MEDIEVAL LATIN SERIES · VOLUME 10

The Plays of Hrotsvitha

Hrotsvitha of Gandersheim
Hildegard of Bingen

Hrotsvithae Liber Secundus
Ordo Virtutum

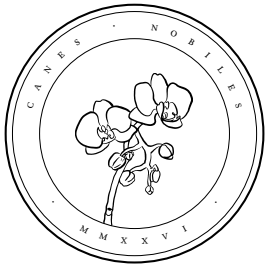
The Plays of Hrotsvitha

With Hildegard's Play of the Virtues, the Play of Antichrist, the Benediktbeuern Christmas Play, and the Play of Daniel

---

with a word-for-word interlinear English translation

preserving the original word order



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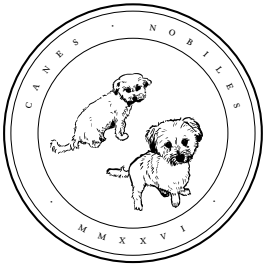

Volume 10 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Karl Strecker's text of Hrotsvitha (Leipzig, 1906), J. B. Pitra's of the Ordo virtutum (Monte Cassino, 1882), Wilhelm Meyer's of the Ludus de Antichristo (Munich, 1882), J. A. Schmeller's of the Christmas play (Breslau, 1883), and Edmond de Coussemaker's of the Play of Daniel (Rennes, 1860)

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HROTSVITHA OF GANDERSHEIM

Hrotsvithae Liber Secundus

The Plays of Hrotsvitha

Praefatio

PREFACE

Hrotsvitha says many Christians who cling to Scripture still read Terence and are stained by his matter. She writes in his manner to celebrate the chastity of holy virgins, though she often blushes to set down the madness of lovers. She admits her work is far humbler than her model and will keep proclaiming Christ's power. If it pleases no one, it pleases her, since it keeps her from pagan delights.

Plures inveniuntur catholici, cuius nos penitus expurgare
many are-found catholics of-which we wholly to-clear-(ourselves)
nequimus facti, qui pro cultioris facundia sermonis
are-unable of-the-deed who for of-more-polished eloquence of-speech
gentilium vanitatem librorum utilitati praeferunt sacrarum
of-the-gentiles the-vanity of-the-books to-the-usefulness prefer of-the-sacred
scripturarum. Sunt etiam alii, sacris inhaerentes paginis,
scriptures there-are also others to-the-sacred clinging pages
qui licet alia gentilium spernant, Terrentii tamen
who though other-things of-the-gentiles they-spurn of-Terence yet
fingmenta frequentius lectitant et, dum dulcedine sermonis
the-fictions more-often read-over and while by-the-sweetness of-the-speech
delectantur, nefandarum notitia rerum maculantur.
they-are-delighted of-unspeakable by-the-knowledge things are-stained
Unde ego, Clamor Validus Gandeshemensis, non recusavi
whence I the-Cry Strong of-Gandersheim not I-have-refused
illum imitari dictando, dum alii colunt legendo, quo
him to-imitate in-composing while others cultivate-(him) by-reading so-that
eodem dictationis genere, quo turpia lascivarum incesta
in-the-same of-composition kind in-which the-shameful of-wanton unchastities
feminarum recitabantur, laudabilis sacrarum castimonia
of-women were-recited the-praiseworthy of-holy chastity

virginum iuxta mei facultatem ingenioli celebraretur.
of-virgins according-to of-my the-capacity of-little-wit might-be-celebrated
Hoc tamen facit non raro verecundari gravique
this yet makes-(me) not rarely to-be-ashamed and-with-heavy
rubore perfundi, quod, huiusmodi specie dictationis cogente
blushing to-be-suffused that of-this-kind the-form of-composition compelling
detestabilem inlicite amantium dementiam et male dulcia
the-detestable unlawfully of-loving madness and evilly sweet
colloquia eorum, quae nec nostro auditui permittuntur
conversations of-them which not-even to-our hearing are-permitted
accommodari, dictando mente tractavi et stili officio
to-be-lent in-composing in-mind I-have-handled and of-the-pen by-the-office
designavi. Sed ⟨si⟩ haec erubescendo neglegerem, nec
I-have-set-down but if these-things from-blushing I-should-neglect neither
proposito satisfacerem nec innocentium laudem adeo plene
the-purpose would-I-satisfy nor of-the-innocent the-praise so fully
iuxta meum posse exponerem, quia, quanto blanditiae
according-to my ability I-would-set-forth because the-more the-blandishments
amentium promptiores ad illiciendum, tanto et superni
of-the-raving more-ready for enticing the-more also of-the-heavenly
adiutoris gloria sublimior et triumphantium victoria probatur
helper the-glory higher and of-the-triumphant the-victory is-proved
gloriosior, praesertim cum feminea fragilitas vinceret et
more-glorious especially when womanly frailty conquered and
virilis robur confusioni subiaceret. Non enim dubito, mihi
manly strength to-confusion was-subjected not for I-doubt to-me
ab aliquibus obici, quod huius vilitas dictationis multo
by some to-be-objected that of-this the-cheapness of-composition much
inferior, multo contractior penitusque dissimilis eius, quem
lower much more-cramped and-wholly unlike of-him whom

proponebam imitari, sit sententiis. Concedo; ipsis tamen
I-proposed to-imitate is in-(its)-sentiments I-grant-(it) to-them yet
denuntio, me in hoc iure reprehendi non posse, quasi his
I-declare me in this rightly to-be-blamed not to-be-able as-if to-these
vellem abusive assimilari, qui mei inertiam longe praecesserunt
I-wished improperly to-be-likened who my sluggishness far have-surpassed
in scientia sublimiori. Nec enim tantae sum iactantiae, ut vel
in knowledge more-sublime nor for of-such am-I boastfulness that even
extremis me praesumam conferre auctorum alumnis; sed hoc
to-the-last me I-should-presume to-compare of-the-authors pupils but this
solum nitor, ut, licet nullatenus valeam apte, supplici
only I-strive that though in-no-way I-may-be-able fittingly with-suppliant
tamen mentis devotione acceptum in datorem retorqueam
yet of-mind devotion the-received to the-giver I-may-turn-back
ingenium. Ideoque non sum adeo amatrix mei, ut pro
talent and-therefore not I-am so a-lover of-myself that for
vitanda reprehensione Christi, qui in sanctis operatur,
to-be-avoided censure of-Christ who in the-saints works
virtutem, quocumque ipse dabit posse, cessem praedicare.
the-power however he will-give the-ability I-should-cease to-proclaim
Si enim alicui placet mea devotio, gaudebo; si autem vel
if for to-anyone pleases my devotion I-shall-rejoice if but either
pro mei abiectione vel pro vitiosi sermonis rusticitate placet
for of-my lowliness or for of-faulty speech the-rusticity it-pleases
nulli, memet ipsam tamen iuvat, quod feci, quia, dum
no-one me myself yet it-delights what I-have-made because while
proprii vilitatem laboris, in aliis meae inscientiae opusculis
of-my-own the-cheapness of-labor in other of-my ignorance little-works

heroico ligatam strophio, in hoc dramatica vinctam serie
in-heroic bound band in this in-dramatic tied series
colo, perniciosas gentilium delicias abstinendo devito.
I-cultivate the-pernicious of-the-gentiles delights by-abstaining I-avoid

Epistola

LETTER TO THE LEARNED PATRONS OF THE BOOK

Hrotsvitha thanks the learned men who have read and praised her little work. She had hardly dared show it to anyone; their judgment now gives her courage to write more. She owns that her wit is God's gift, the threads she has pulled from Philosophy's cloak are few, and she hands the book to them to correct and send back to her.

Plene sciis et bene moratis nec alieno profectui
fully to-the-learned and well to-the-mannered nor another's at-the-progress
invidentibus, sed, ut decet vere sapientes, congratulantibus,
envying but as befits truly wise rejoicing-with-(her)
Hrotsvit nesciola nullaque probitate idonea praesens
Hrotsvit the-little-unknowing and-by-no uprightness fit at-present
valere et perpes gaudere. Vestrae igitur laudandae humilitatis
to-fare-well and forever to-rejoice of-your therefore praiseworthy of-humility
magnitudinem satis admirari nequeo magnificaeque circa
the-greatness enough to-admire I-am-unable and-of-the-magnificent towards
mei vilitatem benignitatis atque dilectionis plenitudinem
of-my the-cheapness kindness and of-love the-fullness
condignarum recompensatione gratiarum remetiri non
of-worthy by-the-repayment thanks to-measure-back not
sufficio, quia, cum philosophicis adprime studiis enutriti et
I-suffice because though in-philosophical especially studies nourished and

scientia longe excellentius sitis perfecti, mei opusculum
in-knowledge far more-excellently you-are perfected of-me the-little-work
vilis mulierculae vestra admiratione dignum duxistis
of-a-cheap little-woman of-your admiration worthy you-have-thought
et largitorem in me operantis gratiae fraterno affectu
and the-giver in me working of-grace with-brotherly affection
gratulantes laudastis, arbitrantes mihi inesse aliquantulam
congratulating you-have-praised judging in-me to-be some-little
scientiam artium, quarum subtilitas longe praeterit mei
knowledge of-the-arts of-which the-subtlety far passes my
muliebre ingenium. Denique rusticitatem meae dictatiunculae
womanly wit finally the-rusticity of-my little-composition
actenus vix audebam paucis ac solummodo familiaribus
hitherto scarcely I-dared to-a-few and only intimates
meis ostendere; unde paene opera cessavit dictandi ultra
my to-show whence almost the-work ceased of-composing further
aliquid huiusmodi, quia, sicut fuere pauci, qui me prodente
anything of-this-kind because as were few who me disclosing-(it)
perspicerent, ita non multi, qui vel quid corrigendum
might-examine-(it) so not many who either what to-be-corrected
inesset enuclearent, vel ad audendum aliquid huic simile
was-in-it might-explain or to daring anything to-this like
provocarent. At nunc, quia trium testimonium constat esse
might-urge but now because of-three the-testimony is-agreed to-be
verum, vestris corroborata sententiis fiducialius praesumo et
true by-your strengthened judgments more-confidently I-presume both
componendis operam dare, si quando deus annuerit posse, et
to-composing attention to-give if ever God should-grant the-ability and
quorumcumque sapientium examen subire. Inter haec
of-any-whatever wise the-examination to-undergo amid these-things

diversis affectibus, gaudio videlicet et metu, in diversum
by-diverse affections by-joy namely and by-fear in different-directions
trahor; deum namque, cuius solummodo gratia sum id,
I-am-drawn God for whose only by-the-grace I-am that
quod sum, in me laudari cordetenus gaudeo; sed maior,
which I-am in me to-be-praised from-the-heart I-rejoice but greater
quam sim, videri timeo, quia utrumque nefas esse non
than I-may-be to-seem I-fear because each a-wrong to-be not
ambigo, et gratuitum dei donum negare, et non acceptum
I-doubt both the-free of-God gift to-deny and not received
accepisse simulare. Unde non denego praestante gratia
to-have-received to-pretend whence not I-deny granting by-grace
creatoris per dynamin me artes scire, quia sum animal
of-the-creator through dynamis me the-arts to-know because I-am an-animal
capax disciplinae, sed per energian fateor omnino nescire.
capable of-learning but through energeia I-confess wholly not-to-know
Perspicax quoque ingenium divinitus mihi collatum
a-keen also wit divinely on-me to-have-been-conferred
esse agnosco, sed magistrarum cessante diligentia incultum
to-be I-acknowledge but of-the-mistresses ceasing the-diligence untilled
et propriae pigritia inertiae torpet neglectum. Quapropter,
and of-my-own by-the-sloth of-sluggishness lies-torpid neglected wherefore
ne in me donum dei annullaretur ob neglegentiam
lest in me the-gift of-God should-be-annulled on-account-of the-neglect
mei, si qua forte fila vel etiam floccos de panniculis,
of-me if any perhaps threads or even tufts from the-rags
a veste Philosophiae abruptis, evellere quivi, praefato
from the-garment of-Philosophy torn-off to-pluck-out I-could to-the-aforesaid
opusculo inserere curavi, quo vilitas meae inscientiae
little-work to-insert I-took-care so-that the-cheapness of-my ignorance

intermixtione nobilioris materiae illustraretur et largitor
by-the-mingling of-nobler matter might-be-lit-up and the-giver
ingenii tanto amplius in me iure laudaretur, quanto
of-wit so-much more in me rightly might-be-praised as
muliebris sensus tardior esse creditur. Haec mea in dictando
womanly sense slower to-be is-believed this my in composing
intentio, haec sola mei sudoris est causa; neque simulando
intention this the-only of-my sweat is cause nor by-pretending
me nescita scire iacto, sed, quantum ad me, tantum
me things-unknown to-know I-boast but as-much-as to me so-much
scio, quod nescio. Quia enim attactu vestri favoris atque
I-know that I-do-not-know because for by-the-touch of-your favor and
petitionis harundineo more inclinata libellum, quem tali
of-request in-a-reed's manner bent the-little-book which with-such
intentione disposui, sed usque huc pro sui vilitate occultare
intention I-arranged but up-to here for its cheapness to-hide
quam in palam proferre malui, vobis perscrutandum
than into the-open to-bring-forth I-preferred to-you to-be-examined
tradidi, decet, ut non minoris diligentia sollicitudinis
I-have-handed-over it-is-fitting that not with-less diligence of-care
eum emendando investigetis, quam proprii seriem
it in-correcting you-should-search-out than of-your-own the-sequence
laboris. Et sic tandem ad normam rectitudinis reformatum
of-labor and so at-last to the-rule of-rightness reformed
mihi remittite, quo, vestri magisterio praemonstrante, in
to-me send-back so-that your by-mastery showing-the-way in
quibus maxime peccassem, possim agnoscere.
which most I-had-sinned I-may-be-able to-recognize

GALLICANUS I

I · GALLICANUS ASKS FOR CONSTANCE

The argument tells the whole story: Gallicanus is converted in battle, renounces Constance, and dies a martyr under Julian. Constantine presses his general to move against the Scythians. Gallicanus, reminding him of his service, asks as his reward for the hand of Constance, the emperor's daughter, and the princes support him. Constantine will not refuse but first goes to ask his daughter.

Conversio Gallicani principis militiae qui, iturus ad
the-conversion of-Gallicanus of-the-commander of-the-army who about-to-go to
bellum contra Scythas, sacratissimam virginem Constantiam,
war against the-Scythians the-most-holy virgin Constance
Constantini imperatoris filiam, desponsavit, sed in conflictu
of-Constantine the-emperor the-daughter betrothed but in the-clash
praelii nimium coartatus, per Iohannem et Paulum
of-battle exceedingly hard-pressed through John and Paul
primicerios Constantiae conversus, ad baptisma convolavit
the-chief-officers of-Constance converted to baptism flew
caelibemque vitam elegit, postea autem iubente Iuliano apostata
and-celibate life chose afterward moreover ordering Julian the-apostate
in exilium missus, martirio est coronatus. Sed et Iohannes
into exile sent with-martyrdom was crowned but also John
et Paulus eodem iubente clam occisi et in domo occulte
and Paul the-same-one ordering secretly killed and in the-house secretly
sunt sepulti. Nec mora, percussoris filius, a daemonio arreptus,
were buried nor delay of-the-slayer the-son by a-demon seized

patris commissum et martirum confitendo meritum iuxta
of-the-father the-crime and of-the-martyrs by-confessing the-merit beside
eorum sepulchra salvatus una cum patre est baptizatus.
their tombs saved together with the-father was baptized
Constantinus imperator. Gallicanus. Constantia. Artemia.
Constantine the-emperor Gallicanus Constance Artemia
Attica. Iohannes. Paulus. principes.
Attica John Paul the-chief-men
Taedet me, Gallicane, morarum, quia gentem, quam scis,
wearies me O-Gallicanus of-the-delays because the-people which you-know
Scitharum, Romanae solam resistere paci nostrisque temere
of-the-Scythians Roman alone to-resist peace and-to-our rashly
praeceptis reluctari, bello protrahis lacessere, cum pro
commands to-struggle-against by-war you-put-off to-provoke since for
tui strenuitate id tibimet exercicii ad defensionem non
of-your vigor that for-yourself of-exercise for the-defense not
ignores patriae servari.
you-are-unaware of-the-fatherland to-be-reserved

GALLICANUS. Tuis enim, o auguste Constantine, obnixe manibus
to-your for O august Constantine resolutely with-hands
pedibusque semper insistens obsequiis, tuae augustalis
and-feet always pressing services of-your imperial
excellentiae votis effectu conabar respondere operis nec
excellence to-the-wishes by-the-effect I-tried to-answer of-work nor
umquam me subtraxi faciendis.
ever myself have-I-withdrawn from-things-to-be-done

CONSTANTINUS. Si opus est monitu: nam memoriae fixum
if need there-is of-a-reminder for in-memory fixed
teneo; unde monui hortando potius, quam arguendo,
I-hold whence I-have-warned by-exhorting rather than by-reproving
morem ut gereres.
the-custom that you-should-observe

GALLICANUS. Id ipsum etiam nunc studebo.
that very-thing also now I-shall-be-eager-for

CONSTANTINUS. Gaudeo.
I-rejoice

GALLICANUS. Nec amore vitae abduci potero, quin
nor by-love of-life to-be-drawn-away I-shall-be-able but-that
peragam, quae iubes.
I-may-carry-out what you-command

CONSTANTINUS. Placet, tuique in me benivolentiam laudo.
it-pleases and-your towards me goodwill I-praise

GALLICANUS. Sed summa inplendae intentio servitutis summam
but the-highest of-to-be-fulfilled intention of-service the-highest
expetit recompensationem mercedis.
seeks recompense of-reward

CONSTANTINUS. Nec iniuria.
nor wrongly

GALLICANUS. Difficultas enim cuiuscumque laboris tolerabilius
the-difficulty for of-any-whatever labor more-tolerably
fertur, si haut incerta accipiendae spe mercedis relevatur.
is-borne if not uncertain of-receiving by-the-hope of-reward it-is-relieved

CONSTANTINUS. Patet.
it-is-plain

GALLICANUS. Unde ineundi praemium periculi mihi, quaeso,
whence of-to-be-entered the-reward of-the-danger to-me I-pray
proponas in praesenti, quo inpigre dimicans sudore non
set-forth in the-present so-that energetically fighting by-the-sweat not
frangar certaminis, animatus spe retributionis.
I-may-be-broken of-the-contest cheered by-the-hope of-requital

CONSTANTINUS. Quod dignissimum omnique videbatur senatui
what most-worthy and-to-all seemed to-the-senate
gratissimum, numquam tibi negabam, aut negabo, praemium,
most-welcome never to-you did-I-deny or shall-deny the-reward
scilicet nostrae adeptionem familiaritatis praecipuaeque inter
namely of-our the-attainment of-friendship and-of-chief among
palatinos dignitatis.
the-palace-officers of-rank

GALLICANUS. Fateor, sed id nunc haut molior.
I-confess but that now not I-strive-for

CONSTANTINUS. Si aliud expetas, oportet proferas.
if another-thing you-seek it-behooves you-bring-forth

GALLICANUS. Immo aliud.
nay another-thing

CONSTANTINUS. Quid?
what

GALLICANUS. Si praesumo dicere.
if I-presume to-say

CONSTANTINUS. Et bene.
and well

GALLICANUS. Irasceris.
you-will-be-angry

CONSTANTINUS. Nullo modo.
in-no way

GALLICANUS. Certe.

certainly

CONSTANTINUS. Non.

no

GALLICANUS. Moveberis indignatione.

you-will-be-moved with-indignation

CONSTANTINUS. Ne id vereare.

do-not that fear

GALLICANUS. Dicam, iussisti: Constantiam, tui natam, amo

I-shall-speak you-have-ordered Constance of-you the-daughter I-love

CONSTANTINUS. Et merito; decet, ut herilem filiam honorabiliter

and deservedly it-befits that the-lord's daughter honorably

ames et amabiliter honores.

you-love and lovingly you-honor

GALLICANUS. Interrumpis dicenda.

you-interrupt things-to-be-said

CONSTANTINUS. Non interrumpo.

not I-interrupt

GALLICANUS. Ipsamque, si tua annuerit pietas, desponsare gestio.

and-her if your should-nod piety to-betroth I-long

CONSTANTINUS. Non leve appetit praemium, sed summum vobisque,

not slight he-seeks a-reward but the-highest and-to-you

o principes, ante insolitum.

O chief-men before unheard-of

GALLICANUS. Eh heu! dedignatur; praescivi. Instate, quaeso,

eh alas he-scorns-(me) I-foresaw-(it) press-on I-pray

mecum precibus.

with-me with-prayers

PRINCIPES. Decet tuam, imperator egregie, dignitatem, ut pro
it-befits your O-emperor excellent dignity that for
sui reverentia hoc illi non abnuas.
his reverence this to-him not you-refuse

CONSTANTINUS. Si abnuo, quantum ad me; sed subtili primum
if I-refuse as-much as-regards me but by-subtle first
inquisitione reor investigandum, an filia praebeat
inquiry I-think it-is-to-be-investigated whether the-daughter offers
assensum.
assent

PRINCIPES. Consequens est.
consistent it-is

CONSTANTINUS. Ibo ipsamque, si velis, Gallicane, pro hac
I-shall-go and-her if you-wish O-Gallicanus about this
re appellabo.
matter I-shall-address

GALLICANUS. Ac libens.
and gladly

II · CONSTANCE'S COUNSEL

Constantine tells Constance of Gallicanus' demand, and she would rather die than break her vow. Fearing for the state if he refuses, the emperor takes her advice: promise the marriage after the war, send John and Paul, her officers, with Gallicanus, and keep Gallicanus' daughters Attica and Artemia at court as pledges. She will pray for the rest.

CONSTANTIA. Dominus imperator adit nos solito tristior;
the-lord emperor approaches us than-usual sadder
quid velit vehementer admiror.
what he-wants greatly I-wonder

CONSTANTINUS. Huc ades, o filia Constantia, paucis te
hither come O daughter Constance in-a-few-words you
volo.
I-wish-(to-speak)

CONSTANTIA. Assum, domine mi; iube, quid velis.
I-am-here O-lord my command what you-wish

CONSTANTINUS. Anxietate cordis fatigor gravique tristitia
by-anxiety of-heart I-am-wearied and-with-heavy sadness
afficior.
I-am-affected

CONSTANTIA. Ut te venientem adspexi, tristitiam deprehendi et,
as you coming I-looked-at the-sadness I-caught and
licet causam ignorarem, conturbata pertimui.
though the-cause I-did-not-know troubled I-was-afraid

CONSTANTINUS. Tui causa contristor.
of-you for-the-sake I-am-saddened

CONSTANTIA. Mei?
of-me

CONSTANTINUS. Tui.
of-you

CONSTANTIA. Expaveo. Quid est, domine mi?
I-dread what is-it O-lord my

CONSTANTINUS. Piget dicere, ne contristeris.
it-irks-(me) to-say lest you-be-saddened

CONSTANTIA. Multo magis contristor, si non dixeris.
much more I-am-saddened if not you-have-spoken

CONSTANTINUS. Gallicanus dux, cui frequens successus
Gallicanus the-commander to-whom frequent success
triumphorum primum inter principes dignitatis adquisivit
of-triumphs the-first among the-chief-men of-rank has-won

gradum cuiusque ope saepissime indigemus ad defensionem
the-step and-whose by-help most-often we-have-need for the-defense
patriae,
of-the-fatherland

CONSTANTIA. Quid ille?
what he

CONSTANTINUS. Desiderat te sponsam habitum ire.
he-desires you as-bride to-have to-go

CONSTANTIA. Me?
me

CONSTANTINUS. Te.
you

CONSTANTIA. Mallim mori.
I-would-rather to-die

CONSTANTINUS. Praescivi.
I-foresaw-(it)

CONSTANTIA. Nec mirum, quia tuo consensu, tuo permissu
nor a-wonder because with-your consent with-your permission
servandam deo virginitatem devovi.
to-be-kept to-God virginity I-vowed

CONSTANTINUS. Memini.
I-remember

CONSTANTIA. Nullis enim suppliciis umquam potero compelli,
by-no for tortures ever shall-I-be-able to-be-compelled
quin inviolatum custodiam sacramentum propositi.
but-that inviolate I-may-keep the-sacrament of-the-purpose

CONSTANTINUS. Convenit. Sed hinc coartor nimium, quia,
it-agrees but on-this-side I-am-hard-pressed exceedingly because
si, quod debet fieri paterno more, te in proposito
if what it-ought to-be-done in-a-father's way you in the-purpose

permansum ire consensero, haut leve damnum patiar
to-remain to-go I-shall-have-consented not slight damage I-shall-suffer
in publica re; si autem, quod absit, renitor, aeternis
in the-public weal if but which may-it-be-far I-resist with-eternal
cruciandus poenis subiacebo.
to-be-tortured punishments I-shall-lie-under

CONSTANTIA. Si enim divinum desperarem adesse auxilium,
if for divine I-despaired to-be-present help
mihi quam maxime, mihi potissimum esset dolendum.
for-me as most for-me most-of-all it-would-be to-be-grieved

CONSTANTINUS. Verum.
true

CONSTANTIA. Nunc autem nullus relinquitur locus maestitiae
now but no is-left place for-sadness
praesumenti de domini pietate.
to-one-presuming on the-Lord's piety

CONSTANTINUS. Quam bene dicis, mea Constantia!
how well you-say my O-Constance

CONSTANTIA. Si meum digneris captare consilium, praemonstrabo,
if my you-deign to-catch counsel I-shall-show
qualiter utrumque evadere possis damnum.
how both to-escape you-may-be-able the-loss

CONSTANTINUS. O utinam!
O would-that

CONSTANTIA. Simula prudenter, peracta expeditione ipsius
pretend prudently accomplished the-expedition his
votis te satisfacturum esse, et, ut meum concordari
to-the-wishes you about-to-satisfy to-be and that my to-be-reconciled
credat velle, suade, quo suas interim filias, Atticam
he-may-believe will persuade-(him) so-that his meanwhile daughters Attica

ac Artemiam, velut pro solidandi pignore amoris, mecum
and Artemia as-if for of-strengthening as-a-pledge of-love with-me
mansum ire meosque primicerios, Iohannem et Paulum,
to-remain to-go and-my chief-officers John and Paul
secum faciat iter arreptum ire.
with-him he-may-make the-journey to-take-up to-go

CONSTANTINUS. Et quid, si victor revertetur, mihi erit agendum?
and what if victor he-shall-return to-me will-be to-be-done

CONSTANTIA. Reor omnipatrem prius esse invocandum, quo ab
I-think the-father-of-all first to-be to-be-invoked so-that from
huiusmodi intentione Gallicani revocet animum.
of-this-kind intention of-Gallicanus he-may-call-back the-mind

CONSTANTINUS. O filia, filia, quantum dulcedine tuae
O daughter daughter how-much with-the-sweetness of-your
alloquutionis amaritudinem dulcorasti maesti patris, adeo,
address the-bitterness you-have-sweetened of-a-sad father so
ut pro hac re nulla post haec moveor sollicitudine!
that about this matter by-no after this am-I-moved anxiety

CONSTANTIA. Non est necesse.
not it-is necessary

CONSTANTINUS. Eam et Gallicanum laeta promissione
her and Gallicanus with-a-glad promise
circumveniam.
I-shall-get-round

CONSTANTIA. Vade in pace, mi domine!
go in peace O-my lord

III · THE PRINCES WAIT

Gallicanus and the princes wait in suspense while the emperor talks with his daughter, wondering what he can be saying. When he returns, his face is calm and serene, and Gallicanus takes the brightness of it as a hopeful sign that the answer will be the one he wants.

GALLICANUS. Curiositate frangar, o principes, antequam, quid
with-curiosity I-shall-be-broken O chief-men before what
mis senior augustus tam diu cum herili filia agat,
my lord the-august so long with the-lord's daughter does
experiar.
I-may-find-out

PRINCIPES. Suadet illi velle, quae desideras.
he-persuades her to-wish what you-desire

GALLICANUS. O utinam praevaleret suasio!
O would-that might-prevail the-persuasion

PRINCIPES. Forsitan praevalebit.
perhaps it-will-prevail

GALLICANUS. Silete, quiescite; augustus revertitur, non, ut
be-silent be-quiet the-august returns not as
abiit, obscuro, sed vultu admodum sereno.
he-went-away with-dark but with-a-countenance quite serene

PRINCIPES. Bona fortuna.
good fortune

GALLICANUS. Si enim, ut dicitur, speculum mentis est facies,
if for as it-is-said the-mirror of-the-mind is the-face
serenitas faciei mansuetudinem forte designat eius animi.
the-serenity of-the-face the-gentleness perhaps signifies of-his mind

PRINCIPES. Ita.
so

Constantine sends Gallicanus to war with the promise of his reward on his return. Gallicanus wants the girl's own answer, and the emperor gives him Constance's terms instead: John and Paul will ride with him, and his daughters will stay with her meanwhile. Delighted, Gallicanus has his daughters brought to court at once.

CONSTANTINUS. Gallicane!
O-Gallicanus

GALLICANUS. Quid dixit?
what did-he-say

PRINCIPES. Procede, procede; vocat te!
go-forward go-forward he-calls you

GALLICANUS. Dii propitii, favete!
O-gods propitious favor-(me)

CONSTANTINUS. Perge securus, Gallicane, ad bellum; reversurus
go secure O-Gallicanus to the-war on-returning
enim accipies, quod desideras, praemium.
for you-will-receive what you-desire the-reward

GALLICANUS. Illudisne me?
do-you-mock me

CONSTANTINUS. Si illudo.
if I-mock

GALLICANUS. Me felicem, si unum scirem!
me happy if one-thing I-knew

CONSTANTINUS. Quid unum?
what one-thing

GALLICANUS. Eius responsum.
her answer

CONSTANTINUS. Filiae?
of-the-daughter

GALLICANUS. Ipsius.
of-her-very-self

CONSTANTINUS. Iniusta satis ratio, in hac re verecundae virginis
unjust enough reasoning in this matter of-a-modest virgin
responsum quaerere. Consequentia autem rerum monstrabit
the-answer to-seek the-sequence but of-things will-show
eius assensum.
her assent

GALLICANUS. Si hunc scirem, responsum flocci facerem.
if this I-knew the-answer at-a-straw I-would-value

CONSTANTINUS. Licet, experiare.
you-may try-it

GALLICANUS. Exopto.
I-long-for-it

CONSTANTINUS. Sui primicerios, Iohannem et Paulum, tecum
her chief-officers John and Paul with-you
commoratum iri decrevit usque in diem nuptiarum.
to-stay to-be she-has-decided right into the-day of-the-wedding

GALLICANUS. Quam ob causam?
what on-account-of cause

CONSTANTINUS. Quo illorum ex confabulatione ipsius vitam,
so-that of-them from the-conversation her life
mores, consuetudinem possis praenoscere.
ways habit you-may-be-able to-know-beforehand

GALLICANUS. Bonum consilium mihique quam maxime placitum.
good counsel and-to-me as most pleasing

CONSTANTINUS. Scilicet tui filias secum versa vice desiderat
of-course your daughters with-her turned by-turn she-desires
interim mansum ire, quatinus illarum per sodalitatem tibi
meanwhile to-remain to-go so-that of-them through company to-you
fiat morigera.
she-may-become compliant

GALLICANUS. Euax, euax! omnia meis respondent votis.
hurrah hurrah all-things to-my answer wishes

CONSTANTINUS. Fac, ut adducantur citius.
see that they-be-brought quickly

GALLICANUS. Statis, milites? currite, abite; adducite filias
do-you-stand O-soldiers run go-off bring the-daughters
ad obsequium sui dominae.
to the-service of-their mistress

V · CONSTANCE AND THE DAUGHTERS

Gallicanus' daughters are brought to Constance. Before they arrive she prays Christ, who cured her leprosy through Saint Agnes, to turn Gallicanus from his purpose and to take his daughters as brides. Attica and Artemia greet her humbly, and to her joy they already share her faith and her love of virginity. She sends for John and Paul.

MILITES. Assunt illustres Gallicani natae, tuae familiaritati,
here-are the-illustrious of-Gallicanus daughters for-your intimacy
hera Constantia, pro sui pulchritudinis, sapientiae et
O-mistress Constance for of-their of-beauty of-wisdom and
probitatis perspicuitate satis aptae.
of-uprightness clearness enough fit

CONSTANTIA. Placet; introducantur honorifice. — Amator
it-pleases let-them-be-brought-in honorably O-Lover
virginitatis et inspirator castitatis, Christe, qui me, precibus
of-virginity and inspirer of-chastity O-Christ who me by-the-prayers
martiris tuae Agnetis a lepra pariter corporis et ab errore
of-the-martyr your Agnes from the-leprosy alike of-the-body and from the-error
eripiens gentilitatis, invitasti ad virgineum tui genitricis
snatching of-paganism you-have-invited to the-virginal of-your mother
thalamum, in quo tu manifestus es verus deus retro exordium
bedchamber in which you manifest are true God before the-beginning
natus a deo patre, idemque verus homo ex matre natus
born from God the-father and-the-same true man from the-mother born
in tempore: te, veram et coaeternam patris sapientiam, per
in time you the-true and co-eternal of-the-father wisdom through
quam facta sunt omnia et cuius dispositione consistunt et
whom made are all-things and whose by-ordering stand-firm and
moderantur universa, suppliciter exoro, ut Gallicanum, qui tui
are-governed all-things suppliantly I-beseech that Gallicanus who your
in me amorem surripiendo conatur extinguere, post te trahendo
in me love by-stealing tries to-extinguish after you drawing
ab iniusta intentione revocare suique filias digneris tibi
from unjust intention to-call-back and-his daughters you-may-deign to-yourself
assignare sponsas; et instilla cogitationibus earum tui
to-assign as-brides and instill in-the-thoughts of-them of-your
amoris dulcedinem, quatinus execrantes carnale consortium
love the-sweetness so-that abhorring the-carnal union
pervenire mereantur ad sacrarum societatem virginum.
to-arrive they-may-deserve to of-the-holy the-company of-virgins
ARTEMIA. Ave, Constantia, imperialis era.
hail O-Constance imperial mistress

CONSTANTIA. Salvete, sorores, Attica et Artemia. State, state,
greetings O-sisters Attica and Artemia stand stand
ne procidatis, sed libate mihi osculum amoris.
do-not fall-down but give to-me a-kiss of-love
ARTEMIA. Tuum ad obsequium, domna, alacri mente venimus,
your for service O-lady with-eager mind we-come
tuae ditioni summa devotione nos subicimus, tantum
to-your rule with-the-highest devotion ourselves we-subject only
ut tua nobis habundet gratia.
that your on-us may-abound grace
CONSTANTIA. Unum dominum habemus in caelis, cui debetur
one Lord we-have in heaven to-whom is-owed
devotio nostrae servitutis, in cuius fide et dilectione condecet
the-devotion of-our service in whose faith and love it-befits
nos servata corporis integritate unanimiter perseverare, ut
us kept of-the-body the-integrity with-one-mind to-persevere so-that
mereamur aulam caelestis patriae cum palma virginitatis
we-may-deserve the-hall of-the-heavenly fatherland with the-palm of-virginity
introire.
to-enter
ARTEMIA. In nullo reluctamur, sed tuis in omnibus praeceptis
in nothing do-we-resist but your in all-things commands
parere nitimur, praecipue in agnitione veritatis et
to-obey we-strive especially in the-acknowledgment of-the-truth and
servandae proposito virginitatis.
of-to-be-kept in-the-purpose of-virginity

CONSTANTIA. Congrua satis responsio vestraque ingenuitate
fitting enough an-answer and-of-your nobility
condigna; nec dubito, quin divinae inspiratione gratiae ad
worthy nor do-I-doubt but-that by-divine the-inspiration of-grace to
credendum estis praeventae.
believing you-are forestalled

ARTEMIA. Qui posset fieri, ut, servientes idolis, sanum
how could to-happen that serving idols sound
saperemus sine illustratione supernae pietatis?
we-should-think without the-enlightening of-heavenly piety

CONSTANTIA. Stabilitas vestrae fidei spem mihi excitat de
the-steadfastness of-your faith hope in-me rouses concerning
credulitate Gallicani.
the-belief of-Gallicanus

ARTEMIA. Admoneatur tantum; haut dubium, quin credat.
let-him-be-admonished only not doubtful but-that he-will-believe

CONSTANTIA. Advocentur Iohannes et Paulus.
let-them-be-called John and Paul

VI · JOHN AND PAUL SENT

Constance sends John and Paul to keep close beside Gallicanus on the campaign and to lead him, little by little, toward the faith, in the hope that God may win him through them. They promise to be constant in exhortation and leave God to give the increase.

IOHANNES. Praesto sumus, hera, quos vocasti.
at-hand we-are O-mistress whom you-called

CONSTANTIA. Ite citi ad Gallicanum; et, inhaerentes eius lateri,
go quick to Gallicanus and clinging his to-side
suadete illi paulatim mysterium nostrae fidei, si forsan
urge on-him little-by-little the-mystery of-our faith if perhaps
illum deus dignetur per vos lucrari.
him God may-deign through you to-win

PAULUS. Deus det proventum, nos adhibemus frequentationes
God may-give success we apply the-frequent-use
hortamentorum.
of-exhortations

VII · TO THE CAPITOL

Gallicanus welcomes John and Paul and calls up his tribunes, centurions, and soldiers. Before he marches, he says, they must enter the Capitol and the temples and appease the gods with sacrifice for the battle's outcome. The two Christian officers quietly withdraw while he sacrifices.

GALLICANUS. Oportune advenitis, Iohannes et Paule; suspensis
opportunely you-arrive O-John and O-Paul with-suspended
diu animis vestrum praestolabar adventum.
long minds your I-awaited arrival

IOHANNES. Ut vocem iubentis domnae hausimus, tibi ad
as the-voice of-the-commanding of-the-lady we-drank-in to-you for
obsequendum convolavimus,
obeying we-have-flown

GALLICANUS. Multo magis vestro quam aliorum delector
much more in-your than of-others I-am-delighted
obsequio.
service

PAULUS. Si inmerito; nam vulgo dicitur, quod dilecti
if undeservedly for commonly it-is-said that of-the-beloved
socius et ipse sit dilectus.
the-companion also himself is beloved

GALLICANUS. Verum.
true

IOHANNES. Dilectio mittentis erae reconciliatur nos
the-love of-the-sending of-the-mistress reconciles us
familiaritati tuae.
to-the-friendship your

GALLICANUS. Non nego. Convenite, congregamini, tribuni et
not I-deny come-together assemble O-tribunes and
centuriones omnesque mei iuris milites; assunt Iohannes
centurions and-all of-my command soldiers here-are John
et Paulus, quorum detinebar absentia, ne pergerem.
and Paul whose I-was-held-back by-absence lest I-should-proceed

TRIBUNI. Praecede, collectim comitamur.
go-first in-a-body we-accompany-(you)

GALLICANUS. Capitolium et templa primum nobis intranda
the-Capitol and the-temples first by-us are-to-be-entered
numinaque deorum placanda sunt ritu sacrificiorum, quo
and-the-powers of-the-gods to-be-appeased are by-the-rite of-sacrifices so-that
prosperentur exitum pugnae?
they-may-prosper the-outcome of-the-battle

TRIBUNI. Necesse.
necessary

IOHANNES. Subtrahamus nos interim.
let-us-withdraw ourselves meanwhile

PAULUS. Decet.
it-is-fitting

VIII · ON THE MARCH

As the commander comes out, John and Paul mount their horses and ride to meet him. Asked where they have been, they say they have saddled up and sent their baggage ahead so that they can accompany him unencumbered, and he is pleased.

IOHANNES. En, dux egreditur; ascendamus equos, offeramus
lo the-commander comes-out let-us-mount the-horses let-us-offer
nos obvios.
ourselves in-his-path

PAULUS. Ac cito.
and quickly

GALLICANUS. Unde venitis? ubi fuistis?
whence do-you-come where have-you-been

IOHANNES. Stravimus, sarcinulas praemisimus, quo expediti
we-have-saddled the-baggage we-have-sent-ahead so-that unencumbered
tuum iter possimus comitari.
your way we-may-be-able to-accompany

GALLICANUS. Placet.
it-pleases

IX · THE VOW IN BATTLE

The Scythians appear in countless legions. The tribunes desert and surrender, and the Romans are surrounded. John and Paul urge Gallicanus to vow himself to the God of heaven; he vows, and at once King Bradan and his men lose heart and yield. Gallicanus spares them, takes hostages and tribute, and resolves to be baptized.

GALLICANUS. O tribuni, pro Iuppiter! aspicio innumerabilis
O tribunes by Jupiter I-behold of-a-countless
exercitus legiones, variis armorum instrumentis horribiles.
army the-legions with-various of-arms instruments dreadful

TRIBUNI. Hercle hostes!
by-Hercules enemies

GALLICANUS. Resistamus fortiter et congrediamur viriliter.
let-us-resist bravely and let-us-engage manfully

TRIBUNI. Si est utilis nostri congressio cum tantis.
if is useful our engagement with so-many

GALLICANUS. Et quid mavultis?
and what do-you-prefer

TRIBUNI. Submittere colla.
to-lower the-necks

GALLICANUS. Nolit hoc Apollo!
may-be-unwilling this Apollo

TRIBUNI. Edepol faciendum: en, undiquesecus circumdamur,
by-Pollux it-must-be-done lo on-every-side we-are-surrounded
vulneramur, perimimur.
we-are-wounded we-are-destroyed

GALLICANUS. Eh heu! quid erit, cum tribuni me spernunt,
eh alas what will-be-(done) since the-tribunes me spurn
se tradunt?
themselves they-surrender

IOHANNES. Fac votum deo caeli te christianum fieri, et
make a-vow to-God of-heaven you a-Christian to-become and
vinces.
you-will-conquer

GALLICANUS. Voveo et opere implebo.
I-vow and in-deed I-shall-fulfill-(it)

HOSTES. Heus! rex Bradan, sperandae fortuna victoriae
ho O-king Bradan of-to-be-hoped-for the-fortune of-victory
illudit nos; en dextrae languescent, vires fatiscent, sed
mocks us lo the-right-hands languish the-strengths grow-faint but
et inconstantia pectoris cogit nos discedere ab armis.
also the-unsteadiness of-heart forces us to-depart from arms

BRADAN. Quid dicam, ignoro: ipsa, quam toleratis, me
what I-should-say I-do-not-know the-very-same which you-endure me
urget passio; restat, ut nos duci tradamus.
presses feeling it-remains that ourselves to-the-commander we-surrender

HOSTES. Alias non evademus.
otherwise not we-shall-escape

BRADAN. Dux Gallicane, noli in nostri perniciem saevire,
O-commander Gallicanus do-not to our destruction rage
sed parce et utere, ut libet, nostra servitute.
but spare and use as it-pleases our service

GALLICANUS. Ne trepidetis, ne formidetis; sed, datis obsidibus,
do-not tremble do-not fear but given hostages
facite vos tributarios imperatoris, et vivite beate sub
make yourselves tributaries of-the-emperor and live happily under
Romana pace.
the-Roman peace

HOSTES. Tuo arbitrio pendet, quot qualesque accipere
on-your judgment it-hangs how-many and-of-what-kind to-receive
quantumque pondus solvendi census nobis velis imponere.
and-how-great a-weight of-to-be-paid of-tax on-us you-may-wish to-impose

GALLICANUS. Solvite procinctum, mei milites; nemo laedatur,
loosen the-battle-dress my soldiers let-no-one be-hurt
nemo perimatur; amplectamur foederatos, quos publicos
let-no-one be-destroyed let-us-embrace as-allies whom as-public
insectabamur inimicos.
we-pursued enemies

IOHANNES. Quanto magis valet intenta precatio quam humana
how-much more avails earnest prayer than human
praesumptio!
presumption

GALLICANUS. Verum.
true

PAULUS. Quam efficax his aderit superna miseratio, quos
how effectual to-these will-be-present heavenly mercy whom
deo commendat humilis devotio!
to-God commends humble devotion

GALLICANUS. Perspicuum.
plain

IOHANNES. Sed quod vovetur in perturbatione, solvendum est in
but what is-vowed in confusion to-be-paid is in
tranquillitate.
calm

GALLICANUS. Assentio. Unde quantocius baptizari gestio ac
I-agree whence as-soon-as-possible to-be-baptized I-long and
reliquum vitae in dei obsequio vacare.
the-rest of-life in God's service to-be-free

PAULUS. Iustum.
just

X · THE TRIUMPH

Rome pours out to greet the victorious army with the old honors. Gallicanus declares that the triumph belongs neither to his own strength nor to the gods but to the true God, and he passes by the temples to enter the shrines of the apostles in humble thanksgiving.

GALLICANUS. Ecce in introitu nostro proruunt Romani urbicolae,
behold at the-entrance our rush-out the-Roman city-dwellers
insignia laudum ferentes ex more.
the-insignia of-praises bearing according-to custom

IOHANNES. Consequens est.
consistent it-is

GALLICANUS. Sed nec nostrae, nec deorum fortitudini titulus
but neither to-our nor to-the-gods' strength the-title
debetur triumphi.
is-owed of-triumph

PAULUS. Nullo modo, sed vero deo.
in-no way but to-the-true God

GALLICANUS. Unde templa arbitror transeunda
whence the-temples I-judge to-be-passed-by

IOHANNES. Recte arbitraris.
rightly you-judge

GALLICANUS. Et limina apostolorum supplici confessione esse
and the-thresholds of-the-apostles with-suppliant confession to-be
intranda.
to-be-entered

PAULUS. O te tali opinione felicem! nunc testaris te
O you with-such opinion happy now you-show yourself
verum christicolam.
a-true Christian

XI · WHERE IS GALLICANUS?

Constantine wonders why his general does not come to him. The soldiers report that on entering the city he went straight to Saint Peter's, threw himself on the ground, and gave thanks for the victory. The emperor can hardly believe it, and Gallicanus himself arrives.

CONSTANTINUS. Admiror, o milites, cur Gallicanus tam diu se
I-wonder O soldiers why Gallicanus so long himself
subtrahat nostris conspectibus.
withdraws from-our sight

MILITES. Ut urbem intravit, gressum ad domum sancti Petri
as the-city he-entered (his)-step to the-house of-saint Peter
concite tetendit, terratenusque prostratus pro recepta victoria
swiftly he-directed and-to-the-ground prostrate for the-received victory
grates impendit altithrono.
thanks he-pays to-the-high-thunderer

CONSTANTINUS. Gallicanus?
Gallicanus

MILITES. Ipse.
he-himself

CONSTANTINUS. Incredibile.
unbelievable

MILITES. En, accedit; ipsum potes sciscitari.
lo he-approaches him-himself you-can to-ask

XII · GALLICANUS' ACCOUNT

Gallicanus tells Constantine how he sacrificed in the temples and then lost the battle when the tribunes surrendered. At John and Paul's urging he vowed himself to God; a youth bearing a cross led him through the enemy, unknown soldiers at his side, and King Bradan yielded. Baptized, he renounces Constance, and the emperor reveals that she and his daughters share his faith. In the palace, Helena and all weep for joy.

CONSTANTINUS. Diu te, Gallicane, sustinui, ut modum
long you O-Gallicanus I-have-waited-for that the-manner
exitumque experirer praelii.
and-the-outcome I-might-learn of-the-battle

GALLICANUS. Dicam digestim.
I-shall-tell in-order

CONSTANTINUS. Hoc interim parvi pendo, quo edisseras, quod
this meanwhile little I-value so-that you-may-explain what
magis exopto.
more I-long-for

GALLICANUS. Quid est?
what is-it

CONSTANTINUS. Cur iturus deorum templa, et revertens
why about-to-go of-the-gods the-temples and returning
intrares apostolorum tecta?
you-should-enter of-the-apostles the-houses

GALLICANUS. Rogas?

you-ask

CONSTANTINUS. Curiose.

curiously

GALLICANUS. Expono.

I-explain

CONSTANTINUS. Exopto.

I-long-for-it

GALLICANUS. Fateor, sacratissime imperator, iturus, ut obiecisti,

I-confess O-most-sacred emperor about-to-go as you-have-objected

sacella intravi meque daemoniis et diis supplex commisi.

the-shrines I-entered and-myself to-the-demons and to-the-gods suppliant I-committed

CONSTANTINUS. Hoc Romanis antiquitus fuit in more.

this for-the-Romans of-old was in custom

GALLICANUS. Mala consuetudo.

bad custom

CONSTANTINUS. Pessima.

the-worst

GALLICANUS. Quo peracto, tribuni cum suis legionibus advenere

which accomplished the-tribunes with their legions arrived

meque euntem undiquesecus saepsere.

and-me going on-every-side they-hedged-in

CONSTANTINUS. Pomposo admodum apparatu egrediebaris.

with-pompous very array you-went-out

GALLICANUS. Promovimus, hostes impegimus, commisimus, victi

we-advanced the-enemy we-struck we-joined-battle beaten

sumus.

we-were

CONSTANTINUS. Romani victi?

Romans beaten

GALLICANUS. Penitus.

utterly

CONSTANTINUS. O res dira omnibusque saeclis inaudita!

O thing dire and-to-all ages unheard-of

GALLICANUS. Ego quidem nefanda sacrificia iteravi, nec aderant,

I indeed the-unspeakable sacrifices repeated nor were-present

qui adiuvarent, dii, sed invalescente congressione plurimi ex

who might-help gods but growing-strong the-fight very-many of

nostris interiere.

ours perished

CONSTANTINUS. Confundor audiendo.

