
Nů dring, daz ist unser drang,
Now drink, that is our drink,
du sagest mir ez nummer dang,
thou sayest to-me it never thanks,

ez ist mirre und galle;
it is myrrh and gall;
smacke, wie ez dir gevalle.
taste, how it to-thee pleases.

Quod cum Jhesus gustasset dicat: consummatum est, et
Which when Jesus had-tasted let-say: finished it-is, and
cantet: in manus tuas etc. et dicat.
let-sing: into hands thy etc. and let-say.
Vatter, ez si dir irkant,
Father, it be to-thee known,
mine sele geben ich in din hant.
my soul give I into thy hand.

Tunc inclinato capite emittat spiritum.
Then with-bowed head let-him-give-up the-spirit.
Tunc centurio venit.
Then the-centurion comes.
Ich han groz wunder hude gesehen, 1170
I have great wonder today seen,
bi dem wunder kan ich spehen,
by the wonder can I discern,
daz er vorwar was godes sůn:
that he truly was God's son:
do die sunne ist undergangen,
when the sun is gone-down,
so kummet der dode mange,
so come of-the dead many,

die lange sint gelegen dot
who long are lain dead
und Jhesum hant dar vor, er were god.
and Jesus hold there before, he were God.

The Lament, the Burial, and the Rising

VI

Mary laments her son. Blind Longinus pierces his side and regains his sight from the blood. Joseph of Arimathea asks Pilate for the body, Mary and Magdalene mourn over it, and John buries it. Caiaphas asks Pilate for a guard and hires soldiers to keep the tomb, but angels strike them down and Christ rises. He breaks open the door of hell, takes Adam by the hand, and leads the saved to paradise. The three Marys come to the tomb, and the angel tells them he is not here; Christ meets Magdalene as a gardener and she knows him. Mary of James and Salome bring the news to the disciples, Magdalene answers Peter's question, the apostles confess him risen, and the play ends.

Sequatur lamentatio Mariae. deinde Longinus dicat ad
Let-follow the-lament of-Mary. then Longinus let-say to
puerum.
the-boy.
Vil lieber knabe, suche mir daz sper,
Very dear lad, seek me the spear,
an Jhesus siten ist min ger,
at of-Jesus side is my desire,
so wil ich in dorchstechen,
so will I him pierce,

daz ime sin herze můz brechen,
that to-him his heart must break,
sin zauber wil ich so rechen.
his sorcery will I so avenge.

Cum fixerit eum et sanguis lanceâ descendens
When he-shall-have-pierced him and the-blood by-the-lance descending
tangat oculos, et videbit et dicat.
touches the-eyes, and he-will-see and let-say.
Wie ist mir nů geschehen?
How is to-me now happened?
ich bin hie worden gesehen
I am here become seeing
von des guden mannes blůt,
from the good man's blood,
die gesich důnket mich so gůt,
the sight seems to-me so good,
daz ich in siner minne,
that I in his love,
got raube mich dan der sinne,
God may-rob me else of-the senses,
wil leben und sterben.
will live and die.
dobide hoffen ich irwerben
there-with hope I to-win
nach mime dode [daz] himelrich,
after my death [the] heaven's-kingdom,
wan er ist got, des gleuben ich.
for he is God, that believe I.

Tunc Joseph ab Arimathia dicat ad Pylatum.
Then Joseph of Arimathea let-say to Pilate.
Pylate herre, ich biden dich,
Pilate lord, I ask thee,
dorch dine zuch gewere mich,
by thy breeding grant me,
daz ich Jhesum begrabe:
that I Jesus bury:
ob ich die laube von dir habe,
if I the leave from thee have,
so dunken ich mich ein selig man,
so seem I to-myself a blessed man,
ich gedienens gein dir, so ich beste kan.
I repay-it toward thee, as I best can.

Respondet Pylatus.
Answers Pilate.
Sage mir die warheit, ist er dot?
Tell me the truth, is he dead?

Respondet Joseph.
Answers Joseph.
Jo leider, so helfe mir got.
Yes alas, so help me God.

Respondet Pylatus.

Answers Pilate.

Wilt du in danne begraben,

Wilt thou him then bury,

des salt dů orlab von mir haben.

for-that shalt thou leave from me have.

Respondet Joseph.

Answers Joseph.

Gnade lieber herre min,

Thanks dear lord my,

des wil ich ummer din diener sin.

for-that will I ever thy servant be.

Et cum deponit eum, Maria apprehendens manus ejus

And when he-takes-down him, Mary taking the-hands his

dicat.

let-say.

Owe vil lieber min sůn,

Alas very dear my son,

waz sal ich arme vorbaz důn?

what shall I poor-one henceforth do?

ich hade drostes an dir vil,

I had of-comfort in thee much,

dů were miner augenweide spil,

thou were my eyes'-delight's play,

des bin ich nů beraubet gar,

of-that am I now robbed wholly,

wan ich bin ane allen vreuden bar,
for I am without all joys bare,
daz ich leider din mangeln sol.
that I alas thee lack shall.
owe wie were mir so wol,
alas how were to-me so well,
ob ich daz mohte erwerben,
if I that might obtain,
daz ich bit dir solte sterben.
that I with thee should die.

Tunc dicat Maria Magdalena.
Then let-say Mary Magdalene.
Owe der iemerlichen not!
Alas of-the lamentable distress!
mir ist min lieber meister dot,
to-me is my dear master dead,
der mich von sunden banden
who me from of-sins bonds
und von der werlete schanden
and from the world's shames
mit gnaden hat intbunden:
with graces has unbound:
owe den sehen ich nů zů stunden
alas him see I now at once
dot hie vor mir hangen,
dead here before me hang,
wie ist ez ime irgangen!
how is it to-him gone!

daz we mir hude und ummer me,
that woe to-me today and ever more,
sin dot důt mime herzen we.
his death does to-my heart woe.

Tunc Johannes sepeliat Jhesum cantans responsorium: ecce
Then John let-bury Jesus singing the-responsory: behold
quomodo moritur justus.
how dies the-just.
Tunc recedant omnes. Cayphas ad Pylatum dicat.
Then let-withdraw all. Caiaphas to Pilate let-say.
Herre Pylate, gib uns rat
Lord Pilate, give us counsel
ume eine not, die uns ane gat, 1225
about a distress, which us on goes,
wan wir horten disen man
for we heard this man
sprechen, daz er solte irstan:
say, that he should arise:
nů vohten wir sin underdan,
now fear we his subjects,
daz si bi nach do hine gan
that they by night there hence go
und in von dannen dragen 1230
and him from thence carry
und danne die lude sagen,
and then the people tell,

er si von dem dode irstanden
he be from the death arisen
uns zů grozen schanden.
to-us to great shames.
dar ume salt du dorch unser gůt
there for shalt thou for our good
dem grabe schaffen starke hůt.
for-the grave provide strong guard.

Respondet Pylatus.
Answers Pilate.
Ich wil uch raden als ich sol,
I will you counsel as I shall,
hudent und habent wol,
guard and keep well,
wie ir behaldent disen doden man,
how you keep this dead man,
der sorge wil ich mich irlan.
of-the care will I myself release.

Tunc Cayphas ad milites.
Then Caiaphas to the-soldiers.
Ir stolzen ritter wole gemeit,
You proud knights well spirited,
wollent ir nů sin bereit,
will you now be ready,
daz ir sin plegent bit hude?
that you of-him take-care with guard?

des ich uch bit gude
for-that I you with goods
gelone, als ich solte,
reward, as I should,
were ieman, der daz wolte.
were anyone, who that would.
silber pennige und golt
silver pennies and gold
des geben wir ime richen solt.
of-that give we to-him rich wages.

Tunc dicat unus miles.
Then let-say one soldier.
Wir haben alle solichen můt,
We have all such mind,
daz wir gerne důn dorch gůt;
that we gladly do for goods;
wilt dů uns geben hundert půnt,
wilt thou to-us give hundred pounds,
so gen wir dir zů zu dirre stunt
so go we for-thee to at this hour
und hudent sin bit sicherheit,
and guard him with security,
daz in nieman dannen dreit.
that him no-one thence carries.

Respondet Cayphas.

Answers Caiaphas.

Nů hudent sin bit sicherheit,

Now guard him with security,

die pennige sollint ir han bereit.

the pennies shall you have ready.

Tunc milites vadant ad sepulcrum cantantes aliquid.

Then the-soldiers let-go to the-tomb singing something.

Tunc duo angeli gladiis percutient eos cantantes. terra

Then two angels with-swords will-strike them singing. the-earth

tremuit et quievit. quibus territis cantans dominus surgat:

trembled and was-still. whom terrified singing the-Lord let-rise:

resurrexi etc. deinde vadat ad infernum portans crucem

I-have-arisen etc. then let-him-go to hell carrying the-cross

cantans: tollite portas, dicat.

singing: lift-up the-gates, let-say.

Ir hellen vůrsten důnt of die důr,

You hell's princes open up the door,

und gebent mir mine knethe hervor!

and give me my servants forth!

Respondet Lucifer: quis est iste rex gloriae?

Answers Lucifer: who is this king of-glory?

Wer ist der, der do bozet

Who is he, who there beats

und an die dore stozet?

and at the door thrusts?

ich bin gewesen uf dusent jar
I am been for thousand years
in dirre helle vůrste vorwar,
in this hell prince truly,
daz ich gehorte keinen stoz
that I heard no blow
an dise dore so rehte groz.
at this door so right great.

Respondet angelus, qui praecedit Jhesum: dominus virtutum
Answers the-angel, who goes-before Jesus: the-Lord of-hosts
ipse est rex gloriae.
he is the-king of-glory.
Důnt uf, der herre ist kommen,
Open up, the lord is come,
von dem uch wirt benommen
by whom from-you becomes taken
uwer manigveltige gewalt,
your manifold power,
der ist gewesen al zů alt.
which is been all too old.

Tunc dicat Lucifer.
Then let-say Lucifer.
Uwe der ubelen mere,
Alas of-the evil tidings,
die sint uns alzů swere!
they are to-us all-too heavy!

wir haben vor groze gewalt
we have before great power
beide uber jung und uber alt,
both over young and over old,
die wirt uns hude hie gevalt.
it becomes for-us today here felled.

Tunc Christus pede trudat januam et aperiatur, et
Then Christ with-the-foot let-push the-door and let-it-be-opened, and
Adam cum ceteris cantent: advenisti et dicat.
Adam with the-others let-sing: thou-hast-come and let-say.
Herre dů bist kommen her,
Lord thou art come hither,
wir din gebeidet han bit ger
we for-thee waited have with desire
in dirre vinstere mange stunt,
in this darkness many hour,
nů ist uns dine helfe worden kunt,
now is to-us thy help become known,
des wir binne wol vůnf dusent jar
of-which we within well five thousand years
vil gemerlichen waren.
very wretchedly were.

Tunc Jhesus apprehendens Adam manu canat: venite
Then Jesus taking Adam by-the-hand let-sing: come
benedicti.
blessed-ones.
Wol uf, ir sollent ane swere
Well up, you shall without heaviness
vorbaz leben ummermere
henceforth live evermore
bi mir und bi dem vatter min,
by me and by the father my,
do sollent ir bit vreuden sin.
there shall you with joys be.