I-am-confounded by-hearing

GALLICANUS. Tandem tribuni me spreverunt, se tradiderunt.

at-last the-tribunes me scorned themselves they-surrendered

CONSTANTINUS. Hostibus?

to-the-enemy

GALLICANUS. Ipsis.

to-them-themselves

CONSTANTINUS. Ah! quid fecisti?

ah what did-you-do

GALLICANUS. Quid possem facere nisi fugam captare?

what could-I to-do except flight to-catch

CONSTANTINUS. Non.

no

GALLICANUS. Etiam.

yes

CONSTANTINUS. Quantis tunc angustiis urgebatur constantia tui

by-what-great then straits was-pressed the-constancy of-your

pectoris!

heart

GALLICANUS. Maximis.
by-the-greatest

CONSTANTINUS. Et quomodo evasisti?
and how did-you-escape

GALLICANUS. Mis familiares socii, Iohannes et Paulus, suaserunt
my intimate comrades John and Paul urged
mihi votum fecisse creatori.
on-me a-vow to-have-made to-the-creator

CONSTANTINUS. Salubre.
wholesome

GALLICANUS. Experiebar: ut os ad vovendum aperui, caeleste
I-was-trying-(it) as my-mouth for vowing I-opened heavenly
iuvamen sensi.
help I-felt

CONSTANTINUS. Quo pacto?
in-what way

GALLICANUS. Apparuit mihi iuvenis procerae magnitudinis,
there-appeared to-me a-youth of-lofty size
crucem ferens in humeris, et praecepit, ut stricto mucrone
a-cross bearing on the-shoulders and he-ordered that with-drawn blade
illum sequerer.
him I-should-follow

CONSTANTINUS. Quisquis ille erat, caelitus missus fuerat.
whoever he was from-heaven sent he-had-been

GALLICANUS. Comprobavi; nec mora, astiterunt mihi a dextra
I-approved-(it) nor delay there-stood-by me on the-right
laevaque milites armati, quorum vultum minime agnovi,
and-left soldiers armed whose face not-at-all I-recognized
promittentes auxilium sui.
promising help of-themselves

CONSTANTINUS. Caelestis militia.
the-heavenly host

GALLICANUS. Non ambigo. At ubi, sequens praecedentem, securus
not I-doubt-(it) but when following the-one-going-before safe
inter medias hostium ingrederer acies, perveni ad regem
among the-midst of-the-enemy I-entered the-ranks I-came to king
eorum, nomine Brandan; qui mox, incredibili metu correptus
their by-name Bradan who soon by-incredible fear seized
pedibusque meis provolutus, se cum suis subdidit,
and-at-the-feet my prostrate himself with his-own subjected
professus censum principi Romani orbis finetenus solvendum.
professing tax to-the-prince of-the-Roman world to-the-end to-be-paid

CONSTANTINUS. Grates prosperitatis auctori, qui in se sperantes
thanks of-prosperity to-the-author who in himself those-hoping
non patitur confundi.
not suffers to-be-confounded

GALLICANUS. Expertus didici.
having-tried-(it) I-have-learned

CONSTANTINUS. Vellem experiri, quid deinde profugi actitarent
I-would-wish to-learn what afterward the-fugitive did
tribuni.
tribunes

GALLICANUS. Maturabant reconciliari.
they-hastened to-be-reconciled

CONSTANTINUS. Recepistin gratis?
did-you-receive-(them) freely

GALLICANUS. Ego illos gratis, qui me periclis, qui se
I them freely who me to-dangers who themselves
inimicis? haut ita.
to-the-enemies not so

CONSTANTINUS. Et qui?
and how

GALLICANUS. Proposui promerendae gratiae pretium.
I-set-forth of-to-be-earned of-favor a-price

CONSTANTINUS. Quale?
what-kind

GALLICANUS. Videlicet sectam christicolarum; quam qui elegerit,
namely the-sect of-the-Christians which whoever should-choose
gratiam susciperet priorem honoremque ampliorem, qui vero
favor would-receive the-former and-honor fuller who but
spreverit, gratia simul privaretur et militia.
should-spurn of-favor at-once would-be-deprived and of-service

CONSTANTINUS. Recta propositio tuaque auctoritate condigna.
a-right proposal and-of-your authority worthy

GALLICANUS. Ego quidem, baptismate imbutus, totum me
I indeed by-baptism imbued wholly myself
deo subiugavi, in tantum, ut tuae, quam prae omnibus
to-God I-have-subjected to such-a-degree that your which before all-things
dilexi, abrenuntiavi filiae, quo, abstinens coniugii, placerem
I-loved I-have-renounced daughter so-that abstaining from-marriage I-might-please
virginis proli.
of-the-virgin to-the-child

CONSTANTINUS. Accede propius, ut irruam in tuos amplexus.
come nearer that I-may-rush into your embraces
Nunc quidem, nunc cogor tibi detegere, quod ad tempus
now indeed now I-am-forced to-you to-uncover what for a-time
studebam velare.
I-was-eager to-veil

GALLICANUS. Quid?
what

CONSTANTINUS. Id videlicet, quod mea tuaeque natae eidem,
that namely that my and-your daughters to-the-same
quam elegisti, student religioni
which you-have-chosen are-devoted religion

GALLICANUS. Gaudeo.
I-rejoice

CONSTANTINUS. Tantoque servandae virginitatis flagrant amore,
and-with-such of-to-be-kept of-virginity they-burn with-love
ut nec minis nec blandimentis revocari possunt ab
that neither by-threats nor by-blandishments to-be-recalled are-they-able from
intentione.
their-purpose

GALLICANUS. Perseverent, exopto.
let-them-persevere I-long-for-it

CONSTANTINUS. Introeamus in palatium, ubi ipsae commorantur.
let-us-go-in into the-palace where they-themselves dwell

GALLICANUS. Praecede; sequar.
go-first I-shall-follow

CONSTANTINUS. Ecce, occurrunt cum augusta Elena, mei
behold they-run-to-meet-(us) with the-august Helena my
genitrice gloriosa, omnibusque lacrimae fluunt prae gaudio.
mother glorious and-to-all tears flow for joy

XIII · GALLICANUS LEAVES THE WORLD

Gallicanus blesses the three virgins and leaves Constance free. Declining to live in the palace lest he look on her, he divides his wealth among his daughters, pilgrims, his freed slaves, and the poor, and resolves to join the holy Hilarianus at Ostia. Constance prays that God, who parted them in body, may join them in eternal joy.

GALLICANUS. Vivite feliciter, o sanctae virgines, perseverantes in
live happily O holy virgins persevering in
dei timore, decusque virginitatis inviolatum servate, quo
God's fear and-the-glory of-virginity inviolate keep so-that
dignae inveniamini amplexibus regis aeterni.
worthy you-may-be-found of-the-embraces of-the-king eternal

CONSTANTIA. Eo liberius servabimus, quo te non contraluctari
the-more freely we-shall-keep-(it) because you not to-struggle-against
sentimus.
we-perceive

GALLICANUS. Non contraluctor, non renitor, non prohibeo, sed
not I-struggle-against not I-resist not I-forbid but
vestris in hoc votis libens concedo, in tantum, ut nec
to-your in this vows gladly I-yield to such-a-degree that not-even
te, o mea Constantia, quam haut segniter emi vitae
you O my Constance whom not sluggishly I-bought of-life
pretio, aliud, quam coepisti, velle cogo.
at-the-price other than you-have-begun to-wish I-compel

CONSTANTIA. Haec mutatio dextrae excelsi!
this change of-the-right-hand of-the-most-high

GALLICANUS. Si in melius mutatus non essem, tuae professioni
if into better changed not I-had-been to-your profession
assensum non praeberem.
assent not I-would-offer

CONSTANTIA. Amicus pudicitiae virginalis et fautor totius bonae
the-Friend of-modesty virginal and patron of-all good
voluntatis, qui te ab iniusta cogitatione revocavit meamque
will who you from unjust thought has-called-back and-my
virginitatem sibi signavit, dignetur nos pro corporali
virginity for-himself has-sealed may-he-deign us for bodily
discidio quandoque associatum ire in aeterno gaudio.
separation some-day to-join to-go in eternal joy

GALLICANUS. Fiat, fiat!
let-it-be let-it-be

CONSTANTINUS. Cum vinculum Christi amoris in unius nos
since the-bond of-Christ's love in of-one us
societate coniungat religionis, decet, ut, quasi gener
the-fellowship joins of-religion it-is-fitting that as-if son-in-law
augustorum, honorifice nobiscum habites intra palatium.
of-the-emperors honorably with-us you-should-dwell within the-palace

GALLICANUS. Nulla magis est vitanda temptatio quam oculorum
no more is to-be-shunned temptation than of-the-eyes
concupiscentia.
the-lust

CONSTANTINUS. Refragari nequeo.
to-gainsay-(it) I-am-unable

GALLICANUS. Unde non expedit me frequentius virginem
whence not it-is-expedient me more-often the-virgin
intueri, quam prae parentibus, prae vita, prae anima a me
to-look-on whom before parents before life before soul by me
scis amari.
you-know to-be-loved

CONSTANTINUS. Ut libet.
as it-pleases

GALLICANUS. Ecce, habes quadruplicatum exercitum Christo
behold you-have a-fourfold army Christ
favente et me laborante. Patere, ut nunc militem imperatori,
favoring and me laboring allow that now I-may-serve to-the-emperor
cuius iuvamine vici, et cui debeo, quicquid feliciter
whose by-help I-conquered and to-whom I-owe whatever happily
vixi.
I-have-lived

CONSTANTINUS. Ipsum decet laus et iubilatio, ipsi debet famulari
him befits praise and jubilation him must to-serve
omnis creatura.
every creature

GALLICANUS. Sed illi potissimum, quis in necessitate largus
but him most-of-all who in need generously
praestat auxilium.
offers help

CONSTANTINUS. Ut asseris.
as you-assert

GALLICANUS. Partem possessionis, quae ad filias pertinet,
part of-the-property which to the-daughters belongs
excipio, partemque ad susceptionem peregrinorum mihi
I-except and-part for the-reception of-pilgrims for-myself
reservo; de reliquo proprios servos, libertate donatos,
I-reserve from the-rest (my)-own slaves with-freedom presented
ditari pauperumque necessitates volo sustentari.
to-be-enriched and-of-the-poor the-needs I-wish to-be-sustained

CONSTANTINUS. Prudenter possessa disponis, nec expers
prudently (your)-possessions you-dispose nor without-share
fies aeternae retributionis.
will-you-become of-eternal requital

GALLICANUS. Me ipsum etiam sancto viro Hilariano in urbe Ostensi
me myself also to-the-holy man Hilarianus in the-city of-Ostia
individuum sodalem ardeo associatum iri, quo ibidem reliquum
an-inseparable companion I-burn to-join to-be so-that there the-rest
vitae in dei laude pauperumque vacem susceptione.
of-life in God's praise and-of-the-poor I-may-be-free-for the-reception

CONSTANTINUS. Simplex esse, cui semper est posse, sinat
the-Simple being for-whom always is power may-be-allow
tui esse prosperis successionibus iuxta sui velle vigere
your being with-prosperous successes according-to his will to-flourish
et perducat te ad gaudia aeternitatis, qui regnat et
and may-he-lead you to the-joys of-eternity who reigns and
gloriatur in unitate trinitatis.
is-glorified in the-unity of-the-trinity

GALLICANUS. Amen.
Amen

GALLICANUS II

I · JULIAN'S EDICT

The emperor Julian resents that the Christians live by the laws of Constantine's day. He orders his soldiers to strip them of their property, mocking them with Christ's own saying that whoever does not renounce all he possesses cannot be his disciple.

Iulianus imperator. Consules. Milites.
Julian the-emperor consuls soldiers

IULIANUS. Incommodum satis nostro probatur esse imperio, quod
inconvenient enough to-our is-proved to-be empire that
christiani libero utuntur arbitrio et iactant se leges
the-Christians free use judgment and boast themselves the-laws
debere sequi, quas accipiebant temporibus Constantini.
to-be-bound to-follow which they-received in-the-times of-Constantine

CONSULES. Turpe, si pateris.
shameful if you-allow-(it)

IULIANUS. Non patiar.
not I-shall-allow-(it)

CONSULES. Decet.
it-is-fitting

IULIANUS. O milites, accingimini et nudate christicolas
O soldiers gird-yourselves and strip the-Christians
possessionibus propriis, obiciendo sententiam Christi dicentis:
of-possessions their-own objecting the-saying of-Christ saying
'Qui non renuntiaverit omnibus, quae possidet, N. P.
who not shall-have-renounced all-things which he-possesses N.-(not) P.-(can)
T. M. V. E. S. D. ⟨C.⟩ P. L.'
T. M.-(my) V. E.-(be) S. D.-(disciple) C. P. L.

MILITES. In nobis non erit mora.
in us not will-be delay

II · THE CASTLES OF GALLICANUS

The soldiers return early. They tried to seize the castles Gallicanus had kept for himself, but whoever set foot in them became a leper or possessed. Julian sends them back to force Gallicanus either to leave the country or to sacrifice to the idols.

CONSULES. En, milites revertuntur.
lo the-soldiers return

IULIANUS. Secundusne vester reditus?
favorable-(is) your return

MILITES. ⟨Si⟩ secundus.
if favorable

IULIANUS. Et cur tam citus?
and why so quick

MILITES. Dicemus. Castella, quae Gallicanus sibi retinuit,
we-will-tell-(you) the-castles which Gallicanus for-himself retained
decrevimus intrasse tuaeque servituti usurpasse; sed, si
we-decided to-have-entered and-to-your service to-have-seized but if

quis ex nostris pedem admovit, leprosus seu inerguminus
any of ours foot moved-(there) a-leper or possessed
est factus.
he-was made

IULIANUS. Revertimini ipsumque compellite vel patriam
go-back and-him compel either the-fatherland
deserere vel idolis sacrificare.
to-desert or to-idols to-sacrifice

III · GALLICANUS' ANSWER

Gallicanus tells the soldiers not to tire themselves: weighed against eternal life, everything under the sun is worth a straw. He will leave his country as an exile for Christ and go to Alexandria, hoping to be crowned there with martyrdom.

GALLICANUS. Ne fatigemini, o milites, inutilia suadendo, quia
do-not weary-yourselves O soldiers useless-things urging because
in aestimatione aeternae vitae flocci facio, quicquid habetur
in the-reckoning of-eternal life at-a-straw I-value whatever is-had
sub sole. Unde patriam desero et exul pro Christo
under the-sun whence the-fatherland I-desert and an-exile for Christ
Alexandriam peto, optans ibidem coronari martirio.
Alexandria I-seek wishing there to-be-crowned with-martyrdom

IV · THE DEATH OF GALLICANUS

The soldiers report that Gallicanus, driven into exile at Alexandria, has been seized by the count Rautianus and put to the sword. Julian is pleased. He learns too that John and Paul despise him and are giving away Constance's treasure to the poor, and he has them summoned.

MILITES. Gallicanus, ut iussisti patria expulsus,
Gallicanus as you-ordered from-the-fatherland driven-out
Alexandriam petiit ibique, a Rautiano comite tentus, gladio
Alexandria sought and-there by Rautianus the-count held by-the-sword
est peremptus.
was slain

IULIANUS. O bene factum!
O well done

MILITES. Sed Iohannes et Paulus te fastidiunt.
but John and Paul you disdain

IULIANUS. Quid agunt?
what do-they-do

MILITES. Libere vagant, thesauros Constantiae erogant.
freely they-wander the-treasures of-Constance they-pay-out

IULIANUS. Advocentur.
let-them-be-summoned

V · JOHN AND PAUL BEFORE JULIAN

Julian bids John and Paul serve him in the palace where they were raised. They refuse: he is unlike the Christian emperors they served, who laid aside the diadem to worship Christ. Julian scorns his own past as a cleric and gives them ten days to submit. They answer that he may do today what he means to do, and give their goods away.

MILITES. Assunt.
here-they-are

IULIANUS. Non nescio, vos, Iohannes et Paule, a cunabulis
not I-am-unaware you O-John and O-Paul from the-cradle
augustorum mancipatos fuisse obsequio.
of-the-emperors bound to-have-been service

IOHANNES. Fuimus.
we-were

IULIANUS. Unde decet, ut, meo inhaerentes lateri, serviatis in
whence it-is-fitting that to-my clinging side you-serve in
palatio, in quo nutriti estis a puero.
the-palace in which brought-up you-were from a-boy

PAULUS. Haut serviemus.
not we-shall-serve

IULIANUS. Mihin non servietis?
to-me not you-will-serve

IOHANNES. Diximus.
we-have-said-(it)

IULIANUS. Num non videor augustus?
surely not I-seem the-emperor

PAULUS. Sed dissimilis prioribus.
but unlike to-the-former-ones

IULIANUS. In quo?
in what

IOHANNES. Religione et merito.
in-religion and in-merit

IULIANUS. Vellem plenius audire.
I-would-wish more-fully to-hear

PAULUS. Et volumus dicere. Gloriosissimi et famosissimi
and we-wish to-say the-most-glorious and most-famous
imperatores Constantinus, Constans et Constantius, quorum
emperors Constantine Constans and Constantius whose
famulabamur imperio, fuere viri christianissimi et gloriabantur
we-served rule were men most-Christian and gloried
se servos esse Christi;
themselves servants to-be of-Christ

IULIANUS. Memini, sed non opto eos in hoc sequi.
I-remember but not I-wish them in this to-follow

PAULUS. Deteriora imitaris. Qui ecclesias frequentabant et
worse-things you-imitate who the-churches frequented and
excusso diademate prostrati Iesum Christum adorabant:
laid-aside the-diadem prostrate Jesus Christ worshiped

IULIANUS. Ad haec me non cogitis.
to these-things me not you-compel

IOHANNES. Ideo illis es dissimilis.
therefore to-them you-are unlike

PAULUS. Nam quia adolabantur creatori, augustalis apicem
for because they-paid-honor to-the-creator of-the-imperial the-summit
dignitatis ornabant et beatificabant insignibus suae probitatis
of-dignity they-adorned and blessed with-the-insignia of-their uprightness

et sanctitatis, prosperisque ad vota successionibus
and holiness and-prosperous to (their)-wishes successes
pollebant.
they-were-strong

IULIANUS. Certe et ego.
certainly also I

IOHANNES. Non simili modo, quia eos divina comitabatur gratia.
not in-like manner because them divine accompanied grace

IULIANUS. Frivola; ego quondam stultus talia exercui et
trifles I once foolish such-things practiced and
clericatum in ecclesia optinui.
the-clerical-office in the-church obtained

IOHANNES. Placetne tibi, o Paule, clericus?
does-it-please you O Paul the-cleric

PAULUS. Diaboli capellanus.
of-the-devil the-chaplain

IULIANUS. At, ubi nihil utilitatis inesse deprehendi, ad
but when nothing of-usefulness to-be-in-it I-caught to
culturam deorum me inflexi; quorum pietas me provexit
the-worship of-the-gods myself I-turned whose piety me has-advanced
ad fastigium regni.
to the-summit of-rule

IOHANNES. Abrupisti nostri orationem, ne audires iustorum
you-have-broken-off our speech lest you-should-hear of-the-just
laudem.
the-praise

IULIANUS. Quid ad me?
what to me

PAULUS. Nihil; sed subiungendum est, quod ad te. Postquam enim
nothing but to-be-added is what to you after for
mundus eis non erat dignus habendis, suscepti sunt inter
the-world them not was worthy to-be-had taken-up they-were among
angelos, tibique infelix res publica relinquebatur regenda.
the-angels and-to-you an-unhappy state public was-left to-be-ruled

IULIANUS. Cur infelix iuxta id temporis?
why unhappy according-to that of-time

IOHANNES. Ex qualitate rectoris.
from the-quality of-the-ruler

PAULUS. Reliquisti omnem religionem et imitatus es
you-have-left all religion and imitated you-were
idolatriae superstitionem. Pro hac iniquitate et a tuis
of-idolatry the-superstition for this iniquity both from your
conspectibus et a tuorum societate nos subtraximus.
sight and from of-yours the-company ourselves we-have-withdrawn

IULIANUS. Licet satis multis a vobis dehonestatus sim ⟨conviciis⟩,
though enough many by you dishonored I-am with-insults
adhuc tamen, parcens audaciae, cupio vos inter primos in
still yet sparing (your)-boldness I-desire you among the-first in
palatio extollere.
the-palace to-raise

IOHANNES. Ne fatiga te, quia nec minis nec blandimentis
do-not weary yourself because neither by-threats nor by-blandishments
cogimur cedere.
are-we-forced to-yield

IULIANUS. Decem dierum dabo inducias, quo tandem
of-ten days I-shall-give a-truce so-that at-last
resipiscentes ultro maturetis reconciliari gratiae
coming-to-your-senses of-your-own-accord you-may-hasten to-be-reconciled to-the-favor

nostrae dignitatis. Sin autem: quod faciendum est, faciam,
of-our dignity but-if otherwise what must-be-done is I-shall-do
ne ultra vobis ludibrium fiam.
lest further to-you a-mockery I-become

PAULUS. Quod facturus eris, hodie perfice, quia nec ad
what about-to-do you-will-be today accomplish because neither to
tui salutationem nec ad palatium nec ad culturam deorum
your greeting nor to the-palace nor to the-worship of-the-gods
nos poteris revocare.
us you-will-be-able to-call-back

IULIANUS. Abite, discedite; quae monui, perpetrate!
go-away depart what I-have-warned carry-out

IOHANNES. Acceptas non flocci faciamus inducias, sed facultates
the-received not at-a-straw let-us-value truce but (our)-wealth
caelo praemittamus nosque ieiuniis et obsecrationibus
to-heaven let-us-send-ahead and-ourselves with-fasts and supplications
deo interim commendemus.
to-God meanwhile let-us-commend

PAULUS. Consequens est.
consistent it-is

VI · JULIAN'S ORDER

Julian sends Terentianus with soldiers to force John and Paul to sacrifice to Jupiter. If they resist, they are to be killed, not openly but in secret, since they were officers of the palace.

IULIANUS. Vade, Terrentiane, sumptis tecum militibus, et
go O-Terentianus taken with-you soldiers and
compelle Iohannem et Paulum deo Iovi sacrificare; si
compel John and Paul to-the-god Jupiter to-sacrifice if
autem obstinato restiterint pectore, perimantur, non palam,
but with-obstinate they-resist heart let-them-be-slain not openly
sed nimium occulte, quia palatini fuere.
but very secretly because palace-officers they-were

VII · THE MARTYRDOM OF JOHN AND PAUL

Terentianus brings a golden image of Jupiter and orders John and Paul to offer incense on pain of death. They answer that Julian may keep his peace with Jupiter; they have no lord but Christ, and they long to die for him. Terentianus has them killed and buried in their house, praying, and the soldiers are told to say they were exiled.

TERRENTIANUS. Imperator Iulianus, cui servio, misit vobis,
the-emperor Julian whom I-serve has-sent to-you
Iohannes et Paule, pro sui clementia aureum simulachrum
O-John and O-Paul for his clemency a-golden image
Iovis, cui tura gratis imponere debetis; quod si nolueritis,
of-Jupiter on-which incense freely to-put you-ought which if you-refuse
capitalem sententiam subibitis.
capital sentence you-will-undergo

IOHANNES. Si Iulianus sit tuus domnus, habeto pacem cum illo
if Julian be your lord have peace with him
et utere eius gratia; nobis non est alius nisi dominus
and use his favor for-us not there-is another except the-Lord
Iesus Christus: pro cuius amore desideramus mori, quo
Jesus Christ for whose love we-desire to-die so-that
mereamur aeternis gaudiis perfrui.
we-may-deserve eternal joys to-enjoy

TERRENTIANUS. Quid tardatis, milites? stringite ferrum et
why do-you-delay O-soldiers draw the-steel and
interficite imperatoris deorumque rebelles; interfectos clam in
kill of-the-emperor and-of-the-gods the-rebels killed secretly in
domo sepelite nullumque sanguinis vestigium relinquite!
the-house bury and-no of-blood trace leave

MILITES. Et quid dicemus rogati?
and what shall-we-say asked

TERRENTIANUS. Simulate, quasi exilio sint destinati.
pretend as-if to-exile they-have-been destined

IOHANNES. PAULUS. Te, Christe, cum patre et sancto spiritu
you O-Christ with the-father and the-holy spirit
regnantem unum deum, sub hoc periculo invocamus, te
reigning one God under this danger we-invoke you
moriendo laudamus: tu suscipe animas pro te de lutea
in-dying we-praise you receive (our)-souls for you from the-muddy
habitatione eliminatas.
dwelling cast-out

Terentianus tells the Christians his only son, possessed, gnashes his teeth and rolls before the tombs of John and Paul, confessing that their prayers torment him. Terentianus admits the boy laid hands on the martyrs at his own order, which he gave in obedience to Julian, and he fears God's vengeance. The Christians say the father shares the punishment. He resolves to run to the tombs, and they promise him pardon through baptism.

TERRENTIANUS. Eh heu, o christicolae, quid patitur unicus filius
eh alas O Christians what suffers only son
meus?
my

CHRISTICOLAE. Stridet dentibus, sputa iacit, torquet insana
he-gnashes with-(his)-teeth spittle throws rolls (his)-mad
lumina; nam plenus est daemonio.
eyes for full he-is of-a-demon

TERRENTIANUS. Vae patri! ubi agitatur?
woe to-the-father where is-he-tormented

CHRISTICOLAE. Ante sepulchra martirum Iohannis et Pauli
before the-tombs of-the-martyrs John and Paul
humi provolvitur seque ipsorum precibus torqueri
on-the-ground he-rolls and-himself their by-prayers to-be-tortured
fatetur.
he-confesses

TERRENTIANUS. Mea culpa, meum facinus; nam meo hortatu, meo
my fault my crime for at-my urging at-my
iussu ipse infelix impias manus in sanctos martires misit.
order he-himself unhappy impious hands on the-holy martyrs laid

CHRISTICOLAE. Si te hortante deliquit, te compatiente poenas
if you urging he-transgressed you suffering-with-him the-penalties
luit.
pays

TERRENTIANUS. Ego quidem miser parui iussis impiissimi
I indeed wretched obeyed the-orders of-the-most-impious
imperatoris Iuliani.
emperor Julian

CHRISTICOLAE. Ideo namque ipse divina perculsus est ultione.
therefore for he-himself by-divine struck was vengeance

TERRENTIANUS. Scio eoque magis expaveo, quo nullum hostem
I-know and-therefore the-more I-dread because no enemy
dei servorum impunitum evasisse meminero.
of-God's servants unpunished to-have-escaped I-shall-remember

CHRISTICOLAE. Recte.
rightly

TERRENTIANUS. Quid, si curram et paenitens sceleris sacris
what if I-run and repentant of-the-crime at-the-holy
provolvar tumulis?
I-throw-myself-down tombs

CHRISTICOLAE. Veniam mereberis, si tamen baptismate mundaberis.
pardon you-will-deserve if yet with-baptism you-will-be-cleansed

Terentianus prays at the tomb that the martyrs will intercede for his raving son and for his own sins, so that both may be baptized. The son recovers his senses and his health, and the Christians give thanks to the King who glorifies his soldiers' bones with miracles.

TERRENTIANUS. Gloriosi testes Christi, Iohannes et Paule,
glorious witnesses of-Christ O-John and O-Paul
imitamini exemplum magistri eadem iubentis et orate pro
imitate the-example of-the-master the-same ordering and pray for
persecutorum delictis. Este compatientes orbati patris
of-the-persecutors the-sins be compassionate of-the-bereaved father
angustiis et misereamini furientis nati miseriis, quo
to-the-straits and have-pity of-the-raving son on-the-miseries so-that
ambo, tincti fonte baptismatis, perseveremus in fide
both dipped in-the-font of-baptism we-may-persevere in the-faith
sanctae trinitatis!
of-the-holy trinity

CHRISTICOLAE. Parce, Terrentiane, lacrimis et parce anxietati
spare O-Terentianus (your)-tears and spare the-anxiety
cordis! En filius tuus resipiscit et per martirum
of-heart lo son your comes-to-his-senses and through of-the-martyrs
suffragia sanum recepit.
the-intercessions health has-received

TERRENTIANUS. Gratias regi aeternitatis, qui suis militibus
thanks to-the-king of-eternity who to-his soldiers
tantum praestitit honoris, ut non solum animae gaudent
so-much has-granted of-honor that not only the-souls rejoice
in caelo, sed etiam mortua in tumulis ossa variis
in heaven but also dead in the-tombs the-bones with-various

fulgent	miraculorum	titulis	in	testimonium	sui	
shine	*of-miracles*	*with-the-titles*	*in*	*testimony*	*of-his*	
sanctitatis,	praestante	domino	nostro	Iesu	Christo,	qui
holiness	*granting*	*Lord*	*our*	*Jesus*	*Christ*	*who*

vivit...
lives

DULCITIUS

I · DIOCLETIAN AND THE THREE SISTERS

The argument tells how Dulcitius, creeping in at night to the imprisoned virgins, embraces pots and pans and is blackened, and how Sisinnius has Agape and Chionia burned and Irene pierced. Diocletian offers the three sisters noble marriages if they deny Christ. They refuse and mock his gods, and he hands them over in chains to the governor Dulcitius.

Passio sanctarum virginum Agapis Chioniae et Hirenae quas
the-passion of-the-holy virgins Agape Chionia and Irene whom
sub nocturno silentio Dulcitius praeses clam adiit, cupiens
under nightly silence Dulcitius the-governor secretly approached desiring
earum amplexibus saturari; sed, mox ut intravit, mente captus
their with-embraces to-be-sated but soon as he-entered in-mind seized
ollas et sartagines pro virginibus amplectendo osculabatur,
the-pots and frying-pans instead-of the-virgins embracing kissed
donec facies et vestes horribili nigredine inficiebantur. —
until his-face and clothes with-horrible blackness were-stained
Deinde Sisinnio comiti ius super puniendas virgines
then to-Sisinnius the-count the-right over to-be-punished the-virgins
cessit; qui, etiam miris modis illusus, tandem Ag. et
he-yielded who also in-wondrous ways mocked at-last Agape and
Chion. concremari et Hir. iussit perfodi.
Chionia to-be-burned and Irene ordered to-be-pierced

Diocletianus. Agapes. Chionia. Hirena. Dulcitius. Milites.
Diocletian Agape Chionia Irene Dulcitius soldiers

Parentelae claritas ingenuitatis vestrumque serenitas
of-(your)-lineage the-brightness of-freeborn-rank and-your the-serenity
pulchritudinis exigit, vos nuptiali lege primis in palatio
of-beauty requires you by-nuptial law to-the-first in the-palace
copulari, quod nostri iussio annuerit fieri, si Christum
to-be-joined which our order will-grant to-be-done if Christ
negare nostrisque diis sacrificia velitis ferre.
to-deny and-to-our gods sacrifices you-are-willing to-bring

AGAPES. Esto securus curarum, nec te gravet nostrum
be secure of-cares nor you let-burden our
praeparatio nuptiarum, quia nec ad negationem confitendi
the-preparation of-a-wedding because neither to the-denial of-to-be-confessed
nominis, nec ad corruptionem integritatis ullis rebus
of-the-name nor to the-corruption of-(our)-integrity by-any things
compelli poterimus.
to-be-compelled we-shall-be-able

DIOCLETIANUS. Quid, sibi vult ista, quae vos agitat, fatuitas?
what for-itself means that which you drives folly

AGAPES. Quod signum fatuitatis nobis inesse deprehendis?
what sign of-folly in-us to-be do-you-catch

DIOCLETIANUS. Evidens magnumque.
evident and-great

AGAPES. In quo?
in what

DIOCLETIANUS. In hoc praecipue, quod, relicta vetustae
in this especially that abandoned of-the-ancient
observantia religionis, inutilem christianae novitatem sequimini
the-observance religion the-useless Christian novelty you-follow
superstitionis.
of-superstition

AGAPES. Temere calumpniaris statum dei omnipotentis.
rashly you-slander the-state of-God almighty
Periculum
danger

DIOCLETIANUS. Cuius?
of-whom

AGAPES. Tui reique publicae, quam gubernas.
of-you and-of-the-state public which you-govern

DIOCLETIANUS. Ista insanit; amoveatur.
this-one raves let-her-be-removed

CHIONIA. Mea germana non insanit, sed tui stultitiam iuste
my sister not raves but your folly justly
reprehendit.
rebukes

DIOCLETIANUS. Ista inclementius bachatur; unde nostris
this-one more-unmercifully rages whence from-our
conspectibus aeque subtrahatur, et tertia discutiatur.
sight equally let-her-be-withdrawn and the-third let-her-be-examined

HIRENA. Tertiam rebellem tibique penitus probabis renitentem.
the-third rebellious and-to-you wholly you-will-prove resisting

DIOCLETIANUS. Hirena, cum sis minor aetate, fito maior
O-Irene since you-are younger in-age be greater
dignitate.
by-dignity

HIRENA. Ostende, quaeso, quo pacto!
show I-pray in-what way

DIOCLETIANUS. Flecte cervicem diis et esto sororibus
bend the-neck to-the-gods and be to-(your)-sisters
exemplum correctionis et causa liberationis.
an-example of-correction and the-cause of-freeing

HIRENA. Conquiniscant idolis, qui velint incurrere iram
let-them-crouch to-idols who wish to-incur the-wrath
celsitonantis; ego quidem caput regali unguento delibutum
of-the-high-thunderer I indeed (my)-head with-royal ointment anointed
non dehonestabo pedibus simulachrorum submittendo.
not will-dishonor to-the-feet of-images submitting-(it)

DIOCLETIANUS. Cultura deorum non adducit inhonestatem, sed
the-worship of-the-gods not brings dishonor but
praecipuum honorem.
especial honor

HIRENA. Et quae inhonestas turpior, quae turpitudo maior,
and what dishonor more-shameful what baseness greater
quam ut servus veneretur ut dominus?
than that a-slave be-venerated as a-lord

DIOCLETIANUS. Non suadeo tibi venerari servos, sed dominos
not I-urge you to-venerate slaves but lords
principumque deos.
and-of-the-princes gods

HIRENA. Nonne is est cuiusvis servus, qui ab artifice pretio
is-not he is of-anyone the-slave who from a-craftsman at-a-price
comparatur ut empticius?
is-bought as a-purchase

DIOCLETIANUS. Huius praesumptio verbositatis tollenda est
of-this-one the-presumption of-wordiness to-be-removed is
suppliciis.
by-tortures

HIRENA. Hoc optamus, hoc amplectimur, ut pro Christi amore
this we-wish this we-embrace that for Christ's love
suppliciis laceremur.
by-tortures we-may-be-torn

DIOCLETIANUS. Istae contumaces nostrisque decretis contraluctantes
these contumacious and-to-our decrees struggling-against
catenis inretiantur et ad examen Dulcitii praesidis sub
with-chains let-be-entangled and to the-examination of-Dulcitius the-governor under
carcerali squalore serventur.
prison squalor let-them-be-kept

II · DULCITIUS SEES THEM

Dulcitius has the three girls brought out and is captivated by their beauty. His soldiers doubt he will win them, since they are steadfast in faith and despise both blandishments and tortures. He orders them put in the inner room of the workshop, where the servants keep the vessels, so that he can visit them often.

DULCITIUS. Producite, milites, producite, quas tenetis in carcere!
bring-forth O-soldiers bring-forth whom you-hold in prison
MILITES. Ecce, quas vocasti!
behold whom you-called
DULCITIUS. Papae! quam pulchrae, quam venustae, quam egregiae
wow how beautiful how charming how outstanding
puellulae!
little-girls
MILITES. Perfecte decorae.
perfectly comely
DULCITIUS. Captus sum illarum specie.
captured I-am their by-beauty
MILITES. Credibile.
credible
DULCITIUS. Exaestuo illas ad mei amorem trahere.
I-burn them to my love to-draw

MILITES. Diffidimus te praevalere.
we-doubt you to-prevail

DULCITIUS. Quare?
why

MILITES. Quia stabiles fide.
because steadfast in-faith

DULCITIUS. Quid, si suadeam blandimentis?
what if I-persuade with-blandishments

MILITES. Contempnunt.
they-despise-(them)

DULCITIUS. Quid, si terream suppliciis?
what if I-terrify with-tortures

MILITES. Parvi pendunt.
little they-value-(them)

DULCITIUS. Et quid fiet?
and what will-be-done

MILITES. Praecogita.
think-ahead

DULCITIUS. Ponite illas in custodiam in interiorem officinae
put them in custody in the-inner of-the-workshop
aedem, in cuius proaulio ministrorum servantur vasa.
room in whose vestibule of-the-servants are-kept the-vessels

MILITES. Ut quid eo loci?
for what to-that of-place

DULCITIUS. Quo a me saepiuscule possint visitari.
so-that by me quite-often they-may-be-able to-be-visited

MILITES. Ut iubes.
as you-command

That night Dulcitius asks what the captives are doing; the soldiers say they are singing hymns. He posts the soldiers at the door with lamps and goes in alone, meaning to sate himself with the embraces he desires.

DULCITIUS. Quid agant captivae sub hoc noctis tempore?
what may-be-doing the-captives at this of-night time

MILITES. Vacant hymnis.
they-are-free-for hymns

DULCITIUS. Accedamus propius.
let-us-go nearer

MILITES. Tinnulae sonitum vocis a longe audiemus.
of-ringing the-sound of-voice from far-off we-shall-hear

DULCITIUS. Observate pro foribus cum lucernis, ego autem
keep-watch before the-doors with the-lamps I but
intrabo et vel optatis amplexibus me saturabo.
will-enter and at-least with-the-wished-for embraces myself I-shall-sate

MILITES. Intra, praestolabimur.
go-in we-shall-wait

IV · THE POTS AND PANS

The sisters hear a clatter at the door and look through the chinks. Dulcitius, out of his mind, fondles the pots and kettles on his lap and kisses the frying pans, until his face, hands, and clothes are so black that he looks like an Ethiopian, as foul in body as the devil has made his mind. As he prepares to leave, the sisters watch to see what the waiting soldiers will do.

AGAPES. Quid strepat pro foribus?
what may-be-clattering before the-doors

HIRENA. Infelix Dulcitius ingreditur.
unhappy Dulcitius enters

CHIONIA. Deus nos tueatur!
God us may-protect

AGAPES. Amen.
Amen

CHIONIA. Quid sibi vult collisio ollarum, caccaborum et sartaginum?
what for-itself means the-clashing of-pots of-kettles and of-frying-pans

HIRENA. Lustrabo. Accedite, quaeso, per rimulas perspicite!
I-shall-look come I-pray through the-chinks look

AGAPES. Quid est?
what is-it

HIRENA. Ecce, iste stultus, mente alienatus, aestimat se nostris uti amplexibus.
behold this fool in-mind deranged thinks himself our to-enjoy embraces

AGAPES. Quid facit?
what does-he-do

HIRENA. Nunc ollas molli fovet gremio, nunc sartagines
now the-pots in-his-soft he-cherishes lap now the-frying-pans
et caccabos amplectitur, mitia libans oscula.
and kettles he-embraces gentle bestowing kisses

CHIONIA. Ridiculum.
laughable

HIRENA. Nam facies, manus ac vestimenta adeo sordidata,
for his-face hands and clothes so dirtied
adeo coinquinata, ut nigredo, quae inhaesit, similitudinem
so befouled that the-blackness which has-stuck the-likeness
Aethiopis exprimit.
of-an-Ethiopian expresses

AGAPES. Decet, ut talis appareat corpore, qualis a diabolo
it-is-fitting that such he-appear in-body as by the-devil
possidetur in mente.
he-is-possessed in mind

HIRENA. En, parat regredi. Intendamus, quid illo egrediente
lo he-prepares to-go-back let-us-watch what he going-out
agant milites pro foribus expectantes.
may-do the-soldiers before the-doors waiting

V · THE SOLDIERS FLEE

Dulcitius comes out, and his soldiers take him for a man possessed, or the devil himself, and run. He calls after them in vain; they hear their master's voice but see the devil's image. He sets off for the palace to tell the princes how he has been abused.

MILITES. Quis hic egreditur? Daemoniacus. Vel magis ipse
who here comes-out a-demoniac or rather he-himself
diabolus. Fugiamus!
the-devil let-us-flee

DULCITIUS. Milites, quo fugitis? state, expectate; ducite me
O-soldiers whither do-you-flee stand wait lead me
cum lucernis ad cubile.
with lamps to bed

MILITES. Vox senioris nostri, sed imago diaboli. Non
the-voice of-lord our but the-image of-the-devil not
subsistamus, sed fugam maturemus: fantasma vult nos
let-us-stand-still but flight let-us-hasten the-phantom wishes us
pessumdare.
to-destroy

DULCITIUS. Ad palatium ibo et, quam abiectionem patior,
to the-palace I-shall-go and which humiliation I-suffer
principibus vulgabo.
to-the-princes I-shall-make-known

The doorkeepers take the blackened Dulcitius for a vile monster in black rags, beat him, and throw him down the steps. Bewildered, since he believes himself splendidly dressed, he goes home to his wife, who comes out with her hair loosened and the household in tears.

DULCITIUS. Hostiarii, introducite me in palatium, quia ad
O-doorkeepers bring me into the-palace because for
imperatorem habeo secretum.
the-emperor I-have a-secret

OSTIARII. Quid hoc vile ac detestabile monstrum, scissis et
what this vile and detestable monster with-torn and
nigellis panniculis obsitum? Pugnis tundamus, de gradu
blackish rags covered with-fists let-us-pound from the-step
praecipitemus, nec ultra huc detur liber accessus.
let-us-throw-headlong nor further here let-there-be-given free access

DULCITIUS. Vae, vae! quid contigit? Nonne splendidissimis
woe woe what has-happened surely in-most-splendid
vestibus indutus totoque corpore videor nitidus? et
clothes dressed and-in-whole body do-I-seem shining and
quicumque me aspicit, velut horribile monstrum fastidit!
whoever me sees as-if a-horrible monster loathes-(me)
Ad coniugem revertar, quo ab illa, quid erga me actum
to my-wife I-shall-return so-that from her what toward me done
sit, experiar. En, solutis crinibus egreditur, omnisque
has-been I-may-learn lo with-loosened hair she-comes-out and-the-whole
domus lacrimis prosequitur!
household with-tears follows

VII · DULCITIUS' WIFE

His wife tells Dulcitius he is out of his mind and a laughingstock to the Christians. He realizes he has been mocked by the girls' sorcery and orders them stripped naked in public, so that they may feel his mockery in turn.

CONIUX. Heu, heu! mi senior Dulciti, quid pateris? Non
alas alas my lord O-Dulcitius what do-you-suffer not
es sanae mentis. Factus es in derisum christicolis.
you-are of-sound mind made you-are into a-laughing-stock for-the-Christians
DULCITIUS. Nunc tandem sentio, me illusum illarum maleficiis.
now at-last I-perceive me mocked their by-sorceries
CONIUX. Hoc me vehementer confudit, hoc praecipue contristavit,
this me vehemently confounded this especially saddened
quod, quid patiebaris, ignorasti.
that what you-were-suffering you-did-not-know
DULCITIUS. Mando, ut lascivae praesententur puellae et abstractis
I-order that the-wanton be-presented girls and stripped-off
vestibus publice denudentur, quo versa vice, quid nostra
their-clothes publicly be-bared so-that turned turn what our
possint ludibria, experiantur.
may-be-able mockeries they-may-experience

VIII · THE CLOTHES THAT WILL NOT COME OFF

The soldiers labor in vain: the virgins' clothes cling to their bodies like skin, and Dulcitius, who urged them on, has fallen asleep in his chair and cannot be woken. They decide to go to the emperor and tell him everything.

MILITES. Frustra sudamus, in vanum laboramus: ecce, vestimenta
in-vain we-sweat in vain we-labor behold the-clothes
virgineis corporibus inhaerent velut coria; sed et ipse,
to-the-virginal bodies cling like hides but also he-himself
qui nos ad expoliandum urgebat, praeses stertet sedendo
who us to stripping urged the-governor will-snore sitting
nec ullatenus excitari potest a somno. Ad imperatorem
nor in-any-way to-be-roused can-he from sleep to the-emperor
adeamus ipsique rerum, quae geruntur, ⟨seriem⟩ propalemus.
let-us-go and-to-him of-the-things which are-done the-sequence let-us-disclose

IX · SISINNIUS SENT

Diocletian grieves that his governor has been so mocked and reviled. Lest the girls boast that they can mock the gods with impunity, he sends the count Sisinnius to take vengeance.

DIOCLETIANUS. Dolet nimium, quod praesidem Dulcitium
it-grieves-(me) exceedingly that the-governor Dulcitius
audio adeo illusum, adeo exprobratum, adeo calumniatum.
I-hear so mocked so reproached so slandered
Sed, ne viles mulierculae iactent se impune nostris
but lest the-vile little-women boast themselves with-impunity to-our

diis deorumque cultoribus illudere, Sisinnium comitem
gods and-of-the-gods to-the-worshipers to-mock Sisinnius the-count
dirigam ad ultionem exercendam.
I-shall-direct to vengeance to-be-exercised

X · IRENE HELD BACK

Sisinnius has Agape and Chionia brought out but keeps back the youngest, Irene, sparing her youth: without her sisters before her eyes, he hopes, she may be more easily converted.

SISINNIUS. O milites, ubi sunt lascivae, quae torqueri debent,
O soldiers where are the-wanton who to-be-tortured ought
puellae?
girls

MILITES. Affliguntur in carcere.
they-are-afflicted in prison

SISINNIUS. Hirenam reservate et reliquas producite.
Irene reserve and the-rest bring-forth

MILITES. Cur unam excipis?
why one do-you-except

SISINNIUS. Parcens infantiae. Forte facilius convertetur, si
sparing her-childhood perhaps more-easily she-will-be-converted if
sororum praesentia non terrebitur.
of-her-sisters by-the-presence not she-will-be-terrified

MILITES. Ita.
so

Agape and Chionia refuse to offer libations; they offer praise only to the Trinity. Sisinnius has them thrown alive into the fire. They pray to be released, and their souls leave their bodies; but the flames have not touched their hair, their clothes, or their bodies. Sisinnius sends for Irene.

MILITES. Praesto sunt, quas iussisti.
at-hand they-are whom you-ordered

SISINNIUS. Praebete assensum, Agapes et Chionia, meis consiliis.
offer assent O-Agape and O-Chionia to-my counsels

AGAPES. Si praebebimus.
if we-shall-offer-(it)

SISINNIUS. Ferte libamina diis.
bring libations to-the-gods

CHIONIA. Vero et aeterno patri eiusque coaeterno filio
to-the-true and eternal father and-to-his co-eternal son
sanctoque amborum paraclyto sacrificium laudis sine
and-to-the-holy of-both Paraclete the-sacrifice of-praise without
intermissione libamus.
intermission we-pour

SISINNIUS. Hoc vobis non suadeo, sed poenis prohibeo.
this to-you not I-urge but by-penalties I-forbid

AGAPES. Non prohibebis, nec umquam sacrificabimus daemoniis.
not you-will-forbid nor ever shall-we-sacrifice to-demons

SISINNIUS. Deponite duritiam cordis et sacrificate. Sin autem:
put-aside the-hardness of-heart and sacrifice but-if otherwise
faciam vos interfectum iri iuxta praeceptum imperatoris
I-shall-cause you to-kill to-be according-to the-command of-the-emperor
Diocletiani.
Diocletian

CHIONIA. Decet, ut in nostri necem obtemperes iussis tui
it-befits that in our death you-obey to-the-orders of-your
imperatoris, cuius nos decreta contempnere noscis; si autem
emperor whose we decrees to-despise you-know if but
parcendo moram feceris, aequum est, ut tu interficiaris.
by-sparing delay you-make just it-is that you be-killed

SISINNIUS. Non tardetis, milites, non tardetis; capite blasphemas
do-not delay O-soldiers do-not delay seize blasphemers
has et in ignem proicite vivas!
these and into the-fire throw-(them) alive

MILITES. Instemus construendis rogis et tradamus illas
let-us-press-on with-the-to-be-built pyres and let-us-hand them
bachantibus flammis, quo finem demus conviciis.
to-the-raging flames so-that an-end we-may-give to-their-insults

AGAPES. Non tibi, domine, non tibi haec potentia insolita,
not to-you O-Lord not to-you this power unwonted
ut ignis vim virtutis suae obliviscatur, tibi obtemperando.
that fire the-force of-strength its should-forget to-you obeying
Sed taedet nos morarum; ideo rogamus solvi retinacula
but it-wearies us of-the-delays therefore we-ask to-be-loosed the-bonds
animarum, quo extinctis corporibus tecum plaudant in
of-our-souls so-that extinguished our-bodies with-you may-applaud in
aethre nostri spiritus.
heaven our spirits

MILITES. O novum, o stupendum miraculum! Ecce, animae
O new O astounding miracle behold the-souls
egressae sunt corpora, et nulla laesionis repperiuntur vestigia?
gone-out have the-bodies and no of-injury are-found traces

sed nec capilli, nec vestimenta ab igne sunt ambusta, quo
but neither the-hair nor the-clothes by the-fire are burned much
minus corpora.
less the-bodies

SISINNIUS. Proferte Hirenam.
bring-out Irene

XII · IRENE'S SENTENCE

Sisinnius threatens Irene with her sisters' death; she wishes only to follow them. He threatens slow torture and then the brothel. She answers that a body defiled by force leaves the soul pure. He orders her dragged to the brothel, and she tells him that the ruler of the world will prevent it.

MILITES. Eccam.
here-she-is

SISINNIUS. Pertimesce, Hirena, necem sororum et cave perire
dread O-Irene the-death of-your-sisters and beware to-perish
exemplo illarum.
by-the-example of-them

HIRENA. Opto exemplum earum moriendo sequi, quo merear
I-wish the-example of-them by-dying to-follow so-that I-may-deserve
cum his aeternaliter laetari.
with them eternally to-rejoice

SISINNIUS. Cede, cede meae suasioni.
yield yield to-my persuasion

HIRENA. Haut cedam facinus suadenti.
not I-shall-yield crime to-one-urging

SISINNIUS. Si non cesseris, non citum tibi exitum praestabo,
if not you-yield not a-quick to-you end I-shall-grant
sed differam et nova in dies supplicia multiplicabo.
but I-shall-put-it-off and new from day-to-day tortures I-shall-multiply

HIRENA. Quanto acrius torqueor, tanto gloriosius exaltabor.
the-more sharply I-am-tortured the-more gloriously I-shall-be-exalted

SISINNIUS. Supplicia non metuis: admovebo, quod horrescis.
tortures not you-fear I-shall-apply-(that) which you-shudder-at

HIRENA. Quicquid irrogabis adversi, evadam iuvamine Christi.
whatever you-will-inflict of-adversity I-shall-escape by-the-help of-Christ

SISINNIUS. Faciam te ad lupanar duci corpusque tuum turpiter
I-shall-cause you to the-brothel to-be-led and-body your shamefully
coinquinari.
to-be-defiled

HIRENA. Melius est, ut corpus quibuscumque iniuriis maculetur,
better it-is that the-body by-any-whatever injuries be-stained
quam anima idolis polluatur.
than the-soul by-idols be-polluted

SISINNIUS. Si socia eris meretricum, non poteris
if the-companion you-will-be of-harlots not you-will-be-able
polluta intra contubernium computari virginum.
defiled within the-company to-be-counted of-virgins

HIRENA. Voluptas parat poenam, necessitas autem coronam; nec
pleasure prepares punishment necessity but a-crown nor
dicitur reatus, nisi quod consentit animus.
is-it-called guilt except what consents-to the-mind

SISINNIUS. Frustra parcebam, frustra miserebar huius infantiae.
in-vain I-was-sparing in-vain I-was-pitying this childhood

MILITES. Praescivimus; nullatenus ad deorum culturam potest
we-foreknew in-no-way to of-the-gods the-worship she-can
flecti, nec terrore umquam potest frangi.
to-be-bent nor by-terror ever can-she to-be-broken

SISINNIUS. Non ultra parcam.
not further I-shall-spare

MILITES. Rectum.
right

SISINNIUS. Capite illam sine miseratione et, trahentes cum
seize her without pity and dragging with
crudelitate, ducite ad lupanar sine honore.
cruelty lead to the-brothel without honor

HIRENA. Non perducent.
not they-will-lead-(me)

SISINNIUS. Quis prohibere poterit?
who to-prevent will-be-able

HIRENA. Qui mundum sui providentia regit.
he-who the-world by-his providence rules

SISINNIUS. Probabo.
I-shall-prove-(it)

HIRENA. Ac citius libito.
and sooner than-is-pleasing

SISINNIUS. Ne terreamini, milites, fallacibus huius blasphemae
do-not be-terrified O-soldiers by-the-deceitful of-this blasphemer
praesagiis.
prophecies

MILITES. Non terremur, sed tuis praeceptis parere nitimur.
not we-are-terrified but your commands to-obey we-strive

The soldiers come running back. Two unknown young men, splendid in dress and venerable of face, claiming to come from Sisinnius, took Irene from them and led her to the top of a nearby mountain. Sisinnius, who sent no one, calls them fools, mounts his horse, and rides off with them to find out who has mocked them.

SISINNIUS. Qui sunt hi, qui nos invadunt? Quam similes sunt
who are these who us attack how like they-are
militibus, quibus Hirenam tradidimus! Ipsi sunt. Cur
to-the-soldiers to-whom Irene we-handed-over they-themselves they-are why
tam cito revertimini? quo tenditis tam anheli?
so quickly do-you-return whither do-you-hasten so panting

MILITES. Te ipsum quaerimus.
you yourself we-seek

SISINNIUS. Ubi est, quam traxistis?
where is she-whom you-dragged

MILITES. In supercilio montis.
on the-brow of-the-mountain

SISINNIUS. Cuius?
of-which

MILITES. Proximi.
of-the-nearest

SISINNIUS. O insensati et hebetes totiusque rationis incapaces.
O senseless and dull and-of-all reason incapable

MILITES. Cur causaris? cur voce et vultu nobis minaris?
why do-you-complain why with-voice and with-face us do-you-threaten

SISINNIUS. Di vos perdant!
the-gods you may-destroy

MILITES. Quid in te commisimus? quam tibi iniuriam
what against you have-we-committed what to-you wrong
fecimus? quae tua iussa transgressi sumus?
have-we-done which your orders transgressed have-we

SISINNIUS. Nonne praecepi, ut rebellem deorum traheretis
did-not I-command that the-rebel against-the-gods you-should-drag
ad turpitudinis locum?
to of-shame the-place

MILITES. Praecepisti, nosque tuis praeceptis operam dedimus
you-commanded and-we to-your commands attention gave
implendis, sed supervenere duo ignoti iuvenes, asserentes
to-be-fulfilled but there-came-up two unknown young-men asserting
se ad hoc ex te missos, ut Hirenam ad cacumen
themselves for this from you sent that Irene to the-top
montis perducerent.
of-the-mountain they-should-lead

SISINNIUS. Ignorabam.
I-did-not-know-(it)

MILITES. Agnoscimus.
we-recognize-(it)

SISINNIUS. Quales fuerunt?
of-what-kind were-they

MILITES. Amictu splendidi, vultu admodum reverendi.
in-dress splendid in-countenance very venerable

SISINNIUS. Num sequebamini illos?
surely-not you-followed them

MILITES. Sequebamur.
we-followed

SISINNIUS. Quid fecerunt?
what did-they-do

MILITES. A dextra laevaque Hirenae se locaverunt et nos
on the-right and-left of-Irene themselves they-placed and us
huc direxerunt, quo te exitus rei non lateret.
hither directed so-that you the-outcome of-the-matter not might-escape
SISINNIUS. Restat, ut ascenso equo pergam et, qui fuerint,
it-remains that mounted the-horse I-proceed and who they-were
qui nos tam libere illuserunt, perquiram.
who us so freely have-mocked I-search-out
MILITES. Properemus pariter.
let-us-hasten together

Sisinnius rides round the mountain and can find neither the way up nor the way back. His exhausted men warn that the sorceress will destroy them all if she lives. He orders an archer to shoot Irene. Dying, she bids him blush to be beaten by a child without arms, and says he will be damned in Tartarus while she enters the bridal chamber of the eternal King.

SISINNIUS. Hem! ignoro, quid agam; pessumdatus sum
hem I-do-not-know what I-should-do undone I-am
maleficiis christicolarum: en, montem circueo, et, semitam
by-the-sorceries of-the-Christians lo the-mountain I-go-round and the-path
aliquoties repperiens, nec ascensum comprehendere nec
sometimes finding neither the-ascent to-grasp nor
reditum queo repetere.
the-return am-I-able to-seek-again

MILITES. Miris modis omnes illudimur nimiaque lassitudine
in-wondrous ways all we-are-mocked and-with-excessive weariness
fatigamur; et si insanum caput diutius vivere sustines, te
we-are-tired and if the-insane head longer to-live you-allow you
ipsum et nos perdes.
yourself and us you-will-destroy

SISINNIUS. Quisquis es meorum, strenue extende arcum, iace
whoever you-are of-mine vigorously stretch the-bow throw
sagittam, perfode hanc maleficam.
the-arrow pierce this sorceress

MILITES. Decet.
it-is-fitting

HIRENA. Infelix, erubesce, Sisinni, erubesce, teque turpiter
O-unhappy-one blush O-Sisinnius blush and-yourself shamefully
victum ingemisce, quia tenellae infantiam virgunculae absque
conquered bewail because of-a-tender the-childhood little-virgin without
armorum apparatu nequivisti superare.
of-arms equipment you-could-not to-overcome

SISINNIUS. Quicquid dedecoris accedit, levius tolero, quia te
whatever of-disgrace accrues more-lightly I-bear because you
morituram haut dubito.
about-to-die not I-doubt

HIRENA. Hinc mihi quam maxime gaudendum, tibi vero
hence for-me as most to-be-rejoiced for-you but
dolendum, quia pro tui severitate malignitatis in tartara
to-be-grieved because for your the-severity of-malice to Tartarus
dampnaberis; ego autem, martirii palmam virginitatisque
you-will-be-damned I but of-martyrdom the-palm and-of-virginity
receptura coronam, intrabo aethereum aeterni regis
about-to-receive the-crown shall-enter the-heavenly of-the-eternal king
thalamum; cui est honor et gloria in saecula.
bedchamber to-whom is honor and glory into the-ages

CALIMACHUS

I · CALIMACHUS AND HIS FRIENDS

The argument tells how Calimachus, whose unlawful love made Drusiana die of sorrow, loved her dead more than was right, and perished by a serpent's bite; Saint John's prayers raise him with her, and he is reborn in Christ. Calimachus then asks his friends to withdraw from the others, and they agree to go to a more secret place.

Resuscitatio Drusianae et Calimachi qui eam non solum
the-raising of-Drusiana and of-Calimachus who her not only
vivam, sed etiam prae tristitia atque execratione illiciti
living but also for sorrow and loathing of-unlawful
amoris in domino mortuam plus iusto amavit: unde morsu
love in the-Lord dead more than-right loved whence by-the-bite
serpentis male periit; sed, precibus sancti Iohannis apostoli
of-a-serpent wretchedly perished but by-the-prayers of-saint John the-apostle
una cum Drusiana resuscitatus, in Christo est renatus.
together with Drusiana raised in Christ was reborn

Calimachus. Amici.
Calimachus friends

Drusiana. Andronichus. Sanctus Iohannes. Fortunatus.
Drusiana Andronicus Saint John Fortunatus

Paucis vos, amici, volo.
in-a-few-words you O-friends I-want-(to-speak)

AMICI. Utere, quantum libet, nostro colloquio.
use as-much-as it-pleases our conversation

CALIMACHUS. Si aegre non accipitis, malo vos interim sequestrari
if amiss not you-take-it I-prefer you meanwhile to-be-set-apart
aliorum a collegio.
of-others from the-company

AMICI. Quod tibi videtur commodum, nobis est sequendum.
what to-you seems convenient by-us is to-be-followed

CALIMACHUS. Accedamus in secretiora loca, ne aliquis superveniens
let-us-go into more-secret places lest anyone coming-up

interrumpat dicenda.
interrupt the-things-to-be-said

AMICI. Ut libet.
as it-pleases

II · THE FRIENDS' COUNSEL

Calimachus confesses that he loves a woman, and his friends tease him in the terms of the schools before he names her: Drusiana, wife of Prince Andronicus. They warn him that she is baptized and, as a disciple of Saint John, keeps chastity even from her husband. He resolves to win her by flattery anyway, and they doubt he will.

CALIMACHUS. Anxie diuque gravem sustinui dolorem, quem
anxiously and-long a-heavy I-have-borne pain which

vestro consilio relevari posse spero.
by-your counsel to-be-relieved to-be-able I-hope

AMICI. Aequum est, ut communicata invicem compassione
just it-is that shared mutually by-compassion

patiamur, quicquid unicuique nostrum utriusque eventu
we-suffer whatever to-each of-us of-either by-the-event

fortunae ingeratur.
fortune is-brought

CALIMACHUS. O utinam voluissetis meam passionem compatiendo
O would-that you-had-wished my suffering by-suffering-with-(me)

mecum partiri!
with-me to-share

AMICI. Enuclea, quid patiaris, et, si res exigit,
unfold what you-suffer and if the-matter requires
compatiemur; sin autem: animum tuum a nequam
we-shall-suffer-with-(you) but-if otherwise mind your from worthless
intentione revocare nitimur.
intention to-call-back we-strive

CALIMACHUS. Amo.
I-love

AMICI. Quid?
what

CALIMACHUS. Rem pulchram, rem venustam.
a-thing beautiful a-thing charming

AMICI. Nec in solo, nec in omni; ideo atomum, quod amas,
neither in one nor in all therefore the-atom which you-love
per hoc nequit intellegi.
by this cannot to-be-understood

CALIMACHUS. Mulierem.
a-woman

AMICI. Cum mulierem dixeris, omnes comprehendis.
when woman you-have-said all you-comprehend

CALIMACHUS. Non omnes aequaliter, sed unam specialiter.
not all equally but one specially

AMICI. Quod de subiecto dicitur, non nisi de subiecto aliquo
what of a-subject is-said not except of a-subject some
cognoscitur. Unde, si velis nos enarithmum agnoscere, dic
is-known whence if you-wish us the-one-in-number to-know tell
primam usyam.
the-first substance

CALIMACHUS. Drusianam.
Drusiana

AMICI. Andronici huius principis coniugem?
of-Andronicus of-this prince the-wife

CALIMACHUS. Ipsam.
her

AMICI. Erras, socie; est lota baptismate.
you-err O-comrade she-is washed by-baptism

CALIMACHUS. Inde non curo, si ipsam ad mei amorem attrahere
thence not I-care if her to my love to-draw
potero.
I-shall-be-able

AMICI. Non poteris.
not you-will-be-able

CALIMACHUS. Cur diffiditis?
why do-you-distrust

AMICI. Quia rem difficilem petis.
because a-thing difficult you-seek

CALIMACHUS. Num ego primus huiusmodi rem peto, et non
surely-not I first of-this-kind a-thing seek and not
multorum ad audendum provocatus sum exemplo?
of-many to daring provoked I-am by-the-example

AMICI. Intende, frater: ea ipsa, quam ardes, sancti Iohannis
attend brother that very-one whom you-burn-for of-saint John
apostoli doctrinam secuta, totam se devovit deo, in
the-apostle the-teaching having-followed wholly herself has-vowed to-God to
tantum, ut nec ad thorum Andronici christianissimi viri iam
such-a-degree that not-even to the-bed of-Andronicus a-most-Christian man now
dudum potuit revocari, quo minus tuae consentiet vanitati.
for-long she-could to-be-recalled much less to-your she-will-consent vanity

CALIMACHUS. Quaesivi a vobis consolationem, sed incutitis
I-sought from you consolation but you-strike-into
mihi desperationem.
me despair

AMICI. Qui simulat, fallit; et qui profert adulationem,
he-who pretends deceives and he-who brings-forth flattery
vendit veritatem.
sells truth

CALIMACHUS. Quia mihi vestrum auxilium subtrahitis, ipsam
since from-me your help you-withdraw her
adibo eiusque animo mei amorem blandimentis
I-shall-approach and-on-her mind my love with-blandishments
persuadebo.
I-shall-urge

AMICI. Haut persuadebis.
not you-will-urge-(it)

CALIMACHUS. Quippe vetar fatis.
indeed I-am-forbidden by-the-fates

AMICI. Experiemur.
we-shall-see

Calimachus declares his love to Drusiana for her beauty. She calls him a pander full of the devil's deceit and spurns him: she has kept away even from her own husband's bed. He swears by gods and men that he will not rest until he has caught her in his snares.

CALIMACHUS. Sermo meus ad te, Drusiana, praecordialis amor.
speech my to you O-Drusiana heartfelt love

DRUSIANA. Quid mecum velis, Calimache, sermonibus agere,
what with-me you-wish O-Calimachus with-speeches to-do

vehementer admiror.
vehemently I-wonder

CALIMACHUS. Miraris?
you-wonder

DRUSIANA. Satis:
enough

CALIMACHUS. Primum de amore.
first about love

DRUSIANA. Quid de amore?
what about love

CALIMACHUS. Id scilicet, quod te prae omnibus diligo.
that namely that you before all I-love

DRUSIANA. Quod ius consanguinitatis, quaeve legalis conditio
what right of-kinship or-what lawful condition

institutionis compellit te ad mei amorem?
of-institution compels you to my love

CALIMACHUS. Tui pulchritudo.
your beauty

DRUSIANA. Mea pulchritudo?
my beauty

CALIMACHUS. Immo.
rather

DRUSIANA. Quid ad te?
what to you

CALIMACHUS. Pro dolor! hactenus parum, sed spero, quod
O grief hitherto little but I-hope that
attineat postmodum.
it-may-pertain afterward

DRUSIANA. Discede, discede, leno nefande; confundor enim
depart depart O-pander unspeakable I-am-confounded for
diutius tecum verba miscere, quem sentio plenum diabolica
longer with-you words to-mingle whom I-feel full of-devilish
deceptione.
deception

CALIMACHUS. Mea Drusiana, ne repellas te amantem tuoque
my O-Drusiana do-not repel you loving and-to-your
amore cordetenus inhaerentem, sed impende amori vicem.
love from-the-heart clinging but pay to-love a-return

DRUSIANA. Lenocinia tua parvi pendo tuique lasciviam fastidio,
pandering your little I-value and-your wantonness I-loathe
sed te ipsum penitus sperno.
but you yourself wholly I-spurn

CALIMACHUS. Adhuc non repperi occasionem irascendi, quia,
still not I-have-found occasion of-being-angry because
quid mea in te agat dilectio, forte erubescis fateri.
what my in you does love perhaps you-blush to-confess

DRUSIANA. Nihil aliud nisi indignationem.
nothing else except indignation

CALIMACHUS. Credo te hanc sententiam mutatum ire.
I-believe you this sentence to-change to-go

DRUSIANA. Non mutabo, percerte!
not I-shall-change-(it) most-certainly

CALIMACHUS. Forte!
perhaps

DRUSIANA. O insensate et amens, cur falleris? cur te
O senseless and mad-one why are-you-deceived why yourself
vacua spe illudis? quo pacto, qua dementia reris
with-empty hope do-you-mock in-what way by-what madness do-you-think
me tuae cedere nugacitati, quae per multum temporis a
me to-your to-yield nonsense who for much of-time from
legalis thoro viri me abstinui?
the-lawful bed of-my-husband myself have-abstained

CALIMACHUS. Pro deum atque hominum fidem! si non cesseris,
O of-gods and of-men the-faith if not you-yield
non quiescam, non desistam, donec te captuosis circumveniam
not I-shall-rest not I-shall-desist until you with-captious I-get-round
insidiis.
snares

IV · DRUSIANA'S PRAYER

Drusiana prays in anguish: her beauty has made the young man mad, and she can neither betray him without strife nor keep silent without falling into the devil's snares. She asks Christ to let her die, and she dies at once. Andronicus runs for Saint John.

DRUSIANA. Eh heu! domine Iesu Christe, quid prodest castitatis
eh alas O-Lord Jesus Christ what does-it-profit of-chastity
professionem subiisse, cum is amens mea deceptus
the-profession to-have-undergone when this madman by-my deceived

est specie? Intende, domine, mei timorem; intende, quem
is beauty attend O-Lord to-my fear attend which
patior, dolorem! Quid mihi, quid agendum sit, ignoro:
I-suffer the-pain what for-me what to-be-done be I-do-not-know
si prodidero, civilis per me fiet discordia; si celavero,
if I-betray-(him) civil through me will-arise discord if I-conceal-(it)
insidiis diabolicis sine te refragari nequeo. Iube me in te,
the-snares devilish without you to-resist I-am-unable command me in you
Christe, ocius mori, ne fiam in ruinam delicato iuveni!
O-Christ quickly to-die lest I-become for a-ruin to-the-delicate young-man

ANDRONICHUS. Vae mihi infortunato! ex inproviso mortua est
woe to-me unfortunate out-of the-unforeseen dead is
Drusiana. Curro sanctumque Iohannem advoco.
Drusiana I-run and-saint John I-summon

V · THE BURIAL

Andronicus weeps before Saint John, who reminds him that the soul of the dead rejoices in rest. Andronicus explains that Drusiana prayed for death in his presence and that he will tell the cause later. They bury her honorably in a marble tomb nearby and leave the steward Fortunatus to guard it.

IOHANNES. Cur nimium contristaris, Andronice? cur fluunt
why exceedingly are-you-saddened O-Andronicus why flow
lacrimae?
the-tears

ANDRONICHUS. Heu heu, domine! taedeo vitae propriae.
alas alas O-lord I-am-weary of-life my-own

IOHANNES. Quid pateris?
what do-you-suffer

ANDRONICHUS. Drusiana, tui assecla...
Drusiana your follower

IOHANNES. Estne homine exuta?
is-she of-the-human stripped

ANDRONICHUS. Hem! est.
hem she-is

IOHANNES. Multum disconvenit, ut pro his fundantur lacrimae,
much it-is-unfitting that for these be-poured tears
quorum animas credimus laetari in requie.
whose souls we-believe to-rejoice in rest

ANDRONICHUS. Non dubitem licet, quin, ut asseris, anima
not I-doubt granted but-that as you-assert her-soul
aeternaliter laetetur corpusque quandoque incorruptum
eternally rejoices and-the-body some-day incorrupt
resuscitetur, hoc tamen me vehementer exurit, quod ipsa
will-be-raised this yet me vehemently burns that she-herself
me praesente mortem, ut adveniret, optando invitavit.
me present death that it-might-come by-wishing invited

IOHANNES. Agnovistin causam?
have-you-learned the-cause

ANDRONICHUS. Agnovi tibique enucleam, si quando ex tristitia
I-have-learned and-to-you I-shall-unfold if ever from sadness
hac convalescam.
this I-recover

IOHANNES. Accedamus exequiasque diligenter celebremus.
let-us-go and-the-funeral-rites diligently let-us-celebrate

ANDRONICHUS. Marmoreum in proximo sepulchrum habetur; in
a-marble in near tomb is-had in
quod funus ponatur, servandique cura sepulchri Fortunato
which the-body may-be-placed and-of-keeping the-care of-the-tomb to-Fortunatus
nostro relinquatur procuratori.
our may-be-left steward

IOHANNES. Decet, ut tumuletur honorifice. Deus laetificet
it-befits that she-be-entombed honorably God may-make-glad
animam in requie.
her-soul in rest

VI · CALIMACHUS BRIBES FORTUNATUS

Even Drusiana's death has not cured Calimachus of his love. He begs Fortunatus to let him see her body. The steward says it still seems whole and agrees to give it up if gifts appease him; Calimachus hands over what he has at once and promises much more.

CALIMACHUS. Quid fiet, Fortunate? quia nec morte
what will-happen O-Fortunatus because not-even by-the-death
Drusianae revocari possum ab amore.
of-Drusiana to-be-called-back am-I-able from love

FORTUNATUS. Miserabile.
pitiable

CALIMACHUS. Pereo, nisi me adiuvet tua industria.
I-perish unless me help your industry

FORTUNATUS. In quo possum adiuvare?
in what can-I to-help

CALIMACHUS. In eo, ut vel mortuam me facias videre.
in this that even dead me you-make to-see

FORTUNATUS. Corpus adhuc integrum manet, ut reor, quia non
the-body still whole remains as I-think because not
languore exesum, sed levi, ut experiebare, febre est
by-wasting eaten but by-a-light as you-were-finding fever it-was
solutum.
loosed

CALIMACHUS. O me felicem, si numquam experirer!
O me happy if never I-might-find-it-so

FORTUNATUS. Si placabis muneribus, dedam illud tuis
if you-will-appease-(me) with-gifts I-shall-give-up it to-your
usibus.
uses

CALIMACHUS. Quae in praesenti ad manus habeo, interim accipe;
what at present to hand I-have meanwhile take
nec diffidas te multo maiora accepturum fore.
nor doubt you much greater-things about-to-receive to-be

FORTUNATUS. Eamus cito.
let-us-go quickly

CALIMACHUS. In me non erit mora.
in me not will-be delay

VII · IN THE TOMB

Fortunatus shows Calimachus the body, which is not wasted, and bids him abuse it as he likes. Calimachus exults that the woman who always rejected him is now in his power and he may wrong her at will. A horrible serpent attacks them; he cries out against Fortunatus for leading him into the crime, saying Fortunatus will die of the wound and he of fear.

FORTUNATUS. Ecce corpus: nec facies cadaverosa, nec membra
behold the-body neither the-face corpse-like nor the-limbs
sunt tabida. Abutere, ut libet.
are wasted misuse-(it) as it-pleases
CALIMACHUS. O Drusiana, Drusiana, quo affectu cordis te colui,
O Drusiana Drusiana with-what affection of-heart you I-cherished
qua sinceritate dilectionis te visceratenus amplexatus fui,
with-what sincerity of-love you to-the-entrails embraced I-have
et tu semper abiecisti, meis votis contradixisti! Nunc in mea
and you always cast-(me)-off to-my wishes you-spoke-against now in my
situm est potestate, quantislibet iniuriis te velim lacessere.
placed it-is power with-however-many wrongs you I-may-wish to-assail
FORTUNATUS. Atat! horribilis serpens invadit nos.
ah a-horrible serpent attacks us
CALIMACHUS. Ei mihi, Fortunate, cur me decepisti? cur detestabile
woe to-me O-Fortunatus why me did-you-deceive why the-detestable
scelus persuasisti? En, tu morieris serpentis vulnere, et
crime did-you-urge lo you will-die by-the-serpent's wound and
ego commorior prae timore.
I die-with-(you) for fear

Saint John and Andronicus go to Drusiana's tomb to commend her soul. Christ appears to them in the likeness of a beautiful youth and says he has come for the raising of Drusiana and of the man lying by her tomb, so that his name may be glorified. Then he is taken up to heaven; Andronicus is puzzled, and John urges him to hurry on.

IOHANNES. Accedamus, Andronice, ad tumulum Drusianae, quo
let-us-go O-Andronicus to the-tomb of-Drusiana so-that
animam Christo commendemus prece.
her-soul to-Christ we-may-commend by-prayer

ANDRONICHUS. Hoc decet tui sanctitatem, ut non obliviscaris in
this befits your holiness that not you-forget in
te confidentem.
you one-trusting

IOHANNES. Ecce, invisibilis deus nobis apparet visibilis in
behold the-invisible God to-us appears visible in
pulcherrimi similitudine iuvenis.
of-a-most-beautiful the-likeness young-man

ANDRONICHUS. Expaueo!
I-am-afraid

IOHANNES. Domine Iesu, cur iuxta id loci dignatus es
O-Lord Jesus why beside this of-place deigned have-you
servis tuis manifestari?
to-servants your to-be-manifested

DEUS. Propter Drusianae eiusque, qui iuxta sepulchrum illius
for of-Drusiana and-of-him who beside tomb her
iacet, resuscitationem apparui, quia nomen meum in his
lies the-raising I-have-appeared because name my in these
debet glorificari.
ought to-be-glorified

ANDRONICHUS. Quam subito receptus est caelo!
how suddenly received he-is to-heaven

IOHANNES. Ideo causam penitus non intellego.
therefore the-cause wholly not I-understand

ANDRONICHUS. Maturemus gressum; forte re experieris in
let-us-hasten our-step perhaps by-the-event you-will-learn in
perventione, quod asseris te minus intellegere.
the-arrival what you-assert yourself less to-understand

IX · THE RAISINGS

At the tomb John and Andronicus find Drusiana's body cast out and two corpses in a serpent's coils. John drives off the serpent and raises Calimachus, who confesses his intent and is converted; John then raises Drusiana. She asks that Fortunatus be raised too; Calimachus objects but yields, and she raises him. Fortunatus, envying their grace, chooses death and dies again of the serpent's bites. John bids all give thanks to God.

IOHANNES. In nomine Christi, quid est hoc quod video miraculi?
in the-name of-Christ what is this which I-see of-miracle
Ecce, aperto sepulchro corpus Drusianae foras est eiectum;
behold opened the-tomb the-body of-Drusiana outside has-been thrown
iuxta quod iacent duo cadavera amplexu serpentis circumflexa.
beside which lie two corpses by-the-embrace of-a-serpent wound-round

ANDRONICHUS. Coniecto, quid significet. Is ipse Calimachus
I-guess what it-may-signify this the-very Calimachus
Drusianam, dum viveret, illicite amavit, quod illa aegre
Drusiana while she-lived unlawfully loved which she badly
ferens, in febrem prae tristitia incidit et mortem, ut
bearing into a-fever for sadness fell and death that
adveniret, invitavit.
it-might-come invited

IOHANNES. Hoc amor castitatis coegit.
this the-love of-chastity compelled

ANDRONICHUS. Post cuius occasum hic amens, infelicis languorem
after whose death this madman of-unhappy the-languor
amoris et negati taedium conglomerans sceleris, animo
of-love and of-the-denied the-weariness of-crime gathering in-mind
tabescebat eoque magis desiderio aestuabat.
was-wasting and-thereby the-more with-desire he-burned

IOHANNES. Miserabile.
pitiable

ANDRONICHUS. Non ambigo, quin hunc inprobum servum mercede
not I-doubt but-that this wicked slave for-pay
conduceret, quo illi patrandi occasionem facinoris
he-hired so-that to-him of-accomplishing the-occasion of-the-crime
praeberet.
he-might-offer

IOHANNES. O nefas incomparabile!
O wickedness incomparable

ANDRONICHUS. Ideo ambo, ut video, morte sunt consumpti, ne
therefore both as I-see by-death are consumed lest
effectum administrarent sceleri.
effect they-should-bring to-the-crime

IOHANNES. Nec iniuria.
nor wrongly

ANDRONICHUS. In hoc tamen illud est vel maxime admirandum,
in this yet that is even most to-be-wondered-at

cur huius, qui pravum voluit, resuscitatio magis, quam
why of-this-one who the-wicked-thing willed the-raising more than

eius, qui consensit, divina sit voce praenuntiata, nisi quia
of-him who consented by-divine has-been voice foretold unless because

forte hic, carnali deceptus delectatione, deliquit ignorantia,
perhaps this-one by-carnal deceived delight transgressed through-ignorance

iste autem sola malitia.
that-one but by-sole malice

IOHANNES. Quanta supernus arbiter districtione cunctorum
how-great the-heavenly judge with-strictness of-all

facta examinat, quamque aequa lance singulorum merita
the-deeds examines and-how in-an-even scale of-each-one the-merits

pensat, id non obvium ⟨est⟩ nec cuiquam explicabile fore
weighs that not obvious is nor to-anyone explicable to-be

potest, quia divini subtilitas iudicii longe praeterit humani
can because of-divine the-subtlety judgment far passes of-human

sagacitatem ingenii.
the-sagacity wit

ANDRONICHUS. Ideo admirando deficimus, quia rerum, quae
therefore in-wondering we-fail because of-the-things which

geruntur, causas docte internoscere nequimus.
are-done the-causes learnedly to-distinguish we-are-unable

IOHANNES. Eventus post facta docet persaepe rerum discrimina.
the-outcome after the-deeds teaches very-often of-things the-differences

ANDRONICHUS. Verum age iam, beate Iohannes, quod acturus
but come now O-blessed John what about-to-do
es: fac, ut resuscitetur Calimachus, quo solvatur huiusmodi
you-are do that be-raised Calimachus so-that be-loosed of-this-kind
ambiguitatis nodus.
of-ambiguity the-knot

IOHANNES. Reor, prius invocato Christi nomine anguem
I-think first invoked of-Christ the-name the-snake
proturbandum, post vero Calimachum suscitandum.
to-be-driven-off afterward but Calimachus to-be-raised

ANDRONICHUS. Recte reris, ne ultra laedatur morsu serpentis.
rightly you-think lest further he-be-hurt by-the-bite of-the-serpent

IOHANNES. Discede ab hoc, crudelis bestia, quia serviturus
depart from this-one O-cruel beast because about-to-serve
est Christo.
he-is to-Christ

ANDRONICHUS. Licet inrationale sit animal, haut surda tamen
although irrational it-be an-animal not with-deaf yet
aure, quod iussisti, obaudivit.
ear what you-ordered it-has-heeded

IOHANNES. Non mea, sed Christi virtute paruit.
not my but by-Christ's power it-obeyed

ANDRONICHUS. Ideo citius dicto evanuit.
therefore quicker than-said it-vanished

IOHANNES. Deus incircumscriptus et incomprehensibilis, simplex
O-God uncircumscribed and incomprehensible simple
et inaestimabilis, qui solus es id, quod es, qui, diversa
and inestimable who alone are that which you-are who diverse
duo socians, ex hoc et hoc hominem fingis, eademque
two-things joining from this and this man you-fashion and-the-same

dissocians, unum, quod constabat, resolvis, iube, ut,
disjoining the-one which consisted you-dissolve command that
reducto halitu disiunctaque compagine rursus conliminata,
brought-back the-breath and-the-disjoined frame again joined-together
Calimachus resurgat plenus, ut fuit, homo, quo ab omnibus
Calimachus rise full as he-was a-man so-that by all
magnificeris, qui solus miranda operaris.
you-may-be-magnified who alone wondrous-things work

ANDRONICHUS. Amen. — Ecce vitales auras carpit, sed prae
Amen behold the-vital airs he-takes but from
stupore adhuc quiescit.
stupor still he-rests

IOHANNES. Calimache, surge in Christi nomine, et, utcumque
O-Calimachus rise in Christ's name and however
se res habeant, confitere; quantislibet obnoxius sis
themselves the-things may-have confess to-however-many liable you-be
vitiis, proferas, ne nos vel in modico lateat veritas.
vices bring-them-forth lest from-us even in a-little be-hidden the-truth

CALIMACHUS. Negare nequeo, quin patrandi causa facinoris
to-deny I-am-unable but-that of-accomplishing for-the-sake the-crime
accesseram, quia infelici languore tabescebam nec inliciti
I-had-come because by-unhappy languor I-was-wasting nor of-unlawful
aestum amoris compescere poteram.
the-heat of-love to-check I-was-able

IOHANNES. Quae dementia, quae insania te decepit, ut castis
what madness what insanity you deceived that on-chaste
praesumeres fragmentis alicuius iniuriam conferre dehonestatis?
you-presumed remains of-anyone injury to-bring dishonored

CALIMACHUS. Propria stultitia huiusque Fortunati fraudolenta
my-own folly and-of-this Fortunatus the-fraudulent
deceptio.
deception

IOHANNES. Num triplici infortunio adeo infelix effectus es,
surely-not by-a-threefold misfortune so unhappy made you-were
ut nefas, quod voluisti, perficere posses?
that the-crime which you-wanted to-accomplish you-were-able

CALIMACHUS. Nullatenus. Licet non defuisset velle, possibilitas
in-no-way although not had-been-lacking the-will the-possibility
tamen omnino defuit posse.
yet wholly was-lacking the-power

IOHANNES. Quo pacto impediebaris?
in-what way were-you-hindered

CALIMACHUS. Ut primum, distracto tegmine, conviciis temptavi
as first drawn-aside the-covering with-outrages I-tried
lacessere corpus exanime, iste Fortunatus, qui fomes mali
to-assail the-body lifeless this Fortunatus who the-tinder of-evil
et incensor extitit, serpentinis perfusus venenis periit.
and kindler proved by-serpentine drenched poisons perished

ANDRONICHUS. O factum bene!
O deed well-done

CALIMACHUS. Mihi autem apparuit iuvenis, aspectu terribilis, qui
to-me but appeared a-youth in-aspect terrible who
detectum corpus honorifice texit; ex cuius flammea facie
the-uncovered body honorably covered from whose fiery face
candentes in bustum transiliebant scintillae, quarum una mihi
glowing into the-tomb leapt sparks of-which one to-me

in faciem ferebatur resiliens, simulque vox facta est, dicens:
into the-face was-borne leaping-back and-at-once a-voice made was saying
'Calimache, morere, ut vivas!' His dictis, exspiravi.
O-Calimachus die that you-may-live these-things said I-expired

IOHANNES. Opus caelestis gratiae, qui non delectatur in
the-work of-heavenly grace who not is-delighted in
impiorum perditione.
of-the-impious the-perdition

CALIMACHUS. Audisti miseriam meae perditionis: noli elongare
you-have-heard the-misery of-my perdition do-not put-far-off
medelam tuae miserationis.
the-medicine of-your mercy

IOHANNES. Non elongabo.
not I-shall-put-far-off

CALIMACHUS. Nam nimium confundor, cordetenus contristor,
for exceedingly I-am-confounded from-the-heart I-am-saddened
anxio, gemo, doleo super gravi impietate mea.
I-am-anxious I-groan I-grieve over grave impiety my

IOHANNES. Nec inmerito; quippe grave delictum haut leve
nor undeservedly indeed a-grave offense not a-light
poenitudinis expectat remedium.
of-penitence awaits remedy

CALIMACHUS. O utinam reserarentur secreta meorum viscerum
O would-that were-unlocked the-secret of-my entrails
latibula, quo interni amaritudinem, quam patior, doloris
hiding-places so-that of-inner the-bitterness which I-suffer of-pain
perspiceres et dolenti condoleres!
you-might-see-through and to-the-grieving you-might-sympathize

IOHANNES. Congaudeo huiusmodi dolori, quia sentio te salubriter
I-rejoice-with of-this-kind grief because I-feel you healthfully
contristari.
to-be-saddened

CALIMACHUS. Taedet me prioris vitae, taedet delectationis
it-wearies me of-(my)-former life it-wearies of-delight
iniquae.
unjust

IOHANNES. Nec iniuria.
nor wrongly

CALIMACHUS. Poenitet me delicti.
it-repents me of-(my)-offense

IOHANNES. Et merito.
and deservedly

CALIMACHUS. Displicet omne, quod feci, in tantum, ut nullus
it-displeases-(me) all that I-did to such-a-degree that no
amor, nulla voluptas est vivendi, nisi renatus in Christo
love no pleasure there-is of-living unless reborn in Christ
merear in melius transmutari.
I-may-deserve into better to-be-changed

IOHANNES. Non dubito, quin superna in te appareat gratia.
not I-doubt but-that heavenly in you appears grace

CALIMACHUS. Ideo ne moreris, ne pigriteris lapsum erigere,
therefore do-not delay do-not be-slow the-fallen to-raise
maerentem consolationibus attollere, quo tuo monitu, tuo
the-mourning with-consolations to-lift so-that by-your warning by-your
magisterio a gentili in christianum, a nugace in castum
mastery from a-pagan into a-Christian from a-trifler into a-chaste

transmutatus virum, tuoque ducatu semitam arripiens
changed man and-by-your leading the-path seizing
veritatis, vivam iuxta divinae praeconium promissionis.
of-truth I-may-live according-to of-divine the-proclamation promise

IOHANNES. Benedicta sit unica progenies divinitatis idemque
blessed be the-only offspring of-the-godhead and-the-same
particeps nostrae fragilitatis, qui te, fili Calimache, parcendo
sharer of-our frailty who you O-son Calimachus by-sparing
occidit et occidendo vivificavit, quo suum plasma mortis
has-slain and by-slaying has-quickened so-that his creature of-death
specie ab interitu liberaret animae.
by-the-appearance from destruction he-might-free of-the-soul

ANDRONICHUS. Res insolita omnique admiratione digna.
a-thing unwonted and-of-all admiration worthy

IOHANNES. O Christe, mundi redemptio et peccatorum propitiatio,
O Christ of-the-world the-redemption and of-sinners the-propitiation
qualibus laudum praeconiis te talem celebrem, ignoro.
with-what of-praises proclamations you such I-should-celebrate I-do-not-know
Expaveo tui benignam clementiam et clementem patientiam,
I-dread your kindly clemency and clement patience
qui peccantes nunc paterno more tolerando blandiris, nunc
who sinners now in-a-fatherly way by-tolerating you-coax now
iusta severitate castigando ad poenitentiam cogis.
with-just severity by-chastising to penitence you-compel

ANDRONICHUS. Laus eius divinae pietati.
praise his to-divine piety

IOHANNES. Quis auderet credere, quisve praesumeret sperare,
who would-dare to-believe or-who would-presume to-hope
ut hunc, quem criminosis intentum vitiis mors invenit et
that this-one whom in-criminal intent vices death found and

inventum abstulit, tui miseratio ad vitam excitare, ad veniam
found carried-off your mercy to life to-raise to pardon
dignaretur reparare? Sit nomen tuum sanctum benedictum
would-deign to-restore be name your holy blessed
in saecula, qui solus facis stupenda mirabilia!
into the-ages who alone do astounding wonders

ANDRONICHUS. Eia, sancte Iohannes, et me consolari ne tardes;
come O-holy John also me to-console do-not delay
nam coniugalis amor Drusianae meam haut patitur mentem
for conjugal love for-Drusiana my not allows mind
consistere, nisi et ipsam quantocius videam resurrectum ire.
to-be-at-rest unless also her as-soon-as-possible I-see to-rise-again to-go

IOHANNES. Drusiana, resuscitet te dominus Iesus Christus.
O-Drusiana may-raise you the-Lord Jesus Christ

DRUSIANA. Laus et honor tibi, Christe, qui me fecisti
praise and honor to-you O-Christ who me have-made
reviviscere.
to-live-again

ANDRONICHUS. Sospitatis auctori grates, qui te, mea Drusiana,
of-safety to-the-author thanks who you O-my Drusiana
resurgere dedit in laetitia, quae gravi cum tristitia defungebaris
to-rise-again granted in joy who heavy with sadness were-finishing
extrema.
(your)-last-days

DRUSIANA. Decet tui sanctitatem, venerande pater Iohannes,
it-befits your holiness O-venerable father John
ut, resuscitato Calimacho, qui me inlicite amavit, et hunc
that raised Calimachus who me unlawfully loved also this-one
resuscites, qui mei proditor funeris extitit.
you-raise who of-me the-betrayer of-the-corpse proved

CALIMACHUS. Ne dignum ducas, Christi apostole, hunc proditorem,
do-not worthy consider O-Christ's apostle this betrayer
hunc malefactorem a vinculis mortis absolvere, qui me decepit,
this evildoer from the-bonds of-death to-loose who me deceived
me seduxit meque ad audendum horribile facinus provocavit.
me seduced and-me to daring a-horrible crime provoked

IOHANNES. Non debes illi invidere gratiam divinae clementiae.
not you-ought to-him to-begrudge the-grace of-divine clemency

CALIMACHUS. Non est enim dignus resurrectione, qui auctor
not is for worthy of-resurrection who the-author
extitit perditionis alienae.
proved of-perdition another's

IOHANNES. Lex nostrae religionis docet, ut homo homini
the-law of-our religion teaches that man to-man
dimittat, si ipse a deo dimitti ambiat.
forgive if he-himself by God to-be-forgiven seek

ANDRONICHUS. Iustum.
just

IOHANNES. Quando etiam dei unigenitus idemque virginis
when also of-God the-only-begotten and-the-same of-the-virgin
primogenitus, qui solus innocens, solus inmaculatus, solus
the-firstborn who alone innocent alone immaculate alone
sine veterni sorde delicti in mundum venit, omnes sub
without of-old the-filth of-offense into the-world came all under
gravi onere peccati depressos invenit.
the-heavy burden of-sin pressed-down he-found

ANDRONICHUS. Verum.
true

IOHANNES. Sed, licet nullum iustum, nullum misericordia
but although none just none of-mercy
inveniret dignum, neminem tamen sprevit, neminem suae
he-found worthy no-one yet he-spurned no-one of-his
gratia pietatis privavit, sed se ipsum omnibus tradidit
grace of-piety he-deprived but himself self to-all he-gave
suique dilectam animam pro omnibus posuit.
and-his beloved soul for all laid-down

ANDRONICHUS. Si innocens non occideretur, nemo iuste liberaretur.
if the-innocent not were-slain no-one justly would-be-freed

IOHANNES. Ideo hominum non delectatur in perditione, quos
therefore of-men not is-delighted in the-perdition whom
suo emptos meminit pretioso sanguine.
by-his bought he-remembers precious blood

ANDRONICHUS. Gratias illi.
thanks to-him

IOHANNES. Unde aliis dei gratiam non debemus invidere,
whence to-others God's grace not we-ought to-begrudge
quam ex nullis praecedentibus meritis in nobis gaudemus
which from no preceding merits in us we-rejoice
abundare.
to-abound

CALIMACHUS. Terruisti me monitu.
you-have-terrified me by-your-warning

IOHANNES. Ne autem tuis videar reniti votis, non suscitetur
lest but to-your I-seem to-resist wishes not let-him-be-raised
per me, sed per Drusianam, quia ad hoc implendum
through me but through Drusiana because for this to-be-fulfilled
a deo accepit gratiam.
from God she-has-received grace

DRUSIANA. Divina substantia, quae vere et singulariter es sine
O-divine substance who truly and singularly are without
materia forma, quae hominem ad tui imaginem plasmasti
matter form who man to your image fashioned
et plasmato spiraculum vitae inspirasti, iube materiale
and to-the-fashioned the-breath of-life breathed-in command the-material
corpus Fortunati reducto calore in viventem animam
body of-Fortunatus brought-back the-warmth into a-living soul
iterum reformari, quo trina nostri resuscitatio tibi in
again to-be-re-formed so-that the-threefold our raising to-you into
laudem vertatur, trinitas veneranda.
praise may-be-turned O-trinity to-be-venerated

IOHANNES. Amen.
Amen

DRUSIANA. Expergiscere, Fortunate, et iussu Christi
awake O-Fortunatus and by-the-command of-Christ
retinacula mortis disrumpe.
the-bonds of-death break

FORTUNATUS. Quis me apprehensa manu erexit? quis vocem,
who me grasped by-the-hand has-raised who the-voice
ut resurgerem, dedit?
that I-might-rise-again gave

IOHANNES. Drusiana.
Drusiana

FORTUNATUS. Num me suscitavit Drusiana?
surely-not me has-raised Drusiana

IOHANNES. Ipsa.
she-herself

FORTUNATUS. Nonne ante aliquot dies inprovisa morte fuerat
surely before some days by-unforeseen death had-been
consumpta?
consumed

IOHANNES. At vivit in Christo.
but she-lives in Christ

FORTUNATUS. Et cur manet Calimachus gravi vultu modestus,
and why remains Calimachus in-grave countenance modest
nec perfurit solito more in amore Drusianae?
nor raves in-the-usual way in love for-Drusiana

IOHANNES. Quia, a nequam intentione transmutatus, vere est
because from worthless intention changed truly he-is
Christi discipulus.
of-Christ a-disciple

FORTUNATUS. Non.
no

IOHANNES. Etiam.
yes

FORTUNATUS. Si, ut asseris, Drusiana me suscitavit et Calimachus
if as you-assert Drusiana me has-raised and Calimachus
Christo credidit, vitam repudio mortemque sponte eligo,
in-Christ has-believed life I-reject and-death willingly I-choose
quia malo non esse quam in his tantam habundanter
because I-prefer not to-be than in these such abundantly
virtutum gratiam sentiscere.
of-virtues grace to-perceive

IOHANNES. O admiranda diaboli invidia, o serpentis antiqui malitia,
O wondrous of-the-devil envy O of-the-serpent ancient malice
qui et protoplastis mortem propinavit et super iustorum
who both to-the-first-made death has-proffered and over of-the-just

gloria semper gemit! Iste infelicissimus Fortunatus diabolicae
the-glory always groans this most-unhappy Fortunatus of-devilish
amaritudinis felle plenissimus comparatur malae arbori malos
bitterness with-gall fullest is-compared to-a-bad tree bad
fructus facienti. Unde, excisus a collegio iustorum et abiectus
fruits making whence cut-off from the-company of-the-just and cast-out
a consortio deum timentium, mittatur in aeterni ignem
from the-fellowship God of-those-fearing let-him-be-sent into of-eternal the-fire
supplicii, cruciandus sine alicuius intermixtione refrigerii.
punishment to-be-tortured without of-any mingling refreshment

ANDRONICHUS. Ecce, turgescentibus serpentinis morsibus, ad
behold swelling with-the-serpentine bites to
occasum rursus vergitur et citius dicto morietur.
death again he-turns and quicker than-said he-will-die

IOHANNES. Moriatur sitque incola gehennae, qui propter
let-him-die and-let-him-be an-inhabitant of-Gehenna who on-account-of
alieni invidiam profectus recusavit vivere.
of-another envy progress has-refused to-live

ANDRONICHUS. Terribile.
terrible

IOHANNES. Nihil terribilius invido, nihil scelestius superbo.
nothing more-terrible than-the-envious nothing more-wicked than-the-proud

ANDRONICHUS. Uterque miserabilis.
each pitiable

IOHANNES. Una eademque persona utroque semper laborat vitio,
one and-the-same person with-each always labors vice
quia neutrum sine altero.
because neither without the-other

ANDRONICHUS. Expone enucleatius.
explain more-clearly

IOHANNES. Nam qui superbit, invidet, et qui invidet, superbit,
for he-who is-proud envies and he-who envies is-proud
quia mens invida, dum alienam laudem nec patitur audire et
because the-mind envious while another's praise neither endures to-hear and
in sui comparatione perfectiores ambit vilescere, dedignatur
in its-own comparison more-perfect-ones it-seeks to-grow-cheap it-scorns
subici dignioribus et superbe conatur praeferri comparibus.
to-be-subjected to-the-worthier and proudly tries to-be-preferred to-equals

ANDRONICHUS. Patet.
it-is-plain

IOHANNES. Unde iste miserrimus vulnerabatur mente, quia se
whence this most-wretched-one was-wounded in-mind because himself
his inferiorem aestimari non sustinuit, in quis ampliorem
than-these lower to-be-thought not he-endured in whom fuller
dei gratiam lucere non nescivit.
God's grace to-shine not he-was-ignorant

ANDRONICHUS. Nunc tandem intellego, quod inter surgentes
now at-last I-understand that among the-rising
minime est computatus, quia ocius erat moriturus.
not-at-all he-was counted because quicker he-was about-to-die

IOHANNES. Dignus est enim utraque morte, quia et
worthy he-is for of-either death because both
commendatum funus afficiebat iniuria et resurgentes
the-entrusted corpse he-was-afflicting with-injury and the-rising
iniusto insectabatur odio.
with-unjust he-pursued hatred

ANDRONICHUS. Infelix est mortuus.
the-unhappy-one is dead

IOHANNES. Recedamus suumque diabolo filium relinquamus. Nos
let-us-withdraw and-his-own to-the-devil son let-us-leave we
autem diem istum, et pro miranda Calimachi mutatione,
but the-day this both for the-wondrous of-Calimachus change
et pro utriusque resuscitatione, cum laetitia agamus, gratias
and for of-both the-raising with joy let-us-spend thanks
ferentes deo, aequo iudici secretorumque discretissimo cognitori,
bringing to-God the-fair judge and-of-secrets most-discerning knower
qui, solus omnia subtiliter examinans, omnia recte disponens,
who alone all-things subtly examining all-things rightly disposing
unumquemque, iuxta quod dignum praenoscit, praemiis
each-one according-to what worthy he-foreknows with-rewards
suppliciisve aptabit. Ipsi soli honor, virtus, fortitudo et victoria,
or-punishments will-fit to-him alone honor power strength and victory
laus et iubilatio per infinita saeculorum saecula. Amen.
praise and jubilation through infinite of-ages ages Amen

ABRAHAM

I · ABRAHAM'S NIECE

The argument tells how Mary, after twenty years as a recluse, falls and lives among harlots until her uncle Abraham brings her back. Abraham tells his fellow hermit Ephrem of his orphaned niece Mary, whom he wishes to betroth to Christ. She is seven. Ephrem praises the plan and the girl's name, and they go to instruct her.

Lapsus et conversio Mariae neptis Habrahae heremicolae
the-fall and conversion of-Mary the-niece of-Abraham the-hermit
quae, ubi XX annos solitariam vitam egit, corrupta
who when twenty years a-solitary life she-had-led corrupted
virginitate saeculum repetiit et contubernio meretricum
her-virginity the-world sought-again and with-the-company of-harlots
admisceri non metuit; sed, post biennium praefati Abrahae
to-be-mixed not feared but after two-years of-the-aforesaid Abraham
monitis illam sub amatoris specie quaerentis reducta, larga
by-warnings her under of-a-lover the-guise seeking brought-back by-large
effusione lacrimarum continuaque exercitatione ieiuniorum,
outpouring of-tears and-by-continual exercise of-fasts
vigiliarum atque orationum per vicenos annos emundavit
of-vigils and of-prayers through twenty years she-cleansed
maculas criminum.
the-stains of-her-crimes

Abraham. Effrem. Maria.
Abraham Ephrem Mary

ABRAHAM. Tune, frater et coheremita Effrem, commodum
do-you O-brother and fellow-hermit Ephrem convenient
ducis meae adhuc vacare confabulationi, an, quoadusque
think to-my still to-be-free-for conversation or until
divinas expleas laudes, me vis praestolari?
the-divine you-complete praises me do-you-wish to-wait-for
EFFREM. Nostrum confabulatio eius debet esse laudatio, qui
our conversation of-him ought to-be the-praise who
se congregatis in suo nomine medium spopondit interesse.
himself to-those-gathered in his name in-the-midst has-promised to-be-present
ABRAHAM. Nihil aliud locuturus accessi, nisi quod divinae
nothing else about-to-speak I-have-come except what with-the-divine
voluntati non nescio concordari.
will not I-know-not to-agree
EFFREM. Quare nec ad momentum quidem me subtraho,
wherefore not-even for a-moment indeed myself I-withdraw
sed tuo affatui totum dedo.
but to-your address wholly myself-I-give
ABRAHAM. Quiddam agendum mihi exaestuat mente, in quo
a-certain-thing to-be-done in-me boils in-mind in which
tuum velle meis votis exopto respondere.
your will to-my wishes I-long to-answer
EFFREM. Si unum cor unaque nobis anima iubetur esse, idem
if one heart and-one for-us soul is-bidden to-be the-same
velle idemque cogimur nolle.
to-will and-the-same we-are-compelled to-refuse
ABRAHAM. Est mihi neptis tenella, utriusque parentis solamine
there-is to-me a-niece tender of-each parent of-the-solace
destituta, in quam pro compassione orbitatis nimio
bereft toward whom for compassion of-her-orphanhood with-excessive

affectu ducor cuiusque causa continua sollicitudine
affection I-am-led and-whose for-the-sake with-continual anxiety
fatigor.
I-am-wearied

EFFREM. Et quid tibi, triumphator saeculi, cum curis mundi?
and what to-you O-conqueror of-the-world with the-cares of-the-world

ABRAHAM. Id scilicet curo, ne inmensa eius serenitas
this namely I-care-for lest the-immense her serenity
pulchritudinis alicuius obfuscetur sorde coinquinationis.
of-beauty of-some be-darkened filth of-defilement

EFFREM. Huiusmodi cura si est vituperanda.
of-this-kind care if is to-be-blamed

ABRAHAM. Spero.
I-hope-(not)

EFFREM. Cuius est aetatis?
of-what is-she age

ABRAHAM. Si unius rotatus mansurni apponeretur, duas olympiades
if of-one revolution of-a-year were-added two Olympiads
vitali aura vesceretur.
the-vital air she-would-have-fed-on

EFFREM. Inmatura pupilla.
an-unripe orphan

ABRAHAM. Ideo non deest mihi cura.
therefore not is-lacking to-me care

EFFREM. Ubi deget?
where does-she-live

ABRAHAM. In meis mansiunculis. Nam rogatu propinquorum
in my little-dwellings for at-the-request of-the-kinsfolk
nutriendam eam suscepi, sed eius gazas pauperibus erogare
to-be-brought-up her I-took-up but her treasures to-the-poor to-pay-out
decrevi.
I-have-decided

EFFREM. Despectio temporalium condecet animum caelo
contempt of-temporal-things befits a-mind on-heaven
intentum.
intent

ABRAHAM. Exaestuo mente, gestiens illam Christo disponsari
I-burn in-mind longing her to-Christ to-be-betrothed
eiusque tyrocinio mancipatum iri.
and-to-his novice-service to-bind to-be

EFFREM. Laudabile.
praiseworthy

ABRAHAM. Cogor nomine.
I-am-compelled by-the-name

EFFREM. Quid vocatur?
what is-she-called

ABRAHAM. Maria.
Mary

EFFREM. Ita est? tanti excellentiam nominis decet stemma
so is-it of-so-great the-excellence of-a-name befits the-garland
virginitatis.
of-virginity

ABRAHAM. Non diffido, quin, si nostris suaviter hortamentis
not I-doubt but-that if by-our sweetly exhortations
provocetur, ad cedendum facilis experiatur.
she-be-challenged to yielding easy she-will-be-found

EFFREM. Accedamus eiusque cogitationi caelibis securitatem
let-us-go and-in-her thought of-a-celibate the-security
vitae instillemus.
life let-us-instill

II · THE STAR OF THE SEA

Abraham and Ephrem urge Mary to live in chastity like the Virgin whose name she bears, the star of the sea that guides sailors. Ephrem promises that a virgin will be made equal to the angels and ascend through the heavens to the Virgin's Son in his mother's chamber, and Mary resolves to despise the world. Abraham resolves to build her a little cell beside his own, with a window through which he will teach her.