Tunc deducat eos ad paradysum, quo cum pervenerint,
Then let-him-lead them to paradise, where when they-shall-have-arrived,
cantent: sanctus, sanctus, sanctus.
let-them-sing: holy, holy, holy.
Hîc Maria vadat ad monumentum et dicat Maria Magdalena
Here Mary let-go to the-tomb and let-say Mary Magdalene
ad Mariam Jacobi et Salome.
to Mary of-James and Salome.
Ich han eine salbe gut,
I have an ointment good,
bit der han ich ganzen můt,
with it have I whole mind,
daz ich dem lieben meister min,
that I to-the dear master my,

salben solle die wunden sin
anoint should the wounds his
nach der Juden gewanheit,
after the Jews' custom,
dar zů han ich die salbe bereit.
there to have I the ointment ready.
ob ir it wollent bit mir gan,
if you anything will with me go,
daz sollent ir mich wůßen lan.
that shall you me know let.

Maria Jacobi.
Mary of-James.
Maria liebe vronden min,
Mary dear friend my,
ist ez bit dem willen din,
is it with the will thy,
so wil ich gerne bit dir gan,
so will I gladly with thee go,
wan eine gude salbe ich han,
for a good ointment I have,
die wil ich uf in giezen,
it will I upon him pour,
ich hoffen es gein gode geniezen.
I hope of-it toward God to-profit.

Maria Salome.
Mary Salome.
Ich han auch den selben můt,
I have also the same mind,
daz ich dorch miner sele gůt.
that I for my soul's good.
wolle zů dem guden man,
would to the good man,
wan eine salbe ich ime gemachet han, 1300
for an ointment I for-him made have,
die wil ich dem vil guden man
it will I to-the very good man
bit minen henden strichen an.
with my hands spread on.

Tunc procedat cantans: media vita. tunc dicat Maria
Then let-her-go-forth singing: in-the-midst of-life. then let-say Mary
Magdalena, cum appropinquant monumento.
Magdalene, when they-approach the-tomb.
Nů drahtent und gebent rat,
Now consider and give counsel,
wan ez uns kumerlichen stat,
for it to-us troublesomely stands,
wie wir von dem grabe 1305
how we from the grave
den stein gelegen abe,
the stone lay off,
wan wir sin drů cranke wip,
for we are three weak women,

die nit hant starken lip,
who not have strong body,
do von sin wir meche bloz,
there from are we of-might bare,
so ist der stein swer und groz.
so is the stone heavy and great.

Tunc dicat Maria.
Then let-say Mary.
Mich dunket, der stein si abe
Me seems, the stone be off
geleit von dem grabe.
laid from the grave.

Tunc dicat Maria Salome.
Then let-say Mary Salome.
In druwen mich dunket auch also,
In faith me seems also so,
were ez war, des were ich fro.
were it true, of-that were I glad.

Tunc cantet angelus: o tremulae mulieres.
Then let-sing the-angel: o trembling women.
Ir drurigen vrauwen saget mir,
You sad ladies tell me,
in disme grabe wen suchent ir?
in this grave whom seek you?

Tunc respondentes: Jhesum Nazarenum crucifixum, et dicat
Then answering: Jesus of-Nazareth crucified, and let-say
Maria Magdalena.
Mary Magdalene.
Wir suchen hie in dirre vrist
We seek here in this time
Jhesum, der do gecruziget ist.
Jesus, who there crucified is.

Respondet angelus: non est hic, quem quaeritis.
Answers the-angel: not he-is here, whom you-seek.
Den ir suchen, der ist hie nit,
Whom you seek, he is here not,
als uwer augen selbe sehint,
as your eyes self see,
gent und sagent den jungern sin,
go and tell the disciples his,
daz si gen hin
that they go hence
zů Galylea al zu stunt,
to Galilee all at once,
do wirt er in allen kunt.
there becomes he to-them all known.

Tunc aliis euntibus remaneat Maria Magdalena plorans.
Then the-others going let-remain Mary Magdalene weeping.
tunc Jhesus in specie ortulani dicat ad eam: mulier, quid
then Jesus in the-guise of-a-gardener let-say to her: woman, why
plores? et dicat.
weepest-thou? and let-say.
Sage mir vrauwe mere,
Tell me lady tidings,
waz weines dů so sere?
why weepest thou so sorely?
wen suches dů zů dirre stunt?
whom seekest thou at this hour?
daz salt dů mir machen kůnt.
that shalt thou to-me make known.

Respondet Maria: quia tulerunt dominum meum, et
Answers Mary: because they-have-taken the-Lord my, and
dicat: domine, si tu sustulisti eum, dicito mihi, et dicat.
let-say: lord, if thou hast-taken-away him, tell me, and let-say.
Ich inweiz, war min herre ist kommen
I not-know, whither my lord is come
und wo er lit in disen stunden.
and where he lies in these hours.
daz salt du mir nů sagen,
that shalt thou to-me now tell,
so wil ich in dannen dragen.
so will I him thence carry.

Tunc Jhesus dicat: Maria. quo audito procidens ad pedes
Then Jesus let-say: Mary. which heard falling-forward at the-feet
ejus canat: Jhesu nostra redemptio. et dicat Jhesus.
his let-sing: Jesus our redemption. and let-say Jesus.
Nit inrure mich, ez sal nit sin,
Not touch me, it shall not be,
gang balde zů den jungern min
go quickly to the disciples my
und sage in allen uffenbar, 1335
and tell them all openly,
daz ich irstanden si vorwar.
that I arisen be truly.

Tunc Maria Jacobi et Salome venient ad discipulos. dicat
Then Mary of-James and Salome will-come to the-disciples. let-say
Maria Jacobi.
Mary of-James.
Wir sagen uch gemeine
We tell you in-common
und dir Peter eine,
and thee Peter alone,

daz unser herre Jhesus Crist
that our lord Jesus Christ
von dem dode irstanden ist.
from the death arisen is.

Tunc veniens Maria Magdalena. cantet Petrus: dic nobis Maria,
Then coming Mary Magdalene. let-sing Peter: tell us Mary,
quid vidisti in via. respondet Maria: sepulcrum Christi. tunc
what thou-sawest on the-way. answers Mary: the-tomb of-Christ. then
apostoli: scimus Christum surrexisse. Jhesus vadat ad paradysum.
the-apostles: we-know Christ to-have-risen. Jesus let-go to paradise.
Et sic finiatur ludus praenotatus.
And thus let-be-ended the-play aforesaid.

ANONYMOUS

The St. Gall Nativity Play

The Prophets

I

The prophets come forward one by one to plead for the promised savior and foretell him. Moses reminds God of his promise to Abraham. Balaam tells how he was hired to curse God's people and foretold instead the star out of Jacob. David foretells the Lord's rule, the kings' gifts, and his Passion, the pierced hands, the dice for his garment, the gall, and then his rising. Solomon prays God to send his wisdom, his son. Isaiah foretells the maiden who will bear Emmanuel and the lamb led to slaughter; Jeremiah, the branch of David's line, and weeps over his Passion; Daniel, saved from the lions, Christ's death after four hundred and ninety years and the Last Judgment; and Micah hails Bethlehem, out of which the ruler of Israel will come.

[Moyses.]

[*Moses.*]

Ich bin Moyses din knecht,
I am Moses thy servant,
durch gnäd und nit durch recht,
through grace and not through right,
gedencklich bit ich dich,
mindfully ask I thee,
gerůch herr, erho̊r mich,
deign lord, hear me,
send uns, den du senden wilt,
send us, whom thou send wilt,
des langen zites mich bevilt.
of-the long time me irks.
sich an dines folcks kumerlast
look at thy folk's trouble-burden
und kom als du gesprochen hast,
and come as thou spoken hast,

du gehiessest Abrahame
thou promisedst to-Abraham
herr, das sin same
lord, that his seed
werden sŏlt unzällich,
become should countless,
und spricht: ich wil dir selben mich
and speaks: I will to-thee self me
geben, des vil ist gar.
give, of-which much is wholly.
nun nim hernider herre war,
now take down-here lord heed,
din folck in grossem jămer lit,
thy folk in great misery lies,
das lŏse herr, es ist zit.
that redeem lord, it is time.

Balaam sprach.
Balaam spoke.
Ich bin der alte Balaan,
I am the old Balaam,
den fŭr so einen wisen man
whom for so a wise man
hăt vil năch all haidenschaft,
has very nearly all heathendom,
das mine wort ŏch habind kraft,
that my words also have power,

wen ich verflůch, das es sy
whom I curse, that it be
verflůcht und aller salde fry.
cursed and of-all fortune free.
dar umb bat mit flisse mich
there for bade with diligence me
von Moab der kůnig rich,
of Moab the king mighty,
den edelen gottes knechten,
to-the noble God's servants,
die umb das recht solten fechten,
who for the right should fight,
minen flůch solte [ich] geben,
my curse should [I] give,
darumb sy verlurind ir leben,
there-for they should-lose their life,
laider des gevolget ich.
alas of-that followed I.
umb die getăt min esel mich
for the deed my ass me
străffen da begunde,
rebuke there began,
do getorst usser minem munde
then dared out-of my mouth
gegen im nit fluchen komen
against him no cursing come
von mir wart ain red vernomen,
from me was a speech heard,
die sy wol moht machen fro.
which them well might make glad.

ich sprach under andran worten so:
I spoke among other words thus:
ain liechter stern sol uf gǎn
a bright star shall up go
uss her Jacob und sol erstǎn
out-of lord Jacob and shall arise
von Israhelscher diet ain man,
from Israelite people a man,
des nieman sich erweren kan.
of-whom no-one himself defend can.
wer setzen sich gen im getar,
whoever set himself against him dares,
den stȯrt er und zerfȕrt in gar,
him destroys he and shatters him wholly,
alles ertriche
all earth's-realm
wirt recht aigenliche
becomes rightly properly
stǎnd gar in siner wer,
stand wholly in his defense,
er ainig ist aller welte herr.
he alone is of-all world lord.

Her David sprach do.
Sir David spoke then.
Ich richter künig David
I judge king David
bin in gewalt brait und wit
am in power broad and wide

so hie uff ertriche,
so here upon earth,
doch klag ich jămerliche
yet lament I lamentably
die werden angstlichen not,
the worthy anxious distress,
das in den ewigen tot
that into the eternal death
wir alle sind gevallen.
we all are fallen.
mir und die andran alle
me and the others all
herlidegung michel zit.
deliverance great time.
des tiufels kraft uns oblit,
the devil's power us overlies,
das ist min sende swåre,
that is my longing heaviness,
doch sag ich iuch liebe måre,
yet tell I you dear tidings,
die ich von got hăn vernomen:
which I from God have heard:
unser here sol her nider komen,
our lord shall hither down come,
als in den wolken kompt der regen,
as in the clouds comes the rain,
uns sol sin gŏtlicher segen
to-us shall his godly blessing
frid bringen und ŏch recht,
peace bring and also right,

die krimmi sol er machen schlecht,
the crooked shall he make straight,
er sol ain herr werden
he shall a lord become
ůber all die erden
over all the earth
und sol richsnen ǎne wer
and shall rule without resistance
von aim hinz an das ander mer.
from one until to the other sea.
die kůnig von Arabia,
the kings of Arabia,
von Tharsis und von Sabba
of Tarshish and of Sheba
gond im ir opfer bringen har,
go to-him their offering bring hither,
diu haidenschaft sol im gar
the heathendom shall to-him wholly
werden noch vil diensthaft,
become yet very serviceable,
von des laiden tiufels kraft
from the loathsome devil's power
lediget er die armen,
frees he the poor,
ůber die helfelosen diet,
over the helpless people,
die der tiufel im verriet.
which the devil to-him betrayed.
sin nam sol gesegnot sin,
his name shall blessed be,

er was e denn der sunnen schin,
he was before than the sun's shine,
doch mů̊ss er durch uns liden not.
yet must he for us suffer distress.
ach ain vil jǎmerlicher tod
alas a very lamentable death
im ze liden geschicht,
to-him to suffer happens,
das mag ich verschwigen nicht;
that may I conceal not;
im werdend vil unsů̊sse
to-him become very unsweet
sin hend und sin fů̊sse
his hands and his feet
durchgraben bitterlichen,
dug-through bitterly,
man mag in all gelichen
one may him all alike
zellen alles sin gebain,
count all his bones,
und die Juden all gemain
and the Jews all in-common
werdend spilen umb sin klaid,
will play for his garment,
in sines turstes bitterkait
in his thirst's bitterness
wirt gall und essich im gegeben,
becomes gall and vinegar to-him given,

da mit endet er sin leben
there with ends he his life
und sin marter sende ver.
and his martyrdom longing far.
unlang maistret in der.
unlong masters him that-one.
er sol uff von der erden
he shall up from the earth
erstv̆n und leben werden
arise and living become
und ze himel varn mit wunne vil,
and to heaven go with delight much,
da hept sich unser sůlde spil.
there begins itself our fortune's play.
mit im gefangen fůrt sin hand
with him captured leads his hand
unser gefanknůst band.
our captivity's band.
noch hv̆n ich vil von im vernomen,
yet have I much of him heard,
das ich im nit mag ze ende komen.
that I to-it not may to end come.

Salomon spricht also.
Solomon speaks thus.
Ich bin der wise Salomon,
I am the wise Solomon,
mins kůnglichs lobes don
of-my kingly praise sound
erschůllen ůber alle land.
resounded over all lands.
mich hăt gemachet wit erkant
me has made widely known
min wishait, richtum und gewalt,
my wisdom, riches and power,
min wunsa menigvalt
my delights manifold
ůber alle menschenkind,
over all men's-children,
das alle, die nun leben sind
that all, who now living are
und vor mir wůrden ie,
and before me were ever,
so wonneklich gelepten nie.
so delightfully lived never.
doch krenket mine wunne,
yet weakens my delight,
das alles menschlichs kunne
that all human kind
ist vervallen in den tod.
is fallen into the death.
owe der angstlichen not,
alas the anxious distress,

das niemand uns gehelfen kan
that no-one us help can
wan der, den wir erzůrnet han.
except he, whom we angered have.
herre got, ich meine dich,
lord God, I mean thee,
erhȯr genåd̊eklichen mich,
hear graciously me,
send uns dine wishait
send us thy wisdom
von dem stůl diner gothait,
from the throne of-thy Godhead,
die nie nümer mich vermide
which never evermore me avoid
und mit mir arbait lide,
and with me hardship suffer,
und gib mir dine lere,
and give me thy teaching,
wie ich dich herr sȯl ere
how I thee lord shall honor
und was dir genåme sy,
and what to-thee pleasing be,
mach mich miner sorgen fry.
make me of-my cares free.
ich main dine wishait,
I mean thy wisdom,
diu in diner gothait
which in thy Godhead
by dir was und immer ist,
by thee was and ever is,

dinen sun, den hailigen Crist.
thy son, the holy Christ.
den menschen ich die wishait,
the man I the wisdom,
von der min vatter hăt gesait,
of which my father has said,
das du allu ding geschůft mir,
that thou all things createdst for-me,
năch der seczet sich mins herczen begir.
after which sets itself my heart's desire.

Ysayas spricht.
Isaiah speaks.
Ich Ysayas der wissage
I Isaiah the prophet
der welt kůnd, das ir klage
to-the world announce, that their lament
ain frŏlich end niemen sol.
a joyful end take shall.
secht ain magt genăden vol
see a maiden of-grace full
ein sun enpfăchet und gebirt,
a son conceives and bears,
das kindlin genennet wirt
the little-child named becomes
Emanuel, mensch und got.
Emmanuel, man and God.
er wirt ein herr sabaoth,
he becomes a lord of-hosts,

das ist der himelschen schar.
that is of-the heavenly host.
die von Saba bringent im har
those of Sheba bring to-him hither
ze opfer gold mirran und wirv̊ch,
as offering gold myrrh and incense,
sin lob sy werdent predigen v̊ch.
his praise they will preach also.
doch mag in nit vermiden,
yet may him not avoid,
er mů̊ss durch uns liden
he must for us suffer
grossen kommer und v̊ch not,
great trouble and also distress,
man wirt in fů̊ren in den tod
one will him lead into the death
als ain unschuldigs lå̊mli,
as a guiltless little-lamb,
das man nů̊mmer wo̊rteli
that one never little-word
geho̊rt von sinem munde.
hears from his mouth.
im wirt der selben stunde
to-him becomes at-the same hour
so̊llich marter an getv̊n,
such martyrdom on done,
das diu sunne ier liecht mů̊ss lv̊n
that the sun its light must leave
und der mv̊n wirt blůtfar.
and the moon becomes blood-colored.

denn sol er als ain ar
then shall he as an eagle
fliegen ů̊ber die himel hin,
fly over the heavens hence,
da die engel ummer in
where the angels ever him
sŏ̊llent mit fliss gesehen an
shall with diligence look at
und da mit alle ir wonne han.
and there with all their delight have.

Jheromias spricht also.
Jeremiah speaks thus.
Ich bin Jheromias,
I am Jeremiah,
ungeborn ich dennocht was,
unborn I yet was,
do mich got hailig machte
when me God holy made
und mines namen achte.
and of-my name heeded.
sin wort saczt er in minen mund
his word set he into my mouth
und hiess mich tů̊en der welt kund
and bade me make to-the world known
wonders vil, das noch beschicht,
of-wonders much, which yet happens,
das mag ich gar gesagen nicht.
that may I wholly tell not.

ain lůczel ich iuch ie doch sag,
a little I you ever yet tell,
unser herr sprach: es kompt der tag,
our lord spoke: it comes the day,
das ich uss Davides kůnnen wil
that I out-of David's kindred will
ain zwy erkiken, das der zil
a twig quicken, which the goal
der rechtikait behalte,
of-the righteousness keep,
und richsne mit gewalte
and rule with power
und ain wiser kůnig werde.
and a wise king become.
von im [wirt] uff der erde
by him [becomes] upon the earth
gericht und recht erkant.
judgment and right known.
unser rechter herr wirt er genant,
our right lord becomes he named,
alle die die im den namen gebend,
all those who to-him the name give,
die in den selben tagen lebend,
who in the same days live,
die werdend all gar behalten.
they become all wholly saved.

nun mag min hercz spalten
now may my heart split
von der iǎmerlichen not
from the lamentable distress
umb sinen bitterlichen tod,
for his bitter death,
den er durch uns liden wil
which he for us suffer will
siner marter wirt so vil,
of-his martyrdom becomes so much,
das ich sy nimmer verklage
that I it never cease-to-lament
und immer all min tage
and ever all my days
sol wainen hinz an min ende
shall weep until to my end
und winden min hende.
and wring my hands.
zů allen er wol sprechen mag,
to all he well speak may,
wenn nun kompt sin martertag:
when now comes his martyrdom-day:
ir lüt, die die strǎss gǎnt,
you people, who the road go,
merkend eben und verstǎnd,
mark evenly and understand,
ob ie tod wurd so angstlich,
whether ever death became so anxious,
der miner marter sy gelich.
which to-my martyrdom be like.

Daniel der spricht also.
Daniel he speaks thus.
Ich bin der kůnsch Daniel,
I am the chaste Daniel,
geborn bin ich von Israhel
born am I of Israel
und erzogen in der haidenschaft.
and reared in the heathendom.
von des hailigen gaistes kraft
by the holy spirit's power
erlőst ich frowen Susannen
released I lady Susanna
von den zwain valschen mannen,
from the two false men,
die umb ir raine künschait
who about her pure chastity
hettend mordlich uff geleit,
had murderously up laid,
wie sy benåmind ir den lip,
how they might-take from-her the life,
wan sy nit werden wolt ir wip,
for she not become would their woman,
der behůt ich lib und ere.
for-her guarded I life and honor.
sid gab mir got die lere,
since gave me God the teaching,

das ich vil kůnftiges seite vor
that I much future said before
dem kůng Nabachodonosor
to-the king Nebuchadnezzar
und den, die nǎch im kamen
and to-those, who after him came
die sider vil wol vernamen,
who since very well perceived,
das es alles was wǎrhait.
that it all was truth.
der karge raut mich dar umb mait,
the crafty council me there for shunned,
hinz sy geschůffen, das ich ward
until they brought-about, that I was
zů syben lǒen verspart
to seven lions shut-up
und beschlossen in ain hol.
and locked into a hole.
bij den tieren was mir wol,
by the beasts was to-me well,
got sant mir sinen engel dar,
God sent me his angel thither,
der hůt min und nam min war,
who guarded me and took of-me heed,
wan ich behůt vor in was,
for I guarded from them was,
des half er mir, das ich genas.
of-that helped he me, that I survived.
dar nach kunt er mir wonders vil,
there after announced he to-me of-wonders much,

des ich ain tail hie sagen wil.
of-which I a part here tell will.
er sol uff diser erde
he shall upon this earth
geborn und wonend werde
born and dwelling become
mensch und got, der hailig Crist,
man and God, the holy Christ,
der hailig aller hailigen ist.
who holy of-all saints is.
ůber nůnzig und vierhundert jăr
over ninety and four-hundred years
verniempt man, das ich sag wăr,
hears one, that I say true,
so lidet er durch uns den tod,
so suffers he for us the death,
so hept sich der Juden not,
so begins itself the of-Jews distress,
ir kůnkrich denn zergăt.
their kingdom then passes.
ye doch er von dem tod erstăt,
ever yet he from the death arises,
und sol gewaltig werden
and shall mighty become
ůber himel und ůber erden,
over heaven and over earth,
und můss fůrchten sinen zorn
and must fear his anger
als das ie ward geborn.
all that ever was born.

so er ze gerichte kunt,
when he to judgment comes,
fůr in gesamlet wirt ze stunt
before him gathered becomes at once
alles menschlichs kinne gar,
all human kind wholly,
die toten komend lebend dar
the dead come living thither
und enpfǎchend lon von siner hand
and receive reward from his hand
dǎr nǎch sy gedienet hand.
there after they served have.

Michias spricht also.
Micah speaks thus.
Ich Micheas der wissage
I Micah the prophet
vil von nǒtlicher mǎr ich sage:
much of needful tidings I tell:
du Bethleem vil werde statt,
thou Bethlehem very worthy town,
unser herr dich dar zů hat
our lord thee there to has
dich erwellet, das du solt sin
thee chosen, that thou shalt be
aller stette fůrstin,
of-all towns princess,
und von Judea die minste nicht.
and of Judea the least not.

gross wirdikait dir geschicht,
great worthiness to-thee happens,
uss dir der herczog sol varn,
out-of thee the duke shall go,
der Israhel wil bewarn
who Israel will guard
und sin volck berichten sol.
and his folk instruct shall.
die sinen mag er behalten wol
the his may he keep well
vor sůnden und vor missetăt,
from sins and from misdeed,
sin kraft ăn angănge stăt.
his power without beginning stands.