ABRAHAM. O adoptiva filia, o ⟨meae⟩ pars animae, Maria,
O adoptive daughter O of-my part soul Mary
cede meis paternis monitionibus meique comparis Effrem
yield to-my fatherly admonitions and-of-my companion Ephrem
saluberrimis institutionibus: enitere, ut auctricem virginitatis,
to-the-most-wholesome instructions strive that the-author of-virginity
quam aequivoco aequiperas nomine, imiteris et castitate.
whom by-the-same you-equal name you-may-imitate also in-chastity
EFFREM. Multum disconvenit, filia, ut, quae cum dei genitrice
much it-is-unfitting O-daughter that you-who with of-God the-mother
Maria per mysterium nominis praemines in axe inter sidera
Mary through the-mystery of-the-name stand-forth in the-heaven among the-stars
numquam casura, inferior meritis in terrae volutes infimis.
never to-set lower in-merits in of-the-earth should-roll the-lowest-things
MARIA. Misterium nominis ignoro; unde, quid circuitione
the-mystery of-the-name I-do-not-know whence what by-circling
verborum significes, haut intellego.
of-words you-signify not I-understand

EFFREM. Maria interpretatur ‘maris stella’, circa quam videlicet
Mary is-interpreted of-the-sea star around which namely
fertur mundus et rotatur polus.
is-borne the-world and is-turned the-pole

MARIA. Cur maris stella dicitur?
why of-the-sea the-star is-it-called

EFFREM. Quia numquam occidit, sed navigantibus recti
because never it-sets but for-the-sailors of-the-right
semitam itineris dirigit.
the-path journey it-directs

MARIA. Et qui posset fieri, ut ego tantilla, ex lutea materia
and how could it-happen that I so-small from muddy matter
confecta, eo attingerem meritis, quo mysterium rutilat
made thither might-reach in-merits where the-mystery shines
nominis?
of-the-name

EFFREM. Illibata corporis integritate puraque mentis sanctitate.
by-unimpaired of-the-body integrity and-by-pure of-mind holiness

MARIA. Grandis est honoris, hominem aequari astrorum
great is of-honor a-human to-be-equaled of-the-stars
radiis.
to-the-rays

EFFREM. Nam, si incorrupta et virgo permanebis, angelis
for if uncorrupted and a-virgin you-shall-remain to-the-angels
dei fies aequalis; quibus tandem stipata, gravi
of-God you-will-become equal by-whom at-last surrounded the-heavy
corporis onere abiecto, pertransies aera, supergradieris
of-the-body burden cast-off you-will-pass-through the-air you-will-step-beyond
aethera, zodiacum percurres circulum, nec subsistendo
the-ether the-zodiac you-will-run-through circle nor by-halting

temperabis gressum, donec amplexaris amplexibus filii
will-you-check your-step until you-are-embraced in-the-embraces of-the-son
virginis in lucifluo thalamo sui genitricis.
of-the-virgin in the-light-flowing bedchamber of-his mother

MARIA. Qui haec parvi pendit, asinum vivit; unde praesentia
whoever these-things little values an-ass lives whence present-things
despicio, memet ipsam denego, quo merear ascribi
I-despise myself myself I-deny so-that I-may-deserve to-be-enrolled
gaudiis tantae felicitatis.
to-the-joys of-so-great happiness

EFFREM. Ecce, nanciscimur in pectore infantili senilis maturitatem
behold we-find in a-breast childish of-an-old the-maturity
ingenii.
of-wit

ABRAHAM. Gratia dei est id, quod est.
the-grace of-God is that which she-is

EFFREM. Negari nequit.
to-be-denied it-cannot

ABRAHAM. Sed licet dei gratia sit illustrata, inbecillem
but although by-God's grace she-be illumined the-weak
tamen aetatem suo uti non prodest arbitrio.
yet age its-own to-use not it-profits judgment

EFFREM. Verum.
true

ABRAHAM. Ideo faciam illi exiguam absque introitu cellulam
therefore I-shall-make for-her a-small without entrance little-cell
meis mansiunculis contiguam, per cuius fenestram psalterium
to-my little-dwellings adjoining through whose window the-psalter

ceterasque divinae legis paginas illam crebrius visitando
and-the-other of-the-divine law pages her more-often by-visiting
instruam.
I-may-instruct

EFFREM. Convenit.
it-agrees

MARIA. Tuo, pater Effrem, interventui me committo.
to-your O-father Ephrem intercession myself I-commit

EFFREM. Caelestis sponsus, cuius affectu in tenella aetate
the-heavenly bridegroom whose to-love in tender age
inhaesisti, tueatur te, filia, ab omni fraude diaboli.
you-have-clung protect you O-daughter from every deceit of-the-devil

III · MARY'S FALL

Abraham tells Ephrem that Mary, after twenty years in her cell, was seduced by a man disguised as a monk, leapt out of her window, and despaired of pardon. His dream of a dragon devouring a white dove foretold it; a later dream promised her return. A friend will learn where she lives, and Abraham will go to her disguised as a lover, accepting meat and wine.

ABRAHAM. Frater Effrem, si quid mihi utriusque casu
O-brother Ephrem if anything to-me of-either by-the-chance
fortunae ingeritur, te primum adeo, te solum consulo;
fortune is-brought you first I-approach you alone I-consult
unde ne sis adversus querimoniae, quam prosequor, sed
whence do-not be averse to-the-complaint which I-pursue but
fer opem dolori, quem patior.
bring help to-the-pain which I-suffer

EFFREM. Abraham, Abraham, quid pateris? cur plus licito
O-Abraham O-Abraham what do-you-suffer why more than-permitted
contristaris? Numquam fuit fas eremicolae conturbari
are-you-saddened never was-it right for-a-hermit to-be-troubled
saecularium more.
of-the-worldly in-the-way

ABRAHAM. Incomparabilis luctus mihi contigit, intolerabilis dolor
incomparable grief to-me has-befallen intolerable pain
me afficit.
me afflicts

EFFREM. Ne fatiga me longa verborum circuitione, sed,
do-not weary me with-a-long of-words circling but
quid patiaris, expone.
what you-suffer set-forth

ABRAHAM. Maria, mis adoptiva filia, quam per bis bina lustra
Mary my adoptive daughter whom through twice two lustres
summa diligentia nutrivi, summa solertia instruxi,
with-the-highest diligence I-brought-up with-the-highest skill I-instructed

EFFREM. Quid illa?
what she

ABRAHAM. Ei mihi! periit.
woe to-me she-has-perished

EFFREM. Qualiter?
how

ABRAHAM. Miserabiliter; deinde evasit latenter.
wretchedly then she-escaped secretly

EFFREM. Quibus insidiis circumvenit eam fraus antiqui
by-what snares got-round her the-fraud of-the-ancient
serpentis?
serpent

ABRAHAM. Per illicitum cuiusdam simulatoris affectum, qui,
through the-unlawful of-a-certain deceiver affection who
monachico adveniens habitu, simulata eam visitatione
in-monkish coming dress with-pretended her visiting
frequentabat, donec indocile iuvenilis ingenium pectoris ad
frequented until the-untaught of-the-youthful the-nature breast to
sui amorem inflexit, adeo, ut per fenestram ad patrandum
his love he-bent so-much that through the-window for accomplishing
facinus exilivit.
the-crime she-leapt-out

EFFREM. A! contremisco auditu.
ah I-tremble at-the-hearing

ABRAHAM. At ubi ipsa infelix se corruptam sensit, pectus
but when she-herself unhappy herself corrupted felt her-breast
pulsavit, faciem manu laceravit, vestes scidit, capillos
she-beat her-face with-her-hand tore her-clothes rent her-hair
eruit, voces in altum eiulando dedit.
plucked-out cries on high by-wailing gave

EFFREM. Nec iniuria; huiusmodi namque ruina toto
nor wrongly of-this-kind for a-ruin with-the-whole
lacrimarum fonte est lugenda.
of-tears spring is to-be-mourned

ABRAHAM. Lamentabatur namque se, quod fuerat, non esse.
she-lamented for herself what she-had-been not to-be

EFFREM. Vae illi miserae!
woe to-her wretched

ABRAHAM. Lugebat se nostris contraria monitis egisse.
she-mourned herself to-our contrary-things warnings to-have-done

EFFREM. Ac valde.
and greatly

ABRAHAM. Deflevit se vigiliarum, orationum ieiuniique sudores
she-wept herself of-vigils of-prayers and-of-fasting the-sweats
evacuasse.
to-have-emptied

EFFREM. Si in tali conpunctione perseveraret, salva
if in such compunction she-had-persevered safe
fieret.
she-would-have-been-made

ABRAHAM. Haut perseveravit, sed peiora prioribus apposuit.
not she-did-persevere but worse-things to-the-former she-added

EFFREM. Visceratenus conturbor totisque membris resolvor.
to-the-entrails I-am-troubled and-in-all limbs I-am-undone

ABRAHAM. Postquam enim hisce lamentis se punivit,
after for with-these laments herself she-had-punished
nimietate victa doloris praeceps ferebatur in foveam
by-the-excess overcome of-pain headlong she-was-carried into the-pit
desperationis.
of-despair

EFFREM. Eh heu, quam gravis perditio!
eh alas how heavy a-perdition

ABRAHAM. Et quia veniam desperavit posse promereri, saeculum
and because pardon she-despaired to-be-able to-earn the-world
repetere vanitatique elegit deservire.
to-seek-again and-vanity she-chose to-serve

EFFREM. Hem, par victoria spiritalibus in sorte heremitarum
hem such victory to-the-spiritual in the-lot of-hermits
nequitiis antea fuit insolita.
wickednesses before was unwonted

ABRAHAM. Sed nunc daemonum sumus praeda.
but now of-demons we-are the-prey

EFFREM. Mirum, qui fieri posset, ut te ignorante evaderet.
a-wonder how to-happen could that you not-knowing she-escaped

ABRAHAM. Interim fueram consternatus mente ex ostensae
meanwhile I-had-been dismayed in-mind from of-a-shown
visionis terrore, qua, si mens non fuisset laeva, mihi
vision the-terror by-which if the-mind not had-been dull to-me
praefigurabatur eius ruina.
was-prefigured her ruin

EFFREM. Vellem modum visionis audire.
I-would-wish the-manner of-the-vision to-hear

ABRAHAM. Putabam me ante fores cellulae stetisse, et
I-thought me before the-doors of-the-little-cell to-have-stood and
ecce, draco mirae magnitudinis nimiique foetoris, rapido
behold a-dragon of-wondrous size and-of-excessive stench with-swift
impetu adveniens, candidulam secus me columbam repperiens
rush coming a-little-white beside me dove finding
cepit, devoravit, subitoque non comparuit.
seized devoured and-suddenly not appeared

EFFREM. Evidens visio.
evident a-vision

ABRAHAM. At ego, ubi expergiscens mente, quae videbam,
but I when waking in-mind what I-was-seeing
tractavi, verebar aliquam ecclesiae imminere persecutionem,
handled I-feared some on-the-church to-be-impending persecution
quae fideles quosdam attraheret in errorem.
which faithful certain might-draw into error

EFFREM. Verendum erat.
to-be-feared it-was

ABRAHAM. Unde prostratus in orationem praecognitorem
whence prostrate in prayer the-foreknower
futurorum supplicavi, ut mihi detegeret solutionem
of-things-to-come I-besought that to-me he-might-uncover the-solution
somnii.
of-the-dream

EFFREM. Recte egisti.
rightly you-did

ABRAHAM. Tertia demum nocte, cum lassa sopori membra
on-the-third at-last night when my-weary to-sleep limbs
dedissem, putabam eundem draconem meis vestigiis disruptum
I-had-given I-thought the-same dragon by-my footsteps burst-asunder
volutasse ipsamque columbam absque laesione emicuisse.
to-have-rolled and-the-very dove without hurt to-have-flashed-forth

EFFREM. Laetificor auditu, nec ambigo, quin tua quandoque
I-am-gladdened by-the-hearing nor do-I-doubt but-that your some-day
ad te revertatur Maria.
to you will-return Mary

ABRAHAM. Postquam evigilans huius solamine visionis
after waking of-this by-the-solace vision
temperabam tristitiam prioris, mentem recepi, ut
I-tempered the-sadness of-the-former my-mind I-recovered that
reminiscerer alumnae; illud quoque si sine tristitia
I-might-remember my-foster-daughter that also if without sadness
memini, quod ipsam in duorum intervallo dierum divinae
I-remember that her in of-two the-interval days in-divine
innitentem laudi solito non sensi.
leaning praise as-usual not I-perceived

EFFREM. Sero meministi.
late you-remembered

ABRAHAM. Fateor. Accessi, manu fenestram pulsavi, filiam
I-confess I-approached with-my-hand the-window I-knocked the-daughter
saepius nominando vocavi.
often by-naming I-called
EFFREM. A! frustra vocasti!
ah in-vain you-called
ABRAHAM. Hoc adhuc non sensi, sed, cur neglegenter in
this still not I-perceived but why negligently in
divinis ageret ⟨laudibus⟩, rogavi; sed nec levis tinnitum
the-divine she-was-acting praises I-asked but not-even a-light the-ring
responsi recepi.
of-answer I-received
EFFREM. Et quod tunc fecisti?
and what then did-you-do
ABRAHAM. Ubi abesse, quam quaerebam, deprehendi, viscera
when to-be-away whom I-was-seeking I-caught my-entrails
discutiebantur timore, membra contremuere pavore.
were-shaken with-fear my-limbs trembled with-dread
EFFREM. Nec mirum; certe et ego id ipsum nunc patior
nor a-wonder surely also I that very-thing now suffer
audiendo.
by-hearing
ABRAHAM. Deinde flebilibus sonis auras pollui, rogitans, quis
then with-tearful sounds the-airs I-defiled asking what
lupus meam agnam raperet, quis latro meam filiam
wolf my lamb had-snatched what robber my daughter
captivaret.
had-taken-captive

EFFREM. Iure conquestus fuisti eius perditionem, quam
justly complained you-have of-her the-perdition whom
nutristi.
you-brought-up

ABRAHAM. Tandem accesserunt, qui, veritatem scientes, res
at-last came-up those-who the-truth knowing the-things
sese ita, ut tibi nunc exposui, habere ipsamque vanitati
themselves so as to-you now I-have-set-forth to-have and-her to-vanity
dixerunt deservire.
they-said to-serve

EFFREM. Ubi moratur?
where does-she-dwell

ABRAHAM. Ignoratur.
it-is-not-known

EFFREM. Quid fiet?
what will-happen

ABRAHAM. Est mihi fidelis amicus, qui, civitates villasque
there-is to-me a-faithful friend who cities and-villages
peragrans, non quiescet, donec, quae illam terra susceperit,
traveling-through not will-rest until which her land has-received
agnoscet.
he-learns

EFFREM. Quid, si experietur?
what if he-shall-find-it-out

ABRAHAM. Habitum mutabo ipsamque sub amatoris specie
my-dress I-shall-change and-her under of-a-lover the-guise
adibo, si forte meo monitu post grave naufragium
I-shall-approach if perhaps at-my warning after heavy shipwreck
revertatur ad pristinae quietis portum.
she-may-return to of-former quiet the-harbor

EFFREM. Et iam quid fiet, si carnium esus apponetur
and now what will-happen if of-meats the-eating is-set-before-(you)
vinique haustus?
and-of-wine the-drink

ABRAHAM. Haut abrogabo, ne agnoscar.
not I-shall-refuse-(them) lest I-be-recognized

EFFREM. Recta prorsus laudabilique discretione uteris, si artioris
with-right altogether and-praiseworthy discretion you-act if of-stricter
frenos observantiae aliquantisper laxabis, quo errantem
the-reins observance for-a-while you-will-loosen so-that the-erring-one
Christo lucreris.
for-Christ you-may-win

ABRAHAM. Eo magis ad audendum incitor, quo te mihi
by-that more to daring I-am-incited the-more you with-me
in hoc concordari re experior.
in this to-agree by-the-fact I-find

EFFREM. Qui clancula cordium cognoscit, qua intentione
he-who the-hidden-things of-hearts knows with-what intention
unaquaeque res geratur, intellegit, nec in discretissimo eius
each thing is-done understands nor in most-discerning his
examine reus habetur praevaricationis, qui a strictioris rigore
examination guilty is-held of-transgression who from of-stricter the-rigor
conversationis ad tempus descendendo imbecillioribus assimilari
conduct for a-time by-descending to-the-weaker to-be-likened
non respuit, quo efficacius animam revocet, quae erravit.
not refuses so-that more-effectually a-soul he-may-call-back which has-strayed

ABRAHAM. Tuum est interim me precibus adiuvare, ne inpediar
yours it-is meanwhile me with-prayers to-help lest I-be-hindered
diabolica fraude.
by-devilish deceit

EFFREM. Ipsum summum bonum, sine quo nihil fit boni,
the-very highest good without which nothing is-done of-good
faciat tuum velle in bono consummari.
make your will in good to-be-accomplished

IV · MARY FOUND

A friend Abraham had sent in search of Mary returns after two years: she lives in a brothel, kept by a man who profits from her many lovers. Abraham asks for a horse, a soldier's clothes, and a hat to hide his tonsure, and takes one gold piece with him to pay the innkeeper.

ABRAHAM. Num ille est meus amicus, quem ante hoc biennium
surely-not he is my friend whom before this two-years
pro inquisitu direxi Mariae? Ipse est.
for the-search I-directed of-Mary he-himself it-is

AMICUS. Ave, venerande pater.
hail O-venerable father

ABRAHAM. Ave, affabilis amice. Diu te sustinui, sed nunc
hail O-affable friend long you I-awaited but now
advenire desperavi.
to-arrive I-despaired-of

AMICUS. Ideo moram feci, quia te ambigua re sollicitari
therefore delay I-made because you by-an-uncertain matter to-be-troubled
non praesumpsi; at ubi veritatem investigavi, reditum
not I-presumed but when the-truth I-searched-out my-return
maturavi.
I-hastened

ABRAHAM. Vidistin Mariam?
did-you-see Mary

AMICUS. Vidi!
I-saw-(her)

ABRAHAM. Ubi?
where

AMICUS. Quo dictu miserabile!
which to-say pitiable

ABRAHAM. Dic, obsecro.
tell I-beseech

AMICUS. In domo cuiusdam lenonis habitationem elegit, qui
in the-house of-a-certain pander her-dwelling she-has-chosen who
tenello amore illam colit. Nec frustra; nam omni die non
with-tender love her cherishes nor in-vain for every day not
modica illi pecunia ab eius amatoribus adducitur.
small to-him money from her lovers is-brought

ABRAHAM. A Mariae amatoribus?
from Mary's lovers

AMICUS. Ab ipsis.
from them

ABRAHAM. Qui sunt eius amatores?
who are her lovers

AMICUS. Perplures.
very-many

ABRAHAM. Ei mihi! O bone Iesu, quid hoc monstri est, quod
woe to-me O good Jesus what this of-a-monster is that
hanc, quam tibi sponsam nutrivi, alienos amatores audio
this-one whom for-you as-a-bride I-brought-up strange lovers I-hear
sequi.
to-follow

AMICUS. Hoc meretricibus antiquitus fuit in more, ut alieno
this for-harlots of-old was in custom that another's
delectarentur in amore.
they-were-delighted in love

ABRAHAM. Affer mihi sonipedem delicatum et militarem
bring to-me a-steed delicate and a-military
habitum, quo, deposito tegmine religionis, ipsam adeam
dress so-that laid-aside the-covering of-religion her I-may-approach
sub specie amatoris.
under the-guise of-a-lover

AMICUS. Ecce omnia.
behold all-things

ABRAHAM. Obsecro, affer et pileum, quo coronam velem
I-beseech bring also a-hat that the-tonsure I-may-veil
capitis.
of-the-head

AMICUS. Hoc maxime opus est, ne agnoscaris.
this most needful is lest you-be-recognized

ABRAHAM. Quid, si unum solidum, quem habeo, mecum afferam,
what if one gold-coin which I-have with-me I-bring
quo stabulario pro mercede tribuam?
so-that to-the-innkeeper for pay I-may-give-(it)

AMICUS. Aliter ad colloquium Mariae non potes pervenire.
otherwise to the-conversation of-Mary not you-can to-arrive

Abraham asks the innkeeper for a night's lodging, gives him the gold piece, and asks that the beautiful girl who lives there join them at supper. The innkeeper confirms that her beauty is all men say and wonders that a man so old should burn for a young woman.

ABRAHAM. Salve, bone stabularie!
greetings O-good innkeeper

STABULARIUS. Quis loquitur hospes? salve.
who speaks O-stranger greetings

ABRAHAM. Estne aput te locus viatori ad pernoctandum
is-there with you a-place for-a-traveler for spending-the-night
aptus?
fit

STABULARIUS. Est plane; nostra hospitiola nulli sunt neganda.
there-is plainly our little-lodgings to-no-one are to-be-denied

ABRAHAM. Laudabile.
praiseworthy

STABULARIUS. Intra, ut tibi praeparetur cena.
come-in that for-you may-be-prepared supper

ABRAHAM. Magnas tibi pro hilari susceptione debeo, sed
great-(thanks) to-you for the-cheerful reception I-owe but
adhuc maiora a te expeto.
still greater-things from you I-seek

STABULARIUS. Quae voles, ut concessurum efflagita.
what you-will-want as one-about-to-grant demand

ABRAHAM. Accipe vile munus, quod defero, et fac, ut
take the-cheap gift which I-bring and see that
praepulchra, quam tecum obversari experiebar, puella nostro
the-very-beautiful whom with-you to-be-living I-found girl our
intersit convivio.
be-present-at banquet

STABULARIUS. Cur illam desideras videre?
why her do-you-desire to-see

ABRAHAM. Quia nimium delector in eius agnitione, cuius
because exceedingly I-am-delighted in her acquaintance whose
pulchritudinem quampluribus laudari audiebam saepissime.
beauty by-very-many to-be-praised I-heard most-often

STABULARIUS. Quisquis laudator eius formae extitit, nihil fefellit;
whoever the-praiser of-her beauty stood-out in-nothing deceived
nam praenitet venustate vultus prae ceteris mulieribus.
for she-outshines in-charm of-countenance above the-other women

ABRAHAM. Ideo ardeo in eius amore.
therefore I-burn in her love

STABULARIUS. Miror, te in decrepita senectute iuvenculae mulieris
I-wonder you in decrepit old-age of-a-young woman
amorem spirare.
love to-breathe

ABRAHAM. Percerte nullius alius rei causa accessi nisi eam
most-certainly of-no other thing for-the-sake have-I-come except her
videndi.
of-seeing

Mary comes out in a harlot's finery. Abraham hides his tears behind a cheerful face and asks for a kiss. Mary catches the scent of a remembered holiness and weeps, wishing she had died three years before. Abraham says he came to share her love, not to mourn her sins, and she takes her grief back as a passing pang. They feast, Abraham asks leave to retire, and Mary goes with him to bed.

STABULARIUS. Procede, procede, Maria, tuique pulchritudinem
come-forward come-forward O-Mary and-your beauty
nostro neophitae ostenta.
to-our newcomer show

MARIA. Ecce, venio.
behold I-come

ABRAHAM. Quae fiducia, quae constantia mentis mihi post
what confidence what constancy of-mind for-me after
haec, cum hanc, quam nutrivi in heremi latibulis,
this when this-one whom I-brought-up in of-the-desert the-hiding-places
meretricio cultu ornatam conspicio? Sed non est tempus,
with-harlot's dress adorned I-behold but not it-is the-time
ut praefiguretur in facie, quod tenetur in corde: erumpentes
that be-shown in the-face what is-held in the-heart the-bursting
lacrimas viriliter stringo et simulata vultus hilaritate
tears manfully I-restrain and with-pretended of-countenance cheerfulness
internae amaritudinem maestitudinis contego.
of-the-inner the-bitterness of-grief I-cover

STABULARIUS. Fortunata Maria, laetare; quia non solum, ut
O-fortunate Mary rejoice because not only as
actenus, tui coaevi, sed etiam senio iam confecti te adeunt,
hitherto your coevals but even with-age now worn-out you approach
te ad amandum confluunt.
you to loving flock-together

MARIA. Quicumque me diligunt, aequalem amoris vicem a
whoever me love an-equal of-love return from
me recipiunt.
me receive

ABRAHAM. Accede, Maria, et da mihi osculum.
come O-Mary and give me a-kiss

MARIA. Non solum dulcia oscula libabo, sed etiam crebris
not only sweet kisses I-shall-offer but also with-frequent
senile collum amplexibus mulcebo.
the-old neck embraces I-shall-caress

ABRAHAM. Hoc volo.
this I-want

MARIA. Quid sentio? quid stupendae novitatis gustando
what do-I-perceive what of-astounding novelty by-tasting
haurio? Ecce, odor istius flagrantiae praetendit flagrantiam
do-I-drink-in behold the-odor of-this fragrance shows-forth the-fragrance
mihi quondam usitatae abstinentiae.
to-me once usual of-abstinence

ABRAHAM. Nunc, nunc est simulandum, nunc lascivientis
now now it-is to-be-pretended now of-a-wanton
more pueri iocis instandum, ne et ego agnoscar prae
in-the-manner of-a-boy in-jests to-be-persisted lest both I be-recognized for
gravitate et ipsa se reddat latibulis prae pudore.
gravity and she-herself herself give-back to-hiding-places for shame

MARIA. Vae mihi infelici! unde cecidi et in quam perditionis
woe to-me unhappy whence have-I-fallen and into what of-perdition
foveam corrui!
pit have-I-plunged

ABRAHAM. Hic non est aptus querelae locus, ubi convivarum
here not is fitting for-complaint the-place where of-the-banqueters
confluit conventus.
flows-together the-gathering

STABULARIUS. Domna Maria, cur suspiria trahis? cur mades
O-Lady Mary why sighs do-you-draw why are-you-wet
lacrimis? Nonne per biennium hic conversabaris, et
with-tears surely through two-years here were-you-living and
numquam ex te gemitus prorupit, numquam tristior sermo
never from you a-groan burst-forth never a-sadder speech
prodiit?
came-forth

MARIA. O, utinam fuissem ante triennium morte absumpta, ne
O would-that I-had-been before three-years by-death taken-off lest
ad tanta devenirem flagitia!
to such I-should-come disgraces

ABRAHAM. Non, ut tua tecum peccata plangerem, adveni, sed
not that your with-you sins I-should-bewail I-have-come but
ut tuo iungerer amori.
that to-your I-might-be-joined love

MARIA. Levi conpunctione permovebar, ideo talia fabar;
by-a-light compunction I-was-moved therefore such-things I-was-speaking
sed epulemur et laetemur, quia, ut monuisti, hic non est
but let-us-feast and let-us-be-merry because as you-warned here not is
tempus peccata plangendi.
the-time sins of-bewailing

ABRAHAM. Affatim refecti, affatim sumus inebriati tua largitate
abundantly refreshed abundantly we-are made-drunk your generosity
administrante, o bone stabularie; da licentiam a cena
providing O good innkeeper give leave from supper
surgendi, quo lassum corpus in stratum componam dulcique
of-rising so-that my-weary body in a-bed I-may-compose and-by-sweet
quiete recreem.
rest refresh

STABULARIUS. Ut libet.
as it-pleases

MARIA. Surge, domine mi, surge; tecum pariter tendam ad
rise O-lord my rise with-you together I-shall-go to
cubile.
bed

ABRAHAM. Placet. Nullatenus cogi possem, ut te non
it-pleases in-no-way to-be-forced I-could that you not
comitante exirem.
accompanying I-should-go-out

Behind the bolted door Abraham takes off his hat and shows Mary who he is. She falls down in shame, sure her sins are too great for pardon. He tells her that God's mercy outweighs every sin and only despair is unforgivable, and she agrees to return. They leave her gold behind and set out at dawn, Mary on the horse and Abraham on foot.

MARIA. Ecce triclinium ad inhabitandum nobis aptum; ecce
behold a-dining-room for living for-us fit behold
lectus haut vilibus stramentis compositus. Sede, ut tibi
a-bed not with-cheap coverings arranged sit that from-you
detraham calciamenta, ne tu ipse fatigeris discalciando.
I-may-draw-off the-shoes lest you yourself be-wearied with-unshoeing
ABRAHAM. Muni prius seris ostium, ne quis introeundi
fortify first with-bolts the-door lest anyone of-entering
inveniat aditum.
find access
MARIA. Super hoc ne solliciteris; faciam, ut nulli ad nos
about this do-not be-troubled I-shall-make that to-no-one to us
tribuatur accessus facilis.
be-granted access easy
ABRAHAM. Tempus, ablato capitis velamine, quis sim, aperire. O
it-is-time taken-off the-head's covering who I-am to-disclose O
adoptiva filia, o meae pars animae, Maria, agnoscisne me
adoptive daughter O of-my part soul Mary do-you-recognize me
senem, qui te paterno more nutrivi, qui te caelestis
the-old-man who you in-a-fatherly way brought-up who you of-the-heavenly
regis unigenito desponsavi?
king to-the-only-begotten I-betrothed

MARIA. Ei, mihi! pater et magister meus Abraham est, qui
woe to-me father and master my Abraham it-is who
loquitur!
speaks

ABRAHAM. Quid contigit tibi, filia?
what has-befallen you O-daughter

MARIA. Gravis miseria.
heavy misery

ABRAHAM. Quis te decepit? quis te seduxit?
who you deceived who you seduced

MARIA. Qui protoplastos prostravit.
he-who the-first-made overthrew

ABRAHAM. Ubi est angelica illa, quam in terris egisti, conversatio?
where is angelic that which on earth you-led conduct

MARIA. Prorsus perdita.
utterly lost

ABRAHAM. Ubi est verecundia tua virginalis? ubi continentia
where is modesty your virginal where continence
admirabilis?
admirable

MARIA. Evacuata.
emptied

ABRAHAM. Quam mercedem, nisi resipiscas, pro ieiuniorum,
what reward unless you-come-to-your-senses for of-fasts
orationum, vigiliarum sudore ultra potes sperare, cum, velut
of-prayers of-vigils the-sweat further can-you to-hope since as-if
lapsa ab altitudine caeli, dimersa es in profundum
fallen from the-height of-heaven plunged you-are into the-depth
inferni?
of-hell

MARIA. Eh heu!
eh alas

ABRAHAM. Quare me despexisti? quare deseruisti? quare eventum
why me did-you-despise why did-you-desert why the-outcome
tuae perditionis mihi non indicasti, quo ego cum dilecto
of-your perdition to-me not you-did-show so-that I with beloved
meo Effrem dignam pro te poenitentiam agerem?
my Ephrem worthy for you penitence might-do

MARIA. Postquam lapsa in peccatis corrui, tuae sanctitati
after fallen in sins I-plunged to-your holiness
polluta proximare non praesumpsi.
defiled to-draw-near not I-presumed

ABRAHAM. Quis umquam a peccato extitit immunis, nisi
who ever from sin stood-out immune except
solus filius virginis?
only the-son of-the-virgin

MARIA. Nullus.
no-one

ABRAHAM. Humanum est peccare, diabolicum est in peccatis
human it-is to-sin devilish it-is in sins
durare; nec iure reprehenditur, qui subito cadit, sed qui
to-persist nor rightly is-he-blamed who suddenly falls but he-who
citius surgere neglegit.
more-quickly to-rise neglects

MARIA. Ei mihi infelici!
woe to-me unhappy

ABRAHAM. Cur decidis? cur in terra iaces inmobilis?
why do-you-fall-down why on the-ground do-you-lie motionless
Erigere et, quae dicam, percipe.
rise and what I-shall-say take-in

MARIA. Pavore concussa corrui, quia vim paternae monitionis
by-dread shaken I-fell because the-force of-fatherly warning
ferre nequivi.
to-bear I-was-unable

ABRAHAM. Attende mei in te dilectionem et depone timorem.
attend of-me toward you love and lay-aside fear

MARIA. Nequeo.
I-cannot

ABRAHAM. Nonne tui causa desiderabilem heremi habitationem
did-I-not for-your sake the-desirable of-the-desert dwelling
reliqui omnemque regularis observantiam conversationis plene
leave and-all of-the-regular the-observance of-conduct fully
evacuavi, in tantum, ut ego, vetus heremicola, factus sum
empty to such-a-degree that I the-old hermit made am
lascivientium conviva, et, qui diu silentio studebam,
of-the-wanton the-boon-companion and I-who long to-silence was-devoted
iocularia verba, ne agnoscerer, proferebam? Cur demisso
jesting words lest I-be-recognized I-was-uttering why with-lowered
vultu terram inspicis? cur respondendo mecum verba
face the-ground do-you-look-at why by-answering with-me words
miscere dedignaris?
to-mingle do-you-disdain

MARIA. Proprii conscientia reatus confundor; ideo nec oculos
by-my-own the-consciousness of-guilt I-am-confounded therefore neither my-eyes
ad caelum levare nec sermonem tecum praesumo conserere.
to heaven to-raise nor speech with-you I-presume to-join

ABRAHAM. Noli diffidere, filia, noli desperare, sed emerge
do-not distrust O-daughter do-not despair but come-up
de abysso desperationis et fige in deo spem mentis.
from the-abyss of-despair and fix in God the-hope of-your-mind

MARIA. Enormitas peccatorum prostravit me in desperationis
the-enormity of-my-sins has-laid-low me into of-despair
profundum.
the-depth

ABRAHAM. Peccata quidem tua sunt gravia, fateor; sed superna
the-sins indeed your are heavy I-confess but the-heavenly
pietas maior est omni creatura. Unde tristitias rumpe
piety greater is than-every creature whence the-sorrows break
datumque poenitendi spatiolum pigritando noli neglegere,
and-the-given of-repenting little-space by-sloth do-not neglect
quatinus superhabundet divina gratia, ubi habundavit
so-that may-superabound divine grace where abounded
facinorum abominatio.
of-crimes the-abomination

MARIA. Si ulla promerendae spes veniae inesset, studium
if any to-be-earned hope of-pardon were-in-it the-zeal
poenitendi minime deesset.
of-repenting not-at-all would-be-lacking

ABRAHAM. Miserere meae, quam pro te subii, lassitudinis
have-pity on-my which for you I-have-undergone weariness
et depone perniciosam desperationem, quam omnibus
and lay-aside the-pernicious despair which than-all
commissis non nescimus esse graviorem. Qui enim
things-committed not we-know-not to-be heavier he-who for
peccantibus deum misereri velle desperat, inremediabiliter
to-the-sinning God to-have-mercy to-wish despairs irremediably
peccat, quia, sicut scintilla silicis pelagus nequit inflammare,
sins because as a-spark of-flint the-sea cannot to-set-on-fire

ita nostrorum acerbitas peccaminum divinae dulcedinem
so of-our the-bitterness of-sins of-the-divine the-sweetness
benignitatis non valet inmutare.
kindness not avails to-change

MARIA. Non enim supernae magnificentiam pietatis nego,
not for of-heavenly the-magnificence piety I-deny
sed proprii enormitatem sceleris considerando ad dignae
but of-my-own the-enormity crime considering to of-worthy
satisfactionem poenitentiae vereor non sufficere.
the-satisfaction penitence I-fear not to-suffice

ABRAHAM. In me sit iniquitas tua; tantummodo revertere ad
on me be iniquity your only return to
locum, unde existi, et ini secundo conversationem,
the-place whence you-went-out and enter a-second-time the-conduct
quam deseruisti.
which you-deserted

MARIA. In nullo umquam tui votis renitor, sed, quae iubes,
in nothing ever your wishes I-resist but what you-command
obtemperanter amplector.
obediently I-embrace

ABRAHAM. Nunc fateor te vere meam, quam nutrivi, filiam;
now I-confess you truly my whom I-brought-up daughter
nunc censeo te prae omnibus fore diligendam.
now I-judge you before all to-be to-be-loved

MARIA. Aliquantulum auri vestiumque possideo; quid tua de
a-little of-gold and-of-clothes I-possess what your about
his auctoritas decreverit, expecto.
these-things authority shall-have-decided I-await

ABRAHAM. Quae adquisisti peccando, cum ipsis peccatis sunt
what you-have-acquired by-sinning with the-very sins are
abicienda.
to-be-cast-away

MARIA. Rebar pauperibus eroganda seu sacris esse altaribus
I-thought to-the-poor to-be-paid-out or on-the-sacred to-be altars
offerenda.
to-be-offered

ABRAHAM. Non satis acceptabile munus deo esse comprobatur,
not enough acceptable a-gift to-God to-be is-proved
quod criminibus adquiritur.
which by-crimes is-acquired

MARIA. Nulla super his ultra sollicitudine fatigar.
by-no about these-things further anxiety I-am-wearied

ABRAHAM. Matuta nitescit, lucessit: abeamus.
the-dawn shines it-grows-light let-us-go-away

MARIA. Tuum est, pater amande, ut ad instar boni pastoris
yours it-is O-father to-be-loved that at the-likeness of-a-good shepherd
praecedas repertam ovem, et ego, paribus incedens vestigiis,
you-go-before the-found sheep and I with-equal walking steps
subsequor praecedentem.
follow the-one-going-before

ABRAHAM. Haut ita; sed ego pedibus incedam, te autem
not so but I on-foot will-walk you but
equo superponam, ne itineris asperitas secet teneras
on-the-horse I-shall-set lest of-the-journey the-roughness cut your-tender
plantas.
soles

MARIA. O, quem te memorem? quam tibi gratiarum inpendam
O what you may-I-call what to-you of-thanks may-I-pay
reconpensationem, qui me indignam miseratione non terrore
recompense who me unworthy by-pity not by-terror
cogis, sed miti condescensione ad poenitentiam hortaris?
compel but by-mild condescension to penitence exhort

ABRAHAM. Nihil aliud a te expeto, nisi ut reliquum vitae
nothing else from you I-seek except that the-rest of-life
inhaerendo insistas dei obsequio.
by-clinging you-persevere in-God's service

MARIA. Spontanea mente inhaeream, pro viribus insistam,
with-spontaneous mind I-shall-cling according-to my-strength I-shall-persevere
et, si facultas desit posse, numquam tamen deerit
and if the-faculty be-lacking the-power never yet will-be-lacking
velle.
the-will

ABRAHAM. Convenit, ut, quo studio deserviebas vanitati,
it-befits that with-what zeal you-were-serving vanity
famuleris divinae voluntati.
you-serve the-divine will

MARIA. Fiat, precor, tuis meritis, ut in me perficiatur
let-it-be I-pray by-your merits that in me be-accomplished
voluntas divinitatis.
the-will of-the-godhead

ABRAHAM. Maturemus reditum.
let-us-hasten our-return

MARIA. Maturemus; nam me taedet morarum.
let-us-hasten for me wearies of-the-delays

They reach the old cell, and Mary dreads to enter the place that knows her sin. Abraham tells her to go into an inner cell instead, lest the old serpent find a further chance to deceive her; she obeys, and he goes to bring the news to Ephrem.

MARIA. Quanta celeritate asperi difficultatem itineris
with-what-great speed of-the-rough the-difficulty journey
transcurrimus!
we-have-run-through

ABRAHAM. Quod devote agitur, facile perficitur. Ecce, tua deserta
what devoutly is-done easily is-accomplished behold your deserted
cellula.
little-cell

MARIA. Ei mihi! Ipsa mei sceleris est conscia: ideo ingredi
woe to-me it-itself of-my crime is aware therefore to-enter
formido.
I-dread

ABRAHAM. Et merito; fugiendus est quippe locus, in quo
and deservedly to-be-fled is indeed a-place in which
hostem sequitur triumphus.
the-enemy follows triumph

MARIA. Et ubi me decernis conpunctioni vacare?
and where me do-you-decide for-compunction to-be-free

ABRAHAM. Ingredere in cellulam interiorem, ne vetustus serpens
enter into the-little-cell inner lest the-old serpent
decipiendi ultra inveniat occasionem.
of-deceiving further find the-occasion

MARIA. Non contraluctor, sed, quae iubes, amplector.
not I-struggle-against but what you-command I-embrace

ABRAHAM. Familiarem meum Effrem adeam, quo ipse,
intimate my Ephrem I-shall-approach so-that he-himself
qui solus mecum tuae condoluit perditioni, congaudeat
who alone with-me over-your grieved perdition may-rejoice-with
inventioni.
over-the-finding

MARIA. Competit.
it-is-fitting

IX · EPHREM REJOICES

Abraham tells Ephrem that Mary is back in the fold. She lives in haircloth, with fasts and vigils, and her laments move all who hear her; she strives to become an example of conversion to those she once led astray. Ephrem rejoices, and they praise the Son of God, who does not wish the redeemed to perish.

EFFREM. Num mihi aliquid affers gaudii?
surely-not to-me something you-bring of-joy

ABRAHAM. Ac magni.
and of-great

EFFREM. Placet; nec dubito, quin Mariam nanciscereris.
it-pleases nor do-I-doubt but-that Mary you-found

ABRAHAM. Nanciscebar plane et gaudens reduxi ad ovile.
I-found-(her) plainly and rejoicing brought-(her)-back to the-fold

EFFREM. Divinae gratia visitationis factum credo.
of-divine by-the-grace of-visitation done I-believe

ABRAHAM. Procul dubio.
far from-doubt

EFFREM. Vellem scire, qualiter iuxta id temporis vitam
I-would-wish to-know how according-to that of-time her-life
moresque ordinaverit.
and-ways she-has-ordered

ABRAHAM. Iuxta meum velle.
according-to my will

EFFREM. Hoc illi expedit vel maxime.
this for-her is-expedient even most

ABRAHAM. Quicquid ipsi agendum proposui, quamvis difficile,
whatever for-her to-be-done I-set-forth however difficult
quamvis grave, haut abrogavit subire.
however heavy not she-refused to-undergo

EFFREM. Laudabile.
praiseworthy

ABRAHAM. Nam cilicio induta continuaque vigiliarum et ieiunii
for in-haircloth clad and-by-continual of-vigils and of-fasting
exercitatione macerata, artissimae legis observatione corpus
exercise wasted of-the-strictest rule by-the-observance her-body
tenerum animae cogit pati imperium.
tender of-the-soul she-compels to-suffer the-command

EFFREM. Aequum est, ut iniquae sordes delectationis eliminentur
just it-is that the-unjust filth of-delight be-cast-out
acerbitate castigationis.
by-the-harshness of-chastisement

ABRAHAM. Quisquis eius lamenta intellegit, mente vulneratur;
whoever her laments understands in-mind is-wounded
quisquis conpunctionem sentit, et ipse conpungitur.
whoever her-compunction feels also himself is-pricked

EFFREM. Solet fieri.
it-is-wont to-happen

ABRAHAM. Elaborat pro viribus, ut, quibus causa
she-labors according-to her-strength that to-those-for-whom the-cause
fuit perditionis, fiat exemplum conversionis.
she-was of-perdition she-may-become an-example of-conversion

EFFREM. Consequens est.
consistent it-is

ABRAHAM. Nititur, ut, quanto extitit foedior, tanto appareat
she-strives that the-more she-stood-out fouler the-more she-may-appear
nitidior.
more-shining

EFFREM. Iocundor audiendo praecordialique laetor gaudimonio.
I-am-made-glad by-hearing and-with-heartfelt I-rejoice gladness

ABRAHAM. Et merito; nam falanges angelicae gaudentes
and deservedly for the-phalanxes angelic rejoicing
dominum laudant super peccatoris conversione.
the-Lord praise over of-a-sinner the-conversion

EFFREM. Nec mirum; nullius namque iusti magis delectatur
nor a-wonder of-no for just-man more he-is-delighted
perseverantia quam impii poenitentia.
by-the-perseverance than of-the-impious by-the-penitence

ABRAHAM. Unde in illa tanto iustius laudatur, quanto ultra
whence in her the-more justly he-is-praised the-more further
resipisci posse desperabatur.
to-come-to-her-senses to-be-able it-was-despaired

EFFREM. Congratulantes laudemus, laudantes glorificemus
rejoicing-together let-us-praise praising let-us-glorify
unigenitum et venerabilem, dilectum et clementem dei
the-only-begotten and venerable beloved and merciful of-God

filium, qui non vult perire, quos sui sacro redemit
son who not wills to-perish those-whom with-his holy he-redeemed
sanguine.
blood

ABRAHAM. Ipsi honor, gloria, laus et iubilatio per infinita
to-him honor glory praise and jubilation through infinite
saecula. Amen.
ages Amen

PAFNUTIUS

I · THE LESSER WORLD

The argument tells how Pafnutius converts the harlot Thais and walls her up for five years of penance. Pafnutius' disciples ask why he is grieving, and he answers with a long lesson on the harmony of the greater and lesser worlds, the quadrivium, and the music of the spheres. Then he names his grief: the harlot Thais, who destroys men, and whom he means to visit disguised as a lover.