The Annunciation and the Birth

II

Cleophas tells Joseph that his rod has blossomed in the temple, and asks him and Mary to vow themselves to each other; both consent. The angel greets Mary; she asks how she can bear a child, is told of the Holy Spirit and of Elizabeth's son, and accepts as God's handmaid. Mary goes to Elizabeth, who greets her as mother of the Lord, and Mary praises God. An angel tells Joseph not to let her go. An angel announces the birth to the shepherds, who find the child; the daughters of Zion praise Mary, and she tells them that the honors they marvel at are God's gift, not her own. The three kings arrive in Jerusalem asking for the newborn king.

Cleophas sprach zů Joseph.
Cleophas spoke to Joseph.
Joseph vil lieber brůder min,
Joseph very dear brother my,
dir ist kunt und worden schin,
to-thee is known and become shown,
wie min stiuftochter Maria
how my stepdaughter Mary
die vil schon nun selbe da
the very fair now self there
erzogen bij dem tempel ward
reared by the temple was
und wie ir kindhait ward beward
and how her childhood was guarded
von wandelbåran sachen.
from blameworthy things.

man sach sy nie erlachen
one saw her never laugh
anders dan ir stůnde wol,
otherwise than to-her befitted well,
es ward nie kind so tugendvol,
it became never child so virtue-full,
zů allan sålden so wol gestalt,
to all blessings so well shaped,
diu ist XIII. jăr alt
she is thirteen. years old
nun worden und ain wenig me,
now become and a little more,
da von gebott ir nach der e
there from commanded her after the law
der bischoff, das sy nåme
the bishop, that she should-take
ainen man, der ir gezåme.
a man, who to-her befitted.
do sprach sy, das sy hette
then spoke she, that she had
mit herczelicher stette
with heartfelt steadfastness
glopt got ir künschait;
vowed to-God her chastity;
das was den ewarten laid
that was to-the priests sorrowful
und uns allen, wan es was
and to-us all, for it was
ain ding, das nie kain man gelas,
a thing, which never any man read,

das es da vor beschåch ie me.
that it there before happened ever more.
do zwang uns baidenthalb die e,
then constrained us on-both-sides the law,
diu gebott enthaissen halten,
which commanded promises to-keep,
so hăt sy doch verschalten
so has it yet excluded
von ieren segen alle die,
from their blessing all those,
die nit geburt gewonne ie.
who no offspring got ever.
do bate wir mit flisse got,
then prayed we with diligence God,
das uns [sin] hailig gebott
that to-us [his] holy command
er wisti, was wir tåtin.
he should-show, what we should-do.
dăr năch năch sinan råtin
there after after his counsels
laiten wir XII růtan dar
laid we twelve rods thither
in den tempel und namen war,
into the temple and took heed,
wes růte bŏr lŏb und blůt,
whose rod bore leaf and blossom,
der solt niemen die magte gůt,
he should take the maiden good,
wan so wurd offenbåre,
for so would-become open,

das es gottes wille wå̊re.
that it God's will were.
sus ward din růt berhaft,
thus became thy rod fruitful,
da mit hå̆t diu gottes kraft
there with has the God's power
erschinet, das diu gnå̆den vol
appeared, that the of-grace full
dir gemahelt werden sol.
to-thee betrothed become shall.
nun nim sy brů̊der, das ist min rå̆t,
now take her brother, that is my counsel,
sid dir sy got gemainet hå̆t.
since to-thee her God meant has.

Joseph antwů̊rt sinem brů̊der.
Joseph answered his brother.
Vil lieber brů̊der Cleophas,
Very dear brother Cleophas,
got wais wol, das min wille was
God knows well, that my will was
als ŏch der der må̊gt, ain ků̊nschait;
as also that of-the maiden, a chastity;
doch sol ich got sin berait
yet shall I to-God be ready
ze tů̊n, was sin wil sy,
to do, what his will be,

ich wil die magt wandelfry
I will the maiden blameless
mȧcheln gern und hăn,
betroth gladly and have,
gottes willen mŭss ergăn.
God's will must come-about.

[Cleophas.]
[*Cleophas.*]
Lopstu sy denn zu ainer brut?
Vowest-thou her then as a bride?

[Joseph.]
[*Joseph.*]
Ja ich, jo sy ist min trut.
Yes I, yes she is my darling.

[Cleophas.]
[*Cleophas.*]
Maria lopst du [es] ŏch?
Mary vowest thou [it] also?

Sy do sprach.
She then spoke.
Was gottes wil ist, das lob ich ŏch.
What God's will is, that vow I also.

[Cleophas.]

[*Cleophas.*]

So bevilch ich in din triwe dir
So commend I into thy faithfulness to-thee
Marien, brůder, und dich ir,
Mary, brother, and thee to-her,
das ir elich triw in got
that you married faithfulness in God
behaltind baid nǎch sinem gebot.
keep both after his command.

Der engel sprach zů Marian.
The angel spoke to Mary.
Maria, rain künschi magt,
Mary, pure chaste maiden,
den kůmmer, den die welt klagt
the trouble, which the world laments
von der alten schulde
from the old guilt
frow Even, die gottes hulde
of-lady Eve, who God's favor
verwirckt, als ier der tiufel riet,
forfeited, as to-her the devil counseled,
do sy von sinem gebott schiet,
when she from his command parted,
des solt du tůn den lůten bůss:
of-that shalt thou make to-the people remedy:
ich kůnd dir des kůnges grůss,
I announce to-thee the king's greeting,

der ůber die engel krone treit,
who over the angels crown wears,
dir hăt verdient din kůnschait,
to-thee has earned thy chastity,
das du gnăden gar bist vol,
that thou of-grace wholly art full,
got selb mit dir wesen sol.
God self with thee be shall.
gesegnet ist din künscher lib
blessed is thy chaste body
ůber alle măgt und ŏch wib,
over all maidens and also women,
du solt enpfanchen und gebern,
thou shalt conceive and bear,
dar an solt ich dins willen gern,
there in should I of-thy will desire,
ich bin der engel Gabriel,
I am the angel Gabriel,
din sun sol haissen Emanuel,
thy son shall be-called Emmanuel,
(das ist in tůsch, got mit uns,)
(that is in German, God with us,)
du wirst erfrowet dins suns.
thou becomest gladdened of-thy son.

Maria antwirt dem engel.
Mary answered the angel.
Wie mo̊cht ich ůmmer kind gebern?
How might I ever child bear?
ich hă̆n dich selb ze wern,
I have thee self to assure,
das ich nie erkante man
that I never knew man
und got in minem herczen han
and to-God in my heart have
geopfert mine künschait,
offered my chastity,
gerůch ers, ich wil durch in
(if)-deign he-it, I will for him
ůmmer mer ain maget sin.
ever more a maiden be.

Der engel sprach zů Marian.
The angel spoke to Mary.
Die sorg macht du frow lan,
The care mayst thou lady leave,
das du verloren můssist han
that thou lost must have
hie mit dinen magttům,
here with thy maidenhood,
du solt behă̆n der magte rům
thou shalt keep of-the maiden fame
und doch ain můter werden.
and yet a mother become.

der der himel und erden
he-who the heaven and earth
beschůff und alle, die da sind,
created and all, who there are,
er ist din vatter und ŏch din kind.
he is thy father and also thy child.
hăst du mich recht vernomen,
hast thou me rightly heard,
der hailig gaist wirt zů dir komen,
the holy spirit will to thee come,
dich besegnet des obersten kraft,
thee blesses the highest's power,
hie mit wirst du kindes haft.
here with becomest thou of-child possessed.
din alte mům Elizabeith
thy old aunt Elizabeth
ŏch ain sůn enpfangen heit,
also a son conceived has,
des ist der sechst manat nu;
of-it is the sixth month now;
da bij merke frowe du,
there by mark lady thou,
das nit unmůglich ist got,
that nothing impossible is to-God,
ich was dar umb selb bot.
I was there for self messenger.

Maria antwirt.

Mary answered.

Sid mich nun hăt sin miltikait

Since me now has his generosity

begnădet, der den himel trait,

graced, who the heaven bears,

so lob ich siner gnaden in,

so praise I of-his grace him,

ich wil sin arme dienerin sin;

I will his poor handmaid be;

din wort werd erfůlt an mir,

thy word become fulfilled in me,

hie mit gib ich urlob dir.

here with give I leave to-thee.

Maria kom zu Elizabeth.

Mary came to Elizabeth.

Vil liebe mům Elizabeth,

Very dear aunt Elizabeth,

dich wondert ser, was mich bewegt

thee wonders sorely, what me moved

her zů dinem hus brăcht:

hither to thy house brought:

das sag ich dir, ich hăn gedăcht,

that tell I thee, I have thought,

das ich dien und sy bi dir.

that I serve and be by thee.

für war ist gekindet mir,

for true is announced to-me,

das du traist ain kindlin,
that thou bearest a little-child,
zů des geburt wil ich sin,
at its birth will I be,
ob ich můg gehelfen dier,
if I may help thee,
kan ich es tůn, ich tůn es schier.
can I it do, I do it soon.

Elizabeth zů Marien sprach.
Elizabeth to Mary spoke.
Gross lob sag ich dir
Great praise say I to-thee
nůftel und frowe min,
cousin and lady my,
min sel můss sich frǒwen din.
my soul must itself rejoice of-thee.
dins libs frucht gesegnot ist,
thy body's fruit blessed is,
gesegnot ŏch du selber bist
blessed also thou self art
ůber all mågt und wip,
over all maidens and women,
so sålig wart nie wips lib.
so blessed became never woman's body.
von wăren schulden ich das gich,
from true causes I that avow,

gesach mich got, das ich dich
saw me God, that I thee
mir tet nie ogenwaid bas,
to-me did never eyes'-delight better,
got herr, wannen kompt mir das?
God lord, whence comes to-me that?
mins herren mů̊ter kompt zů̊ mir!
my lord's mother comes to me!
frow nů̊ftel, ich sagen dir,
lady cousin, I tell thee,
sid ich erhő̊rt dine wort,
since I heard thy word,
so hă̊t so gross frő̊d hort
so has so great joy hoard
min kind in minem libe,
my child in my body,
ich wen, es kům blibe,
I ween, it scarcely remain,
es fert mit fliss gegen dir.
it goes with zeal toward thee.
von im sait ain engel mir,
of it told an angel me,
Johannes wirt es genant
John becomes it named
und sy von got mir gesant,
and be from God to-me sent,
das [er] sy sin vorbott,
that [he] be his forerunner,
der da ist ain ewiger got.
who there is an eternal God.

Maria sprach und lopt got.
Mary spoke and praised God.
Nun sag ich lob und ere got!
Now say I praise and honor to-God!
min sel sol loben ů̊mmer in,
my soul shall praise ever him,
min hercz, min gaist, und min sin
my heart, my spirit, and my sense
sond frů̊wen sich in im,
shall rejoice themselves in him,
von dem ich alle gnaden nim,
from whom I all graces take,
von des gnv̊den ich das leben han,
from whose grace I the life have,
sid er gerůcht sechen an
since he deigned to-look on
sin armer dirnen demů̊t,
his poor handmaid's humility,
wan ich vor hochfart bin behů̊t,
for I from pride am guarded,
do von sů̊llend sålig haissen mich
there from shall blessed call me
alles kůnne, arm und rich.
all kindred, poor and rich.

Der engel sprach zů Joseph.
The angel spoke to Joseph.
Joseph, kůng Davides barn,
Joseph, king David's child,
wǎr umb wilt du lǎssen varn
where for wilt thou let go
die magt, die dir gemachelt ist?
the maiden, who to-thee betrothed is?
nim sie ǎn vorcht zů diser frist,
take her without fear at this time,
si ůbertratt nie kůnschait,
she transgressed never chastity,
es kompt von got, das sy trait.
it comes from God, what she bears.
so morn uff gǎt der sunnen schin,
when tomorrow up goes the sun's shine,
so mag man sehen das kindelin,
so may one see the little-child,
das kron ůber all kůnig trait,
which crown over all kings bears,
es kompt als der sich hǎt berait
it comes as-one who himself has prepared
im ze himeln ain brut,
for-himself in heaven a bride,
man wirt in sehen ůber lut
one will him see over loud
komen fůr sin hailig balas,
come before his holy palace,
da er in verborgen was.
where he in-it hidden was.

Der engel kůnt den hirten.
The angel announces to-the shepherds.
Got im himel, lob sy dir!
God in-the heaven, praise be to-thee!
in der erden ŏch loben wir
in the earth also praise we
den, die gůtes willen sind,
those, who of-good will are,
die sind nun worden gottes kind.
they are now become God's children.
ich kůnd iuch lůten frŏd gross,
I announce to-you people joy great,
ir sind nun unser husgenoss,
you are now our house-fellows,
wir wurend iuer figend e,
we were your foes before,
diu vigeschaft ist iemer me
the enmity is ever more
von got und von uns verkorn.
by God and by us forsworn.
iuer behalter ist geborn,
your savior is born,
got und mensch, von ainer magt,
God and man, from a maiden,
hail und sålď hăt iuch betagt.
salvation and fortune has you dawned.
gănd, gesehent das rain kind,
go, see the pure child,

bij im vindent ir ain rind
by him find you an ox
und ain esel gebonden;
and an ass bound;
es ist ain tůch gewonden,
it is in-a cloth wound,
diu wortzaichen hǎnd von mir,
the tokens have from me,
in ainer krippe vindent ir
in a manger find you
das selb kindlin gelait,
the same little-child laid,
das des himels trone trait.
which the heaven's throne bears.

Die hirten sprachen zu ain ander.
The shepherds spoke to each other.
Wol uff gesellen, gǎnd wir hin,
Well up fellows, go we hence,
gesehen das rain kindelin,
see the pure little-child,
von dem der engel hǎt gesait.
of whom the angel has told.

[Der ander hirt.]
[*The other shepherd.*]
Wol dan gesell, ich bin berait.
Well thence fellow, I am ready.

Die hirten funden das kind und sprachen.
The shepherds found the child and spoke.
Got herre, lob sy dir gesait,
God lord, praise be to-thee said,
das uns zů diner kinthait
that us to thy childhood
din engel hůt gewiset har.
thy angel has shown hither.
Crist herr, den diu magt gebar,
Christ lord, whom the maiden bore,
wie wir dich für ain kint sehen,
however we thee as a child see,
doch müssen wir jehen,
yet must we avow,
das du got und mensch bist,
that thou God and man art,
dein vatter got von himel ist,
thy father God from heaven is,
din můter die vil rain magt.
thy mother the very pure maiden.
all unser schwůri sy dir geclagt,
all our heaviness be to-thee lamented,
biss uns bewarn vor missetůt
be us guard from misdeed
und hilf uns, so wirt unser růt.
and help us, so becomes our remedy.

Die döchtran von Syon funden Marian sun.
The daughters of Zion found Mary's son.
Wir jungen tȯchtran von Syon
We young daughters of Zion
dir singen loblichen don
to-thee sing praising tune
kŭnigin von himelrich,
queen of heaven's-kingdom,
es ward nie gesehen din gelich,
it was never seen thy equal,
und wirt niemmer me geborn.
and becomes never more born.
got hăt ze mŭter dich erkorn,
God has as mother thee chosen,
dú aller welte kŭnigin,
thou of-all world queen,
dú liechter denn der sunnen schin,
thou brighter than the sun's shine,
du erwelter denn der mane,
thou more-chosen than the moon,
du alles wandels ane.
thou of-all blemish without.
sag uns, wer hăt dir geben,
tell us, who has to-thee given,
das din mă̊gtliches leben
that thy maidenly life
erhȯcht ŭber die engel ist
raised over the angels is
und das du so gar schȯn bist,
and that thou so wholly fair art,

das wir dich müssen gaffen an
that we thee must gape at
und uns werden nit enkan,
and us become not can,
wie iemmer uff der erden
how ever on the earth
gesamnet mo̊cht werden
gathered might become
so vil gnv̊den, als dir sind
so many graces, as to-thee are
worden von gottes kind?
become from God's child?

Maria sprach zů den frowen.
Mary spoke to the ladies.
Vil lieben to̊chtran, scho̊ni kind,
Very dear daughters, fair children,
der eren, der ir mir jehint,
the honors, which you to-me avow,
die ir gegenwirtig sen,
which you present see,
der tarf iuch nit wonder nen.
of-them need you not wonder take.
das got wil, das beschicht,
what God will, that happens,
disser hv̊t mir den geben,
this-one has to-me them given,
von des gnv̊de ich hv̊n das leben,
from whose grace I have the life,

des gůtin niemend ergrůnden kan,
whose goodness no-one fathom can,
des milti mǎss nie gewan
whose generosity measure never got
und mǎsse noch nie ůbergie,
and measure yet never overstepped,
des hort ward geminret nie
whose hoard became diminished never
siner erbarmherczikait,
of-his mercy,
des endlose gothait
whose endless Godhead
lept mit im in diser geschicht,
lives with him in this event,
ich hǎn es von mir selber nicht.
I have it from me self not.

Die hailigen dry kůnig komend ze Jerusalem.
The holy three kings come to Jerusalem.
Hie ist ain kindlin geborn,
Here is a little-child born,
das hǎt got dar zů erkorn,
which has God there to chosen,
das es der Juden kůnig sol sin.
that it of-the Jews king shall be.
wir sachend sines sternen schin
we saw his star's shine
in unserm land verre.
in our land far.

es wirt des landes herre,
it becomes the land's lord,
wer kan uns den zaigen?
who can us him show?
wir wo̊ltend im uns naigen
we would to-him ourselves bow
ze dienst und anbetten in,
to service and worship him,
in disem land sol er sin. 515
in this land shall he be.

Herod and the Three Kings

III

A messenger tells Herod of the strangers, and his nephew, the duke of Korrozin, counsels him to receive them kindly, hide his intent, and once they have found the child to put the children to death. The kings Melchior of Arabia, Balthasar of Sheba, and Caspar of Chaldea name their lands, and Melchior tells of their astronomy and of the new star foretold by Balaam. Herod summons the Jewish scholars Isaac, Nuburdasan, and Sineucles, who find in the prophets that the child will be born in Bethlehem, and he sends the kings to find him and return. Shepherds point the way. The kings find Mary and the child, and offer gold, incense, and myrrh, the first telling what the three gifts signify. An angel warns them not to return to Herod, and when a messenger reports their flight, Herod calls for him to be hanged.

Da sait ain bott kŭnig Herodes.
There tells a messenger king Herod.
Herr, ich hăn frŏmdu mer vernomen,
Lord, I have strange tidings heard,
her sind dry herren komen,
hither are three lords come,

die wărend als bilgrin
who were as pilgrims
und mŭgend wol dry kŭnig sin,
and may well three kings be,
des dunkt mich an ir tăt,
that seems to-me from their deeds,
sy fŭrent kŭnkliche wăt.
they wear kingly clothing.
die hort ich frăgen alle dry,
them heard I ask all three,
wa hie ain kind geborn sy,
where here a child born be,
das der Juden kŭnig sol sin?
who the of-Jews king shall be?
(der red erschrack der herre min,
(at-the speech was-frightened the lord my,
won er der Juden kŭnig sol sin,)
for he the of-Jews king shall be,)
dăr zŭ sechend ir in zit,
there to see you in time,
(Herodes ward betrŭpt gar,)
(Herod became troubled wholly,)
sehend, wă sy ritend har.
see, where they ride hither.

Herodes sprach zů dem botten.
Herod spoke to the messenger.
Secht umb disen bősen wicht,
See about this wicked wight,
was er gehőrt oder gesicht,
whatever he hears or sees,
diu ding, diu mir sind schwåre,
the things, which to-me are heavy,
die sait er mir ze måre;
them tells he to-me as tidings;
ich sol im geben das bottenbrot,
I shall to-him give the messenger's-bread,
schlachend mir den ze tod!
strike for-me him to death!

Herodes sprach zů sinen råten.
Herod spoke to his counselors.
Ir herren, råtend mir wie ich tů,
You lords, counsel me how I do,
secht, wie sy ritend her zů,
see, how they ride hither to,
wie gebăr ich mich gen in?
how behave I myself toward them?
her herczog von Korroczin,
sir duke of Korrozin,
sagend mir, was ewch dar umb gevalle sin.
tell me, what to-you there about may-please of-it.

Do sprach der herczog sin neffte.
Then spoke the duke his nephew.
Herr, ir sond sy grůssen alle
Lord, you shall them greet all
und dăr năch enpfăchen wol,
and there after receive well,
als man von recht herren sol.
as one by right lords shall.
in triwen als man nun pflit,
in faith as one now is-wont,
das helend in mit gůtem sit:
that conceal from-them with good manner:
vindend sy das kindlin,
find they the little-child,
das tůnd sy iuran gnăden schin,
that make they to-your graces shown,
das sy denn komend har.
that they then come hither.
so schlachend wir die kint ze tod
so strike we the children to death
und bringend disi denn in not,
and bring these then into distress,
die nůn hie warend mit schalle.
who now here were with din.
das dunkt gůt uns alle.
that seems good to-us all.

Da grůsset Herodes die kůnig.
There greets Herod the kings.
Ir herren sind wilkomen!
You lords are welcome!
wist ich, was iuch mőcht fromen,
(if)-knew I, what you might profit,
des welt ich flissig sin,
of-that would I diligent be,
gerůchend irs, es wirt iuch schin.
(if)-deign you-it, it becomes to-you shown.
lånd mich wissen, wer ir sit
let me know, who you are
und wår umb ir zů diser zit
and where for you at this time
sind her in disi gegen komen.
are hither into this region come.
sagend ir mir, es mag iuch fromen.
tell you me, it may you profit.

Do sprach kůnig Melchior.
Then spoke king Melchior.
Herr, iurem grůss sy genygen,
Lord, to-your greeting be bowed,
iuch sol unlang sin verschwigen,
to-you shall unlong be concealed,
von wanna oder wer wir sind,
from whence or who we are,
wa von zů můt uns dry an kam,
where from to mind us three on came,

das wir fůrind in diss land.
that we fared into this land.
herr, ich bin Melchior genant,
lord, I am Melchior named,
der kůng von Arabia,
the king of Arabia,
das beste gold vand man ie da,
the best gold found one ever there,
das in aller welt ist.
which in all world is.
von bůchen månig [gůte] list
from books many [good] art
ist in dem land da erdǎcht,
is in the land there devised,
der anderswa und her ist brǎcht.
which elsewhere and hither is brought.
nun sond iuch min gesellen,
now shall to-you my fellows,
ob sie selb wellen,
if they self will,
ir namen sagen und ir land.
their names tell and their land.
so grosse kunst sy selber hand,
so great art they self have,
das sy wol mugend sprechen fur sich,
that they well may speak for themselves,
gebietend irs, dar nǎch sprech ich.
(if)-command you-it, there after speak I.

Do sprach kůnig Balthasar.
Then spoke king Balthasar.
Her so wil ich ze hand
Lord so will I at once
minen namen sagen und min land,
my name tell and my land,
ich bin der kůnig Balthasar,
I am the king Balthasar,
von Saba bin ich komen har,
from Sheba am I come hither,
das land den besten wirŏch birt,
the land the best incense bears,
der in fainem lande wirt.
which in no land becomes.