Conversio Thaidis meretricis quam Pafnutius heremita, aeque
the-conversion of-Thais the-harlot whom Pafnutius the-hermit just
ut Habraham, sub specie adiens amatoris convertit et, data
as Abraham under the-guise approaching of-a-lover converted and given
poenitentia, per quinquennium in angusta cellula conclusit,
penitence for five-years in a-narrow little-cell shut-up
donec, digna satisfactione deo reconciliata, xv[a]
until by-worthy satisfaction to-God reconciled on-the-fifteenth
peractae poenitentiae die obdormivit in Christo.
of-the-accomplished penitence day she-fell-asleep in Christ

Pafnutius. Discipuli. Thais.
Pafnutius disciples Thais

Cur obscurum, pater, vultum nec solito geris, Paphnuti,
why dark O-father face nor as-usual do-you-wear O-Pafnutius
serenum?
serene

PAFNUTIUS. Cuius cor contristatur, eius et vultus obscuratur.
whose heart is-saddened his also face is-darkened

DISCIPULI. Pro qua re contristaris?
for what thing are-you-saddened

PAFNUTIUS. Pro iniuria factoris.
for the-wrong of-the-maker

DISCIPULI. Quae haec iniuria?
what this wrong

PAFNUTIUS. Ipsa, quam a propria patitur creatura ad sui
that-very-one which from his-own be-suffers creature to his
imaginem condita.
image made

DISCIPULI. Terruisti nos dictu.
you-have-terrified us by-the-saying

PAFNUTIUS. Licet illa inpassibilis maiestas affici non possit
although that impassible majesty to-be-affected not can
iniuriis, tamen, ut usum nostrae fragilitatis metaforice
by-wrongs yet that the-usage of-our frailty metaphorically
transferam in deum, quae maior iniuria dici potest,
I-may-transfer to God what greater wrong to-be-said can
quam quod eius imperio, cuius gubernaculis maior mundus
than that his to-command whose by-helms the-greater world
obtemperanter subditur, solus minor contraluctetur?
obediently is-subjected alone the-lesser struggles-against

DISCIPULI. Quis est minor mundus?
what is the-lesser world

PAFNUTIUS. Homo.
man

DISCIPULI. Homo?
man

PAFNUTIUS. Porro.
indeed

DISCIPULI. Qui homo?
what man

PAFNUTIUS. Omnis.
every

DISCIPULI. Qui potest fieri?
how can to-happen

PAFNUTIUS. Ut placuit creatori.
as it-pleased the-creator

DISCIPULI. Non sapimus.
not we-understand

PAFNUTIUS. Non obvium est perpluribus.
not obvious it-is to-very-many

DISCIPULI. Expone.
explain

PAFNUTIUS. Intendite.
attend

DISCIPULI. Ac prompta mente.
and with-ready mind

PAFNUTIUS. Sicut enim maior mundus ex IIII contrariis elementis,
as for the-greater world from four contrary elements
sed ad nutum creatoris secundum armonicam moderationem
but at the-nod of-the-creator according-to harmonic measure
concordantibus perficitur, ita et homo non solum ab eisdem
agreeing is-completed so also man not only from the-same
elementis, sed etiam ex magis contrariis partibus coaptatur.
elements but even from more contrary parts is-fitted-together

DISCIPULI. Et quid magis contrarium quam elementa?
and what more contrary than the-elements

PAFNUTIUS. Corpus et anima: quia, licet illa sint contraria,
body and soul because although those be contrary
tamen sunt corporalia; anima autem nec mortalis, ut
yet they-are corporeal the-soul but neither mortal as
corpus, nec corpus spiritalis ut anima.
the-body nor the-body spiritual as the-soul

DISCIPULI. Ita.
so

PAFNUTIUS. Si tamen dialecticos sequimur, nec illa contraria
if yet the-dialecticians we-follow not-even those contrary
esse fatemur.
to-be we-confess

DISCIPULI. Et quis potest negare?
and who can to-deny-(it)

PAFNUTIUS. Qui dialectice scit disputare; quia usiae nihil
he-who dialectically knows to-dispute because to-substance nothing
est contrarium, sed receptatrix est contrariorum.
is contrary but the-receiver it-is of-contraries

DISCIPULI. Quid sibi vult, quod dixisti 'secundum armonicam
what for-itself means that you-said according-to harmonic
moderationem'?
measure

PAFNUTIUS. Id scilicet, quod, sicut pressi excellentesque soni,
that namely that as low and-high sounds
armonice coniuncti, quiddam perficiunt musicum, ita dissona
harmonically joined something make musical so dissonant
elementa, convenienter concordantia unum perficiunt mundum.
elements fittingly agreeing one make world

DISCIPULI. Mirum, quomodo dissona concordari vel
a-wonder how the-dissonant to-be-made-to-agree or
concordantia possint dissona dici.
the-agreeing can dissonant to-be-called

PAFNUTIUS. Quia nihil ex similibus componi videtur, nec ex
because nothing from like-things to-be-composed seems nor from
his, quae nulla ratione proportionis iunguntur et a se
these which by-no ratio of-proportion are-joined and from themselves
omni substantia naturaque discreta sunt.
in-all substance and-nature separated are

DISCIPULI. Quid est musica?
what is music

PAFNUTIUS. Disciplina una de philosophiae quadruvio.
a-discipline one of of-philosophy the-quadrivium

DISCIPULI. Quid est hoc, quod dicis quadruvium?
what is this which you-call the-quadrivium

PAFNUTIUS. Arithmetica, geometrica, musica, astronomica.
arithmetic geometry music astronomy

DISCIPULI. Cur quadruvium?
why quadrivium

PAFNUTIUS. Quia, sicut a quadruvio semitae, ita ab
because as from a-crossroads the-paths so from
uno philosophiae principio harum disciplinarum prodeunt
one of-philosophy beginning of-these disciplines go-forth
progressiones rectae.
progressions straight

DISCIPULI. Veremur quiddam investigando rogitare de tribus,
we-fear something by-investigating to-ask about the-three
quia coeptae scrupulum disputationis capedine mentis
because of-the-begun the-difficulty disputation with-the-capacity of-mind
vix penetrare quimus.
scarcely to-penetrate we-are-able

PAFNUTIUS. Difficile captu.
difficult to-grasp

DISCIPULI. Dic nobis de ea superficietenus, cuius mentionem
tell us about it superficially of-which mention
in praesenti fecimus.
at present we-have-made

PAFNUTIUS. Perparum dicere scio, quia heremicolis est incognita.
very-little to-say I-know because to-hermits it-is unknown

DISCIPULI. Quid agit?
what does-it-treat

PAFNUTIUS. Musica?
music

DISCIPULI. Ipsa.
it-itself

PAFNUTIUS. Disputat de sonis.
it-discusses about sounds

DISCIPULI. Utrum est una an plures?
whether is-it one or several

PAFNUTIUS. Tres esse dicuntur, sed unaquaeque ratione proportionis
three to-be they-are-said but each by-a-ratio of-proportion
alteri ita coniungitur, ut idem, quod accidit uni, non
to-the-other so is-joined that the-same which befalls one not
deest alteri.
is-lacking to-the-other

DISCIPULI. Et quae distantia inter tres?
and what difference among the-three

PAFNUTIUS. Prima dicitur mundana sive caelestis, secunda
the-first is-called worldly or heavenly the-second
humana, tertia, quae instrumentis exercetur.
human the-third which with-instruments is-practiced

DISCIPULI. In quo constat caelestis?
in what consists the-heavenly

PAFNUTIUS. In septem planetis et in caelesti spera.
in the-seven planets and in the-heavenly sphere

DISCIPULI. Quo modo?
in-what way

PAFNUTIUS. Eo videlicet, quo illa, quae in instrumentis,
in-that namely in-which that which in instruments
quia tot spatia, pares productiones, eaedem simphoniae
because as-many intervals equal progressions the-same symphonies
repperiuntur in his, quae et in cordis.
are-found in these which also in strings

DISCIPULI. Quid sunt spatia?
what are intervals

PAFNUTIUS. Dimensiones, quae numerantur inter planetas, sive
dimensions which are-numbered between the-planets or
inter cordas.
between strings

DISCIPULI. Et quid productiones?
and what progressions

PAFNUTIUS. Idem quod toni.
the-same as tones

DISCIPULI. Nec horum notitia nos tangit.
nor of-these the-knowledge us touches

PAFNUTIUS. Tonus fit ex duobus sonis et possidet rationem
a-tone is-made from two sounds and possesses the-ratio
epothoi numeri sive sesquioctavi.
of-the-epogdoic number or sesquioctave

DISCIPULI. Quanto velocius praeposita investigando satagimus
the-more swiftly the-things-set-forth by-investigating we-busy-ourselves
transire, tanto difficiliora nobis non desinis apponere.
to-pass-over the-more difficult-things to-us not you-cease to-add

PAFNUTIUS. Hoc exigit huiusmodi disputatio.
this requires of-this-kind disputation

DISCIPULI. Edissere summotenus aliquantulum de simphoniis,
explain on-the-surface a-little about symphonies
quo saltim sciamus significationem nominis.
so-that at-least we-may-know the-meaning of-the-name

PAFNUTIUS. Simphonia dicitur modulationis temperamentum.
symphony is-called of-melody the-tempering

DISCIPULI. Quare?
why

PAFNUTIUS. Quia nunc quattuor, nunc quinque, nunc octo sonis
because now by-four now by-five now by-eight sounds
perficitur.
it-is-completed

DISCIPULI. Quia tres esse cognoscimus, singularum vocabula
since three to-be we-know of-each the-names
dinoscere cupimus.
to-distinguish we-desire

PAFNUTIUS. Prima dicitur diateseron, quasi ex quattuor, et
the-first is-called diatessaron as-if from four and
possidet proportionem epitritam sive sesquitertiam. Secunda
possesses the-proportion epitrite or sesquitertian the-second

diapente, quae constat ex quinque, et est in ratione emiolei
diapente which consists of five and is in the-ratio hemiolic
sive sesqualteri. Tertia diaposon; haec fit in duplo
or sesquialteral the-third diapason this is-made in the-double
perficiturque sonitibus octo.
and-is-completed by-sounds eight

DISCIPULI. Num spera et planetae proferunt sonum, ut
surely-not the-sphere and the-planets bring-forth sound that
mereantur comparationem cordarum?
they-may-deserve the-comparison of-strings

PAFNUTIUS. Ac maximum.
and very-great

DISCIPULI. Cur non auditur?
why not it-is-heard

PAFNUTIUS. Multifariam exponunt. Alii autumant non audiri
in-many-ways they-explain-(it) some suppose not to-be-heard
posse propter assiduitatem; alii propter aeris spissitudinem;
to-be-able because-of its-continuity others because-of of-the-air the-thickness
quidam autem ferunt, quod tanti enormitas sonitus artos
some but report that of-so-great the-bugeness of-sound the-narrow
aurium nequeat intrare meatus; sunt etiam, qui dicunt,
of-the-ears cannot to-enter passages there-are also those-who say
quod spera tam iocundum, tam dulcem efferat sonum,
that the-sphere so pleasant so sweet brings-forth a-sound
ut, si audiretur, omnes in commune homines, semet ipsis
that if it-were-heard all in common men themselves selves
neglectis omnibusque postpositis studiis, ducentem sonum
neglected and-all put-aside pursuits the-leading sound
ab oriente sequerentur in occidentem.
from the-east would-follow into the-west

DISCIPULI. Praestat, ut non audiatur.
it-is-better that not it-be-heard

PAFNUTIUS. Hoc a creatore praesciebatur.
this by the-creator was-foreknown

DISCIPULI. Sit satis de ista; prosequere de humana.
be-it enough about this proceed about the-human

PAFNUTIUS. Quid de illa?
what about it

DISCIPULI. In quo percipiatur.
in what may-it-be-perceived

PAFNUTIUS. Non solum, ut dixi, in compagine corporis et
not only as I-said in the-framework of-the-body and
animae, necnon in emissione nunc gravis, nunc clarae vocis,
of-the-soul and-also in the-utterance now low now clear of-voice
sed etiam in pulsibus venarum atque in quorundam mensura
but also in the-pulses of-the-veins and in of-certain the-measure
menbrorum, sicut in articulis digitorum, in quibus easdem
limbs as in the-joints of-the-fingers in which the-same
proportiones mensurando reperimus, quas in simphoniis
proportions by-measuring we-find which in the-symphonies
praemisimus, quia musica dicitur convenientia non solum
we-set-forth because music is-called the-agreement not only
vocum, sed etiam aliarum dissimilium rerum.
of-voices but also of-other unlike things

DISCIPULI. Si praesciremus, quod huiusmodi nodus quaestionis
if we-had-foreknown that of-this-kind the-knot of-the-question
tam difficilis ad solvendum esset insciis, maluissemus
so difficult for solving was for-the-unknowing we-would-have-preferred
minorem mundum nescire, quam tantum difficultatis subire.
the-lesser world not-to-know than so-much of-difficulty to-undergo

PAFNUTIUS. Nil officit, quod elaborastis, cum ante ignorata
nothing harms that you-have-labored since before unknown-things
experti estis.
learned you-have

DISCIPULI. Verum; sed taedet nos philosophicae disputationis,
true but it-wearies us of-philosophical disputation
quia nequimus sensu emetiri scrupulum tuae rationis.
because we-are-unable in-sense to-measure-out the-difficulty of-your reasoning

PAFNUTIUS. Cur me illuditis, qui plene sum nescius, non
why me do-you-mock who fully am ignorant not
philosophus?
a-philosopher

DISCIPULI. Et unde tibi haec, quae nos fatigando
and whence to-you these-things which us by-wearying
protulisti?
you-have-brought-forth

PAFNUTIUS. Tenuem scientiae guttulam, quam de plenis sciorum
a-thin of-knowledge droplet which from full of-the-learned
pateris effluentem, non ad colligendum residens, sed casu
bowls flowing not for collecting sitting but by-chance
praeteriens, repertam elambi, vobiscum communicare studui.
passing-by found I-lapped-up with-you to-share I-was-eager

DISCIPULI. Congratulamur tuae benignitati, sed terremur
we-rejoice-at your kindness but we-are-terrified
sententia apostoli, dicentis: 'nam stulta mundi elegit
by-the-saying of-the-apostle saying for the-foolish-things of-the-world chose
deus, ut confunderet sophistica'.
God that he-might-confound the-sophistical

PAFNUTIUS. Sive stultus sive sophista perversa operatur,
whether a-fool or a-sophist perverse-things works
confusionem a deo meretur.
confusion from God he-deserves

DISCIPULI. Ita.
so

PAFNUTIUS. Nec scientia scibilis deum offendit, sed iniustitia
nor knowledge of-the-knowable God offends but the-injustice
scientis.
of-the-knower

DISCIPULI. Verum.
true

PAFNUTIUS. Et in cuius laudem dignius iustiusque scientia
and to whose praise more-worthily and-more-justly the-knowledge
artium retorquetur, quam in eius, qui scibile fecit et
of-the-arts is-turned-back than to of-him who the-knowable made and
scientiam dedit?
knowledge gave

DISCIPULI. In nullius.
to no-one's

PAFNUTIUS. Quanto enim mirabiliori lege deum omnia in
the-more for by-a-more-wondrous law God all-things in
numero et mensura et pondere posuisse quis agnoscit,
number and measure and weight to-have-placed one recognizes
tanto in eius amore ardescit.
the-more in his love he-grows-hot

DISCIPULI. Nec iniuria.
nor wrongly

PAFNUTIUS. Sed quid moror in istis, quae vobis minimum
but why do-I-linger in these-things which to-you very-little
afferunt delectationis?
bring of-delight

DISCIPULI. Enuclea nobis causam tui maeroris, ne diutius
unfold to-us the-cause of-your grief lest longer
frangamur pondere curiositatis.
we-be-broken by-the-weight of-curiosity

PAFNUTIUS. Si quando experiemini, auditu non delectabimini.
if ever you-shall-learn-(it) by-the-hearing not you-will-be-delighted

DISCIPULI. Haut raro contristatur, qui curiositatem sectatur;
not rarely is-saddened he-who curiosity pursues
sed tamen hanc nequimus superare, quia familiaris est
but yet this we-are-unable to-overcome because familiar it-is
fragilitati nostrae.
to-frailty our

PAFNUTIUS. Quaedam inpudens femina moratur in hac patria.
a-certain shameless woman dwells in this country

DISCIPULI. Res civibus periculosa!
a-thing to-the-citizens dangerous

PAFNUTIUS. Haec miranda praenitet pulchritudine et horrenda
she with-wondrous outshines beauty and with-horrid
sordet turpitudine.
is-filthy baseness

DISCIPULI. Miserabile. Quid vocatur?
pitiable what is-she-called

PAFNUTIUS. Thais.
Thais

DISCIPULI. Illa meretrix?
that harlot

PAFNUTIUS. Ipsa.
she-herself

DISCIPULI. Eius infamia nulli est incognita.
her infamy to-no-one is unknown

PAFNUTIUS. Nec mirum, quia non dignatur cum paucis ad
nor a-wonder because not she-deigns with a-few to
interitum tendere, sed prompta est omnes lenociniis suae
destruction to-go but ready she-is all by-the-allurements of-her
formae illicere secumque ad interitum trahere.
beauty to-entice and-with-herself to destruction to-drag

DISCIPULI. Lugubre.
mournful

PAFNUTIUS. Nec solum nugaces vilitatem suae familiaris rei
not only triflers the-cheapness of-their household property
dissipant illam colendo, sed etiam praepotentes viri pretiosae
squander her by-cultivating but also very-powerful men of-costly
varietatem suppellectilis pessumdant, non absque sui
the-variety furniture ruin not without their-own
damno hanc ditando.
loss her by-enriching

DISCIPULI. Horrescimus auditu.
we-shudder at-the-hearing

PAFNUTIUS. Greges amatorum ad illam confluunt.
flocks of-lovers to her flow-together

DISCIPULI. Se ipsos perdunt.
themselves selves they-destroy

PAFNUTIUS. Qui amentes, dum caeco corde, quis illam
who mad while with-blind heart who her
adeat, contendunt, convicia congerunt.
should-approach contend insults heap-up

DISCIPULI. Unum vitium parit aliut.
one vice begets another

PAFNUTIUS. Deinde, inito certamine, nunc ora naresque
then begun the-struggle now mouths and-noses
pugnis frangendo, nunc armis vicissim eiciendo, decurrentis
with-fists breaking now with-arms in-turn throwing-out of-running-down
illuvie sanguinis madefaciunt limina lupanaris.
with-the-flood of-blood they-wet the-thresholds of-the-brothel

DISCIPULI. O nefas detestabile!
O wickedness detestable

PAFNUTIUS. Haec iniuria, quam deflevi, factoris, haec est causa
this the-wrong which I-have-wept of-the-maker this is the-cause
mei doloris.
of-my grief

DISCIPULI. Merito super hoc contristaris, nec dubitamus, quin
deservedly over this you-are-saddened nor do-we-doubt but-that
tecum contristentur cives patriae caelestis.
with-you are-saddened the-citizens of-the-fatherland heavenly

PAFNUTIUS. Quid, si illam adeam sub specie amatoris, si forte
what if her I-approach under the-guise of-a-lover if perhaps
revocari possit ab intentione nugacitatis?
to-be-called-back she-can from her-intention of-triviality

DISCIPULI. Qui tuae cogitationi instillavit velle, ipse praestet
he-who in-your thought has-instilled the-will himself may-grant
efficaciam posse.
the-effectiveness to-be-able

PAFNUTIUS. Fulcite me interim precibus assiduis, ne superer
prop me meanwhile with-prayers constant lest I-be-overcome
insidiis vitiosi serpentis.
by-the-snares of-the-vicious serpent

DISCIPULI. Qui regem prostravit tenebricolarum, largiatur tibi
he-who the-king laid-low of-the-dwellers-in-darkness grant to-you
contra hostem triumphum.
against the-enemy triumph

II · THE YOUNG MEN IN THE FORUM

In the town Pafnutius asks some young men where he may find Thais. They tell him she is the fire of their city, the most beautiful and delicate of women, and point out her house nearby. He declines their company and goes alone.

PAFNUTIUS. Ecce, iuvenes in foro. Illos primum adibo et,
behold young-men in the-forum them first I-shall-approach and
ubi hanc, quam quaero, inveniam, rogabo.
where this-one whom I-seek I-may-find I-shall-ask

IUVENES. En, ignotus quidam nos adit; experiemur, quid
lo an-unknown someone us approaches we-shall-find-out what
velit.
he-wants

PAFNUTIUS. Heus, iuvenes, quid estis?
ho young-men what are-you

IUVENES. Urbicolae huius civitatis.
townsfolk of-this city

PAFNUTIUS. Avete.
greetings

IUVENES. Et tu salve, sive sis huius patriae indigena, sive
and you hail whether you-be of-this country a-native or
advena.
a-stranger

PAFNUTIUS. Advena; nunc advenio.
a-stranger now I-arrive

IUVENES. Cur advenis? quid quaeris?
why do-you-arrive what do-you-seek

PAFNUTIUS. Non est dicendum.
not it-is to-be-said

IUVENES. Quare?
why

PAFNUTIUS. Quia mihi secretum.
because to-me a-secret

IUVENES. Melius ut proferas, quia, si non es nostras,
better that you-bring-it-forth because if not you-are of-our-country
difficile poteris aliquid inter nos negotium absque
with-difficulty you-will-be-able any among us business without
consilio peragere incolarum.
the-counsel to-carry-out of-the-inhabitants

PAFNUTIUS. Quid, si dixero et dicendo aliquod mihi
what if I-shall-have-told-(it) and by-telling some to-me
inpedimentum excitavero?
hindrance I-shall-have-raised

IUVENES. Non a nobis.
not from us

PAFNUTIUS. Laetis promissionibus cedo vestraeque fidei confidens
to-glad promises I-yield and-to-your faith trusting
secretum enucleo.
the-secret I-unfold

IUVENES. Nihil nostra de parte infidelitatis, nihil tibi obviabit
nothing our on part of-faithlessness nothing to-you will-meet
contrarietatis.
of-opposition

PAFNUTIUS. Quorundam relatu comperi mulierem secus vos
by-certain-people's report I-have-learned a-woman beside you
commorari omnibus amabilem, omnibus affabilem.
to-dwell to-all lovable to-all affable

IUVENES. Nosti eius nomen?
do-you-know her name

PAFNUTIUS. Novi.
I-know-(it)

IUVENES. Quid vocatur?
what is-she-called

PAFNUTIUS. Thais.
Thais

IUVENES. Ipsa nostratium est ignis.
she of-our-countrymen is the-fire

PAFNUTIUS. Ferunt illam mulierum pulcherrimam, omnium esse
they-report her of-women the-most-beautiful of-all to-be
delicatissimam.
the-most-delicate

IUVENES. Qui retulere, nihil fefellere.
who reported-it in-nothing deceived

PAFNUTIUS. Ipsius causa difficilis prolixitatem viae surripui,
for-her sake of-the-difficult the-length way I-stole-away
ipsam ut viderem, adveni.
her that I-might-see I-have-come

IUVENES. Nullum tibi obstat inpedimentum eam videndi.
no to-you stands-in-the-way hindrance her of-seeing

PAFNUTIUS. Ubi moratur?
where does-she-dwell

IUVENES. Ecce, mansio in proximo.
behold the-dwelling in near

PAFNUTIUS. Haec, quam indice proditis?
this-one which with-the-forefinger you-point-out

IUVENES. Ipsa.
that-one

PAFNUTIUS. Illo pergam.
thither I-shall-go

IUVENES. Si placet, tecum pergemus.
if it-pleases with-you we-shall-go

PAFNUTIUS. Malo ire solus.
I-prefer to-go alone

IUVENES. Ut libet.
as it-pleases

III · THAIS

Thais welcomes the stranger as a lover. He asks for a room more secret still, and she says there is one known only to God. He asks whether she believes God sees and judges, and when she says yes, he reproaches her. Struck with terror, she repents and agrees to burn her riches and follow him to a place of penance.

PAFNUTIUS. Tu istaec intro, Thais, quam quaero?
you this-one inside O-Thais whom I-seek

THAIS. Quis hic, qui loquitur, ignotus?
who here who speaks an-unknown-one

PAFNUTIUS. Amator tuus.
lover your

THAIS. Quicumque me amore colit, aequam vicem amoris a me recipit.
whoever me with-love cherishes an-equal return of-love from me receives

PAFNUTIUS. O Thais, Thais, quanta gravissimi itineris currebam
O Thais Thais what-great of-a-most-heavy journey I-ran
spatia, quo mihi daretur copia tecum fandi tuique
stretches so-that to-me might-be-given the-means with-you of-speaking and-your
faciem contemplandi.
face of-contemplating

THAIS. Nec aspectum subtraho nec colloquium denego.
neither the-sight do-I-withdraw nor conversation do-I-deny

PAFNUTIUS. Secretum nostrae confabulationis desiderat solitudinem
the-secret of-our conversation desires the-solitude
loci secretioris.
of-a-place more-secret

THAIS. Ecce, cubile bene stratum et delectabile ad inhabitandum.
behold a-bed well spread and delightful for dwelling

PAFNUTIUS. Estne hic aliud penitius, in quo possimus colloqui
is-there here another more-inward in which we-may-be-able to-converse
secretius?
more-secretly

THAIS. Est etenim aliud ⟨tam⟩ occultum, tam secretum, ut
there-is indeed another so hidden so secret that
eius penetral nulli praeter me nisi deo est cognitum.
its inner-part to-none except me but to-God is known

PAFNUTIUS. Cui deo?
to-what god

THAIS. Vero.
to-the-true

PAFNUTIUS. Credis illum aliquid scire?
do-you-believe him anything to-know

THAIS. Non nescio illum nihil latere.
not I-know-not him nothing to-escape-notice

PAFNUTIUS. Utrumne reris illum facta pravorum neglegere,
whether do-you-think him the-deeds of-the-wicked to-neglect
an sui aequitatem servare?
or his fairness to-keep

THAIS. Aestimo ipsius aequitatis lance singulorum merita
I-judge of-the-very of-fairness by-the-scale of-each the-merits
pensari et unicuique, prout gessit, sive supplicium sive
to-be-weighed and for-each as he-has-acted either punishment or
praemium servari.
reward to-be-kept

PAFNUTIUS. O Christe, quam miranda tuae circa nos benignitatis
O Christ how wondrous of-your toward us kindness
patientia, qui te scientes vides peccare et tamen tardas
the-patience who you those-knowing see to-sin and yet are-slow
perdere!
to-destroy

THAIS. Cur contremiscis mutato colore? cur fluunt lacrimae?
why do-you-tremble with-changed color why flow the-tears

PAFNUTIUS. Tui praesumptionem horresco, tui perditionem defleo,
your presumption I-shudder-at your perdition I-weep-for
quia haec nosti et tantas animas perdidisti.
because these-things you-knew and so-many souls you-have-destroyed

THAIS. Vae, vae mihi infelici!
woe woe to-me unhappy

PAFNUTIUS. Tanto iustius damnaberis, quanto praesumptiosius
the-more justly you-will-be-damned the-more presumptuously
scienter offendisti maiestatem divinitatis.
knowingly you-have-offended the-majesty of-the-godhead

THAIS. Heu, heu, quid agis? quid infelici minitaris?
alas alas what are-you-doing what to-the-unhappy-one do-you-threaten

PAFNUTIUS. Supplicium tibi imminet gehennae, si permanebis
punishment for-you impends of-Gehenna if you-remain
in scelere.
in crime

THAIS. Severitas tuae correptionis concussit penetral pavidi
the-severity of-your reproof has-shaken the-inner-part of-the-fearful
cordis.
heart

PAFNUTIUS. O, utinam esses visceratenus concussa timore, ne
O would-that you-were to-the-entrails shaken with-fear lest
ultra praesumeres periculosae delectationi assensum praebere.
further you-should-presume to-dangerous delight assent to-give

THAIS. Et quis post haec locus pestiferae delectationi in
and what after these-things place for-pestilential delight in
meo corde potest relinqui, ubi solum intestini maeroris
my heart can to-be-left where alone of-inner grief
amaritudo consciique reatus nova dominatur formido?
the-bitterness and-of-conscious guilt new rules dread

PAFNUTIUS. Hoc opto, quo resectis vitiorum spinis emergere
this I-wish that with-cut-away of-vices the-thorns to-come-up
possit vimen conpunctionis.
may-be-able the-shoot of-compunction

THAIS. O si crederes, o si sperares me sordidulam, milies
O if you-believed O if you-hoped me a-filthy-little-one with-a-thousand-times
millenis sordium offuscationibus oblitam, ullatenus posse
thousand of-filths obscurings smeared in-any-way to-be-able
expiari seu ullo conpunctionis modo veniam promereri!
to-be-expiated or by-any of-compunction way pardon to-earn

PAFNUTIUS. Nullum enim ⟨tam⟩ grave peccatum, nullum tam
no for so grave a-sin no so
inmane est delictum, quod nequeat expiari poenitentiae
monstrous is offense which cannot to-be-expiated by-penitence's
lacrimis, si effectus sequetur operis.
tears if the-effect will-follow of-the-work

THAIS. Ostende, quaeso, mi pater, quo effectu operis
show I-pray O-my father by-what effect of-the-work
promereri queam munus reconciliationis.
to-earn I-may-be-able the-gift of-reconciliation

PAFNUTIUS. Contempne saeculum, fuge lascivorum consortia
despise the-world flee of-wanton the-company
amasionum.
of-lovers

THAIS. Et quid mihi tunc erit agendum?
and what for-me then will-be to-be-done

PAFNUTIUS. In secretum locum secedendum, in quo te ipsam
into a-secret place to-withdraw in which you yourself
discutiendo possis lamentari enormitatem tui delicti.
by-examining you-may-be-able to-lament the-enormity of-your offense

THAIS. Si hoc speras proficere, non addo momentum morulae.
if this you-hope to-profit not I-add a-moment of-little-delay

PAFNUTIUS. Non dubito, quin prosit.
not I-doubt but-that it-profits

THAIS. Da mihi aliquantuli spatium tempusculi, ut proferam
give me of-a-little the-space of-little-time that I-may-bring-out
mammonam, quam male collectam diu servavi.
the-mammon which badly collected long I-have-kept

PAFNUTIUS. Ne solliciteris pro ea. Non desunt, qui utentur
do-not be-anxious for it not are-lacking who will-use-(them)
inventa.
found

THAIS. Non ob id sollicitor, ut vel mihi servare vel
not on-account-of this am-I-anxious that either for-myself to-keep or
amicis vellem dare; sed nec egenis conor dispensare,
to-friends I-would-wish to-give but not-even to-the-needy do-I-try to-dispense-(it)
quia non arbitror pretium piacli aptum esse ad opus beneficii.
because not I-judge the-price of-sin fit to-be for the-work of-charity

PAFNUTIUS. Recte arbitraris. Et quid de congestis actum
rightly you-judge and what about the-heaped-up-things to-do
ire meditaris?
to-go do-you-meditate

THAIS. Igni tradere et in favillam redigere.
to-fire to-hand-over and to ashes to-reduce

PAFNUTIUS. Quam ob rem?
what on-account-of thing

THAIS. Ne retineantur in mundo, quae male adquisivi non
lest be-retained in the-world what badly I-acquired not
absque mundi factoris iniuria.
without of-the-world of-the-maker wrong

PAFNUTIUS. O, quam mutata es ab illa, quae prius eras,
O how changed you-are from that which before you-were
quando illicito amore flagrabas, avaritiae calore aestuabas!
when with-unlawful love you-burned with-avarice's heat you-seethed

THAIS. Fortasse mutabor in melius, si annuerit deus.
perhaps I-shall-be-changed into better if shall-have-nodded God

PAFNUTIUS. Non est difficile inmutabili eius substantiae res, ut
not it-is difficult for-unchangeable his substance things as
libet, mutare.
it-pleases to-change

THAIS. Ibo et, quae cogitavi, opere complebo.
I-shall-go and what I-have-thought in-deed I-shall-fulfill

PAFNUTIUS. Vade in pace citiusque ad me revertere.
go in peace and-more-quickly to me return

IV · THE BONFIRE

Thais calls her lovers together and burns four hundred pounds of gold and her other treasures before them. They think her mad; she tells them it is all ill-gotten and that the end of sinning and the time of their parting have come, and she leaves them bewildered.

THAIS. Convenite, properamini, nequam amatores mei.
come-together hurry worthless lovers my

AMATORES. Vox Thaidis nos vocantis. Adventum maturemus,
the-voice of-Thais us calling (our)-coming let-us-hasten
ne illam tardando offendamus.
lest her by-delaying we-may-offend

THAIS. Accelerate, accedite, ut queam vobiscum verba
hurry come that I-may-be-able with-you words
miscere.
to-mingle

AMATORES. O Thais, Thais, quid sibi vult rogus, quem
O Thais Thais what for-itself means the-pyre which
construis? Cur pretiosarum varietatem divitiarum iuxta rogum
you-build why of-costly the-variety riches beside the-pyre
congeris?
do-you-heap

THAIS. Rogatis?
you-ask

AMATORES. Admiramur satis.
we-wonder enough

THAIS. Exponam citius.
I-shall-explain more-quickly

AMATORES. Hoc optamus.
this we-wish

THAIS. Aspicite.
look

AMATORES. Quiesce, quiesce, Thais. Quid agis? num
be-still be-still O-Thais what are-you-doing surely-not
insanis?
you-are-mad

THAIS. Non insanio, sed sanum sapio.
not I-am-mad but soundly I-am-wise

AMATORES. Ut quid haec perditio quadringentarum auri librarum
to what this waste of-four-hundred of-gold pounds
cum aliarum diversitate gazarum?
with of-other the-diversity treasures

THAIS. Omne, quod iniuste a vobis extorsi, igne volo
all which unjustly from you I-extorted by-fire I-wish
cremari, ne ullus fomes vobis relinquatur sperandi me ultra
to-be-burned lest any tinder to-you be-left of-hoping me further
vestro amori cedendi.
to-your love of-yielding

AMATORES. Subsiste paulisper, subsiste et materiam tuae
stay a-little stay and the-matter of-your
perturbationis detege.
agitation uncover

THAIS. Non subsisto nec sermonem vobiscum confero.
not I-stay nor speech with-you do-I-join

AMATORES. Cur dedignando nos fastidis? num alicuius
why by-scorning us do-you-loathe surely-not of-some
infidelitatis nos arguis? nonne semper satisfecimus tuis
faithlessness us do-you-accuse not always have-we-satisfied your
votis? et tu iniquo odio nos gratis insectaris.
wishes and you with-unjust hatred us without-cause pursue

THAIS. Dimittite; nolite vestem meam adtrahendo scindere. Sit
let-go do-not garment my by-pulling tear be-it
satis, quod hoc usque peccando vobis consensi: finis instat
enough that this up-to by-sinning to-you I-consented the-end is-at-hand
peccandi tempusque nostri discidii.
of-sinning and-the-time of-our parting

AMATORES. Quo tendit?
whither is-she-going

THAIS. Ubi nemo vestrum post haec me videbit.
where none of-you after these-things me will-see

AMATORES. Papae! Quid hoc monstri est, quod nostri deliciae,
wow what this of-a-monster is that our delight
Thais, quae divitiis affluere semper laboravit, quae mentem
Thais who in-riches to-abound always labored who her-mind
a lascivia numquam retraxit et se voluptati penitus
from wantonness never drew-back and herself to-pleasure wholly
dedit, tanta auri gemmarumque insignia absque retractatione
gave so-great of-gold and-of-gems insignia without reconsidering
perdidit et nos sui amasiones dedignando sprevit subitoque
has-destroyed and us her lovers by-scorning has-spurned and-suddenly
non comparuit?
not appeared

V · THAIS FOLLOWS PAFNUTIUS

Thais comes to Pafnutius, ready to follow him. He feared she had been entangled again in worldly affairs, but she has disposed of her goods and publicly renounced her lovers, and he bids her follow him to be joined to the heavenly Lover.

THAIS. En, pater Pafnuti, venio ad sequendum tibi
lo O-father Pafnutius I-come for following to-you
promptissima.
most-ready
PAFNUTIUS. Quia moram in veniendo fecisti, coartabar nimis
because delay in coming you-made I-was-distressed exceedingly
verendo te iterum implicitam esse saecularibus negotiis.
fearing you again entangled to-be in-worldly affairs

THAIS. Ne id vereare, quia multo aliud mihi versatur
do-not that fear because much another-thing to-me turns
in mente; nam res familiares iuxta velle meum
in mind for the-things of-the-household according-to will my
disposui meisque amasionibus publice abrenuntiavi.
I-have-disposed and-to-my lovers publicly I-have-renounced

PAFNUTIUS. Quia his abrenuntiasti, superno amatori iam
because to-these you-have-renounced to-the-heavenly lover already
nunc poteris copulari.
now you-will-be-able to-be-joined

THAIS. Tuum est, mihi velut radio praescribere, quid me
yours it-is for-me as-if with-a-rod to-prescribe what me
oporteat factum ire.
it-behooves to-do to-go

PAFNUTIUS. Sequere me.
follow me

THAIS. Sequar enim ambulatione; o utinam sequerer et
I-shall-follow for in-walking O would-that I-followed also
actione!
by-action

Pafnutius brings Thais to a convent of holy virgins where she is to do her penance, and goes in to win the abbess over. The abbess comes out to meet them, already told of their arrival by swift rumor.

PAFNUTIUS. Ecce coenobium, in quo sacrarum virginum nobile
behold the-convent in which of-holy virgins a-noble
commoratur collegium. Eo loci gestio te mansum ire
dwells community to-that place I-long you to-remain to-go
agendae spatium poenitentiae.
to-be-done the-space of-penitence

THAIS. Non contraluctor.
not I-struggle-against-(it)

PAFNUTIUS. Intrabo et abbatissam, ductricem virginum, pro tui
I-shall-go-in and the-abbess the-leader of-the-virgins for your
susceptione placabo.
reception I-shall-appease

THAIS. Quid iubes me interim agere?
what do-you-command me meanwhile to-do

PAFNUTIUS. Mecum pergere.
with-me to-proceed

THAIS. Ut iubes.
as you-command

PAFNUTIUS. Ecce, abbatissa occurrit. Admiror, quis illi nos
behold the-abbess comes-to-meet-(us) I-wonder who to-her us
adesse tam cito retulerit.
to-be-here so quickly has-reported

THAIS. Fama, quae nulla stringitur mora.
rumor which by-no is-bound delay

Pafnutius asks the abbess to receive Thais and has a tiny cell built for her, with no door and only a small window for her food. Thais shrinks from its narrowness and stench, and he forbids her to speak God's name with polluted lips. She asks how she may then hope for pardon, and he tells her to pray with tears, saying only, "You who made me, have mercy on me." He leaves her in the abbess's care.

PAFNUTIUS. Oportune occurris, illustris abbatissa: te ipsam
opportunely you-come-to-meet-(us) O-illustrious abbess you yourself
quaero.
I-seek

ABBATISSA. Gratanter advenis, venerande pater Pafnuti. Benedictus
gladly you-arrive O-venerable father Pafnutius blessed
tui adventus, dilecte dei.
your arrival O-beloved of-God

PAFNUTIUS. Beatitudinem aeternae benedictionis infundat tibi
the-blessedness of-eternal blessing may-pour-into to-you
gratia omniparentis.
the-grace of-the-parent-of-all

ABBATISSA. Unde hoc mihi, ut sanctitas tua dignaretur invisere
whence this to-me that holiness your should-deign to-visit
exiguitatem habitationis meae?
the-smallness of-dwelling my

PAFNUTIUS. Opus est tuo iuvamine in aliqua sollicitanda
need there-is of-your help in some to-be-pressed
necessitate.
necessity

ABBATISSA. Iube solummodo levi famine, quid me velis
command only with-a-light word what me you-wish
agere: et ego tui iussa complere tuisque votis studebo
to-do and I your orders to-fulfill and-your wishes I-shall-strive
pro viribus satisfacere.
according-to my-strength to-satisfy

PAFNUTIUS. Attuli capellam semivivam, dentibus luporum
I-have-brought a-little-goat half-alive from-the-teeth of-wolves
nuper abstractam, quam tui miseratione foveri, tui
lately drawn-away which by-your pity to-be-cherished by-your
sollicitudine gestio mederi, quoadusque, abiecta haedinae
care I-long to-heal until cast-off of-the-goat's
pellis austeritate, ovini velleris induatur mollitie.
skin the-harshness of-sheep's fleece she-be-clothed with-the-softness

ABBATISSA. Expone enucleatius.
explain more-clearly

PAFNUTIUS. Istaec, quam vides, meretricio more vitam instituit.
this-one whom you-see in-a-harlot's way her-life has-arranged

ABBATISSA. Miserabile.
pitiable

PAFNUTIUS. Seseque totam lasciviae dedit.
and-herself wholly to-wantonness she-gave

ABBATISSA. Semet ipsam perdidit.
her self she-has-destroyed

PAFNUTIUS. At nunc, me hortante Christoque cooperante, frivola,
but now me urging and-Christ cooperating the-trifles
quae sectabatur, odiendo refugit et castum sapit.
which she-pursued by-hating she-has-fled and the-chaste she-savors

ABBATISSA. Mutationis auctori grates.
of-the-change to-the-author thanks

PAFNUTIUS. Quia enim aegritudo animarum aeque ut corporum
since for the-sickness of-souls just as of-bodies
contrariis curanda est medelis, consequens est, ut haec, a
by-contrary to-be-cured is medicines consistent it-is that she from
solita saecularium inquietudine sequestrata, sola in angusta
the-usual of-the-worldly restlessness separated alone in a-narrow
retrudatur cellula, quo liberius possit discutere sui crimina.
be-thrust little-cell so-that more-freely she-may-be-able to-examine her crimes

ABBATISSA. Hoc potissimum prodest.
this most-of-all profits

PAFNUTIUS. Manda, ut quantocius cellula construatur.
order that as-soon-as-possible a-little-cell be-built

ABBATISSA. Parvo spatio perficiatur.
in-a-small space let-it-be-finished

PAFNUTIUS. Nullus introitus, nullus relinquatur aditus, sed
no entrance no let-there-be-left access but
solummodo exigua fenestra, per quam modicum possit
only a-small window through which a-modest she-may-be-able
victum accipere, quem statutis diebus et horis illi
food to-receive which on-appointed days and hours to-her
debebis parce praebitum ire.
you-will-have-to sparingly to-give to-go

ABBATISSA. Vereor, quod delicatae teneritudo mentis aegre patiatur
I-fear that of-a-delicate the-tenderness mind ill may-bear
difficultatem tanti laboris.
the-difficulty of-so-great labor

PAFNUTIUS. Ne id vereare; nam grave delictum forte desiderat
do-not that fear for a-grave offense perhaps desires
sperare remedium.
to-hope remedy

ABBATISSA. Verum.
true

PAFNUTIUS. Taedet me magis morarum, quia timeo illam
it-wearies me more of-the-delays because I-fear her
corrumpi visitatione hominum.
to-be-corrupted by-the-visiting of-men

ABBATISSA. Cur taedium pateris! cur illam non includis? Ecce,
why weariness do-you-suffer why her not you-shut-in behold
cellula, quam desiderasti, est perfecta.
the-little-cell which you-desired is finished

PAFNUTIUS. Placet. Ingredere, Thais, habitaculum tuis facinoribus
it-pleases enter O-Thais a-dwelling for-your crimes
deflendis satis congruum.
to-be-wept enough fitting

THAIS. Quam breve, quam obscurum et quam incommodum
how short how dark and how unfit
tenellae mulieri ad inhabitandum!
for-a-tender woman for dwelling

PAFNUTIUS. Cur habitaculum execraris? cur ingredi horrescis?
why the-dwelling do-you-curse why to-enter do-you-shudder
Decet, ut, quae actenus fuisti indomite vaga, nunc tandem
it-befits that you-who hitherto were untamedly wandering now at-last
in solitario refreneris loco.
in a-solitary be-reined-in place

THAIS. Mens assueta lasciviae haut raro inpatiens est
a-mind accustomed to-wantonness not rarely impatient is
austerioris vitae.
of-a-harsher life

PAFNUTIUS. Ideo debet habenis disciplinae stringi, quoadusque
therefore it-ought with-the-reins of-discipline to-be-checked until
desinat contraluctari.
it-cease to-struggle-against

THAIS. Quod iubet tua paternitas, non recusat subitum ire
what commands your fatherhood not refuses to-undergo to-go
mea vilitas; sed quaedam inoportunitas inest huic habitationi,
my cheapness but a-certain unfitness is-in this dwelling
difficilis ad sufferendum meae fragilitati.
difficult for bearing for-my frailty

PAFNUTIUS. Quae haec inoportunitas?
what this unfitness

THAIS. Erubesco dicere.
I-blush to-say

PAFNUTIUS. Ne erubescas, sed penitus detege.
do-not blush but wholly uncover-(it)

THAIS. Quid inoportunius quidve poterit esse incommodius,
what more-unfit or-what will-be-able to-be more-inconvenient
quam quod in uno eodemque loco diversa corporis necessaria
than that in one and-the-same place the-diverse of-the-body necessities
supplere debebo. Nec dubium, quin ocius fiat inhabitabilis
to-supply I-shall-have nor doubtful but-that quickly it-become uninhabitable
prae nimietate foetoris.
for the-excess of-stench

PAFNUTIUS. Formida perpetis crudelitatem gehennae et desine
dread of-everlasting the-cruelty Gehenna and cease
transitoria pertimescere.
the-transitory to-fear

THAIS. Fragilitas mei cogit me terreri.
the-frailty of-me compels me to-be-terrified

PAFNUTIUS. Convenit, ut male blandientis dulcedinem delectationis
it-is-fitting that wickedly of-coaxing the-sweetness delight
luas molestia nimii foetoris.
you-pay-for by-the-trouble of-excessive stench

THAIS. Non recuso, non nego, me sordidam non iniuria foedo
not I-refuse not I-deny me filthy not wrongly in-a-foul
sordidoque habitatum ire in tugurio, sed hoc dolet
and-filthy to-dwell to-go in a-but but this grieves-(me)
vehementius, quod nullus est relictus locus, in quo apte
more-vehemently that no is left place in which fittingly
et caste possim tremendae nomen maiestatis invocare.
and chastely I-may-be-able of-the-dreadful the-name of-majesty to-invoke

PAFNUTIUS. Et unde tibi tanta fiducia, ut pollutis labiis
and whence to-you so-great confidence that with-polluted lips
praesumas proferre nomen inpollutae divinitatis?
you-presume to-utter the-name of-the-unpolluted godhead

THAIS. At a quo veniam sperare cuiusve salvari possum
but from whom pardon to-hope or-whose to-be-saved can-I
miseratione, si ipsum prohibeor invocare, cui soli
by-the-mercy if him I-am-forbidden to-invoke against-whom alone
deliqui et cui uni devotio orationum debet offerri?
I-have-offended and to-whom alone the-devotion of-prayers ought to-be-offered

PAFNUTIUS. Debes plane orare non verbis, sed lacrimis, non
you-ought plainly to-pray not with-words but with-tears not
sonoritate tinnulae vocis, sed conpuncti rugitu cordis.
with-the-sonority of-a-ringing voice but with-the-roaring of-a-pricked heart

THAIS. Et si vetar deum verbis orare, quomodo possum
and if I-am-forbidden God with-words to-pray how can-I
veniam sperare?
pardon to-hope

PAFNUTIUS. Tanto celerius mereberis, quanto perfectius
the-more quickly you-will-deserve-(it) the-more perfectly
humiliaberis. Dic tantum: 'Qui me plasmasti, miserere mei!'
you-will-be-humbled say only you-who me fashioned have-mercy on-me

THAIS. Opus est eius miseratione, ne frangar in dubio
need there-is of-his mercy lest I-be-broken in the-doubtful
certamine.
struggle

PAFNUTIUS. Certa viriliter, ut possis triumphum obtinere
strive manfully that you-may-be-able the-triumph to-obtain
feliciter.
happily

THAIS. Tuum est pro me orare, ut merear palmam victoriae.
yours it-is for me to-pray that I-may-deserve the-palm of-victory

PAFNUTIUS. Non opus est monitu.
not need is of-a-reminder

THAIS. Spero.
I-hope-(so)

PAFNUTIUS. Tempus est, ⟨ut⟩ optatas solitudinis repetam
time it-is that the-longed-for of-solitude I-seek-again
latebras et caros visitem discipulos; tuae igitur sollicitudini,
hiding-places and the-dear I-visit disciples to-your therefore care
tuae pietati, venerabilis abbatissa, hanc captivam committo,
to-your piety O-venerable abbess this captive I-commit
ut et corpus delicatum mediocriter foveas necessariis
that both the-body delicate moderately you-may-cherish with-necessities
et animam sufficienter reficias saluberrimis monitis.
and the-soul sufficiently you-may-refresh with-the-most-wholesome warnings

ABBATISSA. Ne solliciteris pro ea, quia eam materno affectu
do-not be-anxious for her because her with-motherly affection
fovebo.
I-shall-cherish

PAFNUTIUS. Vadam.
I-shall-go

ABBATISSA. In pace.
in peace

VIII · PAFNUTIUS HOME

Pafnutius returns to his disciples, who have missed him in his long absence. He tells them that Thais is weeping for her sins in a small cell, and they praise the Trinity.

DISCIPULI. Quis pulsat portam?
who knocks-at the-gate

PAFNUTIUS. Ehe!
ho

DISCIPULI. Vox Pafnutii, patris nostri.
the-voice of-Pafnutius of-the-father of-our

PAFNUTIUS. Amovete pessulum.
remove the-bolt

DISCIPULI. O pater, salve.
O father hail

PAFNUTIUS. Avete.
greetings

DISCIPULI. Coartabamur nimium pro diutina absentia tui.
we-were-distressed exceedingly for the-long absence of-you

PAFNUTIUS. Iuvat, quod abfui.
it-delights that I-was-away

DISCIPULI. Quid actum est de Thaide?
what done is about Thais

PAFNUTIUS. Iuxta meum velle.
according-to my will

DISCIPULI. Ubi moratur?
where does-she-dwell

PAFNUTIUS. In exigua cellula deflet sui commissa.
in a-small little-cell she-weeps-for her misdeeds

DISCIPULI. Laus sit summae trinitati.
praise be to-the-highest trinity

PAFNUTIUS. Et benedictum nomen eius tremendum nunc et
and blessed name his dreadful now and
per aevum.
through the-age

DISCIPULI. Amen.
Amen

IX · THREE YEARS LATER

Three years of Thais' penance have passed, and Pafnutius does not know whether God has accepted it. He resolves to go to his brother Antony, so that it may be shown to him through Antony's intercession.

PAFNUTIUS. Ecce, tres mansurni poenitentiae Thaidis transiere, et
behold three years of-the-penitence of-Thais have-passed and
ego ignoro, utrumne deo acceptabilis sit eius conpunctio.
I do-not-know whether to-God acceptable be her compunction

Surgam et vadam ad fratrem meum Antonium, quo mihi
I-shall-rise and I-shall-go to brother my Antony so-that to-me
manifestetur per eius interventum.
it-may-be-shown through his intercession

X · PAFNUTIUS AND ANTONY

Antony welcomes Pafnutius warmly. Pafnutius tells him how he converted the harlot Thais and shut her in a narrow cell, and how he fears her delicate nature may not bear the long labor. Antony and his disciples agree to pray with him until heaven shows whether God has pardoned her.

ANTONIUS. Quid insperatae iocunditatis accidit? quid novi
what of-unhoped-for delight has-happened what of-new
gaudii mihi contigit? Num hic est frater et coheremicola
joy to-me has-befallen surely-not here is brother and fellow-hermit
meus Pafnutius? Ipse est.
my Pafnutius he-himself it-is

PAFNUTIUS. Sum etenim.
I-am indeed

ANTONIUS. Bene, frater, venisti, bene me adveniendo
well O-brother you-have-come well me by-coming
laetificasti.
you-have-gladdened

PAFNUTIUS. Haut minus tripudio tui visu, quam tu mei
not less do-I-dance at-your sight than you at-my
adventu.
arrival

ANTONIUS. Quae haec causa tam acceptabilis, tam grata nobis,
what this cause so welcome so pleasing to-us
quae te huc duxit de tuis latibulis?
which you hither has-led from your hiding-places

PAFNUTIUS. Enucleo.
I-unfold-(it)

ANTONIUS. Hoc desidero.
this I-desire

PAFNUTIUS. Ante hoc triennium morabatur secus nos quaedam
before this three-years dwelt beside us a-certain
meretrix, nomine Thais, quae non solum sese perditioni dedit,
harlot by-name Thais who not only herself to-perdition gave
sed etiam perplures secum ad interitum trahere consuevit.
but also very-many with-her to destruction to-drag was-accustomed

ANTONIUS. Heu, gemenda consuetudo!
alas a-lamentable custom

PAFNUTIUS. Hanc sub specie amatoris adii, et lascivientem
her under the-guise of-a-lover I-approached and the-wanton
animum nunc suavibus hortamentis blandiendo mulcebam,
mind now with-sweet exhortations by-coaxing I-soothed
nunc acrioribus monitis minitando terrebam.
now with-sharper warnings by-threatening I-terrified

ANTONIUS. Hoc temperamentum eius lasciviae fuit necessarium.
this tempering of-her wantonness was necessary

PAFNUTIUS. Tandem cessit, et, spreta reprehensibili consuetudine,
at-last she-yielded and spurned the-blameworthy custom
castitatem elegit seseque in angustissima cellula concludi
chastity she-chose and-herself in a-most-narrow little-cell to-be-shut-in
consensit.
she-consented

ANTONIUS. Delector audiendo, in tantum, ut omnes praecordiorum
I-am-delighted by-hearing in so-much that all of-the-heart
venae intrinsecus exiliunt gaudendo.
veins within leap by-rejoicing

PAFNUTIUS. Decet tui sanctitatem; et ego quidem, licet supra
it-befits your holiness and I indeed though above
modum gaudeo de conversione, si levi tamen conturbor
measure I-rejoice over the-conversion if with-a-light yet I-am-troubled
sollicitudine eo, quod vereor eius teneritudinem aegre ferre
anxiety in-that that I-fear her tenderness ill to-bear
diutinum laborem.
the-long labor

ANTONIUS. Ubi adest vera dilectio, non deest pia compassio.
where is-present true love not is-lacking pious compassion

PAFNUTIUS. Unde tuam dilectionem efflagito, ut tu tuique
whence your love I-entreat that you and-your
discipuli mecum in orationibus concordando velitis persistere,
disciples with-me in prayers agreeing may-wish to-persist
quoadusque caelitus demonstretur, utrumne benignitas divinae
until from-heaven it-be-shown whether the-kindness of-divine
miserationis ad indulgentiam adhuc mollita est poenitentis
mercy to indulgence still softened has-been by-the-penitent's
lacrimis.
tears

ANTONIUS. Consentimus tuae petitioni libenter.
we-consent to-your petition gladly

PAFNUTIUS. Nec dubito vos a deo exauditum iri clementer.
nor do-I-doubt you by God to-hear to-be mercifully

Antony announces that their prayer has been answered. His disciple Paul has seen in a vision a bed in heaven guarded by four shining virgins, and thought it meant for Antony; but a voice said the glory was kept for Thais the harlot. Pafnutius thanks Christ and goes to his captive.

ANTONIUS. Ecce, evangelica promissio in nobis est impleta.
behold the-gospel promise in us is fulfilled

PAFNUTIUS. Quae haec promissio?
what this promise

ANTONIUS. Ea videlicet, quae consentientes in oratione promisit
that namely which those-agreeing in prayer he-promised
omnia impetrare posse.
all-things to-obtain to-be-able

PAFNUTIUS. Quid est?
what is-it

ANTONIUS. Paulo, meo discipulo, ostensa est quaedam visio.
to-Paul my disciple shown has-been a-certain vision

PAFNUTIUS. Voca illum.
call him

ANTONIUS. Paule, accede et, quae vidisti, Pafnutio expone.
O-Paul come and what you-saw to-Pafnutius set-forth

PAULUS. Videbam in visione lectulum candidulis palliolis in
I-saw in a-vision a-little-bed with-white little-coverlets in
caelo magnifice stratum, cui quattuor splendidae virgines
heaven magnificently spread over-which four shining virgins
praeerant et quasi custodiendo astabant; at ubi iocunditatem
presided and as-if by-guarding stood-by but when the-delight

mirae claritatis aspiciebam, intra me dicebam: 'Haec gloria
of-wondrous brightness I-beheld within myself I-said this glory
nemini magis congruit quam patri et domino meo Antonio'.
to-no-one more befits than to-father and lord my Antony

ANTONIUS. Tali me non dignor beatitudine.
of-such myself not I-deem-worthy blessedness

PAULUS. Quo dicto intonuit vox divina, dicens: 'Non, ut
which said thundered a-voice divine saying not as
speras, Antonio, sed Thaidi meretrici servanda est haec
you-hope for-Antony but for-Thais the-harlot to-be-kept is this
gloria'.
glory

PAFNUTIUS. Laus dulcedini tuae miserationis, Christe unice
praise to-the-sweetness of-your mercy O-Christ only
dei, quod mei tristitiam tam pie dignatus es consolari.
of-God that of-me the-sadness so piously deigned you-have to-console

ANTONIUS. Dignus est laudari.
worthy he-is to-be-praised

PAFNUTIUS. Ibo et mei captivam visitabo.
I-shall-go and my captive I-shall-visit

ANTONIUS. Tempus est, ut illi et spem veniae et solamen
time it-is that to-her both hope of-pardon and the-solace
promittas beatitudinis aeternae.
you-promise of-blessedness eternal

Pafnutius calls Thais to her window. She tells how she gathered her sins in her conscience like a bundle and kept them always before her. He tells her she has earned pardon and leads her out, though she asks to stay. In fifteen days, he says, she will die and pass to the stars by God's free grace.

PAFNUTIUS. Thais, mea adoptiva filia, aperi fenestram, ut te
O-Thais my adoptive daughter open the-window that you
videam.
I-may-see

THAIS. Quis loquitur?
who speaks

PAFNUTIUS. Pafnutius, pater tuus.
Pafnutius father your

THAIS. Unde mihi iocunditas tantae laetitiae, ut tu me
whence to-me the-delight of-so-great joy that you me
peccatricem dignareris visitare?
a-sinner should-deign to-visit

PAFNUTIUS. Licet per hoc triennium absens essem corpore,
although through this three-years absent I-was in-body
haut modicum tamen sollicitatus sum pro tua salute.
not little yet anxious I-have-been for your salvation

THAIS. Non dubito.
not I-doubt-(it)

PAFNUTIUS. Expone mihi historiam tuae conversationis modumque
set-forth to-me the-history of-your conversion and-the-manner
compunctionis.
of-compunction

THAIS. Hoc possum exponere, quod non nescio me nihil
this I-can to-set-forth that not I-know-not me nothing
dignum deo egisse.
worthy of-God to-have-done

PAFNUTIUS. Si deus iniquitates observabit, nemo sustinebit.
if God iniquities shall-mark no-one will-stand

THAIS. Si tamen, quid fecerim, vis scire, numerositatem
if yet what I-have-done you-wish to-know the-multitude
meorum scelerum intra conscientiam quasi in fasciculum
of-my crimes within my-conscience as-if into a-bundle
collegi et pertractando mente semper inspexi, quo, sicut
I-gathered and by-handling in-mind always I-looked-into-(it) so-that as
naribus numquam molestia foetoris, ita formido gehennae
from-the-nostrils never the-trouble of-stench so the-dread of-Gehenna
non abesset visibus cordis.
not might-be-absent from-the-sights of-the-heart

PAFNUTIUS. Quia te conpunctione punisti, ideo veniam
because yourself with-compunction you-have-punished therefore pardon
meruisti.
you-have-earned

THAIS. O utinam!
O would-that

PAFNUTIUS. Da manum, ut te educam.
give your-hand that you I-may-lead-out

THAIS. Noli, pater venerande, noli me sordidulam his
do-not O-father venerable do-not me filthy-little-one from-these
inmunditiis abstrahere, sed sine in loco meis meritis
uncleannesses draw-away but let-(me) in the-place to-my merits
condigno mansum ire.
worthy to-remain to-go

PAFNUTIUS. Tempus est, ut levigato timore incipias vitam
time it-is that lightened fear you-begin life
sperare, quia tui poenitentia acceptabilis est deo.
to-hope because your penitence acceptable is to-God
THAIS. Eius pietati laudem ferant omnes angeli, quia non
to-his piety praise may-bring all the-angels because not
sprevit humilitatem cordis contriti.
he-has-spurned the-humility of-a-heart contrite
PAFNUTIUS. Esto stabilis in dei timore et permane in eius
be steadfast in of-God fear and remain in his
dilectione. Post quindecim namque dies hominem exies
love after fifteen for days the-human you-will-go-out
et tandem, felici cursu peracto, superna favente gratia,
and at-last a-happy course completed heavenly favoring grace
transmigrabis ad astra.
you-will-pass to the-stars
THAIS. O utinam mererer poenas evadere vel saltim
O would-that I-might-deserve the-punishments to-escape or at-least
clementius exuri mitiori igne! Non est enim hoc mei
more-mercifully to-be-burned by-a-milder fire not is for this of-my
meriti, ut doner beatitudine interminabili.
merit that I-be-presented with-blessedness endless
PAFNUTIUS. Gratuitum dei donum non pensat humanum
the-free of-God gift not weighs human
meritum, quia, si meritis tribueretur, gratia non diceretur.
merit because if for-merits were-granted grace not it-would-be-called
THAIS. Unde laudet illum caeli concentus omnisque terrae
whence let-praise him of-heaven the-harmony and-every of-the-earth
surculus, necnon universae animalis species atque confusae
shoot and-also all of-living-creature the-species and the-mingled

aquarum gurgites, quia non solum peccantes patitur, sed
of-the-waters whirlpools because not only the-sinning he-suffers but
etiam poenitentibus praemia gratis largitur.
even to-the-penitent rewards freely he-bestows

PAFNUTIUS. Hoc illi antiquitus fuit in more, ut mallet
this to-him of-old was in custom that he-would-rather
misereri quam ferire.
have-mercy than strike

XIII · THE DEATH OF THAIS

Thais begs Pafnutius not to leave her in her dying hour, and he promises to stay until he has buried her. She prays to her Maker for mercy, and he prays that her soul may join the heavenly joys and her body rest in the earth until it rises again whole among the white sheep.

THAIS. Noli abire, pater venerabilis, sed adesto mihi pro
do-not go-away O-father venerable but be-present to-me for
solacio in hora meae dissolutionis.
comfort in the-hour of-my dissolution

PAFNUTIUS. Non abeo, non discedo, donec, anima super aethra
not I-go-away not I-depart until the-soul over the-heavens
plaudente, corpus tradam sepulturae.
applauding the-body I-hand-over to-burial

THAIS. En, incipio mori.
lo I-begin to-die

PAFNUTIUS. Nunc est tempus orandi.
now is the-time of-praying

THAIS. Qui plasmasti me, miserere mei et fac felici
you-who fashioned me have-mercy on-me and make by-a-happy
reditu ad te reverti animam, quam inspirasti.
return to you to-return the-soul which you-breathed-in

PAFNUTIUS. Qui factus a nullo, vere es sine materia forma,
you-who made by no-one truly are without matter form
cuius simplex esse hominem, qui non est id, quod est,
whose simple being man who not is that which be-is
ex hoc et hoc fecit consistere, da diversas partes
from this and this made to-consist grant the-diverse parts
huius solvendae hominis prospere repetere principium
of-this to-be-dissolved of-the-human prosperously to-seek-again the-beginning
sui originis, quo et anima caelitus indita caelestibus
of-their origin so-that both the-soul from-heaven put-in with-heavenly
gaudiis intermisceatur, et corpus in molli gremio terrae,
joys may-be-mingled and the-body in the-soft lap of-the-earth
suae materiae, pacifice foveatur, quoadusque, pulverea favilla
of-its matter peacefully be-cherished until the-dusty ash
coeunte et vivaci flatu redivivos artus iterum intrante,
coming-together and the-living breath the-revived limbs again entering
haec eadem Thais resurgat perfecta, ut fuit, homo,
this same Thais may-rise-again complete as she-was a-human
inter candidulas oves collocanda et in gaudium aeternitatis
among the-white sheep to-be-placed and into the-joy of-eternity
inducenda; tu, qui solus ⟨es⟩ id, quod es, in unitate
to-be-led you who alone are that which you-are in the-unity
trinitatis regnas et gloriaris per infinita saecula saeculorum.
of-the-trinity reign and you-glory through infinite ages of-ages

SAPIENTIA

I · ANTIOCHUS ACCUSES

The argument tells how Diocletian kills Faith, Hope, and Charity before their mother Sapientia, who buries them and dies beside their tombs. Antiochus warns Hadrian that a foreign woman with three daughters has come to Rome, urging Romans to abandon their ancestral rites, so that wives already despise their husbands. Hadrian orders her summoned and examined.

Passio sanctarum virginum Fidei Spei et Karitatis quas,
the-passion of-the-holy virgins Faith Hope and Charity whom
earundem veneranda genitrice Sapientia praesente et maternis
their venerable mother Sapientia being-present and with-motherly
admonitionibus ad tolerandas passiones hortante, Diocletianus
admonitions to enduring the-sufferings exhorting Diocletian
imperator diversis suppliciis interfecit; quarum etiam corpora
the-emperor with-diverse tortures killed of-whom also the-bodies
martirio consummata sancta mater Sapientia collegit et
by-martyrdom consummated the-holy mother Sapientia gathered and
aromatibus condita v^{o} ab urbe Roma miliario honorifice
with-spices embalmed at-the-fifth from the-city of-Rome milestone honorably
sepelivit, ipsa quoque xl^{a} die iuxta earum sepulchra,
buried she-herself also on-the-fortieth day beside their tombs
finita oratione sacra, spiritum praemisit caelo.
ended a-prayer holy her-spirit sent-ahead to-heaven
Antiochus. Adrianus. Sapientia. Fides. Spes. Karitas.
Antiochus Hadrian Sapientia Faith Hope Charity

Tuum igitur esse, o imperator Adriane, prosperis ad vota
your therefore being O emperor Hadrian with-prosperous to your-wishes
successionibus pollere tuique statum imperii feliciter
successes to-be-strong and-of-your the-state empire happily
absque perturbatione exoptans vigere, quicquid rempublicam
without disturbance longing to-flourish whatever the-commonwealth
confundere, quicquid tranquillum mentis reor vulnerare
to-confound whatever the-tranquil-state of-mind I-think to-wound
posse, quantocius divelli penitusque cupio labefactari.
can as-soon-as-possible to-be-torn-away and-wholly I-desire to-be-overthrown

ADRIANUS. Nec iniuria; nam nostri prosperitas tui est felicitas,
nor wrongly for our prosperity your is happiness
cum summos dignitatis gradus in dies tibi augere
since the-highest of-dignity steps from day-to-day for-you to-increase
non desistimus.
not we-cease

ANTIOCHUS. Congratulor tuae almitati; unde, si quid experior
I-rejoice-at your graciousness whence if anything I-learn
emergere, quod tuo potentatui videtur contraluctari, non
to-emerge which to-your power seems to-struggle-against not
occulo, sed impatiens morae profero.
I-hide-(it) but impatient of-delay I-bring-(it)-forth

ADRIANUS. Et merito, ne reus maiestatis esse arguaris, si non
and deservedly lest guilty of-treason to-be you-be-accused if not
celanda celaveris.
to-be-concealed-things you-shall-have-concealed

ANTIOCHUS. Huiusmodi commisso reatus numquam fui obnoxius.
of-this-kind to-a-misdeed of-guilt never was-I liable

ADRIANUS. Memini; sed profer, si quid scias novi.
I-remember but bring-forth if anything you-know new

ANTIOCHUS. Quaedam advena mulier hanc urbem Romam nuper
a-certain stranger woman this city Rome lately
intravit, comitata proprii faetus pusiolis tribus.
entered accompanied of-her-own offspring by-little-ones three

ADRIANUS. Cuius sexus sunt pusioli?
of-what sex are the-little-ones

ANTIOCHUS. Omnes feminei.
all female

ADRIANUS. Numquid tantillarum adventus muliercularum aliquid
surely-not of-such-small the-arrival of-little-women any
rei publicae adducere poterit detrimentum?
to-the-state public to-bring will-be-able harm

ANTIOCHUS. Permagnum.
very-great

ADRIANUS. Quod?
what

ANTIOCHUS. Pacis defectum.
of-peace the-failure

ADRIANUS. Quo pacto?
in-what way

ANTIOCHUS. Et quod maius potest rumpere civilis concordiam
and what greater can to-break of-civil the-concord
pacis, quam dissonantia observationis?
peace than the-discord of-observance

ADRIANUS. Nihil gravius, nihil deterius; quod testatur orbis
nothing heavier nothing worse which witnesses the-world
Romanus, qui undiquesecus christianae caedis sorde est
Roman which on-every-side of-Christian slaughter with-the-filth is
infectus.
stained

ANTIOCHUS. Haec igitur femina, cuius mentionem facio, hortatur
this therefore woman of-whom mention I-make urges
nostrates, avitos ritus deserere et christianae religioni se
our-people ancestral rites to-desert and to-the-Christian religion themselves
dedere.
to-give

ADRIANUS. Num praevalet hortamentum?
surely-not prevails the-urging

ANTIOCHUS. Nimium; nam nostrae coniuges fastidiendo nos
too-much for our wives by-loathing us
contempnunt adeo, ut dedignantur nobiscum comedere,
despise so-much that they-disdain with-us to-eat
quanto minus dormire.
how-much less to-sleep

ADRIANUS. Fateor, periculum.
I-confess the-danger

ANTIOCHUS. Decet tui personam praecavere.
it-befits your person to-take-precautions

ADRIANUS. Consequens ⟨est.⟩ Advocetur et in nostri
consistent it-is let-her-be-summoned and in our
praesentia, an velit cedere, discutiatur.
presence whether she-be-willing to-yield let-it-be-examined

ANTIOCHUS. Vin me illam advocare?
do-you-wish me her to-summon

ADRIANUS. Volo percerte.
I-wish most-certainly

Antiochus asks the foreign woman her name, Sapientia, and summons her to the palace on the emperor's order. She goes with her daughters, unafraid of the emperor's threatening face. Antiochus says the hated Christians are always ready to resist princes; she answers that the Prince of the universe does not let his own be overcome, and asks to be led on.

ANTIOCHUS. Quid vocaris, o mulier advena?
what are-you-called O woman stranger

SAPIENTIA. Sapientia.
Sapientia

ANTIOCHUS. Imperator Adrianus iussit te in palatio praesentari
the-emperor Hadrian has-ordered you in the-palace to-be-presented
suis conspectibus.
to-his sight

SAPIENTIA. Palatium cum nobili filiarum comitatu intrare non
the-palace with a-noble of-daughters company to-enter not
trepido et minacem imperatoris vultum comminus aspicere
I-tremble and the-threatening of-the-emperor countenance at-close-range to-look-at
non formido.
not I-dread

ANTIOCHUS. Invisum genus christicolarum semper promptum est
hated the-race of-the-Christians always ready is
principibus ad resistendum.
to-princes for resisting

SAPIENTIA. Princeps universitatis, qui nescit vinci, non
the-Prince of-the-universe who knows-not to-be-conquered not
patitur suos ab hoste superari.
suffers his-own by the-enemy to-be-overcome

ANTIOCHUS. Mitiga affluentiam verborum et perge ad palatium.
moderate the-flood of-words and proceed to the-palace

SAPIENTIA. Monstra viam praeeundo, nos subsequimur accelerando.
show the-way by-going-before we follow by-hastening

III · THE AGES OF THE DAUGHTERS

Hadrian admires the women and tries gentle persuasion; Sapientia warns her daughters against it. Asked their names and ages, she answers in arithmetic: Charity's eight years are a diminished evenly even number, Hope's ten a diminished evenly odd, Faith's twelve a superfluous oddly even. She explains the theory to the baffled emperor, and Hadrian gives them three days.

ANTIOCHUS. Hic ipse est imperator, quem in solio residentem
this he-himself is the-emperor whom on the-throne sitting
conspicis; praecogita, quid loquaris.
you-see think-ahead what you-may-say

SAPIENTIA. Hoc prohibet Christi sententia, promittentis nobis
this forbids of-Christ the-saying promising us
insuperabilis sapientiae dona.
of-unconquerable wisdom the-gifts

ADRIANUS. Huc ades, Antioche.
hither come O-Antiochus

ANTIOCHUS. Praesto sum, domine.
at-hand I-am O-lord

ADRIANUS. Numquid hae sunt mulierculae, quas deferebas
surely-not these are the-little-women whom you-were-reporting
pro christiana religione?
for the-Christian religion

ANTIOCHUS. Sunt plane.
they-are plainly

ADRIANUS. Uniuscuiusque pulchritudinem obstupesco, sed et
of-each-one the-beauty I-am-astounded-at but also
honestatem habitus satis admirari nequeo.
the-decency of-dress enough to-admire I-am-unable

ANTIOCHUS. Desine, o mi senior, admirari et coge illas deos
cease O my lord to-admire and compel them the-gods
venerari.
to-venerate

ADRIANUS. Quid, si illas primule aggrediar blanda alloquutione,
what if them at-first I-attack with-coaxing address
si forte velint cedere?
if perhaps they-may-be-willing to-yield

ANTIOCHUS. Melius est; nam fragilitas sexus feminei facilius
better it-is for the-frailty of-the-sex female more-easily
potest blandimentis molliri.
can by-blandishments to-be-softened

ADRIANUS. Illustris matrona, blande et quiete ad culturam
illustrious matron coaxingly and quietly to the-worship
deorum te invito, quo nostra perfrui possis amicitia.
of-the-gods you I-invite so-that our to-enjoy you-may-be-able friendship

SAPIENTIA. Nec in cultura deorum tuis votis satisfacere, nec
neither in the-worship of-the-gods your wishes to-satisfy nor
amicitiam tecum gestio inire.
friendship with-you do-I-long to-enter

ADRIANUS. Adhuc, mitigato furore, nulla in te moveor
still moderated my-fury by-no toward you am-I-moved
indignatione, sed pro tua tuique filiarum salute paterno
indignation but for your and-your daughters' safety with-fatherly
sollicitor amore.
I-am-anxious love

SAPIENTIA. Nolite, meae filiae, serpentinis huius satanae
do-not my daughters to-the-serpentine of-this Satan
lenociniis cor apponere, sed meatim fastidite.
allurements your-heart set but in-my-way loathe-(them)
FIDES. Fastidimus et animo contempnimus frivola.
we-loathe-(them) and in-mind we-despise the-trifles
ADRIANUS. Quid murmurando loqueris?
what by-murmuring do-you-say
SAPIENTIA. Filias affabar paucis.
to-my-daughters I-was-speaking in-a-few-words
ADRIANUS. Videris esse summis natalibus orta, sed tamen
you-seem to-be from-the-highest birth sprung but yet
patriam, genus nomenque tuum ex te plenius cupio
your-country race and-name your from you more-fully I-desire
ediscere.
to-learn
SAPIENTIA. Licet sanguinis superbia nobis sit parvi pendenda,
although of-blood the-pride by-us be little to-be-valued
tamen clara ex stirpe me originem non nego trahere.
yet bright from stock me my-origin not I-deny to-draw
ADRIANUS. Credibile.
credible
SAPIENTIA. Nam eminentiores Italiae principes fuere mei parentes,
for the-more-eminent of-Italy princes were my parents
et vocor Sapientia.
and I-am-called Sapientia
ADRIANUS. Claritas ingenuitatis rutilat in facie, et sapientia
the-brightness of-freeborn-birth shines in the-face and the-wisdom
nominis fulget in ore.
of-the-name glitters in the-mouth

SAPIENTIA. Frustra blandiris: non flectimur tuis suadelis.
in-vain you-coax not we-are-bent by-your persuasions

ADRIANUS. Dic, cur advenires, vel quare nostrates adires.
tell why you-came or why our-people you-approached

SAPIENTIA. Nullius alius rei nisi agnoscendae veritatis causa,
of-no other thing except of-the-to-be-known truth for-the-sake
quo fidem, quam expugnatis, plenius ediscerem filiasque
so-that the-faith which you-assail more-fully I-might-learn and-daughters
meas Christo consecrarem.
my to-Christ might-consecrate

ADRIANUS. Expone vocabula singularum.
set-forth the-names of-each

SAPIENTIA. Una vocatur Fides, altera Spes, tertia Karitas.
one is-called Faith the-second Hope the-third Charity

ADRIANUS. Quot annos aetatis volverunt?
how-many years of-age have-they-rolled

SAPIENTIA. Placetne vobis, o filiae, ut hunc stultum aritmetica
does-it-please you O daughters that this fool with-arithmetical
fatigem disputatione?
I-weary disputation

FIDES. Placet, mater, nosque auditum praebemus libenter.
it-pleases-(us) mother and-we hearing offer gladly

SAPIENTIA. O imperator, si aetatem inquiris parvularum, Karitas
O emperor if the-age you-ask of-the-little-ones Charity
inminutum pariter parem mansurnorum complevit numerum;
a-diminished evenly even of-years has-completed number
Spes autem aeque inminutum, sed pariter imparem; Fides
Hope but equally diminished but evenly odd Faith
vero superfluum impariter parem.
but a-superfluous oddly even

ADRIANUS. Tali responsione fecisti me, quae interrogabam,
by-such an-answer you-have-made me what I-was-asking
minime agnoscere.
not-at-all to-know

SAPIENTIA. Nec mirum, quia sub huius diffinitionis species non
nor a-wonder because under of-this definition the-kinds not
unus cadit numerus, sed plures.
one falls number but several

ADRIANUS. Expone enucleatius; alioquin non capit meus animus.
explain more-clearly otherwise not grasps my mind

SAPIENTIA. Karitas duas olimpiades iam volvit, Spes duo lustra,
Charity two Olympiads now has-rolled Hope two lustres
Fides tres olympiades.
Faith three Olympiads

ADRIANUS. Et cur octonarius numerus, qui duabus constat
and why the-eightfold number which of-two consists
olympiadibus, et denarius, qui duobus lustris perficitur,
Olympiads and the-tenfold which of-two lustres is-made-up
inminutus dicitur? vel quare duodenarius, qui tribus
diminished is-called or why the-twelvefold which of-three
olimpiadibus impletur, superfluus esse asseritur?
Olympiads is-filled superfluous to-be is-asserted

SAPIENTIA. Omnis namque numerus inminutus dicitur, cuius
every for number diminished is-called whose
partes coniunctae minorem illo numero, cuius partes sunt,
parts joined smaller than-that number of-which the-parts they-are
summae quantitatem reddunt: ut VIII; est autem octonarii
of-the-sum quantity yield as eight is but of-eight
medietas IIII, pars quarta II, pars octava I: quae in unum
the-half four the-part fourth two the-part eighth one which into one

redactae septem reddunt. Similiter denarius habet dimidiam
brought seven yield likewise ten has the-half
partem V, quintam autem II, decimam vero I: quae simul
part five the-fifth but two the-tenth indeed one which together
copulatae VIII colligunt. E contrario autem superfluus dicitur,
coupled eight gather on-the contrary but superfluous is-called
cuius partes augendo crescunt: ut XII; est enim duodenarii
whose parts by-increasing grow as twelve is for of-twelve
medietas VI, pars tertia IIII, pars quarta III, pars sexta
the-half six the-part third four the-part fourth three the-part sixth
II, pars duodecima I: hic cumulus redundat in sedecim.
two the-part twelfth one this heap overflows into sixteen
Ut autem principalem non praeteream, qui inter inaequales
that but the-principal not I-may-pass-over which among the-unequal
intemperantias medii temperamentum limitis sortitus est,
excesses of-the-middle the-tempering limit obtained has
ille numerus perfectus dicitur, qui, suis aequus partibus, nec
that number perfect is-called which to-its equal parts neither
auget nec minuit: ut VI, cuius partes, id est III II I,
increases nor diminishes as six whose parts that is three two one
eundem senarium restituunt. Simili quoque ratione, XXVIII,
the-same six restore by-like also reasoning twenty-eight
CCCCXCVI, VIII milia CXXVIII perfecti dicuntur.
four-hundred-ninety-six eight thousand one-hundred-twenty-eight perfect are-called

ADRIANUS. Et quid reliqui?
and what of-the-rest

SAPIENTIA. Omnes superflui, sive inminuti.
all superfluous or diminished

ADRIANUS. Quis numerus pariter par?
what number evenly even

SAPIENTIA. Qui potest in duo aequalia dividi, eiusque
that-which can into two equal-parts to-be-divided and-its
pars in duo aequalia, partisque pars in duo aequalia, ac
part into two equal-parts and-of-the-part the-part into two equal-parts and
deinceps per ordinem, donec in insecabilem incurrat unitatem:
thereafter in order until on the-indivisible it-strike unity
ut VIII et XVI omnesque, qui ab his in duplo fiunt.
as eight and sixteen and-all which from these in the-double are-made

ADRIANUS. Et quis est pariter impar?
and what is evenly odd

SAPIENTIA. Qui in partes aequales recipit sectionem eiusque
that-which into parts equal receives division and-its
partes mox indivisibiles permanebunt: ut X et omnes, qui
parts at-once indivisible will-remain as ten and all which
ab imparibus in duplo fiunt. Hic namque numerus superiori
from odd-ones in the-double are-made this for number to-the-former
est contrarius, quia in illo solus minor terminus divisione
is contrary because in that only the-lesser term by-division
est solutus, in isto autem solus maior terminus divisioni est
is loosened in this but only the-greater term to-division is
aptus; in illo quoque omnes eius partes nomine et quantitate
fit in that also all its parts in-name and in-quantity
sunt pariter pares, in isto autem, si denominatio fuerit par,
are evenly even in this but if the-denomination be even
quantitas impar, si quantitas par, denominatio impar.
the-quantity odd if the-quantity even the-denomination odd

ADRIANUS. Nec terminum, quem dixisti, agnosco, nec
neither the-term which you-said do-I-recognize nor
denominationem seu quantitatem scio.
the-denomination or the-quantity I-know

SAPIENTIA. Quando quantilibet numeri digestim disponuntur,
when any-whatever numbers in-order are-arranged
primus minor terminus et postremus maior dicitur; quando
the-first the-lesser term and the-last the-greater is-called when
autem, divisionem faciendo, quota pars sit numeri,
but division by-making what-number part it-be of-the-number
dicimus, denominationem facimus; cum autem, quot in
we-say the-denomination we-make when but how-many in
unaquaque parte sint, enumeramus, quantitatem exponimus.
each part there-are we-count the-quantity we-set-forth

ADRIANUS. Et quis est impariter par?
and what is oddly even

SAPIENTIA. Qui non solum unam recipit sectionem, sicut pariter
that-which not only one receives division as evenly
par, sed etiam et secundam, aliquoties autem et tertiam vel
even but also also a-second sometimes but also a-third or
plures, sed tamen usque ad indivisibilem non perveniet unitatem.
more but yet up to indivisible not it-will-arrive unity

ADRIANUS. O quam scrupulosa et plexilis quaestio ex istarum
O how scrupulous and intricate a-question from of-these
aetate infantularum est orta!
the-age of-little-girls has arisen

SAPIENTIA. In hoc laudanda est supereminens factoris sapientia
in this to-be-praised is the-surpassing of-the-maker wisdom
et mira mundi artificis scientia, qui non solum,
and the-wondrous of-the-world of-the-craftsman knowledge who not only
in principio mundum creans ex nihilo, omnia in numero
in the-beginning the-world creating from nothing all-things in number
et mensura et pondere posuit, sed etiam in succedentium
and measure and weight placed but also in of-succeeding

serie temporum et in aetatibus hominum miram dedit
the-series times and in the-ages of-men wondrous granted
inveniri posse scientiam artium.
to-be-found to-be-able knowledge of-the-arts

ADRIANUS. Diu te sustinui ratiocinantem, quo te mihi
long you I-have-borne reasoning so-that you to-me
efficerem obtemperantem.
I-might-make obedient

SAPIENTIA. In quo?
in what

ADRIANUS. In cultura deorum.
in the-worship of-the-gods

SAPIENTIA. In hoc utique non consentio.
in this certainly not I-consent

ADRIANUS. Si reniteris, tormentis afficieris.
if you-resist with-tortures you-will-be-afflicted

SAPIENTIA. Corpus quidem suppliciis lacessere poteris, sed
the-body indeed with-tortures to-assail you-will-be-able but
animum ad cedendum compellere non praevalebis.
the-mind to yielding to-compel not you-will-prevail

ANTIOCHUS. Dies abiit, nox incumbit; non est tempus altercandi,
the-day has-gone night lies-upon-(us) not it-is the-time of-disputing
quia instat hora cenandi.
because is-at-hand the-hour of-supping

ADRIANUS. In custodiam iuxta palatium ponantur, et triduanae
in custody beside the-palace let-them-be-placed and a-three-day
induciae illis ad tractandum praestentur.
truce to-them for considering let-be-granted

ANTIOCHUS. Observate istas, o milites, omni sollicitudine; nullam
watch these O soldiers with-all care no
illis occasionem evadendi relinquite.
to-them occasion of-escaping leave

IV · IN PRISON

In prison Sapientia comforts her little daughters and exhorts them to persevere in the faith she gave them with their milk, so that she may be called the mother-in-law of the eternal King. They are eager to die for their Bridegroom, and she longs to be crowned through their martyrdom.

SAPIENTIA. O dulces filiolae, o carae pusiolae, nolite super
O sweet little-daughters O dear little-ones do-not over
carceralis angustia custodiae contristari, nolite imminentium
of-prison's the-narrowness custody be-saddened do-not of-the-impending
minis poenarum terreri.
by-the-threats punishments be-terrified

FIDES. Licet corpuscula pavescant ad tormenta, mens tamen
although our-little-bodies may-dread at the-torments the-mind yet
gliscit ad praemia.
swells at the-rewards

SAPIENTIA. Vincite infantilis teneritudinem aetatulae maturi
conquer of-childish the-tenderness of-little-age of-mature
sensus fortitudine.
sense by-the-strength

SPES. Tuum est, nos precibus adiuvare, ut possimus vincere.
yours it-is us with-prayers to-help that we-may-be-able to-conquer

SAPIENTIA. Hoc indesinenter exoro, hoc efflagito, ut perseveretis
this unceasingly I-pray this I-demand that you-persevere
in fide, quam inter ipsa crepundia vestris sensibus non
in the-faith which among the-very rattles into-your senses not
desistebam instillasse.
I-ceased to-have-instilled

KARITAS. Quod sugentes ubera in cunabulis didicimus,
what sucking the-breasts in the-cradle we-learned
nullatenus oblivisci quibimus.
in-no-way to-forget shall-we-be-able

SAPIENTIA. Ad hoc vos materno lacte affluenter alui, ad hoc delicate
for this you with-motherly milk abundantly I-fed for this delicately
nutrivi, ut vos caelesti, non terreno, sponso traderem, quo
I-nourished that you to-a-heavenly not an-earthly bridegroom I-might-hand-over so-that
vestri causa socrus aeterni regis dici meruissem.
for-your sake the-mother-in-law of-the-eternal king to-be-called I-might-deserve

FIDES. Pro ipsius amore sponsi promtae sumus mori.
for the-very love of-the-bridegroom ready we-are to-die

SAPIENTIA. Delector ex vestra ratione magis quam nectareae
I-am-delighted by your reasoning more than of-nectar-like
dulcedinis gustamine.
sweetness by-the-taste

SPES. Praemitte nos ante tribunal iudicis et experieris,
send-ahead us before the-tribunal of-the-judge and you-will-learn
quantum eius amor nobis attulit temeritatis.
how-much his love to-us has-brought of-boldness

SAPIENTIA. Hoc exopto, ut vestra virginitate coroner, ut vestro
this I-long-for that with-your virginity I-be-crowned that by-your
martirio glorificer.
martyrdom I-be-glorified

SPES. Consertis palmulis incedamus et vultum tyranni
with-joined little-palms let-us-advance and the-face of-the-tyrant
confundamus.
let-us-confound

SAPIENTIA. Expectate, donec instet hora vocationis nostrae.
wait until be-at-hand the-hour of-calling our

FIDES. Taedet nos morarum; tamen est expectandum.
it-wearies us of-the-delays yet it-is to-be-waited

V · FAITH, HOPE, AND CHARITY

The daughters refuse to sacrifice to Diana. Faith is scourged, mutilated, roasted, and plunged in boiling pitch, all unharmed, and is beheaded; Hope is torn with claws, the pieces of her body breathing fragrance, then thrown in boiling oil that bursts and burns the servants, and is beheaded. Charity, eight years old, refuses even to say great Diana and is sent to the furnace.

ADRIANUS. Antioche, iube illas Italicas nobis repraesentari
O-Antiochus order those Italian to-us to-be-presented
captivas.
captives

ANTIOCHUS. Procede, Sapientia, teque cum filiabus imperatori
come-forward O-Sapientia and-yourself with your-daughters to-the-emperor
repraesenta.
present

SAPIENTIA. Pergite mecum, filiae, constanter et perseverate in
proceed with-me O-daughters steadfastly and persevere in
fide unanimiter, ut possitis palmam percipere feliciter.
the-faith with-one-mind that you-may-be-able the-palm to-receive happily

SPES. Pergimus, ipseque nobiscum comitetur, pro cuius
we-proceed and-he-himself with-us may-accompany for whose
amore ad mortem ducemur.
love to death we-shall-be-led

ADRIANUS. Triduanas vobis inducias praestabat nostri serenitas;
a-three-day to-you truce granted our serenity
unde, si quid tractaretis utilitatis, cedite iussionibus
whence if anything you-were-considering of-usefulness yield to-commands
nostris.
our

SAPIENTIA. Summum igitur utile tractavimus, id scilicet, ut
the-highest therefore usefulness we-have-considered that namely that
non cedamus.
not we-yield

ANTIOCHUS. Cur dignaris cum hac contumace verba miscere,
why do-you-deign with this contumacious-woman words to-mingle
quae te insolenti fatigat praesumptione?
who you with-insolent wearies presumption

ADRIANUS. Debeone illam dimittere inpunitam?
ought-I her to-dismiss unpunished

ANTIOCHUS. Nequaquam.
by-no-means

ADRIANUS. Et quid?
and what

ANTIOCHUS. Hortare puellulas et, si renitantur, infantiae ne
exhort the-little-girls and if they-resist to-their-childhood do-not
parcas, sed fac, ut illae necentur, quo rebellis mater
spare but see that they be-killed so-that the-rebellious mother
funeribus natarum acrius torqueatur.
by-the-deaths of-her-daughters more-sharply may-be-tortured

ADRIANUS. Faciam, quae hortaris.
I-shall-do what you-exhort

ANTIOCHUS. Ita demum praevalebis.
so at-last you-will-prevail

ADRIANUS. Fides, intuere venerabilem magnae Dianae imaginem
O-Faith look-at the-venerable of-great Diana image
et fer sacrae deae libamina, quo possis uti eius
and bring to-the-holy goddess libations so-that you-may-be-able to-enjoy her
gratia.
favor

FIDES. O stultum imperatoris praeceptum, omni contemptu
O foolish of-the-emperor command of-all contempt
dignum!
worthy

ADRIANUS. Quid murmuras subsannando? quem irrides fronte
what do-you-murmur by-sneering whom do-you-mock with-brow
rugoso?
wrinkled

FIDES. Tui stultitiam irrideo, tui insipientiam subsanno.
your folly I-mock your senselessness I-sneer-at

ADRIANUS. Mei?
mine

FIDES. Tui.
yours

ANTIOCHUS. Imperatoris?
the-emperor's

FIDES. Ipsius.
his-own

ANTIOCHUS. O nefas!
O wickedness

FIDES. Quid enim stultius, quid videri potest insipientius,
what for more-foolish what to-seem can more-senseless
quam quod hortatur nos, contempto creatore universitatis,
than that he-exhorts us despised the-creator of-the-universe
venerationem inferre metallis?
veneration to-bring to-metals

ANTIOCHUS. Fides, insanis.
O-Faith you-are-mad

FIDES. Antioche, mentiris.
O-Antiochus you-lie

ANTIOCHUS. Nonne haec summa insania et magna est dementia,
is-not this the-highest insanity and great is madness
ut rerum principem dixisti insipientem?
that of-things the-prince you-have-called senseless

FIDES. Dixi et dico, dicamque, quamdiu vixero.
I-have-said and I-say and-I-will-say as-long-as I-shall-live

ANTIOCHUS. Breve tempus vivere, et cito debes consumi
a-short time to-live and quickly you-must to-be-consumed
morte.
by-death

FIDES. Hoc opto, ut moriar in Christo.
this I-wish that I-may-die in Christ

ADRIANUS. Duodecim centuriones alternando scindant flagris
twelve centurions by-turns let-them-tear with-whips
eius membra.
her limbs

ANTIOCHUS. Nec iniuria.
nor wrongly

ADRIANUS. O fortissimi centuriones, accedite meique iniuriam
O bravest centurions come and-my wrong
vindicate.
avenge

ANTIOCHUS. Iustum.
just

ADRIANUS. Perquire, Antioche, anne velit cedere.
inquire O-Antiochus whether she-be-willing to-yield

ANTIOCHUS. Vin adhuc, Fides, solita conviciorum
do-you-wish still O-Faith with-your-usual of-insults
obiectione imperatorem dehonestasse?
reproach the-emperor to-have-dishonored

FIDES. Cur solito minus?
why than-usual less

ANTIOCHUS. Quia prohiberis verberibus.
because you-are-prevented by-blows

FIDES. Verbera non conpellunt me tacere, quia nullo afficior
blows not compel me to-be-silent because by-no I-am-affected
dolore.
pain

ANTIOCHUS. O infelix pertinacia, o contumax audacia!
O unhappy obstinacy O contumacious boldness

ADRIANUS. Corpus fatiscit per supplicia: et mens tumet
the-body grows-faint through tortures and the-mind swells
superbia!
with-pride

FIDES. Erras, Adriane, si reris me fatigari suppliciis; non
you-err O-Hadrian if you-think me to-be-wearied by-tortures not
ego quidem, sed infirmi tortores deficiunt et sudore ob
I indeed but the-weak torturers fail and with-sweat for
lassitudinem fluunt.
weariness flow

ADRIANUS. Fac, Antioche, ut gemellae pectoris particulae
see O-Antiochus that the-twin of-the-breast small-parts
abscidantur, quo saltim rubore coerceatur.
be-cut-off so-that at-least by-blushing she-may-be-checked

ANTIOCHUS. O utinam possit ullo coerceri modo!
O would-that she-could by-any to-be-checked way

ADRIANUS. Forsan coercebitur.
perhaps she-will-be-checked

FIDES. Inviolatum pectus vulnerasti, sed me non laesisti.
the-inviolate breast you-have-wounded but me not you-have-hurt
En, pro fonte sanguinis unda prorumpit lactis.
lo instead-of a-spring of-blood a-wave bursts-forth of-milk

ADRIANUS. In craticulam substratis ignibus assanda ponatur,
on a-gridiron with-strewn-under fires to-be-roasted let-her-be-placed
quo vi vaporis enecetur.
so-that by-the-force of-the-heat she-be-killed

ANTIOCHUS. Digna est, ut miserabiliter pereat, quae tuae
worthy she-is that wretchedly she-perish who to-your
iussioni contraluctari non trepidat.
command to-struggle-against not trembles

FIDES. Omne, quod paras ad dolorem, mihi vertitur in
all which you-prepare for pain for-me is-turned into
quietem: unde commode pauso in craticula ceu in tranquilla
quiet whence comfortably I-rest on the-gridiron as in a-tranquil
navicula.
little-boat

ADRIANUS. Sartago plena pice et cera ardentibus rogis
a-frying-pan full of-pitch and of-wax burning on-pyres
superponatur, et in ferventem liquorem haec rebellis
let-be-placed-over and into the-boiling liquid this rebel
mittatur.
let-be-thrown

FIDES. Sponte insilio.
of-my-own-accord I-leap-in

ADRIANUS. Consentio.
I-agree

FIDES. Ubi sunt minae tuae? Ecce, illaesa inter ferventem
where are threats your behold unhurt amid the-boiling
liquorem ludens nato, et pro vi caumatis sentio
liquid playing I-swim and instead-of the-force of-the-heat I-feel
matutini refrigerium roris.
of-the-morning the-coolness dew

ADRIANUS. Antioche, quid ad haec est agendum?
O-Antiochus what for these-things is to-be-done

ANTIOCHUS. Ne evadat, providendum.
lest she-escape it-is-to-be-provided

ADRIANUS. Capite truncetur.
by-the-head let-her-be-shortened

ANTIOCHUS. Alioquin non vincetur.
otherwise not she-will-be-conquered

FIDES. Nunc est gaudendum, nunc in domino exultandum.
now it-is to-be-rejoiced now in the-Lord to-be-exulted

SAPIENTIA. Christe, triumphator diaboli invictissime, da
O-Christ triumpher over-the-devil most-unconquered give

tolerantiam Fidei, meae filiae.
endurance to-Faith my daughter

FIDES. O mater veneranda, dic vale ultimum tuae filiae,
O mother venerable say farewell the-last to-your daughter

liba osculum tuae primogenitae, nec afficiare ullo maerore
give a-kiss to-your firstborn nor be-affected by-any grief

cordis, quia tendo ad bravium aeternitatis.
of-heart because I-go to the-prize of-eternity

SAPIENTIA. O filia, filia, non confundor, non contristor,
O daughter daughter not I-am-confounded not I-am-saddened

sed valedico tibi exultando et osculor os oculosque
but I-bid-farewell to-you by-exulting and I-kiss your-mouth and-eyes

prae gaudio lacrimando, orans, ut sub ictu percussoris
for joy weeping praying that under the-blow of-the-slayer

inviolatum serves misterium tui nominis.
inviolate you-may-keep the-mystery of-your name

FIDES. O uterinae sorores, libate mihi osculum pacis et parate
O uterine sisters give to-me a-kiss of-peace and prepare

vos ad tolerantiam futuri certaminis.
yourselves for the-endurance of-the-coming struggle

SPES. Adiuva nos oratione assidua, ut mereamur sequi tua
help us with-prayer constant that we-may-deserve to-follow your

vestigia.
footsteps

FIDES. Este obtemperantes monitis nostrae sanctae parentis,
be obedient to-the-warnings of-our holy parent
quae nos hortabatur praesentia fastidire, quo meruissemus
who us exhorted present-things to-loathe so-that we-might-deserve
aeterna percipere.
eternal-things to-receive

KARITAS. Maternis libenter obtemperamus monitis, quo perfrui
to-motherly gladly we-obey warnings so-that to-enjoy
mereamur aeternis bonis.
we-may-deserve eternal goods

FIDES. Percussor, accede et iniunctum tibi officium me
O-slayer come and the-enjoined on-you office me
necando imple.
by-killing fulfill

SAPIENTIA. Abscisum morientis filiae caput amplectendo
the-cut-off of-the-dying daughter head by-embracing
impressisque labris crebrius deosculando, congratulor tibi,
and-with-pressed lips more-often by-kissing I-rejoice-with you
Christe, qui tantillulae victoriam praestitisti puellulae.
O-Christ who to-so-tiny victory have-granted a-little-girl

ADRIANUS. Spes, cede meis hortamentis paterno affectu tibi
O-Hope yield to-my exhortations with-fatherly affection you
consulentis.
advising

SPES. Quid hortaris, quid consulis?
what do-you-exhort what do-you-advise

ADRIANUS. Ut caveas pertinaciam imitari sororis, ne similibus
that you-beware the-obstinacy to-imitate of-your-sister lest by-like
intereas poenis.
you-perish punishments

SPES. O utinam admeruissem illam imitari patiendo, quo illi
O would-that I-had-deserved her to-imitate by-suffering so-that to-her
assimilarer in praemio!
I-might-be-likened in reward

ADRIANUS. Depone callum pectoris et conquinisce turificando
lay-aside the-callus of-the-breast and crouch by-offering-incense
magnae Dianae: et ego te propriae prolis vice excolo
to-great Diana and I you of-my-own child in-place-of I-cherish
atque extollo omni dilectione.
and I-exalt with-every love

SPES. Paternitatem tuam repudio, tua beneficia minime desidero;
fatherhood your I-reject your benefits not-at-all do-I-desire
quapropter vacua spe deciperis, si me tibi cedere reris.
wherefore by-empty hope you-are-deceived if me to-you to-yield you-think

ADRIANUS. Loquere parcius, ne irascar.
speak more-sparingly lest I-be-angry

SPES. Irascere; nec sollicitor.
be-angry nor am-I-anxious

ANTIOCHUS. Miror, auguste, quod ab hac vili puellula tam diu
I-wonder O-august that by this cheap little-girl so long
calumniari pateris; ego quidem disrumpor prae furore, quia
to-be-slandered you-suffer I indeed burst for fury because
illam audio tam temere in te latrare.
her I-hear so rashly at you bark

ADRIANUS. Hactenus infantiae parcebam, ultra non parcam,
hitherto to-her-childhood I-was-sparing further not I-shall-spare
sed meritam ultionem inferam.
but deserved vengeance I-shall-inflict

ANTIOCHUS. O utinam!
O would-that

ADRIANUS. O lictores, adite et hanc rebellem usque ad
O lictors come and this rebel up to
interniciem crudis nervis caedite.
destruction with-raw sinews cut

ANTIOCHUS. Decet, ut severitatem sentiat tui furoris, quia
it-befits that the-severity she-feel of-your fury because
lenitatem parvi pendit pietatis.
the-mildness little she-values of-piety

SPES. Hanc pietatem exopto! hanc lenitatem desidero!
this piety I-long-for this mildness I-desire

ANTIOCHUS. O Sapientia, quid murmurando loqueris, stans
O Sapientia what by-murmuring do-you-say standing
sublevatis oculis iuxta cadaver extinctae prolis?
with-raised eyes beside the-corpse of-your-extinguished child

SAPIENTIA. Invoco omniparentem, quo eandem tolerantiae
I-invoke the-parent-of-all that the-same of-endurance
perseverantiam, quam praestitit Fidei, praestet et Spei.
perseverance which he-granted to-Faith he-may-grant also to-Hope

SPES. O mater, mater, quam efficaces, quam exaudibiles experior
O mother mother how effectual how able-to-be-heard I-find
esse tui preces! Ecce, te orante, anheli tortores levatis
to-be your prayers behold you praying the-panting torturers with-raised
dextris librant ictum, et ego nullum doloris sentio tactum.
right-hands poise the-blow and I no of-pain feel touch

ADRIANUS. Si flagra parvipendis, acrioribus poenis coartaberis.
if whips you-value-little by-sharper punishments you-will-be-pressed

SPES. Infer, infer, quicquid crudele, quicquid excogites loetale.
bring bring whatever cruel whatever you-may-devise deadly
Quanto plus saevis, tanto magis victus confunderis.
the-more more you-rage so-much more conquered you-will-be-confounded

ADRIANUS. In aera suspendatur et ungulis laceretur, quoadusque
in the-air let-her-be-hung and with-claws let-her-be-torn until
evulsis visceribus et nudatis ossibus deficiat et membratim
torn-out the-entrails and bared the-bones she-fail and limb-by-limb
crepat.
she-bursts

ANTIOCHUS. Imperialis iussio et congrua satis ultio.
an-imperial command and fitting enough a-vengeance

SPES. Vulpina fraude loqueris et versipelli astutia, Antioche,
with-fox's fraud you-speak and with-turncoat cunning O-Antiochus
adularis.
you-flatter

ANTIOCHUS. Quiesce, infelix; verbositas tua nunc est finienda.
be-quiet O-unhappy-one wordiness your now is to-be-ended

SPES. Non, ut speras, evenerit, sed tibi tuoque principi
not as you-hope it-will-have-turned-out but to-you and-to-your prince
nunc etiam confusio aderit.
now also confusion will-be-present

ADRIANUS. Quid sentio novae dulcedinis? quid odoror stupendae
what do-I-perceive of-new sweetness what do-I-smell of-astounding
suavitatis?
fragrance

SPES. Decidentia frusta mei lacerati corporis dant flagrantiam
the-falling pieces of-my torn body give the-fragrance
paradisiaci aromatis, quo nolens cogeris fateri me non
of-paradisal spice whereby unwilling you-are-compelled to-confess me not
posse suppliciis laedi.
to-be-able by-tortures to-be-hurt

ADRIANUS. Antioche, quid enim mihi est agendum?
O-Antiochus what for to-me is to-be-done

ANTIOCHUS. Novis cruciatibus incumbendum.
on-new tortures to-be-pressed

ADRIANUS. Aeneum vas, plenum oleo et adipe, cera atque
a-bronze vessel full of-oil and of-fat of-wax and
pice, ignibus superponatur, in quod ligata proiciatur.
of-pitch on-the-fires let-be-placed into which bound let-her-be-thrown

ANTIOCHUS. Si in ius Vulcani tradetur, forsitan
if into the-power of-Vulcan she-will-be-handed-over perhaps
evadendi aditum non nanciscetur.
of-escaping access not she-will-find

SPES. Haec virtus Christo non est insolita, ut ignem faciat
this power to-Christ not is unwonted that fire be-make
mitescere, mutata natura.
to-grow-gentle changed its-nature

ADRIANUS. Quid audio, Antioche, velut sonitum inundantis
what do-I-hear O-Antiochus like the-sound of-flooding
aquae?
water

ANTIOCHUS. Heu, heu, domine!
alas alas O-lord

ADRIANUS. Quid contigit nobis?
what has-befallen us

ANTIOCHUS. Ebulliens fervor, confracto vase, ministros combussit,
the-boiling heat broken the-vessel the-servants has-burned
et illa malefica illaesa comparuit.
and that sorceress unhurt has-appeared

ADRIANUS. Fateor, victi sumus.
I-confess conquered we-are

ANTIOCHUS. Penitus.
utterly

ADRIANUS. Caput abscidatur.
her-head let-be-cut-off

ANTIOCHUS. Alias non absumetur.
otherwise not she-will-be-destroyed

SPES. O Karitas dilecta, o soror unica! ne formides tyranni
O Charity beloved O sister only do-not dread of-the-tyrant
minas, ne trepides ad poenas, nitere constanti fide
the-threats do-not tremble at the-punishments strive with-constant faith
imitari sorores ad caeli palatium praecedentes.
to-imitate your-sisters to of-heaven the-palace going-before

KARITAS. Taedet me vitae praesentis, taedet terrenae habitationis,
it-wearies me of-life present it-wearies of-earthly dwelling
quod saltim ad modicum temporis separor a vobis.
that even for a-little of-time I-am-separated from you

SPES. Depone taedium et tende ad praemium; non enim diu
lay-aside weariness and stretch to the-reward not for long
separabimur, sed ocius in caelo coniungemur.
we-shall-be-separated but quickly in heaven we-shall-be-joined

KARITAS. Fiat, fiat!
let-it-be let-it-be

SPES. Euge, mater illustris, gaude; nec tangaris de mei
hurrah mother illustrious rejoice nor be-touched about my
passione materni affectus dolore, sed praefer spem maerori,
passion of-motherly affection by-the-pain but prefer hope to-grief
cum me videas pro Christo mori.
since me you-see for Christ to-die

SAPIENTIA. Nunc quidem gaudeo; sed tunc tandem perfecte
now indeed I-rejoice but then at-last perfectly
exultans gaudebo, quando tui sororculam pari conditione
exulting I-shall-rejoice when your little-sister by-equal condition
extinctam caelo praemisero et ego subsequar postrema.
extinguished to-heaven I-shall-have-sent-ahead and I shall-follow last

SPES. Perennis trinitas restituet tibi in aevum plenum
the-everlasting trinity will-restore to-you into the-age full
absque diminutione filiarum numerum.
without diminution of-the-daughters the-number

SAPIENTIA. Confortare, filia: percussor invadit nos evaginato
take-strength O-daughter the-slayer attacks us with-drawn
gladio.
sword

SPES. Libens excipio gladium. Tu, Christe, suscipe spiritum
gladly I-receive the-sword you O-Christ receive my-spirit
pro tui confessione nominis eiectum de habitaculo corporis.
for your confession of-name cast-out from the-dwelling of-the-body

SAPIENTIA. O Karitas, soboles inclita, spes uteri mei unica, ne
O Charity offspring renowned hope of-womb my only do-not
contristes matrem bonam tui certaminis consummationem
sadden your-mother good of-your struggle the-consummation
expectantem; sed sperne praesens utile, quo pervenias ad
awaiting but spurn the-present advantage so-that you-may-arrive at
gaudium interminabile, quo tui germanae fulgent coronis
the-joy endless where your sisters shine with-crowns
illibatae virginitatis.
of-unimpaired virginity

KARITAS. Fulci me, mater, precibus sacris, quatenus merear
prop me O-mother with-prayers holy so-that I-may-deserve
interesse illarum gaudiis.
to-be-present-at their joys

SAPIENTIA. Exoro te, finetenus in fide solidatum iri, nec dubito
I-pray you to-the-end in faith to-make-firm to-be nor do-I-doubt
tibi perenne tripudium donatum iri.
to-you everlasting rejoicing to-give to-be

ADRIANUS. Karitas, saturatus conviciis tui sororum nimiumque
O-Charity sated with-the-insults of-your sisters and-exceedingly
exacerbatus sum prolixa ratione earum; unde diu tecum
exasperated I-am by-the-lengthy reasoning of-them whence long with-you
non contendo, sed vel optemperantem mei votis ditabo
not I-contend but either obeying my wishes I-shall-enrich
omnibus bonis, vel contraluctantem afficiam malis.
with-all goods or struggling-against I-shall-afflict with-evils

KARITAS. Bonum cordetenus amplector et malum omnino
the-good from-the-heart I-embrace and the-evil wholly
detestor.
I-detest

ADRIANUS. Hoc tibi potissimum salubre mihique est placabile;
this for-you most-of-all wholesome and-for-me is appeasing
ideoque leve quiddam tibi praepono meae pietatis gratia.
and-therefore a-light something to-you I-set-forth of-my piety for-the-sake

KARITAS. Quid?
what

ADRIANUS. Dic tantum 'magna Diana', et ego ultra ad
say only great Diana and I further to
sacrificandum te non compello.
sacrificing you not compel

KARITAS. Percerte non dico.
most-certainly not I-say-(it)

ADRIANUS. Quare?
why

KARITAS. Quia mentiri nolo. Ego quidem et sorores meae,
because to-lie I-am-unwilling I indeed and sisters my
eisdem parentibus genitae, eisdem sacramentis imbutae,
by-the-same parents born with-the-same sacraments imbued
sumus una eademque fidei constantia roboratae; quapropter
are one and-the-same of-faith by-constancy strengthened wherefore
scito nostrum velle, nostrum sentire, nostrum sapere unum
know our will our feeling our understanding one
idemque esse, nec me in ullo umquam illis dissidere.
and-the-same to-be nor me in anything ever from-them to-disagree

ADRIANUS. O iniuria, quod a tantilla etiam contempnor
O wrong that by so-tiny even I-am-despised
homullula!
a-little-person

KARITAS. Licet tenella sim aetate, tamen gnara sum te
although tender I-may-be in-age yet skilled I-am you
argumentose confundere.
argumentatively to-confound

ADRIANUS. Abstrahe illam, Antioche, et fac, ut, suspensa in
drag-off her O-Antiochus and see that hung on
eculeo, atrociter verberetur.
the-rack atrociously she-be-beaten

ANTIOCHUS. Vereor, quod verbera non praevaleant.
I-fear that blows not may-prevail

ADRIANUS. Si non praevaleant, iube, tribus continuis diebus
if not they-prevail order for-three continuous days
ac noctibus fornacem succendi et illam inter bachantes
and nights a-furnace to-be-kindled and her among raging
flammas proici.
flames to-be-thrown

KARITAS. O iudicem inpotentem, qui diffidit se absque
O judge powerless who distrusts himself without
armis ignium octuennem infantem superare posse!
the-weapons of-fires an-eight-year-old child to-overcome to-be-able

ADRIANUS. Abi, Antioche, et iniunctum officium perfice.
go O-Antiochus and the-enjoined office accomplish

KARITAS. Saevitiae quidem tuae satisfaciendo parebit, sed me
to-cruelty indeed your by-satisfying he-will-obey but me
minime nocebit, quia nec verbera mei corpusculum lacerare,
not-at-all will-it-harm because neither blows my little-body to-tear
nec flammae comam vel vestes poterunt obfuscare.
nor flames my-hair or clothes will-be-able to-darken

ADRIANUS. Experietur.
she-shall-find-out

KARITAS. Experiatur.
let-her-find-out

Antiochus returns crestfallen. Charity was scourged without a mark, then thrown into the furnace; the flames burst out and burned five thousand men. She walked among the vapors unhurt, singing praises, and some who looked closely say three men in white walked with her. Hadrian, ashamed to see her again, has her put to the sword.