Do sprach kůnig Caspar.
Then spoke king Caspar.
Caldea ist ain land,
Chaldea is a land,
als iuch selber ist bekant,
as to-you self is known,
das ist lang und wit,
that is long and wide,
in dem land ain gegin lit,
in the land a region lies,
diu den besten mirren trait,
which the best myrrh bears,
die ieman hăt, als man nun sait,
which anyone has, as one now tells,

dannan komen bin ich har
thence come am I hither
und bin gehaissen Caspar.
and am called Caspar.
durch was wir sind uss gevarn,
for what we are out fared,
des sŏllen wir vor iuch nit sparn;
of-that shall we before you not spare;
min geselle Melchior
my fellow Melchior
găt uns zwain kŭngen vor.
goes us two kings before.

Do sprach aber Melchior.
Then spoke again Melchior.
Nun rŭchend herr mir gedagen,
Now deign lord for-me to-be-silent,
ich wil iuch kŭrczlich sagen,
I will to-you briefly tell,
wie allem unserm geferte ist.
how all our company is.
an den bŭchen mănig list
in the books many art
kunne wir alle drye,
know we all three,
von astronomie
of astronomy
hăn̆d wir gelert măngen tag,
have we learned many day,

wă von das beschechen mag,
where from that happen may,
das der luft verwandelt wirt
that the air changed becomes
und månig unwetter birt.
and many storm bears.
diu sunn, die dȯrt nider găt,
the sun, which there down goes,
wă von sy frů dȯrt uff stăt,
where from it early there up stands,
des wissen wir die wărhait.
of-that know we the truth.
wă von der măn wirt so brait
where from the moon becomes so broad
und denn schmal und zegăt
and then narrow and passes-away
und wider aber nůn uff găt,
and back again now up goes,
der siben planeten umbgang
the seven of-planets circuit
wird wie der himel sunder wang
becomes as the heaven without wavering
gen siner schnelle wider stăt,
against its swiftness back stands,
wie er in sechs hundert jăren găt
how it in six hundred years goes
wider an sin erstes zil.
back to its first goal.
an den sternen sehen wir vil,
in the stars see we much,

des hie in der welt beschicht.
of-what here in the world happens.
ŏch lăss ich under wegen nicht,
also leave I under ways not,
das wilent was ain wiser man
that formerly was a wise man
in unserm land, hiess Balaan,
in our land, called Balaam,
do iuer volck kom in das land,
when your folk came into the land,
der sprach, als ich gescriben vand:
he spoke, as I written found:
noch entwenn sol ain stern uff găn
yet sometime shall a star up go
uss her Jacob und sol erstăn
out-of lord Jacob and shall arise
von im ain man, der ůber siget,
from him a man, who over conquers,
was herren sich gen in verwiget,
whatever lords themselves toward him venture,
und wirt diu welt sin aigen gar.
and becomes the world his own wholly.
nůn hănd wir genomen war
now have we taken heed
vor XII tagen und nit vil me
before twelve days and not much more
ain sterne niw und der nie me
a star new and which never more
bij andran sternen ward gesechen.
by other stars was seen.

do wir das liecht begunden spechen,
when we the light began to-espy,
wir markten ze hand da bij,
we marked at once there by,
das das kind geborn sij,
that the child born be,
von dem vor so vil ist geseit.
of whom before so much is said.
durch das so wurden wir berait
for that so became we ready
ze sůchen das kindlin
to seek the little-child
und wŏlten es gern wissend sin,
and would it gladly knowing be,
suss samneten wir uff ain weg.
thus gathered we on a way.
sid fůren wir weg und steg
since fared we way and path
năch des sternen pflichte.
after the star's guidance.
der uns nůn berichte,
(he)-who us now should-inform,
wă wir das kind fůndind,
where we the child should-find,
wir gedienten im, ob wir kůndind.
we would-serve him, if we could.

Herodes sprach zů den kůnigen.
Herod spoke to the kings.
Ich han iuch herren wol vernomen,
I have you lords well heard,
nu haissend wir die Juden komen,
now bid we the Jews come,
die wil ich frăgen diser geschicht,
them will I ask of-this event,
ob die wissagen icht
whether the prophets anything
von der stat gescriben hăn,
of the town written have,
da diu geburt sol ergăn.
where the birth shall come-about.

Herodes sprach zu ainem knecht.
Herod spoke to a servant.
Sich, wă sy stănd, ker bald dar
See, where they stand, turn quickly thither
und haiss sy schnel komen har.
and bid them swiftly come hither.

Der bott zu den Juden.
The messenger to the Jews.
Ir herren, komend bâld dan,
You lords, come quickly thence,
min herr der kůnig wil iuch han.
my lord the king will you have.

Herodes sprach zů den Juden.
Herod spoke to the Jews.
Ich bitt iuch herren, das ir mir
I ask you lords, that you to-me
und disen herren sagind, ob ir
and to-these lords say, whether you
mit namen habind gelesen die stat,
by name have read the town,
die got dar zů benemmet hat,
which God there to named has,
das da geboren werde Crist,
that there born become Christ,
des iuer volck wartend ist.
for-whom your folk waiting is.
Isaac friund, das sage mir,
Isaac friend, that tell me,
ich han vernomen wol von dir,
I have heard well of thee,
das du der gelertest bist
that thou the most-learned art
und der wisest, der hie ist.
and the wisest, who here is.

Do antwirt im der Jud Ysaac.
Then answered him the Jew Isaac.
Herr ich tůn iuch kunt,
Lord I make to-you known,
aller wissagen mund
of-all prophets mouth
hǎnd wonders [vil] gesait von im,
have of-wonders [much] told of him,
da von ich ain wenig nim,
there from I a little take,
sait ichs gar, es wůrd ze lang,
(if)-told I-it wholly, it would-become too long,
min kunst ist dar zů ze krank.
my art is there to too weak.
Helyas, Helyseus, Ysaias, Johel,
Elijah, Elisha, Isaiah, Joel,
Ageos, Iheremias, Ezechiel,
Haggai, Jeremiah, Ezekiel,
Amos, Osee, Daniel und Abakuc
Amos, Hosea, Daniel and Habakkuk
Naum, Abdias, Melechias,
Nahum, Obadiah, Micah,
Sofenias, Jonas, Zacharias,
Zephaniah, Jonah, Zechariah,
Neomias, Malachias,
Nehemiah, Malachi,
David, Salomon und Thobias
David, Solomon and Tobias
hǎnd alle gesait das,
have all said that,

das Crist geborn werden sol
that Christ born become shall
von ainer magte gnăde vol
from a maiden of-grace full
ze Bethleem in der statt,
at Bethlehem in the town,
als Melechias gesprochen hat.
as Micah spoken has.
an sinen bůchen stăt also:
in his books stands thus:
du Bethleem sygest fro,
thou Bethlehem be glad,
under andran stetten ain fůrstin,
among other towns a princess,
du solt nit die minste sin,
thou shalt not the least be,
uss dir der herczog sol varn,
out-of thee the duke shall go,
der Israhel wil bewarn,
who Israel will guard,
sin volck unbericht sin sol,
his folk uninstructed be shall,
die sinen mag er behalten wol
the his may he keep well
vor sůnde und vor missetăt.
from sin and from misdeed.
wer recht diu wort verstăt,
whoever rightly the words understands,

der mag da bij vernemen wol,
he may there by perceive well,
wå diu geburt geschechen sol.
where the birth happen shall.

Do sprach Herodes zů Nuburdasan.
Then spoke Herod to Nuburdasan.
Rat mir friund Nubursadan,
Counsel me friend Nubursadan,
mag ich mich an die red wol gelan?
may I myself on the speech well rely?

Herodes frag die dry Juden.
Herod asks the three Jews.
[Nuburdasan.]
[*Nuburdasan.*]
Ai herr, es ist benamen war,
Ah lord, it is truly true,
iuch hat so tůr als umb ain har
to-you has so dear as about a hair
Isaac min neff gelogen nicht,
Isaac my nephew lied not,
wir wissen aber nit, wenn es geschicht.
we know however not, when it happens.

Herodes frăgt ain andern Juden.
Herod asks an other Jew.
Friund Sineucles, es ist mănig tag,
Friend Sineucles, it is many day,
das ich ie dines rătes pflag,
that I ever of-thy counsel made-use,
sag, ist diss ain wărhait,
tell, is this a truth,
das diss zwey hănd gesait?
what these two have said?

Do sprach der Jud.
Then spoke the Jew.
Bij iuren hulden herr ja,
By your favors lord yes,
frăgend nůmmer mer dăr na.
ask never more there after.

Herodes zu den kůnigen sprach.
Herod to the kings spoke.
Das hănd ir herren wol vernomen,
That have you lords well heard,
sid ir dăr umb uss sind komen,
since you there for out are come,
das ir das kind sůchend,
that you the child seek,

so bit ich iuch, das ir gerůchend
so ask I you, that you deign
erend mich, des ich iuch bitt
honor me, of-what I you ask
und kŏfend minen denst da mit,
and buy my service there with,
vindend ir das kind, so komend har
find you the child, so come hither
zů mir und wisend mich dar,
to me and show me there,
das ich im opfer bringe.
that I to-him offering bring.
uff iuer witze ich dinge,
on your wits I trust,
das es mir nůcze můg sin,
that it to-me useful may be,
nůn tůnt es lieben herren min.
now do it dear lords my.
kůssend mich an minen mund,
kiss me on my mouth,
got send iuch mir herdan gesund.
God send you to-me hither sound.

Do sprach der ain kůnig.
Then spoke the one king.
Mit iuren hulden herre min
With your favors lord my
was ir gebietend, das sol sin,
what you command, that shall be,

iuer gebett ist uns ain gebott,
your prayer is to-us a command,
wir komend, es wend denn not.
we come, it unless-binder then need.

Do sprach der kůnig zů den hirten.
Then spoke the king to the shepherds.
Vil lieben herren, růchend mir
Very dear lords, deign to-me
durch iuer tůgend sagen, ob ir
by your virtue to-say, whether you
von ainem kind habind vernomen,
of a child have heard,
dem ze lob wir her sind komen,
to-whom to praise we hither are come,
das sol gewaltig werden
who shall mighty become
ůber all die erden.
over all the earth.

Do antwirt ain hirt.
Then answered a shepherd.
Ja herre, wir wend iuch verjehen,
Yes lord, we will to-you avow,
wir hv̊nd das kindlin gesehen,
we have the little-child seen,

ain engel wist uns zů im
an angel showed us to him
mit ainer gar vil sånfter stim.
with a wholly very gentle voice.
wir såchen da vil engel schar,
we saw there many of-angels host,
liechter denn der sunne schin,
brighter than the sun's shine,
die sich mit gesang frőten sin.
who themselves with song rejoiced of-him.
wir funden es gewunden
we found it wound
in windlen und gebunden,
in swaddling-clothes and bound,
in ain krippe was es geleit,
in a manger was it laid,
als uns der engel hăt geseit.
as to-us the angel has said.
diss was ze Bethleem hie bij,
this was at Bethlehem here by,
ob iuch nun zů im ernst sy,
if to-you now to him earnest be,
so frăgend in der statt dăr na,
so ask in the town there after,
ich getriwe wol, es sy noch da.
I trust well, it be still there.