ADRIANUS. Antioche, quid pateris? cur tristior solito
O-Antiochus what do-you-suffer why sadder than-usual
regrederis?
do-you-come-back

ANTIOCHUS. Quando causam tristitiae experieris, haut minus
when the-cause of-the-sadness you-learn not less
contristaberis.
will-you-be-saddened

ADRIANUS. Dic; ne celes.
speak do-not hide-(it)

ANTIOCHUS. Illa lasciva, quam mihi cruciandam tradidisti,
that wanton whom to-me to-be-tortured you-handed-over
puellula me praesente flagellabatur, sed ne tenuis quidem
little-girl me present was-whipped but not-even a-thin indeed
cutis summotenus disrumpebatur. Deinde proieci illam in
skin superficially was-broken then I-threw her into
fornacem igneum colorem prae nimio ardore exprimentem...
a-furnace fiery color for excessive heat showing

ADRIANUS. Cur dissimulas loqui? expone exitum rei.
why do-you-hesitate to-speak set-forth the-outcome of-the-matter

ANTIOCHUS. Flamma erupit et quinque milia hominum
the-flame burst-out and five thousand of-men
combussit.
burned

ADRIANUS. Et quid contigit illi?
and what befell her

ANTIOCHUS. Karitati?
to-Charity

ADRIANUS. Ipsi.
to-her

ANTIOCHUS. Ludens inter flammivomos vapores vagabat et
playing amid the-flame-vomiting vapors she-wandered and
illaesa laudes deo suo pangebat. Illi etiam, qui diligenter
unhurt praises to-God her she-sang those also who carefully
inspexere, ferebant tres candidulos viros cum illa deambulasse.
looked reported three white men with her to-have-walked

ADRIANUS. Erubesco illam ultra videre, quia nequeo illam
I-blush her further to-see because I-am-unable her
laedere.
to-hurt

ANTIOCHUS. Restat, ut perimatur gladio.
it-remains that she-be-slain by-the-sword

ADRIANUS. Hoc fiat absque mora.
this let-be-done without delay

Antiochus bids Charity bare her neck to the sword. She obeys gladly, and Sapientia rejoices, sure of her victory. Charity asks her mother for a kiss and to commend her spirit to Christ. The mother prays that he receive her soul, and Charity thanks Christ for calling her with the palm of martyrdom. Her mother bids her farewell and asks her to remember, as patroness in heaven, the mother who bore her.

ANTIOCHUS. Detege duram, Karitas, cervicem et sustine
bare your-hard O-Charity neck and endure
percussoris ensem.
of-the-slayer the-sword

KARITAS. In hoc non renitor tui votis, sed libens pareo
in this not I-resist to-your wishes but gladly I-obey
iussis.
the-commands

SAPIENTIA. Nunc, nunc, filia, gratulandum, nunc in Christo
now now O-daughter to-be-rejoiced now in Christ
est gaudendum; nec est, quae me mordeat, cura, quia
it-is to-be-glad nor is-there what me may-bite care because
secura sum de tua victoria.
secure I-am about your victory

KARITAS. Inprime mihi, mater, osculum et commenda iturum
press on-me O-mother a-kiss and commend about-to-go
Christo spiritum.
to-Christ my-spirit

SAPIENTIA. Qui te in meo utero vivificavit, ipse suscipiat
he-who you in my womb quickened himself may-receive
animam, quam caelitus inspiravit.
the-soul which from-heaven he-breathed-in

KARITAS. Tibi, Christe, gloria, qui me ad te vocasti cum
to-you O-Christ glory who me to you have-called with
martyrii palma.
of-martyrdom the-palm

SAPIENTIA. Vale, proles dulcissima; et, cum Christo iungaris
farewell O-offspring sweetest and with Christ may-you-be-joined
in caelo, memento matris, iam patrona effecta te parientis.
in heaven remember the-mother now patroness made you of-the-one-bearing

VIII · THE BURIAL

Sapientia calls the matrons of Rome to help her bury her daughters. They embalm the little bodies with spices and carry them to the place she chooses, three miles from the city.

SAPIENTIA. Convenite, illustres matronae, et mearum cadavera
come-together illustrious matrons and of-my the-corpses
filiarum mecum sepelite.
daughters with-me bury

MATRONAE. Corpuscula aromatibus condimus et exequias
the-little-bodies with-spices we-embalm and the-funeral-rites
honorifice celebramus.
honorably we-celebrate

SAPIENTIA. Grandis benignitas et mira pietas, quam mihi
great kindness and wondrous piety which to-me
inpenditis meique mortuis.
you-expend and-to-my dead

MATRONAE. Quae tibi sunt commoda, exequimur mente devota.
what for-you are fitting we-perform with-mind devout

SAPIENTIA. Non dubito.
not I-doubt-(it)

MATRONAE. Ubi vis eligere locum sepulturae?
where do-you-wish to-choose the-place of-burial

SAPIENTIA. Tertio miliario ab urbe, si vobis non displicet
at-the-third milestone from the-city if to-you not displeases
prolixitas.
the-length

MATRONAE. Non displicet, sed elata funera sequi placet.
not it-displeases but the-carried-out funerals to-follow pleases

IX · SAPIENTIA'S PRAYER

Sapientia commits the little flowers of her womb to the earth until they bloom again at the resurrection. She bids the matrons go home, but they wait to bury her; she prays to the God of two natures and one person to keep his promise of a hundredfold reward and to take her to her daughters. She dies, and the matrons ask the Lord to receive her.

SAPIENTIA. Ecce locus.
behold the-place

MATRONAE. Hic nempe servandis reliquiis est aptus.
this surely for-to-be-kept relics is fit

SAPIENTIA. Flosculos uteri mei tibi, terra, servandos committo:
the-little-flowers of-womb of-my to-you O-earth to-be-kept I-commit
quos tu materiali sinu foveto, donec in resurrectione maiori
which you in-material bosom cherish until in the-resurrection with-greater
reviridescant gloria; et tu, Christe, animas interim imple
they-grow-green-again glory and you O-Christ their-souls meanwhile fill
splendoribus, dans pacificam requiem ossibus.
with-splendors giving peaceful rest to-the-bones

MATRONAE. Amen.
Amen

SAPIENTIA. Grates vestrae humanitati pro solamine, quod
thanks to-your kindness for the-solace which
contulistis meae orbitati.
you-have-brought to-my bereavement

MATRONAE. Utrumne vis nos hic tecum morari?
whether do-you-wish us here with-you to-stay

SAPIENTIA. Non.
no

MATRONAE. Cur non?
why not

SAPIENTIA. Ne ex meo commodo vobis ingeratur molestia; sit
lest from my convenience on-you be-heaped trouble be-it
satis, quod tres noctes mecum permansistis. Abite in pace,
enough that three nights with-me you-have-remained go-away in peace
revertimini cum salute.
return with safety

MATRONAE. Vis nobiscum abire?
do-you-wish with-us to-go-away

SAPIENTIA. Minime.
not-at-all

MATRONAE. Et quid meditaris agere?
and what do-you-meditate to-do

SAPIENTIA. Hic remanere, si forte veniat mea petitio et
here to-remain if perhaps may-come my petition and
impleatur, quod desidero.
be-fulfilled what I-desire

MATRONAE. Quid petis? quid desideras?
what do-you-ask what do-you-desire

SAPIENTIA. Id solummodo, ut oratione completa moriar in
that only that the-prayer completed I-may-die in
Christo.
Christ

MATRONAE. Restat, ut expectemus, donec et te sepulturae
it-remains that we-wait until also you to-burial
tradamus.
we-hand-over

SAPIENTIA. Ut libet. Adonay Emmanuel, quem retro tempora
as it-pleases O-Adonai Emmanuel whom before the-times
divinitas edidit omniparentis et in tempore virginitas genuit
the-godhead brought-forth of-the-parent-of-all and in time the-virginity bore
matris, qui ex duabus naturis unus Christus mirifice consistis,
of-the-mother who of two natures one Christ wondrously you-consist
nec diversitate naturarum unitatem personae dividens,
neither by-the-diversity of-natures the-unity of-person dividing
nec unitate personae diversitatem naturarum confundens,
nor by-the-unity of-person the-diversity of-natures confounding
tibi iubilet iocunda serenitas angelorum dulcisque armonia
to-you let-shout the-joyful serenity of-the-angels and-the-sweet harmony
syderum, te quoque collaudet totius scibilis rei scientia
of-the-stars you also let-praise of-all knowable thing the-knowledge
omneque, quod ex elementorum formatur materia, quia tu,
and-all which from of-the-elements is-formed the-matter because you
qui solus cum patre et spiritu sancto es forma sine materia
who alone with the-father and the-spirit holy are form without matter
ex patris voluntate et spiritus sancti cooperatione, non
from of-the-father the-will and of-the-spirit holy by-the-cooperation not
respuisti fieri homo passibilis humanitate, salva divinitatis
refused to-become man passible with-humanity safe of-the-godhead

inpassibilitate, et, ut nullus in te credentium periret,
the-impassibility and that none in you of-those-believing should-perish
sed omnis fidelis aeternaliter viveret, mortem nostram non
but every faithful-one eternally might-live death our not
dedignatus es gustare tuaque resurrectione consumere. Te
disdained you-were to-taste and-by-your resurrection to-consume-(it) you
etiam, perfectum deum hominemque verum, recolo promisisse
also perfect God and-man true I-recall to-have-promised
omnibus, qui pro tui nominis veneratione vel terrenae usum
to-all who for of-your name the-veneration either of-earthly the-use
possessionis relinquerent vel carnalium affectum propinquorum
possession should-leave or of-fleshly the-affection kinsfolk
postponerent, centenae vicissitudinem mercedis recompensari
should-put-after a-hundredfold the-return of-reward to-be-repaid
et aeternae bravium vitae debere donari. Huius spe
and of-eternal the-prize life ought to-be-given of-this by-the-hope
animata promissi, feci, quod iussisti, sponte omittens
animated of-promise I-have-done what you-ordered willingly letting-go
soboles, quas peperi: unde tu pie promissa solvere ne
the-offspring whom I-bore whence you piously the-promises to-pay do-not
moreris, sed fac, me quantocius, absolutam corporeis vinculis,
delay but make me as-soon-as-possible loosed from-bodily bonds
ex receptione filiarum laetificari, quas pro te mactandas
by the-reception of-my-daughters to-be-gladdened whom for you to-be-slain
obtulisse non distuli, quo, te illis agnum virginis sequentibus
to-have-offered not I-put-off so-that you them the-lamb of-the-virgin following
et novum canticum modulantibus, ego iocunder audiendo
and a-new song singing I may-be-delighted by-hearing
illarumque laetificer gloria, et, quamvis non possum canticum
and-their be-gladdened by-glory and although not I-can the-song

virginitatis dicere, te tamen cum illis merear aeternaliter
of-virginity to-say you yet with them may-I-deserve eternally
laudare, qui non ipse, qui pater, sed idem es, quod
to-praise who not he-himself who the-father but the-same are which
pater, cum quo et spiritu sancto unus dominus universitatis
the-father with whom and the-spirit holy one Lord of-the-universe
unusque rex summae et mediae atque imae rationis regnas
and-one king of-highest and of-middle and of-lowest reason you-reign
et dominaris per interminabilia inmortalis aevi saecula.
and rule through endless of-immortal age the-ages
MATRONAE. Suscipe, domine. Amen.
receive-(her) O-Lord Amen

HILDEGARD OF BINGEN

Ordo Virtutum

The Play of the Virtues

The patriarchs and prophets marvel at the Virtues, who answer that God's Word shines in human form. Souls in the flesh lament their exile. The Happy Soul longs to join the Virtues, then finds the garment of the body too heavy; despite Knowledge of God she wishes to cast it off and take the world the Devil offers. The Virtues mourn, and the Devil boasts.

Patriarchae et Prophetae.

Patriarchs and Prophets

Qui sunt hi qui ut nubes [volant, et quasi columbae ad

who are these who like clouds fly and as-if doves to

fenestras suas?]

windows their

Virtutes.

Virtues

O antiqui sancti, quid admiramini in nobis? Verbum Dei

O ancient saints why do-you-wonder at us the-Word of-God

clarescit in forma hominis, et ideo fulgemus cum illo,

grows-bright in the-form of-man and therefore we-shine with him

aedificantes membra sui pulchri corporis. Nos sumus radices

building the-limbs of-his beautiful body we are the-roots

et vos rami; fructus viventis oculi, et nos umbra in

and you the-branches the-fruit of-the-living eye and we the-shadow in

illo fuimus.

him were

Querelae animarum in carne positarum.

the-complaints of-souls in flesh placed

O nos peregrinae sumus.

O we pilgrims are

Quid fecimus, ad peccata deviantes?

what have-we-done to sins straying

Filiae regni esse debuimus, sed in umbram peccatorum

daughters of-the-kingdom to-be we-ought but into the-shadow of-sins

cecidimus.

we-have-fallen

O vivens sol, porta nos in humeris tuis in justissimam

O living sun carry us on shoulders your into the-most-just

haereditatem, quam in Adam perdidimus.

inheritance which in Adam we-lost

O rex regum, in tuo praelio pugnamus.

O king of-kings in your battle we-fight

Felix anima.

the-happy soul

O dulcis Divinitas, et o suavis vita, in qua perferam

O sweet Godhead and O gentle life in which I-may-wear

vestem praeclaram, illud accipiens quod perdidi in prima

a-garment splendid that receiving which I-lost in the-first

apparitione, ad te suspiro, et omnes virtutes invoco.

appearing to you I-sigh and all the-Virtues I-invoke

Virtutes.

Virtues

O felix anima, et o dulcis creatura Dei, quae edificata es

O happy soul and O sweet creature of-God who built are

in profunda altitudine sapientiae Dei, multum amas.

in the-deep height of-the-wisdom of-God much you-love

Felix anima.

the-happy soul

O libenter veniam ad vos, ut praebeatis mihi osculum

O gladly I-shall-come to you that you-may-offer me the-kiss

cordis.

of-the-heart

Virtutes.

Virtues

Nos debemus militare tecum, o filia regis.

we must to-fight-as-soldiers with-you O daughter of-the-king

Sed gravata anima conqueritur.

but weighed-down the-soul complains

O gravis labor, et o durum pondus quod habeo, in veste

O heavy labor and O hard weight which I-have in the-garment

hujus vitae, quia nimis grave mihi est contra carnem

of-this life because too heavy for-me it-is against the-flesh

pugnare.

to-fight

Virtutes ad animam illam.

the-Virtues to soul that

O anima, voluntate Dei constituta, et o felix instrumentum,

O soul by-the-will of-God established and O happy instrument

quare tam debilis es contra hoc quod Deus contrivit in

why so weak are-you against this which God crushed in

virginea natura?

the-virginal nature

Tu debes in nobis superare Diabolum.

you ought in us to-overcome the-Devil

Anima illa.

soul that

Succurrite mihi adjuvando, ut possim stare:

run-to-help me by-helping that I-may-be-able to-stand

Scientia Dei ad animam illam.

the-Knowledge of-God to soul that

Vide quid illud sit quo es induta, filia salvationis,

see what that is with-which you-are clothed O-daughter of-salvation

et esto stabilis, et numquam cades.

and be steadfast and never will-you-fall

Infelix anima.

the-unhappy soul

O nescio quid faciam, aut ubi fugiam.

O I-do-not-know what I-should-do or where I-should-flee

O vae mihi non possum perficere hoc quo sum induta.

O woe to-me not I-can to-complete this with-which I-am clothed

Certe illud volo abjicere.

surely that I-wish to-cast-off

Virtutes.

Virtues

O infelix conscientia, o misera anima, quare abscondis faciem

O unhappy conscience O wretched soul why do-you-hide face

tuam coram Creatore tuo?

your before Creator your

Scientia Dei.

the-Knowledge of-God

Tu nescis, nec vides, nec sapis illum qui te constituit.

you do-not-know nor see nor taste him who you established

Anima illa.
soul that

Deus creavit mundum, non facio illi injuriam, sed volo
God created the-world not I-do to-him wrong but I-wish

uti illo.
to-use it

Strepitus Diaboli ad animam illam.
the-din of-the-Devil to soul that

Fatue! fatue! quid prodest tibi laborare? Respice mundum,
O-fool O-fool what does-it-profit you to-labor look-at the-world

et amplectetur te magno honore.
and it-will-embrace you with-great honor

Virtutes.
Virtues

O plangens vox est haec maximi doloris. Ach! Ach!
O lamenting voice is this of-the-greatest grief ah ah

quaedam mirabilis victoria in mirabili desiderio Dei
a-certain wondrous victory in the-wondrous desire of-God

surrexit, in qua delectatio carnis se latenter abscondit.
has-risen in which the-delight of-the-flesh itself secretly hides

Heu! heu! ubi voluntas crimina nescivit, et ubi desiderium
alas alas where the-will crimes knew-not and where the-desire

hominis lasciviam fugit? Euge! euge ergo in his, innocentia,
of-man wantonness fled hurrah hurrah therefore in these O-Innocence

quae in pudore bono integritatem non amisisti, et quae
who in shame good integrity not have-lost and who

avaritiam gutturis antiqui serpentis ibi non devorasti.
the-greed of-the-gullet of-the-ancient serpent there not have-devoured

Diabolus.

the-Devil

Quae est haec potestas, quod nullus sit praeter Dominum?

what is this power that none there-be except the-Lord

Ego autem dico: Qui voluerit me et voluntatem meam sequi,

I but say who shall-wish me and will my to-follow

dabo illi omnia. Tu vero tuis sequacibus nihil habes

I-shall-give to-him all-things you but to-your followers nothing have

quod dare possis, quia etiam vos omnes nescitis quid sitis.

which to-give you-can because even you all know-not what you-are

II · THE VIRTUES

Humility, queen of the Virtues, tells the Devil that God threw him into the abyss and calls the Virtues to her. Charity, the Fear of God, Obedience, Faith, Hope, Chastity, Innocence, Contempt of the World, Heavenly Love, Modesty, Mercy, Victory, Discretion, and Patience declare themselves, the Virtues answering each, and the Devil mocks the Fear of God. Humility bids them rejoice, but they end lamenting that the Lord's sheep has fled life.

Humilitas.

Humility

Ego cum meis sodalibus bene scio quod tu es ille antiquus

I with my companions well know that you are that ancient

draco, qui super summum volare voluisti; sed ipse Deus

dragon who over the-highest to-fly wished but he-himself God

in abyssum projecit te.

into the-abyss threw you

Virtutes.

Virtues

Nos autem omnes in excelsis habitamus.

we but all in the-heights dwell

Humilitas.

Humility

Ego humilitas, regina virtutum, dico: Venite ad me, virtutes,

I Humility the-queen of-the-Virtues say come to me O-Virtues

et enutriam vos ad requirendam perditam dragmam, et ad

and I-shall-nourish you for seeking-again the-lost drachma and for

coronandum in perseverantia felicem.

crowning in perseverance the-happy-one

Virtutes.

Virtues

O gloriosa regina, et o suavissima mediatrix, libenter

O glorious queen and O sweetest mediatrix gladly

venimus.

we-come

Humilitas:

Humility

Ideo, dilectissimae filiae, teneo vos in regali thalamo.

therefore O-most-beloved daughters I-hold you in the-royal bedchamber

Charitas:

Charity

Ego charitas, flos amabilis, venite ad me, virtutes, et

I Charity the-flower lovable come to me O-Virtues and

perducam vos in candidam lucem floris virgae.

I-shall-lead you into the-white light of-the-flower of-the-rod

Virtutes.

Virtues

O dilectissime flos, ardenti desiderio currimus ad te.

O most-beloved flower with-burning desire we-run to you

Timor Dei.

the-Fear of-God

Ego timor Dei, vos felicissimas filias praeparo, ut inspiciatis

I the-Fear of-God you most-happy daughters prepare that you-may-look

in Deum vivum, et non pereatis.

into God living and not perish

Virtutes.

Virtues

O timor, valide utilis es nobis: habemus enim perfectum

O fear strongly useful you-are to-us we-have for a-perfect

studium nunquam a te separari.

zeal never from you to-be-separated

Diabolus.

the-Devil

Euge! euge! quis est tantus timor?

hurrah hurrah who is so-great fear

Et quis est tantus amor?

and who is so-great love

Ubi est pugnator?

where is the-fighter

Et ubi est remunerator?

and where is the-rewarder

Vos nescitis quid colitis.

you know-not what you-worship

Virtutes.

Virtues

Tu autem exterritus es per summum judicem, quia inflatus

you but terrified are by the-highest judge because puffed-up

superbia morsus es in gehennam.

with-pride bitten you-are into Gehenna

Obedientia.

Obedience

Ego lucida obedientia, venite ad me, pulcherrimae filiae, et

I shining Obedience come to me O-most-beautiful daughters and

reducam vos ad patriam et ad osculum regis.

I-shall-lead-back you to the-fatherland and to the-kiss of-the-king

Virtutes.

Virtues

O dulcissima vocatrix, nos decet in magno studio pervenire

O sweetest summoner us it-befits with great zeal to-come

ad te.

to you

Fides.

Faith

Ego fides, speculum vitae: venerabiles filiae, venite ad me,

I Faith the-mirror of-life O-venerable daughters come to me

et ostendo vobis fontem salientem.

and I-show you the-fountain leaping

Virtutes.

Virtues

O serena speculata, habemus fiduciam pervenire ad verum

O serene mirrored-one we-have confidence to-come to the-true

fontem per te.

fountain through you

Spes.

Hope

Ego sum dulcis conspectrix viventis oculi, quam fallax

I am the-sweet beholder of-the-living eye whom deceitful

torpor non decipit: unde vos, o tenebrae, non potestis me

torpor not deceives whence you O darkness not can me

obnubilare.

to-becloud

Virtutes.

Virtues

O vivens vita, et o suavis consolatrix, tu mortifera

O living life and O gentle comforter you the-death-bringing-things

mortis vincis, et vidente oculo, clausuram coeli aperis.

of-death conquer and with-the-seeing eye the-enclosure of-heaven open

Castitas.

Chastity

O virginitas, in regali thalamo stas. O quam dulciter

O virginity in the-royal bedchamber you-stand O how sweetly

ardes in amplexibus regis, cum te sol perfulget, ita

you-burn in the-embraces of-the-king when you the-sun shines-through so

quod nobilis flos tuus nunquam cadet. O virgo nobilis te

that noble flower your never will-fall O virgin noble you

nunquam inveniet umbra in cadente flore.

never will-find the-shadow in the-falling flower

Virtutes.

Virtues

Flos campi cadit vento, pluvia spargit eum. O virginitas,

the-flower of-the-field falls by-the-wind the-rain scatters it O virginity

tu permanes in symphoniis supernorum civium: unde es

you remain in the-symphonies of-the-heavenly citizens whence you-are

suavis flos qui nunquam aresces.

the-sweet flower which never will-wither

Innocentia.

Innocence

Fugite, oves, spurcitias Diaboli.

flee O-sheep the-filth of-the-Devil

Virtutes.

Virtues

Has te succurrente fugiemus.

these you running-to-help we-shall-flee

Contemptus mundi.

Contempt of-the-World

Ego contemptus mundi sum, candor vitae. O misera

I Contempt of-the-World am the-brightness of-life O wretched

terrae peregrinatio, in multis laboribus te dimitto. O

of-the-earth pilgrimage in many labors you I-dismiss O

virtutes, venite ad me, et ascendamus ad fontem vitae.

Virtues come to me and let-us-ascend to the-fountain of-life

Virtutes.

Virtues

O gloriosa domina, tu semper habes certamina Christi. O

O glorious lady you always have the-struggles of-Christ O

magna virtus, quae mundum conculcas, unde etiam victoriose

great virtue who the-world tread-down whence also victoriously

in coelo habitas.

in heaven you-dwell

Amor coelestis.

Love Heavenly

Ego aurea porta, in coelo fixa sum: qui per me transit,

I a-golden gate in heaven fixed am who through me passes

nunquam amaram petulantiam in mente sua gustabit.

never bitter wantonness in mind his will-taste

Virtutes.

Virtues

O filia regis, tu semper es in amplexibus quos mundus

O daughter of-the-king you always are in the-embraces which the-world

fugit. O quam suavis est tua dilectio in summo Deo.

flees O how sweet is your love in the-highest God

Castitas.

Chastity

Ego sum amatrix simplicium morum, qui turpia opera

I am the-lover of-simple ways which shameful works

nesciunt; sed semper in rege regum aspicio, et amplector

know-not but always on the-king of-kings I-look and I-embrace

eum in honore altissimo.

him in honor highest

Virtutes.

Virtues

O tu, angelica socia, tu es valde ornata in regalibus

O you angelic companion you are greatly adorned at the-royal

nuptiis.

wedding

Verecundia.

Modesty

Ego obtenebro et fugo atque conculco omnes spurcitias

I darken and put-to-flight and tread-down all the-filth

Diaboli.

of-the-Devil

Virtutes.

Virtues

Tu es in aedificatione coelestis Jerusalem, florens in

you are in the-building of-the-heavenly Jerusalem flowering among

candidis liliis.

the-white lilies

Misericordia.

Mercy

O quam amara est illa duritia, quae non cedit in mentibus,

O how bitter is that hardness which not yields in minds

misericorditer dolori succurrens! ego autem omnibus dolentibus

mercifully to-pain running-to-help I but to-all the-grieving

manum porrigere volo.

my-hand to-hold-out wish

Virtutes.

Virtues

O laudabilis mater peregrinorum, tu semper erigis illos,

O praiseworthy mother of-pilgrims you always raise them

atque ungis pauperes et debiles.

and anoint the-poor and weak

Victoria.

Victory

Ego victoria, velox et fortis pugnatrix sum, in lapide

I Victory swift and strong fighter am on the-rock

pugnans, serpentem antiquum conculco.

fighting the-serpent ancient I-tread-down

Virtutes

Virtues

O dulcissima bellatrix, in torrente fonte qui absorbuit

O sweetest warrior in the-torrent fountain which swallowed

lupum rapacem. O gloriosa coronata, nos libenter militamus

the-wolf rapacious O glorious crowned-one we gladly fight

tecum contra illusorem hunc.

with-you against mocker this

Discretio.

Discretion

Ego discretio sum, lux et dispensatrix omnium creaturarum

I Discretion am the-light and dispenser of-all creatures

in differentia Dei, quam Adam a se fugavit per

in the-difference of-God which Adam from himself drove through

lasciviam morum.

the-wantonness of-ways

Virtutes.

Virtues

O pulcherrima mater quam dulcis, et quam suavis es,

O most-beautiful mother how sweet and how gentle you-are

quia nemo confunditur in te.

because no-one is-confounded in you

Patientia.

Patience

Ego sum columna quae molliri non potest, quia

I am a-column which to-be-softened not can because

fundamentum meum in Deo est.

foundation my in God is

Virtutes.

Virtues

O firma quae stas in caverna petrae, et o gloriosa

O firm-one who you-stand in the-cleft of-the-rock and O glorious

bellatrix quae suffers omnia.

warrior who you-bear all-things

Humilitas.

Humility

O filiae Israel, sub arbore suscitavit vos Deus; unde in

O daughters of-Israel under the-tree raised you God whence in

hoc tempore recordamini plantationis suae; gaudete ergo,

this time remember planting his rejoice therefore

filiae Sion.

O-daughters of-Zion

Virtutes.

Virtues

Heu! heu! nos virtutes, plangamus et lugeamus, quia ovis

alas alas we Virtues let-us-lament and let-us-mourn because the-sheep

Domini fugit vitam.

of-the-Lord flees life

III · THE PENITENT SOUL

The soul returns, wounded by the serpent, and begs the Virtues and Humility to receive her. They welcome her for Christ's wounds, and heaven rejoices. The Devil claims her; she defies him. Victory and the Virtues bind him, and Chastity, who bore the Son of God, tramples his head. The Virtues praise God, and Christ shows the Father his wounds and calls all to kneel.

Querela animae poenitentis et virtutes invocantis.

the-complaint of-the-soul penitent and the-Virtues invoking

O vos regales virtutes, quam speciosae et quam

O you royal Virtues how beautiful and how

fulgentes estis in summo sole, et quam dulcis est

shining you-are in the-highest sun and how sweet is

vestra mansio, et ideo o vae mihi, quia a vobis

your dwelling and therefore O woe to-me because from you

fugi.

I-fled

Virtutes.

Virtues

O fugitive, veni, veni ad nos, et Deus suscipiet

O fugitive come come to us and God will-receive

te.

you

Anima illa.

soul that

Ach! Ach! fervens dulcedo absorbuit me in peccatis, et

ah ah a-burning sweetness swallowed me in sins and

ideo non ausa sum intrare.

therefore not dared I-have to-enter

Virtutes.

Virtues

Noli timere, nec fugere, quia pastor bonus quaerit in

do-not fear nor flee because the-shepherd good seeks in

te perditam ovem suam.

you lost sheep his

Anima illa.

soul that

Nunc est mihi necesse ut suscipiatis me, quoniam

now it-is for-me necessary that you-may-receive me since

in vulneribus feteo, quibus antiquus serpens me

in wounds I-stink with-which the-ancient serpent me

contaminavit.

has-defiled

Virtutes.

Virtues

Curre ad nos, et sequere vestigia illa, in quibus

run to us and follow footsteps those in which

nunquam cades in societate nostra, et Deus curabit

never will-you-fall in the-fellowship our and God will-heal

te.

you

Ad virtutes poenitens anima.
to the-Virtues the-penitent soul

Ego peccator, qui fugi vitam, plenus ulceribus, veniam
I a-sinner who fled life full of-sores will-come

ad vos, ut praebeatis mihi scutum redemptionis.
to you that you-may-offer me the-shield of-redemption

O tu omnis militiae regina, et o vos, candida
O you of-all the-host queen and O you white

lilia ipsius, cum rosea purpura, inclinate vos
lilies of-him with rosy purple bend yourselves

ad me, quia peregrina a vobis exulavi, et
to me because a-pilgrim from you I-lived-in-exile and

adjuvate me, ut in sanguine filii Dei possim
help me that in the-blood of-the-son of-God I-may-be-able

surgere.
to-rise

Virtutes.
Virtues

O anima fugitiva, esto robusta et indue te arma
O soul fugitive be strong and put-on yourself the-arms

lucis.
of-light

Anima illa.
soul that

Et o vera medicina, humilitas, praebe mihi auxilium, quia
and O true medicine Humility offer me help because

superbia in multis vitiis fregit me, multas cicatrices
pride in many vices has-broken me many scars

mihi imponens: nunc fugio ad te, et ideo suscipe
on-me placing now I-flee to you and therefore receive
me.
me

Humilitas.
Humility

O omnes virtutes, suscipite lugentem peccatorem, in suis
O all Virtues receive the-mourning sinner in his
cicatricibus, propter vulnera Christi, et perducite eum ad
scars on-account-of the-wounds of-Christ and lead him to
me.
me

Virtutes.
Virtues

Volumus te reducere, et nolumus te deserere, et
we-wish you to-lead-back and we-are-unwilling you to-desert and
omnis celestis militia gaudet super te: ergo decet nos
all the-heavenly host rejoices over you therefore it-befits us
in symphonia sonare.
in symphony to-sound

Humilitas.
Humility

O misera filia, volo te amplecti, quia magnus
O wretched daughter I-wish you to-embrace because the-great
medicus dura et amara vulnera propter te passus
physician hard and bitter wounds on-account-of you suffered
est.
has

Virtutes.

Virtues

O vivens fons, quam magna est suavitas tua, qui

O living fountain how great is sweetness your who

faciem istorum in te non amisisti, sed acute praevidisti

the-face of-these in you not have-lost but keenly foresaw

quomodo eos de angelico casu abstraheres, qui

how them from the-angelic fall you-might-draw-away who

se aestimabant illud habere quod non licet

themselves deemed that to-have which not it-is-permitted

sic stare: unde gaude, filia Sion, quia Deus tibi

so to-stand whence rejoice O-daughter of-Zion because God to-you

multos reddit, quos serpens de te abscidere voluit, qui

many gives-back whom the-serpent from you to-cut-off wished who

nunc in majori luce fulgent quam prius illorum causa

now in greater light shine than before their cause

fuisset.

had-been

Diabolus.

the-Devil

Quae es, aut unde venis? tu amplexata es

who are-you or whence do-you-come you embraced have

me, et ego foras eduxi te. Sed nunc in reversione

me and I outside led you but now in return

tua confundis me; ego autem pugna mea dejiciam

your you-confound me I but by-fight my will-throw-down

te.

you

Poenitens anima.

the-penitent soul

Ego omnes vias meas malas esse cognovi, et ideo

I all ways my evil to-be have-known and therefore

fugi a te; modo autem, o illusor, pugno contra

I-fled from you now but O mocker I-fight against

te.

you

Anima illa.

soul that

Inde tu, o regina humilitas, tuo medicamine adjuva

thence you O queen Humility with-your medicine help

me.

me

Humilitas ad Victoriam.

Humility to Victory

O victoria, quae istum in coelo superasti, curre

O Victory who him in heaven overcame run

cum militibus tuis, et omnes ligate diabolum

with soldiers your and all bind devil

hunc.

this

Victoria ad virtutes.

Victory to the-Virtues

O fortissimi et gloriosissimi milites, venite et adjuvate me

O bravest and most-glorious soldiers come and help me

istum fallacem vincere.

this deceiver to-conquer

Virtutes.

Virtues

O dulcissima bellatrix...

O sweetest warrior

Humilitas.

Humility

Ligate ergo istum, o virtutes praeclarae.

bind therefore him O Virtues splendid

Virtutes.

Virtues

O regina nostra, tibi parebimus, et praecepta tua in

O queen our you we-shall-obey and commands your in

omnibus adimplebimus.

all-things we-shall-fulfill

Victoria.

Victory

Gaudete, o socii, quia antiquus serpens ligatus

rejoice O companions because the-ancient serpent bound

est.

is

Virtutes.

Virtues

Laus tibi, Christe, rex angelorum.

praise to-you O-Christ king of-the-angels

Castitas.

Chastity

In mente altissimi, o Satana, caput tuum conculcavi,

in the-mind of-the-most-high O Satan head your I-have-trodden-down

et in virginea forma, dulce miraculum colui, ubi

and in virginal form a-sweet miracle I-have-cherished when

Filius Dei venit in mundum: unde dejectus es
the-Son of-God came into the-world whence cast-down you-are
in omnibus spoliis tuis, et nunc gaudeant omnes
in all spoils your and now let-rejoice all
qui habitant in coelis, quia venter tuus confusus
who dwell in the-heavens because belly your confounded
est.
is
Diabolus.
the-Devil
Tu nescis quid colis, quia venter tuus vacuus est;
you know-not what you-cherish because belly your empty is
pulchra forma de viro sumpta est. Ubi transis praeceptum
the-beautiful form from man taken is where you-pass-over the-command
quod Deus in suavi copula praecepit? unde nescis quid
which God in sweet union commanded whence you-know-not what
sis.
you-are
Castitas.
Chastity
Quomodo posset me hoc tangere, quod tua
how could me this to-touch which your
suggestio polluit per immunditiam incestus?
suggestion has-polluted through the-uncleanness of-incest
Unum virum protuli, qui genus humanum
one man I-brought-forth who the-race human
ad se congregat contra te per nativitatem
to himself gathers against you through birth
suam.
his

Virtutes.

Virtues

O Deus, quis es tu, qui in temetipso hoc

O God who are you who in yourself this

magnum consilium habuisti, quod destruxit infernalem

great counsel had which destroyed the-hellish

haustum in publicanis et peccatoribus, qui nunc

draft in publicans and sinners who now

lucent in superna bonitate? Unde, o rex, laus sit

shine in heavenly goodness whence O king praise be

tibi!

to-you

[Virtutes.]

Virtues

O pater omnipotens, ex te fluit fons in igneo amore:

O father almighty from you flows a-fountain in fiery love

perduc filios tuos in rectum ventum velorum aquarum,

lead sons your into a-right wind of-the-sails of-the-waters

ita ut et nos eos hoc modo perducamus in coelestem

so that also we them in-this way may-lead into the-heavenly

Jerusalem.

Jerusalem

[Filius Dei?]

the-Son of-God

In principio omnes creaturae viruerunt, in medio flores

in the-beginning all creatures grew-green in the-middle flowers

floruerunt; postea viriditas descendit, et istud vir

flowered afterward the-greenness came-down and this the-man

praeliator vidit, et dixit: Hoc [tempus] scio, sed

warrior saw and said this time I-know but

aureus numerus nondum est plenus. Tu ergo, Paternum
the-golden number not-yet is full you therefore O-Fatherly
speculum, aspice; in corpore meo fatigationem sustineo,
mirror look in body my weariness I-bear
parvuli etiam mei deficiunt. Nunc memor esto quod
little-ones even my fail now mindful be that
plenitudo quae in primo facta est, arescere non debuit,
the-fullness which in the-first made was to-wither not ought
et tunc in te habuisti quod oculus tuus nunquam
and then in you you-had that eye your never
cederet, usque dum corpus meum videres plenum
should-yield up until body my you-should-see full
gemmarum. Nam me fatigat quod omnia membra mea
of-gems for me wearies that all limbs my
in irrisionem vadunt. Pater, vide, vulnera mea tibi
into mockery go O-Father see the-wounds my to-you
ostendo. Ergo nunc, omnes homines, genua vestra
I-show therefore now all men knees your
ad patrem vestrum flectite, ut vobis manum suam
to father your bend that to-you hand his
porrigat.
he-may-stretch-out

Ludus de Antichristo

The Play of Antichrist

The temple and seven royal thrones are set up. Paganism enters with the king of Babylon, singing of the many gods; the Synagogue sings that salvation lies in God alone and scorns Christ; the Church enters crowned, with Mercy and Justice, the Pope, and the Emperor, singing the faith. Each takes her throne, and the kings take theirs, the temple and one throne left empty.

Templum domini et VII sedes regales primum collocentur
the-temple of-the-Lord and seven seats royal first let-be-placed
in hunc modum: Ad orientem templum domini; hinc
in this way: to the-east the-temple of-the-Lord; beside-it
collocantur sedes regis Hierosolimorum et sedes Sinagogae.
are-placed the-seat of-the-king of-Jerusalem and the-seat of-the-Synagogue.
Ad occidentem sedes imperatoris Romani; hinc collocantur
to the-west the-seat of-the-emperor Roman; beside-it are-placed
sedes regis Theotonicorum et sedes regis Francorum.
the-seat of-the-king of-the-Germans and the-seat of-the-king of-the-Franks.
Ad austrum sedes regis Grecorum. Ad meridiem sedes
to the-south the-seat of-the-king of-the-Greeks. to the-noon the-seat
regis Babiloniae et Gentilitatis.
of-the-king of-Babylon and of-Paganism.
His ita ordinatis primo procedat Gentilitas cum rege
these-things thus arranged first let-come-forth Paganism with the-king
Babilonis cantans:
of-Babylon singing:
Deorum immortalitas
Of-the-gods the-immortality
est omnibus colenda,
is by-all to-be-worshiped,

eorum et pluralitas
of-them and the-plurality
ubique metuenda.
everywhere to-be-feared.
stulti sunt et vere fatui,
fools are-they and truly senseless,
qui deum unum dicunt
who god one say
et antiquitatis ritui
and of-antiquity to-the-rite
proterve contradicunt.
insolently speak-against.
Si enim unum credimus
If for one we-believe
qui presit universis,
who rules-over all-things,
subiectum hunc concedimus
subjected him we-grant
contrarie diversis,
contrarily to-diverse-things,
cum hinc bonum pacis foveat
since on-one-side the-good of-peace he-fosters
clementi pietate,
with-merciful piety,
hinc belli tumultus moveat
on-the-other of-war the-tumult he-stirs
seva crudelitate.
with-savage cruelty.

Sic multa sunt officia
Thus many are the-offices
diversaque deorum,
and-diverse of-the-gods,
que nobis sunt indicia
which to-us are signs
discriminis eorum.
of-the-difference of-them.
qui ergo tam multifariis
who therefore so manifold
unum dicunt preesse,
one they-say to-be-over,
illorum deum contrariis
of-those god by-contraries
est affici necesse.
is to-be-affected necessary.
Ne ergo unum subici
Lest therefore one to-be-subjected
contrariis dicamus
to-contraries we-say
et his divinam affici
and by-these divine to-be-affected
naturam concedamus:
nature we-grant:
ratione hac decernimus
by-reason this we-decide
deos discriminare,
the-gods to-distinguish,

officia quorum cernimus
the-offices of-whom we-see
ab invicem distare.
from each-other to-differ.

Quod etiam debet cantare per totum ludum in temporibus;
which also she-must to-sing through the-whole play at the-times;
et sic ipsa et rex Babilonis ascendunt in sedem suam.
and so she-herself and the-king of-Babylon ascend into seat their.
Tunc sequitur Sinagoga cum Judeis cantans:
then follows the-Synagogue with the-Jews singing:
Nostra salus in te domine.
Our salvation in you O-Lord.
nulla vitae spes in homine.
no of-life hope in man.
error est in Christi nomine
an-error it-is in Christ's name
spem salutis estimari.
the-hope of-salvation to-be-reckoned.
Mirum si morti subcubuit,
A-wonder if to-death he-succumbed,
qui vitam aliis tribuit.
who life to-others gave.
qui se salvare non potuit,
who himself to-save not could,
ab hoc quis potest salvari?
by him who can to-be-saved?
Non hunc, sed qui est Emmanuel,
Not him, but who is Emmanuel,

deum adorabis Israel.
God you-shall-adore O-Israel.
Jesum sicut deos Ismahel
Jesus like the-gods of-Ishmael
te iubeo detestari.
you I-order to-detest.

Quod et ipsa cantabit in singulis temporibus et sic
which also she-herself shall-sing at single times and so
ascendat tronum suum.
let-her-ascend throne her.
Tunc Ecclesia in muliebri habitu procedit induta thoracem
then the-Church in womanly dress comes-forth clad-in a-breastplate
et coronata, assistente sibi Misericordia cum oleo ad
and crowned, attending to-herself Mercy with oil at
dextram et Justitia cum libra et gladio ad sinistram utrisque
the-right and Justice with scales and sword at the-left both
muliebriter indutis. Sequentur etiam eam Apostolicus a dextris
womanly clad. follow also her the-Pope on the-right
cum clero et Imperator Romanus a sinistris cum militia.
with the-clergy and the-Emperor Roman on the-left with the-soldiery.
Cantabit autem Ecclesia †condit. Alto consilio, his qui eam
shall-sing moreover the-Church founds [?]. by-high counsel, those who her
secuntur ad singulos versus respondentibus:
follow to each verse responding:
Hęc est fides, ex qua vita, 45
This is the-faith, from which life,
in qua mortis lex sopita,
in which of-death the-law lulled,

quisquis est, qui credit aliter,
whoever is-he, who believes otherwise,
hunc dampnamus ęternaliter.
him we-condemn eternally.

Ascendit autem ipsa cum Apostolico et clero, Imperatore
ascends moreover she-herself with the-Pope and the-clergy, the-Emperor
et militia sua eundem tronum.
and soldiery his the-same throne.
Postea procedunt et alii reges cum militia sua, cantantes
afterward come-forth also other kings with soldiery their, singing
singuli, quod conveniens visum fuerit; et sic unusquisque
each, what fitting seemed may-have; and so each
cum militia sua ascendet tronum suum, templo adhuc et
with soldiery his shall-ascend throne his, the-temple still and
uno trono vacuis remanentibus.
one throne empty remaining.

The Emperor sends envoys to claim the tribute owed to Rome. The king of the Franks refuses, is defeated in battle, and is received as the Emperor's man and restored to his kingdom. The king of the Greeks and the king of Jerusalem submit freely, and each is given back his kingdom.

Tunc Imperator dirigit nuntios suos ad singulos reges, et
then the-Emperor directs envoys his to each king, and
primo ad regem Francorum dicens:
first to the-king of-the-Franks saying:
Sicut scripta tradunt historiographorum,
As the-writings hand-down of-the-historians,
totus mundus fuerat fiscus Romanorum.
the-whole world had-been the-treasury of-the-Romans.
Hoc primorum strenuitas elaboravit,
This of-the-first-ones the-vigor wrought,
sed posterorum desidia dissipavit.
but of-the-later-ones the-sloth squandered.
Sub his inperii dilapsa est potestas,
Under these of-the-empire fallen-away is the-power,
quam nostrae repetit potentiae maiestas.
which of-our seeks-back of-power the-majesty.
Reges ergo singuli prius instituta
Kings therefore each formerly established
nunc Romano solvant inperio tributa.
now to-the-Roman let-them-pay empire tributes.
Sed quod in militia valet gens Francorum,
But because in soldiery is-strong the-race of-the-Franks,
armis inperio rex serviat eorum.
with-arms to-the-empire the-king let-him-serve of-them.

Huic, ut hominium cum fidelitate
To-him, that homage with fealty
nobis in proximo faciat, imperate.
to-us in near he-may-make, command.

Tunc legati venientes ad regem Francorum coram eo
then the-envoys coming to the-king of-the-Franks before him
cantent:
let-them-sing:
Salutem mandat Imperator Romanorum
Greeting sends the-Emperor of-the-Romans
dilecto suo inclito regi Francorum.
to-beloved his renowned king of-the-Franks.
Tuae discretioni notum scimus esse,
To-your discretion known we-know to-be,
quod romano iuri tu debeas subesse.
that to-Roman law you ought to-be-subject.
Unde te repetit sententia tenenda
Whence you reclaims the-judgment to-be-held
summi imperii et semper metuenda.
of-the-highest empire and always to-be-feared.
Cuius ad servitium nos te invitamus
Whose to service we you invite
et cito venire sub precepto mandamus.
and quickly to-come under command we-order.

Quibus ille:
to-whom he:
Historiographis si qua fides habetur,
To-the-historians if any faith is-had,
non nos imperio sed nobis hoc debetur.
not we to-the-empire but to-us this is-owed.
Hoc enim seniores Galli possederunt
This for the-elder Gauls possessed
atque suis posteris nobis reliquerunt.
and to-their descendants to-us left.
Sed hoc invasoria vi nunc spoliamur.
But of-this by-invading force now we-are-robbed.
absit, invasoribus ut nos obsequamur.
may-it-be-far, to-invaders that we obey.

Tunc legati redeuntes ad imperatorem cantent coram eo:
then the-envoys returning to the-emperor let-them-sing before him:
Ecce Franci super te nimium elati
Behold the-Franks above you exceedingly elated
proterve se opponunt tuae maiestati.
insolently themselves oppose to-your majesty.
Immo et imperii tui ius infirmant
Indeed even of-empire your the-right they-weaken
illud invasorium esse dum affirmant.
it invasive to-be while they-affirm.
Digna ergo pena correpti resipiscant,
By-worthy therefore punishment chastised let-them-come-to-their-senses,
ut per eos alii obedire discant.
that through them others to-obey may-learn.