Do sprach der ander kůnig.
Then spoke the other king.
Durch got wol hin, das uns sy gǎch,
By God well hence, that to-us be haste,
wir volgen disem sternen nǎch,
we follow this star after,
der wiset uns bynamen für in,
which shows us truly before him,
nun volg [wir] in gottes namen hin.
now follow [we] in God's name hence.

Hie komend die kůnig und vindent Mariam und ir kind
Here come the kings and find Mary and her child
und sprechen.
and speak.
Wir arme ellende
We poor exiles
dir valtend unser hende
to-thee fold our hands
kůnigin der barmherczikait,
queen of-the mercy,
du unser lebens sůssikait,
thou our life's sweetness,
du alle unser zůversicht.
thou all our trust.
ob uns ůmmer hail beschicht,
if to-us ever salvation befalls,
das můss din gůti helfen uns.
that must thy goodness help us.

wir hăndgetăt dins rainen suns
we handiwork of-thy pure son
mit sůnfczen wir dich růfen an,
with sighs we thee call on,
zů ainer helferin wir dich han,
for a helper we thee have,
erbårm gen dinem kinde.
have-mercy toward thy child.
nůn bis uns frow linde,
now be to-us lady gentle,
nim unser năch gnăden war,
take of-us after graces heed,
ker dinu barmherczigu ŏgen har,
turn thy merciful eyes hither,
erwirb uns von dinem kindlin,
win for-us from thy little-child,
das wir mit frŏden můssen in
that we with joys may him
sehen in siner gothait,
see in his godhead,
des menschliche kinthait
whose human childhood
wir hie von frŏmden landen han
we here from foreign lands have
gesuchet und in gebettet an.
sought and him worshiped on.

Do sprach der erst kůng zu dem kind.
Then spoke the first king to the child.
Ewiger richter, kůnig her,
Eternal judge, king lordly,
wir sagen dir lob ummer,
we say to-thee praise ever,
das uns hăt brăcht der sterne schin,
that us has brought the star's shine,
das wir dich sechend ain kindlin.
that we thee see a little-child.
driw opfer bringen wir dir hie,
three offerings bring we to-thee here,
der unser vordern pflagen ie:
which our forebears practiced ever:
mirre, wirăch und ŏch gold
myrrh, incense and also gold
hăn wir dir ze eren her geholt.
have we to-thee to honor hither fetched.
die hănd bezaichnung vil,
they have meaning much,
der ich ain tail hie sagen wil.
of-which I a part here say will.
das golt betůt kintlich herschaft,
the gold betokens childly lordship,
der wirăch gotlich kraft,
the incense godly power,
mirre betůt tŏtlich leben,
myrrh betokens mortal life,
die driw werdend billich dir geben,
the three are rightly to-thee given,

sy sind genossam alle dir.
they are fitting all to-thee.
kůnig aller welt, enpfǎch von mir
king of-all world, receive from me
diss gold, da mit ich ere dich,
this gold, there with I honor thee,
und biss gnǻdig uber mich.
and be merciful over me.

Do sprach der ander kůnig.
Then spoke the other king.
Enpfǎch genǻdiger got ǒch
Receive merciful God also
von mir herr diss wirǒch
from me lord this incense
nǎch diner barmherczikait,
after thy mercy,
das ich diner gothait
which I to-thy godhead
hǎn brǎcht bezaichenlich har,
have brought as-a-sign hither,
nim min gnǻdenklich war
take of-me graciously heed
und hilf nǎch disem leben mir,
and help after this life me,
das ich mit frǒden kom zů dir.
that I with joys come to thee.

Der dryt kůnig sprach.
The third king spoke.
Got herr, wie ich dich sich ain kind,
God lord, though I thee see a child,
ich wais doch wol, das die engel sind
I know yet well, that the angels are
undertånig dinem gebott.
subject to-thy command.
dir kindlin, du gewårer got,
to-thee little-child, thou true God,
opfer ich diss mirren hie.
offer I this myrrh here.
wie din gebott doch wår ie
though thy command yet were ever
und ůmmer můss ån end wern,
and ever must without end last,
din menschait wil nit enbern,
thy manhood will not forgo,
si můsse durch uns sterben
it must for us die
und uns da mit erwerben
and us there with win
ain leben, das ån end sy,
a life, that without end be,
todes und untriwen fry.
of-death and of-faithlessness free.
des tů mich herre tailhaft
of-that make me lord partaker
durch dine gőtlich kraft.
by thy godly power.

(si nămend urlob wirdenklich
(they took leave worthily
und richtend an ir herberg sich.)
and set to their lodging themselves.)

Der engel sprach zu den kůnigen.
The angel spoke to the kings.
Ir herren, habend iuch uff ze hand
You lords, have you up at once
und farend hain in iuer land
and go home into your land
und komend für Herodem nicht;
and come before Herod not;
got, der alle hertzen sicht,
God, who all hearts sees,
der waiss wol, wes er hăt gedăcht.
he knows well, of-what he has thought.
von im ain mort wirt volbrăcht,
by him a murder will-be accomplished,
er wil erschlachen der mågt kind.
he will slay the maiden's child.
die botschaft kůnd ich iuch von got,
the message announce I to-you from God,
ich bin sin engel und sin bott.
I am his angel and his messenger.

Nun kom ain bot und seit Herode.
Now came a messenger and told Herod.
Kůnig, herre min, die dry man,
King, lord my, the three men,
die wir für kůnig wolten han,
whom we for kings would have,
die sind an ir red verlogen
they are in their speech lying
und hănd valschlich dich betrogen,
and have falsely thee deceived,
sy sind enweg ze lande,
they are away to land,
das ich glŏb ane schande.
that I believe without shame.

Do sprach Herodes.
Then spoke Herod.
Nun secht umb den bŏsen diep,
Now look about the wicked thief,
dirr schalk was mir nie liep
this rogue was to-me never dear
und gesait mir nie kain måre,
and told me never any tidings,
wan die mir wåren schwåre.
except those to-me were grievous.
ist iemen, der mir in hencke?
is anyone, who for-me him may-hang?

[Bote.]

[*Messenger.*]

Ja herre, e er von mir wencke,

Yes lord, before he from me turns,

ich henck in oder er mich;

I hang him or he me;

joch wår es nun kurtzwil, so ich

even were it but sport, if I

mordes so̊lte vil begv̆n,

murder should much commit,

ich han o̊ch nie durch iuch getv̆n.

I have also never for you done.

The Presentation and the Innocents

IV

After forty days Joseph and Mary bring the child to the temple. Old Simeon, promised by the Holy Ghost that he would see the savior before his death, prays to see him, and the widow Anna, a prophetess, longs to see him too. Simeon takes the child in his arms, asks to depart in peace, and warns Mary that her grief will be as bitter as a sword going through her. A messenger tells Herod of the prophecies, and Herod has him hanged; on his nephew's counsel Herod orders every child under two killed at dawn. An angel sends Joseph with Mary and the child to Egypt, where the idols fall. Rachel, speaking for Christendom, laments the slaughtered children and curses Herod. The angel tells Joseph that Herod is dead and bids him return.

Joseph sprach zu Marien.
Joseph spoke to Mary.
Frow, ich wen, das hint sind
Lady, I reckon, that tonight are
fierzig tag, das iuer kind
forty days, that your child
geborn ward, nun sond mir mite
born was, now shall we with
im ze tempel komen mit dem site,
him to temple come with the custom,
den ander iuer kůnne hăt,
which other your kin has,
der in der e geschriben stăt.
which in the law written stands.
wol hin, in gottes namen hin,
well hence, in God's name hence,

du waist selb, das ich bin
thou knowest thyself, that I am
und was gehorsam ie
and was obedient ever
und gotz gebott nie ůber gie.
and God's command never over went.

Symeon sprach vor dem tempel.
Simeon spoke before the temple.
Ich Symeon der alte
I Simeon the old
dir mine hend valte
to-thee my hands fold
vor dinem tempel herre got,
before thy temple lord God,
du waist, das ich din gebot
thou knowest, that I thy command
nie mit willen ůber gie,
never with will over went,
des wart ich diner gnăden hie.
therefore await I thy graces here.
got herr, ich hăn vernomen wol,
God lord, I have heard well,
das noch etwen komen sol,
that still sometime come shall,

das din aingeborner sun her nider
that thy only-begotten son hither down
das menschlich kůnn bringe wider
the human kin bring back
an sin alte gewonhait;
to its old custom;
din hailiger gaist hăt mir gesait,
thy holy ghost has to-me said,
ich sŏl vor minem ende sehen.
I should before my end see.
owe, wenn sol das beschehen?
alas, when shall that happen?
das mir din sålde werde geben,
that to-me thy blessing be given,
das mine ŏgen sechen das kind,
that my eyes see the child,
dem alle herczen offen sind!
to-whom all hearts open are!

Do sprach Anna die wissagin.
Then spoke Anna the prophetess.
Ich bin Anna, diu wissagin,
I am Anna, the prophetess,
ain witwe bin ich gesin
a widow am I been
wol fier und achtzig jăr,
well four and eighty years,

glŏbend mir, ich sag wăr
believe me, I say true
und hŏrend sâligen gottes kind,
and hear blessed God's children,
die mit mir hie warten sind:
who with me here waiting are:
der alle die welt erlŏsen sol,
he-who all the world redeem shall,
sind frŏlich, gehabend iuch wol,
be joyful, bear yourselves well,
der hailig aller hailigen ist,
who holy of-all holies is,
geboren ăn allen zwifel ist
born without all doubt is
bij der zit von ainer magt,
at the time of a maiden,
als von im ist gewissagt.
as of him is prophesied.
o mŏcht mir das hail beschechen,
o might to-me the salvation happen,
das in minu ŏgen sŏltind sechen,
that him my eyes should see,
so würd erfrŏdt min alt leben,
so would be-gladdened my old life,
dem langen leben, das ich han
to-the long life, that I have
gehept, sid mir starb min man.
had, since to-me died my husband.

Symeon sprach, do er das kind enpfieng.
Simeon spoke, when he the child received.
Got herr, du macht wol lăn
God lord, thou mayest well let
mich dinen knecht in frid găn,
me thy servant in peace go,
dar min fordern komen sind,
where my forebears come are,
sid ich gesehen han das kind,
since I seen have the child,
das aller welt hailand ist,
who of-all world savior is,
den du ze schŏen hie gist
whom thou to view here givest
unverborgen und untŏgen
unbidden and unconcealed
vor aller menschen ŏgen.
before all people's eyes.
er sol ain liecht der haiden sin
he shall a light of-the heathen be
das sy von ir finstrin
that them from their darkness
irs unglŏben bringen mag
of-their unbelief bring may
in des gewåren glŏben tag,
into the true faith's day,
und Israhelschan konne
and to-Israel's kin
ain herschaft und ain wonne.
a lordship and a joy.

vil menger sol mit im erstăn,
very many shall with him rise,
dăr ăn mag es nit ergăn,
there without may it not come-about,
er werd månigem ŏch ain fal.
he become to-many also a fall.
er gehŏrt vigentlichen schal
he hears hostile clamor
der, die sich seczend wider in
of-those, who themselves set against him
und dar uff kerend gar iren sin,
and there upon turn wholly their mind,
wie sy im an tůgend den tod.
how they to-him on do the death.

Symeon sprach zů unser frowen.
Simeon spoke to our lady.
Frow, von siner marter not
Lady, from his martyrdom's distress
wirt dir noch so bitterlich,
becomes to-thee still so bitter,
als ain schwert gieng durch dich.
as a sword went through thee.

Do sprach ain bott zu Herodes.
Then spoke a messenger to Herod.
Her kůng, mår wil ich iuch sagen,
Lord king, tidings will I to-you say,
es ward in disan drij tagen
there was in these three days
zu disem tempel brăcht ain kind,
to this temple brought a child,
von dem starke måre sind.
of whom strong tidings are.
ain man, haisset Symeon, was da
a man, named Simeon, was there
und ain wissagin, haisset Anna,
and a prophetess, named Anna,
die hănd von im wissaget.
they have of him prophesied.
es ist geborn von ainer maget,
it is born of a maiden,
und es benamen sy das kind,
and it truly be the child,
des aigen alle rich sind.
whose own all realms are.
herre min, da merk ich bij,
lord my, there notice I by,
das iuch betrůgend die drij,
that you deceive the three,
die der sterne wiste har.
whom the star guided hither.
niem here dines riches war.
take lord of-thy realm heed.

Herodes der sprach.
Herod he spoke.
Vemůter sun, strich bald hin!
Foul-mothered son, sweep quick hence!
wa min knecht? henkend in!
where my servants? hang him!
sin botschaft mir ie schwǻr was,
his message to-me ever grievous was,
der arnant, das er hiut genas.
he pays-for-it, that he today was-spared.

Herodes zu sinen mannen sprach.
Herod to his men spoke.
Nun rǎtend mir, mǎg und man,
Now counsel me, kin and men,
wie fǎch ich nun min ding an?
how take I now my thing on?
die drij hǎnd nun gespottet min,
the three have now mocked of-me,
die da kůnig soltend sin,
who there kings should be,
die von kůnigen seiten e.
who of kings said before.
nůn ist aber miner sorgen me,
now is however of-my cares more,
sid das mǻr geniuert ist,
since the tidings renewed is,

von Smaide neffe, du bist
from Smaide nephew, thou art
so wise und so getriw wol,
so wise and so faithful well,
das ich dinem raut volgen sol.
that I thy counsel follow shall.
der Juden rich das ist min,
the Jews' realm that is mine,
gewachset denn das kindlin,
(if)-grows then the little-child,
das zů ainem kůng ist geborn,
who to a king is born,
so hăn ich rich und er verlorn.
so have I realm and honor lost.
răt nefte, wie ichs bewar,
counsel nephew, how I-it guard,
năch dinem răt ich var.
after thy counsel I go.

Do sprach ain fůrste sin neffte.
Then spoke a prince his nephew.
Herr, ich wil iuch răten wol,
Lord, I will you counsel well,
als ich denn billich tůn sol,
as I then rightly do shall,
lănd frăgen und sůchen varn,
let ask and seek go,
erfrăgen wir aber nit das kind,
(if)-find-by-asking we however not the child,

was kinde denn in disem land sind
what children then in this land are
in zwain jv̊ren geborn,
in two years born,
die mv̊ssen arnen iuren zorn,
they must pay-for your wrath,
wir sond ir ains nit genesen lv̊n:
we shall of-them one not survive let:
so mag uns das kind nit engv̊n,
so may us the child not escape,
von disem wir sind in diser not,
from this we are in this distress,
wir schlachencz allu ze tod,
we slay-them all to death,
und sind denn vor im sorgen frij.
and are then before him of-cares free.
gebietend herre, wer hie sij,
command lord, whoever here be,
das er diss ding nienen sage,
that he this thing nowhere say,
und recht morgen, so es tage,
and right tomorrow, when it dawns,
griffend an an diss getv̊t.
grasp on at this deed.
bynamen herre, das ist min rv̊t.
truly lord, that is my counsel.

Herodes sprach.
Herod spoke.
Got er dich, werder nefte min,
God honor thee, worthy nephew my,
din zung mů̈ss sålig sin!
thy tongue may blessed be!
des selben hăn ŏch ich gedăcht,
the same have also I thought,
du hăst mich nun von zwifel brăcht.
thou hast me now from doubt brought.
sid irs nun rătend alle,
since you-it now counsel all,
so tůnd als iuch gevalle,
so do as to-you please,
helend es hincz morgen frů,
conceal it until tomorrow early,
so griffend denn bald dar zů,
so grasp then quick there to,
das nit das kind kome hin,
that not the child come hence,
des todes ich doch flissig bin.
of-whose death I yet diligent am.
erschlachend gemainlich allú kind,
slay in-common all children,
die under zwain jăren sind
who under two years are
geborn hintz an disen tag;
born until on this day;
wer aller maist ermů̈rden mag,
who of-all most murder may,

den er ich ůmmer dester bas.
him honor I ever the better.
was mo̊cht mich erbarmen das,
what might me pity that,
ob diu wib darumb wainent vil?
if the women therefore weep much?
das mines herczen spil.
that-is my heart's play.

Do kom der engel zu Joseph und sprach.
Then came the angel to Joseph and spoke.
Joseph, la din schlǎfen sin!
Joseph, let thy sleeping be!
Marien und ir kindelin
Mary and her little-child
nim bald e es beginne tagen,
take quick before it begins to-dawn,
das hiess mich dir got sagen,
that bade me to-thee God say,
und fluich mit in gen Egypten land,
and flee with them toward Egypt land,
Herodes å̊chter hǎt gesant,
Herod pursuers has sent,
das sy ertǒtind das kind.
that they kill the child.
sin gitig hercz das ist blind,
his greedy heart that is blind,
das er sins richs angst hǎt,
that he for-his realm's fear has,

vor im das rich ån end ståt.
before him the realm without end stands.
ile bald hin weg vor tage,
hasten quick hence away before day,
kom nit wider, e ich dir sage.
come not back, before I to-thee say.

Do komend sy gen Egypten.
Then come they toward Egypt.
Her nåch merkend alle,
Here after mark all,
wie iuch diss ding gevalle,
how you this thing please,
das unser got gevallen ist.
that our god fallen is.
es ist benamen komen Crist,
it is truly come Christ,
von dem die wissagen hand
of whom the prophets have
geseit, wenn er ze Egypten land
said, when he to Egypt land
kem, so vallent unser gotte.
came, so fall our gods.
nun sechend, wie unser gőt mit spotte
now see, how our gods with mockery
uns hie lit [vil] zerbrochen,
to-us here lie [much] broken,
es blibt nit ungerochen,
it remains not unavenged,

mo̊cht ich sin gewalt hă̆n,
(if)-might I his power have,
der uns diss laster hă̆t getă̆n.
who to-us this shame has done.
ist aber so gewaltig Crist,
(if)-is however so mighty Christ,
das von sinan werchen ist
that from his works is
unsern go̊tten diss beschechen,
to-our gods this happened,
so můgen wir ze got verjechen.
so may we to god avow.

Hie klagt die cristenhait ire kind.
Here laments the Christendom her children.
Ich diu vil arme Rachahel,
I the very poor Rachel,
sid ermordet ward Abel
since murdered was Abel
hincz uff das jungst ende
until on the last end
můss ich winden min hende
must I wring my hands
und klagen min herczenlaid.
and lament my heart's-sorrow.
diu vil hailig cristenhait
the very holy Christendom
bin ich bezaichenliche,
am I in-token,

jǎmers bin ich riche
of-grief am I rich
umb mine herczeliebe kind,
for my heart-dear children,
die mir ie sider ermůrdet sind
who to-me ever since murdered are
und noch durch got sond ligen tod.
and still for God shall lie dead.
owe der jǎmerlichen not,
alas of-the grievous distress,
die ich vor minen ǒgen sich!
which I before my eyes see!
von wǎran schulden ich das gich,
from true causes I that avow,
was hincz her mir ie geschah
what until hither to-me ever happened
herczenlaid und ungemach,
heart's-sorrow and hardship,
das was mir alles ain wicht
that was to-me all a nothing
gen diser mortlichen geschicht.
against this murderous event.
ǒwe mir armen und ǒwe!
alas me poor and alas!
we mir hiút und ůmmer me
woe me today and ever more
des jǎmers, den ich schǒe hie.
of-the grief, which I behold here.
mier geschach so laide nie,
to-me happened so painful never,

des schrie und rů̊f ich,
therefore shriek and cry I,
niemen mag getrů̊sten mich,
no-one may comfort me,
ŏn allen trost ich laider bin,
without all comfort I alas am,
ir tod hă̆nd minen trost da hin.
their death has my comfort there hence.
Herodes mortgrimmer man!
Herod murder-grim man!
wie mochtest du gevachen an,
how mightest thou take on,
das du dise klaine kind,
that thou these small children,
die gar ă̆n alle schuld sind,
who wholly without all guilt are,
so mortlich ermů̊rdet hast?
so murderously murdered hast?
du aller miltikait ain gast,
thou of-all mildness a stranger,
du stifter aller untugend,
thou founder of-all vice,
din sů̊ndig alter und jugend
thy sinful age and youth
unrainot und uneret,
defiled and dishonored,
din schalkait hă̆t verseret
thy roguery has wounded
mit main der natur ir recht,
with crime the nature its right,

du gottes figend, tiufels knecht,
thou God's enemy, devil's servant,
wenst du das leben tőten?
thinkest thou the life to-kill?
die erde wilt du rőten
the earth wilt thou redden
mit des blůt, der sy geschůf?
with of-him blood, who it created?
din tŏb sich wiechen
thy raging itself wildly
wirt ŏch vil schier geschwaigt,
is also very soon silenced,
din armes leben naigt
thy wretched life bows
kurczlich ain lasterlicher tod,
shortly a shameful death,
dăr năch můst du liden ůmmer not.
there after must thou suffer ever distress.
und růch, ob die vertănen tobend,
and reck, if the damned rage,
die der welt schalkait lobend,
who the world's roguery praise,
es sol doch schier komen der tag,
it shall yet soon come the day,
der ieren frůnden wirt ain schlag,
which to-their friends becomes a blow,
das got ir maintăt rechen sol
that God their crime avenge shall
und wirfet sy in des tiefels hol.
and throws them into the devil's hole.

der sol inan den schaffen
he shall to-them then provide
grissgramen und klaffen,
gnashing and howling,
schwebel, bech, fuir und stanck,
sulfur, pitch, fire and stench,
da sy sůnder ieren danck
where they without their will
marter lident ůmmer me.
torment suffer ever more.
so sy da schrient ach und we,
when they there cry ah and woe,
das sol min lachen denn sin,
that shall my laughter then be,
so ich und mine kindlin
when I and my little-children
zů himelschen frǒden komen
to heavenly joys come
und alle unfrǒd uns wirt benomen
and all unjoy from-us is taken
mit endloser wonne.
with endless bliss.
ich und min raines konne
I and my pure kin
mit frǒden denn lebend ůmmer me,
with joys then live ever more,

so dise schalcke ach und we
while these rogues ah and woe
schriend und zerzerrend sich,
cry and tear themselves,
hie mit wil ich trŏsten mich.
here with will I comfort myself.

Der engel sprach zu Joseph.
The angel spoke to Joseph.
Joseph, du macht das kindlin
Joseph, thou mayest the little-child
fůren und die můter sin
lead and the mother his
hin wider haim in iuer land;
hence back home into your land;
die sich da her geflissen hand
who themselves there hither striven have
sines todes, die sind tod.
for-his death, they are dead.
Herodes mit vil grosser not
Herod with very great distress
sin leben hăt volendet,
his life has ended,

dar umb bin ich gesendet,
there for am I sent,
das ich die mȧr kůnde dir,
that I the tidings announce to-thee,
nůn var hain und volge mir.
now go home and follow me.