Tunc Imperator cantat:
then the-Emperor sings:
Corda solent ante ruinam exaltari.
Hearts are-wont before ruin to-be-exalted.
superba stultos loqui nolite mirari.
proud-things fools to-speak do-not wonder.
Quorum nos superbiam certe reprimemus
Whose we pride surely will-repress
ac eos sub pedibus nostris conteremus.
and them under feet our will-crush.
Et qui nunc ut milites nolunt obedire,
And who now as soldiers are-unwilling to-obey,
tanquam servi postmodum cogentur servire.
as-if slaves afterward will-be-forced to-serve.

Et statim aciebus vadit ad expugnandum regem
and at-once with-battle-lines he-goes to attacking the-king
Francorum. Qui sibi occurrens congreditur cum eo et
of-the-Franks. who to-him meeting engages with him and
superatus captivus reducitur ad sedem imperatoris. Et sedente
overcome captive is-led-back to the-seat of-the-emperor. and sitting
imperatore stat coram eo cantans:
the-emperor stands before him singing:
Triumphi gloria est parcere devictis.
Of-triumph the-glory is to-spare the-vanquished.
victus ego tuis nunc obsequor edictis.
vanquished I to-your now submit edicts.

Vitam meam simul cum regni dignitate
Life my together with of-the-kingdom the-dignity
positam fateor in tua potestate.
placed I-confess in your power.
Sed si me pristino restitues honori,
But if me to-former you-will-restore honor,
erit honor victi laus maxima victori.
will-be the-honor of-the-vanquished praise greatest for-the-victor.

Tunc Imperator eum suscipiens in hominem et concedens
then the-Emperor him receiving into his-man and granting
sibi regnum cantat:
to-him the-kingdom sings:
Vive per gratiam et suscipe honorem,
Live through grace and receive honor,
dum me recognoscis solum imperatorem.
while me you-acknowledge alone emperor.

Et ille cum honore dimissus revertitur in regnum suum
and he with honor dismissed returns into kingdom his
cantans:
singing:
Romani nominis honorem veneramur,
Of-the-Roman name the-honor we-venerate,
augusto Cesari servire gloriamur.
to-the-august Caesar to-serve we-glory.

Cuius imperii virtus est formidanda
Whose of-empire the-might is to-be-dreaded
honor et gloria maneant veneranda.
the-honor and glory let-them-remain to-be-venerated.
Omnium rectorem te solum profitemur.
Of-all the-ruler you alone we-profess.
tibi tota mente semper obsequemur.
you with-whole mind always we-shall-obey.

Tunc Imperator dirigens nuntios suos ad regem Grecorum
then the-Emperor directing envoys his to the-king of-the-Greeks
cantat:
sings:
Sicut scripta tradunt hystoriographorum,
As the-writings hand-down of-the-historians,
quicquid habet mundus, fiscus est Romanorum.
whatever has the-world, the-treasury is of-the-Romans.
Hoc primorum strenuitas elaboravit,
This of-the-first-ones the-vigor wrought,
sed posterorum desidia dissipavit.
but of-the-later-ones the-sloth squandered.
Sub his imperii dilapsa est potestas,
Under these of-the-empire fallen-away is the-power,
quam nostrae repetit potentiae maiestas.
which of-our seeks-back of-power the-majesty.
Reges ergo singuli prius instituta
Kings therefore each formerly established
nunc Romano solvant imperio tributa.
now to-the-Roman let-them-pay empire tributes.

Hoc igitur edictum Grecis indicate
This therefore edict to-the-Greeks announce
et ab ipsis debitum censum reportate. 110
and from them the-owed tax bring-back.

Qui venientes ad regem cantant coram eo:
who coming to the-king sing before him:
Salutem mandat et c, ibi mutantes
Greeting sends and so-on, there changing
cuius ad servitium nos te invitamus
whose to service we you invite
et tributum dare sub precepto mandamus.
and tribute to-give under command we-order.

Quos ille honeste suscipiens cantat:
whom he honorably receiving sings:
Romani nominis honorem veneramur,
Of-the-Roman name the-honor we-venerate,
tributum Cesari reddere gloriamur, et c.
tribute to-Caesar to-render we-glory, and so-on.

Eosque cum honore dimittens ipsemet ascendet ad imperium
and-them with honor dismissing himself shall-go-up to the-empire
cantans:
singing:
Romani nominis et c.
Of-the-Roman name and so-on.

Qui eum in hominem suscipiens et regnum sibi concedens
who him into his-man receiving and the-kingdom to-him granting
cantat:
sings:
Vive per gratiam et c.
Live through grace and so-on.

Tunc ille suscepto regno revertitur cantans:
then he received the-kingdom returns singing:
Romani nominis et c.
Of-the-Roman name and so-on.

Tunc iterum dirigit nuntios suos imperator ad regem
then again directs envoys his the-emperor to the-king
Jerosolimorum dicens:
of-Jerusalem saying:
Sicut scripta tradunt et c.
As the-writings hand-down and so-on.

Qui venientes ad regem coram eo c(antant):
who coming to the-king before him s(ing):
Salutem mandat imperator Romanorum
Greeting sends the-emperor of-the-Romans
dilecto suo regi Jerosolimorum et c.
to-beloved his king of-Jerusalem and so-on.

Quibus ille honeste susceptis cantat:
with-whom he honorably received sings:
Romani nominis et c.
Of-the-Roman name and so-on.

Et ascendens ad imperium cantat hoc ipsum iterans:
and going-up to the-empire sings this very-thing repeating:
Romani nominis et c.
Of-the-Roman name and so-on.

Quo ille suscepto concedit sibi regnum.
with-whom he received grants to-him the-kingdom.

The king of Babylon rises against the Christians and besieges Jerusalem. Its king appeals to the Emperor, an angel promises help, and the Emperor defeats Babylon. He enters the temple and lays his crown and empire on the altar before the King of kings, returning to the seat of his old kingdom while the Church remains in the temple.

Ipso itaque reverso in sedem suam cum iam tota ecclesia
he-himself and-so returned to seat his since now the-whole church
subdita sit imperio Romano, consurgit rex Babylonis in
subjected is to-the-empire Roman, rises-up the-king of-Babylon in
medio suorum cantans:
the-midst of-his-own singing:
Ecce superstitio novitatis vanae,
Behold the-superstition of-novelty vain,
quam error adinvenit sectae christianae,
which the-error devised of-the-sect Christian,
fere iam destruxit ritum antiquitatis
almost now has-destroyed the-rite of-antiquity
et diis subtraxit honorem deitatis.
and from-the-gods has-withdrawn the-honor of-godhead.
Quorum cultum prorsus deleri ne sinamus,
Whose worship utterly to-be-destroyed lest we-allow,
nomen Christianum de terra deleamus.
the-name Christian from the-earth let-us-destroy.
Quod ab eo loco debemus inchoare,
Which from that place we-must to-begin,
unde primo cepit hęc secta pullulare.
whence first began this sect to-sprout.

Et ordinans acies suas vadit ad obsidendam Jerosolimam.
and ordering battle-lines his he-goes to besieging Jerusalem.
Tunc rex Jerosolimae dirigit nuntios suos ad imperium
then the-king of-Jerusalem directs envoys his to the-empire
cantans:
singing:
Ite hęc ecclesiae mala nuntiantes,
Go these-things of-the-church evils announcing,
nobis auxilium ab ipsa postulantes.
for-us help from it asking.
Hęc dum cognoverit Romanus imperator,
These-things when shall-have-learned the-Roman emperor,
ipse noster erit ab hoste liberator.
he-himself our will-be from the-enemy liberator.

Qui venientes ad imperium cantant coram eo:
who coming to the-empire sing before him:
Defensor ecclesiae nostri miserere,
O-Defender of-the-church on-us have-mercy,
quos volunt inimici domini delere.
whom wish the-enemies of-the-Lord to-destroy.
Venerunt gentes in dei hereditatem,
Have-come the-gentiles into of-God inheritance,
obsidione tenent sanctam civitatem.
by-siege they-hold the-holy city.
Locum, in quo sancti eius pedes steterunt,
The-place, in which the-holy of-him feet have-stood,
ritu spurcissimo contaminare quęrunt.
with-rite most-filthy to-defile they-seek.

Quibus ille:
to-whom he:

Ite vestros propere fratres consolantes,
Go your quickly brothers consoling,
ut nostrum auxilium laeti postulantes
that our help glad asking
nos pro certo sciant in proximo venire,
us for certain they-may-know in near to-come,
ne de ipsis valeant hostes superbire.
lest over them may-be-able the-enemy to-be-proud.

Qui reversi stant coram rege cantantes:
who having-returned stand before the-king singing:
Viriliter agens ab hoste sis securus.
Manfully acting from the-enemy be secure.
adpropinquat enim ab hoc te redempturus.
draws-near for from this-one you about-to-redeem.
Quem debes in prelio constans prestolari,
Whom you-ought in battle steadfast to-await,
per hunc te gaudebis in brevi liberari.
through him yourself you-will-rejoice in short to-be-freed.

Interim dum imperator colligit exercitum angelus domini
meanwhile while the-emperor gathers the-army the-angel of-the-Lord
subito apparens c(antat):
suddenly appearing s(ings):
Juda et Jerusalem nolite timere
O-Judah and O-Jerusalem do-not fear
sciens te auxilium dei cras videre.
knowing you the-help of-God tomorrow to-see.
Nam tui fratres assunt, qui te liberabunt
For your brothers are-here, who you will-free
atque tuos hostes potenter superabunt.
and your enemies mightily will-overcome.

Tunc chorus:
then the-choir:
Juda et Jerusalem.
Judah and Jerusalem.

Interim Imperator cum suis procedat ad prelium, et, finito
meanwhile the-Emperor with his-men let-advance to battle, and, finished
responsorio, prelio congrediatur cum rege Babylonis. quo
the-responsory, in-battle let-him-engage with the-king of-Babylon. whom
superato et fugam ineunte Imperator cum suis intret templum
overcome and flight entering-on the-Emperor with his-men let-enter the-temple

et postquam ibi adoraverit, tollens coronam de capite et
and after there he-has-worshiped, taking the-crown from his-head and
tenens eam cum sceptro †et imperio ante altare cantet:
holding it with the-scepter and empire before the-altar let-him-sing:
Suscipe quod offero. nam corde benigno
Receive what I-offer. for with-heart kindly
tibi regi regum imperium resigno.
to-you the-king of-kings the-empire I-resign.
Per quem reges regnant, qui solus imperator
Through whom kings reign, who alone emperor
150 dici potes et es cunctorum gubernator.
to-be-called you-can and are of-all the-governor.

Et eis depositis super altare ipse revertitur in sedem
and these laid-down upon the-altar he-himself returns into the-seat
antiqui regni sui, Ecclesia quae secum descenderat
of-the-ancient kingdom his, the-Church which with-him had-come-down
Jerosolimam in templo remanente.
to-Jerusalem in the-temple remaining.

The Hypocrites creep in, winning the laity's favor, and Antichrist enters armed with Hypocrisy and Heresy, who promise him the laity and the clergy. They depose the king of Jerusalem and crown Antichrist; the king laments his deception to the German king. The Church is driven back with blows. Antichrist's envoys threaten the Greek king and bring gifts to the Frankish king; both kneel, offer their crowns, and are marked on the forehead.

Tunc cum Ecclesia et Gentilitas et Synagoga vicissim
then while the-Church and Paganism and the-Synagogue in-turn
cantant ut supra, procedant Ypocritae sub silentio et specie
sing as above, let-come-forth the-Hypocrites in silence and in-the-guise
humilitatis inclinantes circumquaque et captantes favorem
of-humility bowing all-around and catching the-favor
laicorum. ad ultimum omnes conveniant ante Ecclesiam et
of-the-laity. at the-last all let-assemble before the-Church and
sedem regis Jerosolimę, qui eos honeste suscipiens ex
the-seat of-the-king of-Jerusalem, who them honorably receiving from
toto se subdet eorum consilio.
the-whole himself shall-subject their to-counsel.

Statim ingreditur Antichristus sub aliis indutus loricam
at-once enters Antichrist under the-others clad-in a-breastplate
comitantibus eum Ypocrisi a dextris et Heresi a sinistris,
accompanying him Hypocrisy on the-right and Heresy on the-left,
ad quas ipse cantat:
to whom he-himself sings:
Mei regni venit hora.
Of-my kingdom has-come the-hour.
per vos ergo sine mora
through you therefore without delay
fiat, ut conscendam regni solium.
let-it-be-done, that I-may-ascend of-the-kingdom the-throne.
me mundus adoret et non alium.
me the-world let-adore and not another.
Vos ad hoc aptas cognovi,
You for this fit I-have-known,
vos ad hoc hucusque fovi.
you for this until-now I-have-cherished.
ecce labor vester et industria
behold the-labor your and industry
nunc ad hoc sunt mihi necessaria.
now for this are to-me necessary.
En Christum gentes honorant
Lo Christ the-nations honor
venerantur et adorant.
venerate and adore.
eius ergo delete memoriam
his therefore blot-out the-memory
in me suam transferentes gloriam.
to me his transferring glory.

ad Yprocrisin: In te pono fundamentum.
to Hypocrisy: In you I-lay the-foundation.
ad Heresim: Per te fiet incrementum.
to Heresy: Through you will-be-made the-increase.
ad Yprocrisin: Tu favorem laicorum exstrue.
to Hypocrisy: You the-favor of-the-laity build-up.
ad Heresim: Tu doctrinam clericorum destrue.
to Heresy: You the-teaching of-the-clergy destroy.

Tunc illę:
then they:
Per nos mundus tibi credet,
Through us the-world to-you will-believe,
nomen Christi tibi cedet.
the-name of-Christ to-you will-yield.
Ypocrisis: nam per me favorem dabunt laici.
Hypocrisy: for through me favor will-give the-laity.
Heresis: et per me Christum negabunt clerici.
Heresy: and through me Christ will-deny the-clergy.

Tunc precedent eum ipso paulatim sequente. Et postquam
then shall-go-before him he-himself little-by-little following. and after
venerint ante sedem regis Jerosolimae Ypocrisis insusurret
they-have-come before the-seat of-the-king of-Jerusalem Hypocrisy let-whisper

ypocritis annuntians eis adventum Antichristi. Qui
to-the-hypocrites announcing to-them the-coming of-Antichrist. who
statim occurrunt sibi cantantes:
at-once run-to-meet him singing:
Sacra religio iam diu titubavit.
Holy religion now long has-tottered.
matrem ecclesiam vanitas occupavit.
mother church vanity has-seized.
Ut quid perditio per viros faleratos?
To what the-waste through men decked-out?
deus non diligit seculares prelatos.
God not loves worldly prelates.
175 Ascende culmina regiae potestatis.
Ascend the-summits of-royal power.
per te reliquiae mutentur vetustatis.
through you the-relics let-be-changed of-antiquity.

Tunc Antichristus:
then Antichrist:
Quomodo fiet hoc? ego sum vir ignotus.
How will-be-done this? I am a-man unknown.

Tunc ipsi:
then they:
Nostro consilio mundus favebit totus.
By-our counsel the-world will-favor-(you) whole.
Nos occupavimus favorem laicorum.
We have-seized the-favor of-the-laity.

nunc per te corruat doctrina clericorum.
now through you let-fall the-teaching of-the-clergy.
Nostris auxiliis hunc tronum occupabis:
By-our helps this throne you-will-seize:
tu tuis meritis cetera consummabis.
you by-your merits the-rest will-complete.

Tunc Antichristus veniens ante sedem regis Jerosolimae
then Antichrist coming before the-seat of-the-king of-Jerusalem
cantat ad ypocritas:
sings to the-hypocrites:
Quem sub ecclesiae gremio concepistis,
Whom under of-the-church the-bosom you-conceived,
longis conatibus me tandem genuistis.
with-long efforts me at-last you-have-borne.
Ascendam igitur et regna subiugabo,
I-shall-ascend therefore and the-kingdoms I-shall-subjugate,
deponam vetera, nova iura dictabo.
I-shall-lay-down the-old, new laws I-shall-dictate.

Tunc exuentes ei superiora indumenta ascendunt expositis
then stripping from-him the-upper garments they-go-up with-drawn
gladiis et deponentes regem Jerosolimis coronant Antichristum
swords and deposing the-king in-Jerusalem crown Antichrist
cantantes:
singing:
Firmetur manus tua et exaltetur d(extera) t(ua).
Let-be-strengthened hand your and let-be-exalted r(ight-hand) y(our).

Tunc rex Jerosolimis ascendit ad regem Teotonicorum
then the-king in-Jerusalem goes-up to the-king of-the-Germans
solus cantans:
alone singing:
Deceptus fueram per speciem bonorum.
Deceived I-had-been through the-guise of-the-good.
ecce destituor fraude simulatorum.
behold I-am-forsaken by-the-fraud of-dissemblers.
Regni fastigia putabam †beata,
Of-the-kingdom the-heights I-thought blessed,
si essent talium edictis ordinata.
if they-were of-such-men by-edicts ordered.
Romani culminis dum esses advocatus,
Of-the-Roman summit while you-were the-advocate,
sub honore viguit ecclesiae status.
under honor flourished of-the-church the-state.
Nunc tuae patens est malum discessionis.
Now of-your evident is the-evil departure.
viget pestiferae lex superstitionis.
flourishes of-pestiferous the-law superstition.

Interim ypocritę conducunt Antichristum in templum
meanwhile the-hypocrites conduct Antichrist into the-temple
domini ponentes ibi tronum suum. Ecclesia vero quae ibi
of-the-Lord placing there throne his. the-Church but who there
remanserat multis contumeliis et verberibus affecta redibit
had-remained with-many insults and blows afflicted shall-return
ad sedem apostolici.
to the-seat of-the-pope.

Tunc Antichristus dirigit nuntios suos ad singulos reges, et
then Antichrist directs envoys his to individual kings, and
primo ad regem Grecorum dicens:
first to the-king of-the-Greeks saying:
Scitis divinitus ad hoc me vobis datum,
You-know divinely for this me to-you given,
ut per omnes habeam terras principatum.
that through all I-may-have the-lands the-princedom.
Ad hoc idoneos ministros vos elegi,
For this fit ministers you I-have-chosen,
per quos totus mundus subdatur nostrae legi.
through whom the-whole world may-be-subjected to-our law.
Hinc primo terminos Grecorum occupate.
Hence first the-borders of-the-Greeks seize.
Grecos terroribus aut bello subiugate.
The-Greeks by-terrors or by-war subjugate.

Qui uenientes ad regem Grecorum cantant coram eo:
who coming to the-king of-the-Greeks sing before him:
Rex tibi salus sit dicta a salvatore
O-king to-you greeting be spoken from the-savior
nostro, regum et orbis totius rectore.
our, of-kings and of-the-world whole the-ruler.
Qui sicut scripturis mundo fuit promissus,
Who as by-the-scriptures to-the-world was promised,
descendit de caelis ab arce patris missus.
has-descended from heaven from the-citadel of-the-father sent.

Ille semper idem manens in deitate
He always the-same remaining in godhead
ad vitam sua nos invitat pietate.
to life by-his us invites piety.
Hic se vult a cunctis ut deum venerari
He himself wills by all as god to-be-venerated
et a toto mundo se iubet adorari.
and by the-whole world himself orders to-be-adored.
Huius edicti formam si tu preteribis,
Of-this edict the-form if you will-pass-over,
in ore gladii cum tuis interibis.
in the-mouth of-the-sword with your-men you-will-perish.

Quibus ille:
to-whom he:
Libenter exhibeo regi famulatum,
Gladly I-show to-the-king service,
quem tanto dicitis honore sublimatum.
whom with-so-great you-say honor raised.
Honor est et gloria tali obedire.
An-honor it-is and glory to-such-a-one to-obey.
huic tota mente desidero servire.
him with-whole mind I-desire to-serve.

Et hoc iterans venit ad presentiam Antichristi et stans
and this repeating he-comes to the-presence of-Antichrist and standing
coram eo cantat:
before him sings:
Tibi profiteor decus imperiale. 215
To-you I-profess the-glory imperial.
quo tibi serviam ius postulo regale.
so-that you I-may-serve the-right I-ask royal.

Et flexo genu offert ei coronam. tunc Antichristus
and with-bent knee he-offers to-him the-crown. then Antichrist
depingens primam litteram nominis sui regi et omnibus
painting the-first letter of-name his on-the-king and all
suis in fronte et coronam ei in capite reponens cantat:
his-men on the-forehead and the-crown for-him on the-head replacing sings:
Vive per gratiam et suscipe honorem,
Live through grace and receive honor,
dum me recognoscis cunctorum creatorem.
while me you-acknowledge of-all-things the-creator.

Tunc ille revertitur ad sedem suam.
then he returns to seat his.

Iterum Antichristus dirigit ypocritas ad regem Francorum
again Antichrist directs the-hypocrites to the-king of-the-Franks
cum muneribus dicens:
with gifts saying:
Hęc munera regi Francorum offeretis,
These gifts to-the-king of-the-Franks you-shall-offer,
quem cum suis ad nos per illa convertetis.
whom with his-men to us through them you-shall-convert.
Hi nostro ritui formam adinvenere,
These to-our rite the-form devised,
nostro adventui viam preparavere.
for-our coming the-way prepared.
Horum subtilitas nobis elaboravit
Of-these the-subtlety for-us wrought
tronum conscendere, quem virtus occupavit.
the-throne to-ascend, which virtue seized.

Tunc ypocritae acceptis muneribus vadunt ad regem Francorum
then the-hypocrites received the-gifts go to the-king of-the-Franks
et stantes coram eo cantant:
and standing before him sing:
Rex tibi salus sit et c.
O-king to-you greeting be and so-on.

ultimam clausulam ista commutantes:
the-last clause these-words changing:
Sed de tui regni certus deuotione 225
But of your kingdom sure the-devotion
rependit tibi vicem voluntatis bonae.
he-repays to-you the-return of-will good.

Tunc rex acceptis muneribus cantat:
then the-king received the-gifts sings:
Libenter exhibeo et c.
Gladly I-show and so-on.

et hoc iterans venit ad presentiam Antichristi et flexo
and this repeating he-comes to the-presence of-Antichrist and with-bent
genu offert ei coronam cantans:
knee offers to-him the-crown singing:
Tibi profiteor et c.
To-you I-profess and so-on.

Antichristus eo suscepto in osculum signans eum et suos
Antichrist him received into a-kiss signing him and his-men
in frontibus et imponens ei coronam cantat:
on the-foreheads and placing on-him the-crown sings:
Vive per gratiam et c.
Live through grace and so-on.

The German king rejects Antichrist's gifts as frauds. Antichrist, told of the offense, sends the other kings to invade Germany, but the German king defeats their army. The Hypocrites then stage false miracles: a lame man and a leper healed, a feigned corpse raised from its bier. The king wavers, is seduced, kneels, offers his crown, and is marked with Antichrist's sign.

Tunc iterum dirigit ypocritas ad regem Teotonicorum cantans:
then again he-directs the-hypocrites to the-king of-the-Germans singing:

Excellens est in armis vis Teotonicorum,
Excellent is in arms the-strength of-the-Germans,

sicut testantur robur experti eorum.
as bear-witness-to the-might those-who-have-tried them.

Regem muneribus est opus mitigari.
The-king with-gifts it-is needful to-be-softened.

230 est cum Teotonicis incautum preliari.
it-is with the-Germans unwary to-do-battle.

Hi secum pugnantibus sunt pessima pestis.
These with-themselves for-those-fighting are the-worst plague.

hos nobis subicite donis si potestis.
these to-us subject with-gifts if you-can.

Tunc ypocritae acceptis muneribus transeunt ad regem
then the-hypocrites received the-gifts cross to the-king

cantantes coram eo:
singing before him:

Rex tibi salus sit et c,
O-king to-you greeting be and so-on,

ultimum versum iterum isto commutantes:
the-last verse again this changing:
Et his te honorans muneribus absentem
And with-these you honoring with-gifts absent
amicum cernere desiderat presentem.
friend to-see he-desires present.

Tunc rex Teotonicorum cantat:
then the-king of-the-Germans sings:
Fraudis versutias compellor experiri,
Of-fraud the-wiles I-am-compelled to-experience,
per quas nequitia vestra solet mentiri.
through which wickedness your is-wont to-lie.
Sub forma veritas virtutis putabatur;
Under the-form truth of-virtue was-thought;
ostendit falsitas, quod forma mentiatur.
shows falsity, that the-form lies.
Per vos corrupta est fides Christianorum.
Through you corrupted is the-faith of-the-Christians.
per me conteretur regnum simulatorum.
through me will-be-crushed the-kingdom of-the-dissemblers.
Plena sunt fraudibus munera deceptoris.
Full are of-frauds the-gifts of-the-deceiver.
iniquus corruet per gladium ultoris.
the-unjust-one will-fall by the-sword of-the-avenger.
Secum pecunia sit in perditionem.
With-him the-money be into perdition.
gravem iniuria exspectat ultionem.
heavy the-wrong awaits vengeance.

Tunc ypocritae confusi redeunt et stantes coram Antichristo
then the-hypocrites confounded return and standing before Antichrist
c(antant):
s(ing):
O regni gloria, caput totius mundi,
O of-the-kingdom glory, head of-the-whole world,
offensam aspice populi furibundi.
the-offense behold of-a-people raging.
Certe predictum est per fidem antiquorum,
Surely foretold it-was through the-faith of-the-ancients,
quod tu subities cervices superborum.
that you will-subject the-necks of-the-proud.
Si virtute tua totus orbis subsistit,
If by-power your the-whole world stands,
qua vi teotonicus furor tibi resistit?
by-what force the-German fury you resists?
Tuam Germania blasphemat dicionem,
Your Germany blasphemes dominion,
extollit cornua contra religionem.
lifts-up the-horns against religion.
Respice igitur nostram confusionem,
Look therefore at-our confusion,
in ea iudica tuam offensionem.
in it judge your offense.
Tuam potentiam iniuria testatur,
Your power the-wrong attests,
cuius imperio ruinam comminatur.
whose to-empire ruin it-threatens.

Tunc Antichristus:
then Antichrist:
Consummabo uere gentem perditionis
I-shall-consume truly the-race of-perdition
pro tanto scandalo sanctae religionis.
for so-great scandal of-holy religion.
Ecce superbiam humanae potestatis
Behold the-pride of-human power
teret potentia divinae maiestatis.
will-grind the-might of-divine majesty.

Tunc dirigit singulos nuntios ad reges dicens eis:
then he-directs individual envoys to the-kings saying to-them:
Ite congregantes facultates regnorum.
Go gathering the-resources of-the-kingdoms.
conculcent impetu furorem superborum.
let-them-trample with-onrush the-fury of-the-proud.

Nuntii vero venientes coram regibus c(antant):
the-envoys but coming before the-kings s(ing):
Ecce noster dominus et deus deorum
Behold our lord and god of-gods
per nos exercitum convocavit suorum.
through us the-army has-called-together of-his-own.
Ut per hos teotonicum condempnet furorem,
That through these the-German he-may-condemn fury,
in bello martyrum consignabit cruorem.
in war of-martyrs he-will-seal the-blood.

Tunc reges conveniunt ante tronum Antichristi. Quibus ille:
then the-kings assemble before the-throne of-Antichrist. to-whom he:
Consummabo vere et c.
I-shall-consume truly and so-on.
Ite Germaniae terminos invadetis,
Go of-Germany the-borders you-shall-invade,
superbum populum cum rege conteretis.
the-proud people with the-king you-shall-crush.

Tunc omnes cantant:
then all sing:
Deus nobiscum est, quos tuetur potenter.
God with-us is, whom he-protects mightily.
Pro fide igitur pugnemus confidenter.
For the-faith therefore let-us-fight confidently.

Et disponentes acies suas in occursum Teotonicorum
and arranging battle-lines their to meet the-Germans
congrediuntur cum eis et superatur exercitus Antichristi. Tunc
they-engage with them and is-overcome the-army of-Antichrist. then
rex Teotonicorum rediens et sedens in trono suo cantat:
the-king of-the-Germans returning and sitting on throne his sings:
Sanguine patriae honor est retinendus,
By-blood of-the-fatherland the-honor is to-be-retained,
virtute patriae est hostis expellendus.
by-valor of-the-fatherland is the-enemy to-be-expelled.
Jus dolo perditum est sanguine venale.
Right by-guile lost is by-blood purchasable.

sic retinebimus decus imperiale.
thus we-shall-retain the-glory imperial.

Tunc ypocritae adducunt claudum coram Antichristo. quo sanato
then the-hypocrites bring-in a-lame-man before Antichrist. him healed
rex Teotonicorum hesitabit in fide. Tunc iterum adducunt
the-king of-the-Germans will-waver in faith. then again they-bring-in
leprosum, et illo sanato rex plus dubitabit. Ad ultimum
a-leper, and him healed the-king more will-doubt. at the-last
important feretrum, in quo iacebit quidam simulans se in
they-carry-in a-bier, on which will-lie someone pretending himself in
prelio occisum. iubet itaque Antichristus ut surgat dicens:
battle slain. orders and-so Antichrist that he-rise saying:
Signa semper querunt rudes et infideles. 275
Signs always seek the-rude and unbelieving.
surge velociter, quis sim ego reveles.
rise swiftly, who I-am I you-may-reveal.

Tunc ille de feretro cantat:
then he from the-bier sings:
Tu sapientia supernae veritatis
You wisdom of-heavenly truth
virtus invicta es divinae maiestatis.
the-power unconquered are of-divine majesty.

Et ypocritae secum c(antant):
and the-hypocrites with-him s(ing):
Tu sapientia et c.
You wisdom and so-on.

Tunc rex Teotonicorum videns signum seducitur dicens:
then the-king of-the-Germans seeing the-sign is-seduced saying:
Nostro nos impetu semper periclitamur,
By-our we onrush always are-endangered,
adversus dominum incauti preliamur.
against the-Lord unwary we-do-battle.
In huius nomine mortui suscitantur
In this-one's name the-dead are-raised
et claudi ambulant et leprosi mundantur.
and the-lame walk and the-lepers are-cleansed.
Illius igitur gloriam veneremur
His therefore glory let-us-venerate
* * *
(lacuna)

Tunc rex ascendit ad Antichristum hoc idem cantans.
then the-king goes-up to Antichrist this same singing.
cum autem venerit coram eo flexo genu offert ei
when but he-has-come before him with-bent knee he-offers to-him
coronam c(antans):
the-crown s(inging):
Tibi profiteor et c.
To-you I-profess and so-on.

Tunc Antichristus signans eum et suos in frontibus et
then Antichrist signing him and his-men on the-foreheads and
imponens ei coronam c(antat):
placing on-him the-crown s(ings):
Vive per gratiam et c.
Live through grace and so-on.

VI · THE SYNAGOGUE AND THE PROPHETS

Antichrist sends the German king against the gentiles; his envoy to Babylon denounces its idols and casts down the image. Babylon's king is defeated and offers his crown to Antichrist. The Hypocrites persuade the Synagogue that Antichrist is the Messiah, and she submits. The prophets Enoch and Elijah enter, preach Christ, and unmask the deceiver; her veil is removed, and she turns back and confesses the Trinity.

Tunc committit sibi expeditionem ad gentes dicens:
then he-commits to-him the-expedition to the-gentiles saying:
Vobis credentibus convertimur ad gentes. 285
To-you believing we-turn to the-gentiles.

et dato sibi gladio c(antat):
and given to-him a-sword s(ings):
Per te disponimus has fieri credentes.
Through you we-arrange these to-become believers.

Tunc rex veniens ad tronum Gentilitatis et mittens
then the-king coming to the-throne of-Paganism and sending
legatum ad regem Babylonis qui cantat coram eo:
an-envoy to the-king of-Babylon who sings before him:
Potestas domini maneat in aeternum,
The-power of-the-Lord remain into eternity,
quae adoranda quasi numen sempiternum
which to-be-adored as-if deity everlasting
condempnat penitus culturam idolorum,
condemns utterly the-worship of-idols,
precipit abici ritus simulacrorum.
orders to-be-cast-off the-rites of-images.

Tunc Gentilitas ad legatum:
then Paganism to the-envoy:
Finxit invidia hanc singularitatem,
Devised envy this singleness,
ut unam coleret homo divinitatem.
that one should-worship man godhead.
Ille iure deus cupidus estimatur,
That-one by-right a-god greedy is-reckoned,
qui spretis ceteris vult, ut solus colatur.
who spurned the-rest wills, that alone be-be-worshiped.
Nos ergo sequimur ritum antiquitatis,
We therefore follow the-rite of-antiquity,
diis discrimina reddimus deitatis.
to-the-gods the-differences we-render of-godhead.

Tunc nuntius:
then the-envoy:
Unus est dominus. quem iure veneramur,
One is the-Lord. whom by-right we-venerate,
qui solus deus est,
who alone God is,

et deiciens simulacrum c(antat):
and casting-down the-image s(ings):
ydolum detestamur.
the-idol we-detest.

Statim gentiles concurrunt et preliantur cum exercitu
at-once the-gentiles run-together and do-battle with the-army
Antichristi. et superatus rex Babylonis ducitur captivus
of-Antichrist. and overcome the-king of-Babylon is-led captive
ad Antichristum. Tunc rex genu flexo offert coronam
to Antichrist. then the-king with-knee bent offers the-crown
Antichristo d(icens):
to-Antichrist s(aying):
Tibi profiteor et c.
To-you I-profess and so-on.

Tunc Antichristus signans eum et suos in frontibus et
then Antichrist signing him and his-men on the-foreheads and
imponens coronam ei c(antat):
placing the-crown on-him s(ings):
Vive per gratiam et c.
Live through grace and so-on.

Statim redeunt ad sedes suas omnes cantantes:
at-once they-return to seats their all singing:
Omnium rectorem te solum profitemur.
Of-all the-ruler you alone we-profess.
tibi tota mente semper obsequemur.
you with-whole mind always we-shall-obey.

Tunc Antichristus dirigens ypocritas ad Synagogam c(antat):
then Antichrist directing the-hypocrites to the-Synagogue s(ings):
Judeis dicite Messiam advenisse
To-the-Jews say the-Messiah to-have-come
et me in gentibus tributum accepisse.
and me among the-gentiles tribute to-have-received.
Judeis dicite: en ego sum Messyas.
To-the-Jews say: lo I am the-Messiah.
ego sum promissus eis per prophetias.
I am promised to-them through the-prophecies.

Tunc ypocritae ad Synagogam:
then the-hypocrites to the-Synagogue:
Regalis generis gens es peculiaris,
Of-royal stock a-race you-are peculiar,
fidelis populus ubique predicaris.
a-faithful people everywhere you-are-proclaimed.
Pro tuenda lege iam dudum exulasti,
For to-be-guarded the-law now long you-have-lived-in-exile,
procul a patria Messiam exspectasti.
far from the-fatherland the-Messiah you-have-awaited.
Hęc exspectatio reddet hereditatem,
This expectation will-restore the-inheritance,
iocunda novitas mutabit vetustatem.
a-pleasant novelty will-change oldness.
Ecce mysterium tuae redemptionis.
Behold the-mystery of-your redemption.
rex enim natus est auctor religionis.
the-king for born is the-author of-religion.
Hic est Emmanuel, quem testantur scripturę,
This is Emmanuel, whom attest the-scriptures,
per cuius gratiam tu regnabis secure.
through whose grace you will-reign securely.
Erexit humiles et superbos deiecit.
He-has-raised the-humble and the-proud cast-down.
potenter omnia sub pedibus subiecit.
mightily all-things under (his)-feet he-has-subjected.
Surge Jerusalem, surge, illuminare,
Rise O-Jerusalem, rise, be-enlightened,
et captiva diu Synagoga laetare.
and captive long O-Synagogue rejoice.

Tunc Synagoga:
then the-Synagogue:
Hęc consolatio divinae bonitatis
This consolation of-divine goodness
laborem respicit nostrae captivitatis.
the-labor regards of-our captivity.
Eamus igitur obviam salvatori.
Let-us-go therefore to-meet the-savior.
dignum est reddere gloriam redemptori.
worthy it-is to-render glory to-the-redeemer.

Tunc Synagoga surgens vadit ad Antichristum et cantat:
then the-Synagogue rising goes to Antichrist and sings:
Ades Emanuel, quem semper veneramur,
Be-present O-Emmanuel, whom always we-venerate,
in cuius gloria nos quoque gloriamur.
in whose glory we also glory.

Tunc venientem suscipit Synagogam signans eam et dicens:
then coming he-receives the-Synagogue signing her and saying:
Per me egredere vectem confusionis.
Through me go-out from-the-bar of-confusion.
tibi restituo terram promissionis.
to-you I-restore the-land of-promise.
In tuo lumine en gentes ambulabunt
In your light lo the-gentiles will-walk
et sub pacis tuae lege reges regnabunt.
and under of-peace your the-law kings will-reign.

Tunc Synagoga redeunte intrant Prophetae dicentes:
then the-Synagogue returning enter the-Prophets saying:
Verbum patris habens divinitatem
The-Word of-the-father having godhead
in virgine sumpsit humanitatem.
in a-virgin took-up humanity.
Manens deus effectus est mortalis,
Remaining God made was mortal,
semper deus factus est temporalis.
always God made was temporal.
Non naturae usu sibi constante
Not of-nature by-the-use to-itself being-consistent
hoc factum est sed deo imperante.
this done was but God commanding.
Nostram Christus sumpsit infirmitatem,
Our Christ took-up weakness,
ut infirmis conferret firmitatem.
that to-the-weak he-might-confer firmness.
Hunc Judei mortalem cognoverunt,
Him the-Jews mortal knew,
immortalem quem esse nescierunt.
immortal whom to-be they-knew-not.
Nec sermoni nec signis credidere.
Neither to-speech nor to-signs they-believed.
sub Pilato Christum crucifixere.
under Pilate Christ they-crucified.
Moriendo mortem mortificavit.
By-dying death he-put-to-death.
a Gehenna credentes liberavit.
from Gehenna the-believing he-freed.

Hic surrexit vere non moriturus.
He rose truly not about-to-die.
regnat semper in proximo venturus.
he-reigns always in the-near-future about-to-come.
Hic seculum per ignem iudicabit,
He the-world through fire will-judge,
universos in carne suscitabit.
all in the-flesh will-raise.
A reprobis salvandos separabit.
From the-reprobate the-to-be-saved he-will-separate.
malos dampnans bonos glorificabit.
the-wicked damning the-good he-will-glorify.
Vere scitis quid scripturae loquantur.
Truly you-know what the-scriptures say.
Enoch vivum et Heliam testantur.
Enoch living and Elijah they-attest.

Tunc Synagoga:
then the-Synagogue:
Ubinam sunt?
Where are-they?

Helias:
Elijah:
Illi nos sumus vere,
Those we are truly,
in quos fines seclorum devenere.
on whom the-ends of-the-ages have-come.

Iste Enoch et ego sum Helias,
This-one Enoch and I am Elijah,
quos hucusque servaverat Messias,
whom until-now had-kept the-Messiah,
qui iam venit et adhuc est venturus,
who already has-come and still is about-to-come,
per nos primum Israel redempturus.
through us first Israel about-to-redeem.
Ecce venit homo perditionis
Behold comes the-man of-perdition
magnae muros consummans Babylonis.
of-great the-walls completing Babylon.
Non est Christus (sed mendax Antichristus).
Not he-is Christ (but the-lying Antichrist).
* * *
(lacuna)

Tunc tollunt ei velum. statim Synagoga convertitur ad
then they-take-off her veil. at-once the-Synagogue is-converted to
verba prophetarum dicens:
the-words of-the-prophets saying:
Seducti fuimus vere per Antichristum,
Seduced we-have-been truly by Antichrist,
qui mentitur esse se Judeorum Christum.
who lies to-be himself of-the-Jews the-Christ.
Certa indicia sunt nostrae libertatis
Sure signs are of-our liberty
Helyas et Enoch prophetae veritatis.
Elijah and Enoch the-prophets of-truth.

Tibi gratias damus Adonay rex gloriae,
To-you thanks we-give O-Adonai king of-glory,
personarum trinitas eiusdem substantiae.
of-persons trinity of-the-same substance.
Vere pater deus est cuius unigenitus
Truly the-father God is whose only-begotten
deus est. idem deus est amborum spiritus.
God is. the-same God is of-both the-spirit.

VII · THE FALL OF ANTICHRIST

Antichrist has the prophets and the Synagogue brought before him. They call him the author of iniquity; he has them put to death, and the Synagogue dies confessing the faith. He gathers the kings to proclaim peace and security under his rule, but a sound breaks over his head, and he falls. The Church welcomes all back to the faith.

Interim ypocritae venientes ad Antichristum c(antant):
meanwhile the-hypocrites coming to Antichrist s(ing):
O culmen regium divinae maiestatis,
O summit royal of-divine majesty,
tibi subtrahitur honor divinitatis.
from-you is-withdrawn the-honor of-godhead.
Intravere senes doctores vanitatis,
Have-entered old-men teachers of-vanity,
qui blasphemant tuae honorem potestatis.
who blaspheme your the-honor of-power.
Judeis predicant tenore scripturarum
To-the-Jews they-preach by-the-tenor of-the-scriptures
te, rex omnipotens, caput ypocritarum.
you, O-king almighty, the-head of-the-hypocrites.

Tunc Antichristus ad ypocritas:
then Antichrist to the-hypocrites:
Cum me totus orbis studeat adorare,
Since me the-whole world strives to-adore,
ius mei nominis quis audeat negare?
the-right of-my name who would-dare to-deny?
Synagogam et senes mihi presentate.
The-Synagogue and the-old-men to-me present.
reos conveniam super hac levitate.
the-guilty I-shall-summon over this levity.

Tunc ministri venientes ad prophetas et Synagogam c(antant):
then the-servants coming to the-prophets and the-Synagogue s(ing):
Testes mendatii, precones falsitatis,
O-witnesses of-a-lie, O-heralds of-falsehood,
vos tribunal vocat divinae maiestatis.
you the-tribunal calls of-divine majesty.

Tunc prophetae:
then the-prophets:
Non seducet homo iniquitatis
Not will-seduce the-man of-iniquity
servos Christi ministris falsitatis.
the-servants of-Christ by-the-ministers of-falsehood.

Tunc nuntii adducunt prophetas et Synagogam ad
then the-envoys bring the-prophets and the-Synagogue to
Antichristum. quibus ille:
Antichrist. to-whom he:
Fert in insaniam †proprietatis
Bears into madness of-property
vos, quos decipiunt vultus auctoritatis.
you, whom deceive the-faces of-authority.
Sanctis promissus sum redemptio futura.
To-the-saints promised am-I the-redemption to-come.
vere Messias sum, ut testatur scriptura.
truly the-Messiah I-am, as attests scripture.
De me suscipite formam religionis.
From me receive the-form of-religion.
sum infidelibus lapis offensionis.
I-am to-unbelievers a-stone of-offense.

Tunc prophetae:
then the-prophets:
Tu blasphemus auctor iniquitatis,
You blasphemous author of-iniquity,
radix mali, turbator veritatis.
root of-evil, disturber of-truth,
Antichristus, seductor pietatis,
Antichrist, seducer of-piety,
vere mendax sub forma deitatis.
truly a-liar under the-form of-godhead.

Tunc Antichristus commotus dicit ministris:
then Antichrist moved says to-the-servants:
Ecce blasphemias meae divinitatis
Behold the-blasphemies of-my divinity
ulciscatur manus divinae maiestatis.
let-avenge the-hand of-divine majesty.
Qui blasphemant in me divinam pietatem,
Who blaspheme in me the-divine piety,
divini numinis gustent severitatem.
of-divine deity let-them-taste the-severity.
Pereant penitus oves occisionis
Let-perish utterly the-sheep of-slaughter
pro tanto scandalo sanctae religionis.
for so-great scandal of-holy religion.

Tandem synagoga c(antat) confessionem istam:
at-length the-synagogue s(ings) confession this:
Nos erroris penitet.
Us of-error it-repents.
ad fidem convertimur.
to the-faith we-are-converted.
quicquid nobis inferet
whatever on-us will-inflict
persecutor, patimur.
the-persecutor, we-suffer.

Tunc ministri educunt eos et occidunt. interim vero dum
then the-servants lead-out them and kill. meanwhile but while
occiduntur, Ecclesia c(antat):
they-are-killed, the-Church s(ings):
Fasciculus mirrae dilectus meus mihi.
A-bundle of-myrrh beloved my to-me.

Tunc ministris reversis Antichristus dirigit nuntios suos ad
then the-servants returned Antichrist directs envoys his to
singulos reges c(antans):
individual kings s(inging):
Reges conveniant et agmina suorum.
Let-the-kings assemble and the-troops of-their-own.
adorari volo a gloria regnorum.
to-be-adored I-wish by the-glory of-the-kingdoms.
405 Cuncta divinitus manus ima firmavit,
All-things divinely the-hand lowest has-made-firm,
suos divinitas hostes exterminavit.
its-own the-godhead enemies has-exterminated.
Pace conclusa sunt cuncta iura regnorum.
By-peace concluded are all the-rights of-the-kingdoms.
ad coronam vocat suos deus deorum.
to the-crown calls his-own the-god of-gods.

Tunc omnes reges conveniunt undique cum suis usque
then all the-kings assemble from-everywhere with their-men up
ad presentiam Antichristi (cantantes):
to the-presence of-Antichrist (singing):
Cuncta divinitus et c.
All-things divinely and so-on.

Quibus Antichristus:
to-whom Antichrist:
Ista predixerunt mei predicatores,
These-things foretold my preachers,
viri mei nominis et iuris cultores. 410
men of-my name and of-right worshipers.
Haec mea gloria, quam diu predixere,
This my glory, which long they-foretold,
qua fruentur mecum, quicunque meruere.
which will-enjoy with-me, whoever have-deserved.
Post eorum casum, quos vanitas illusit,
After their fall, whom vanity mocked,
pax et securitas universa conclusit.
peace and security all-things has-enclosed.

Statim fit sonitus super caput Antichristi et eo
at-once there-is-made a-sound over the-head of-Antichrist and he
corruente et omnibus suis fugientibus ecclesia cantat:
falling and all his-men fleeing the-church sings:
Ecce homo qui non posuit deum adiutorem suum.
Behold the-man who not made God the-helper his.
ego autem sicut oliva fructifera in domo dei.
I but like an-olive fruitful in the-house of-God.

Tunc omnibus redeuntibus ad fidem Ecclesia ipsos suscipiens
then all returning to the-faith the-Church them receiving
incipit:
begins:
Laudem dicite deo nostro.
Praise speak to-God our.

Ludus de Nativitate Domini

The Benediktbeuern Christmas Play

Augustine is seated with the prophets on one side and the Archsynagogue and the Jews on the other. Isaiah, Daniel, the Sibyl, Aaron with his flowering rod, and Balaam with his ass and the angel each foretell the virgin birth. The Archsynagogue mocks them: they preach that a camel is born of an ox.

Primo ponatur sedes Augustino in fronte ecclesię et
first let-be-placed a-seat for-Augustine at the-front of-the-church and
Augustinus habeat a dextera parte Isaiam et Danielem et alios
Augustine let-have on the-right side Isaiah and Daniel and other
prophetas, a sinistra autem Archisynagogum et suos Judęos.
prophets, on the-left but the-Archsynagogue and his Jews.
Postea surgat Isaias cum prophetia sua sic:
afterward let-rise Isaiah with prophecy his thus:
Ecce virgo pariet
Behold a-virgin will-bear
sine viri semine,
without of-man seed,
per quod mundum abluet
through which the-world he-will-wash
a peccati crimine;
from of-sin the-crime;
de venturo gaudeat
of the-coming let-rejoice
Iudęa numine,
Judea deity,
et nunc cęca fugiat
and now blind let-it-flee
ab erroris lumine.
from of-error the-light.

Postea:

afterward:

Ecce virgo concipiet etc.

Behold a-virgin will-conceive etc.

Iterum cantet:

again let-him-sing:

Dabit illi dominus sedem David etc.

Will-give to-him the-Lord the-seat of-David etc.

Postea Daniel procedat prophetiam suam exprimens:

afterward Daniel let-come-forth prophecy his uttering:

O Iudęa misera,

O Judea wretched,

tua cadet unctio,

your will-fall anointing,

cum rex regum veniet

when the-king of-kings will-come

ab excelso solio,

from the-lofty throne,

cum retento floridae

with kept of-flowering

castitatis lilio,

chastity the-lily,

virgo regem pariet

a-virgin a-king will-bear

felix puerperio.

happy in-childbirth.

Iudęa misera
Judea wretched
sedens in tenebris,
sitting in darkness,
repelle maculam
drive-back the-stain
delicti funebris,
of-crime deadly,
et lęto gaudio
and in-glad joy
partus tam celebris
of-a-birth so celebrated
erroris minime
of-error not-at-all
cedas illecebris.
yield to-the-enticements.

Postea cantet:
afterward let-him-sing:
Aspiciebam in visu noctis etc.
I-beheld in the-vision of-the-night etc.

Tertio loco Sibylla gesticulose procedat, quę inspiciendo
in-the-third place the-Sibyl with-gestures let-come-forth, who by-looking-at
stellam cum gestu mobili cantet:
the-star with gesture moving let-sing:
Hęc stellę novitas
This of-the-star novelty
fert novum nuntium,
brings new tidings,
quod virgo nesciens
that a-virgin not-knowing
viri commercium
of-man intercourse
et virgo permanens
and a-virgin remaining
post puerperium
after childbirth
salutem populo
salvation for-the-people
pariet filium.
will-bear a-son.
Intrare gremium
To-enter the-bosom
flos novus veniet,
a-flower new will-come,
cum virgo filium
when a-virgin a-son
intacta pariet,
untouched will-bear,

qui hosti livido
who from-the-enemy envious
minas excutiet,
the-threats will-shake-off,
et nova secula
and new ages
rex novus faciet.
the-king new will-make.
E cęlo labitur
From heaven glides
veste sub altera
garment under other
nova progenies
new offspring
matris ad ubera,
of-the-mother to the-breasts,
beata faciens
blessed making
illius viscera,
her womb,
quę nostra meruit
which our has-deserved
purgare scelera.
to-purge crimes.
E cęlo veniet
From heaven will-come
rex magni nominis,
a-king of-great name,

coniungens fędera
joining the-treaties
dei et hominis,
of-God and of-man,
et sugens ubera
and sucking the-breasts
'intactae virginis'
'of-an-untouched virgin'
reatum diluens
the-guilt washing-away
mundani criminis.
of-worldly crime.

Item cantet hos versus:
likewise let-her-sing these verses:
Iudicii signum tellus etc.
Of-judgment the-sign the-earth etc.

Dein procedat Aaron quartus propheta portans virgam, quę
then let-come-forth Aaron the-fourth prophet carrying a-rod, which
sumpta super altare inter XII virgas aridas sola floruit. Illam
taken upon the-altar among twelve rods dry alone flowered. that
personam conducat chorus cum hoc R. Salve nobilis virga.
person let-escort the-choir with this R(esponsory). hail noble rod.

Et dicat hanc prophetiam:
and let-him-say this prophecy:
Ecce novo more frondes dat amygdala nostra!
Behold in-a-new way leaves gives the-almond our!
virgula; nux Christus, sed virgula virgo beata.
little-rod; the-nut Christ, but the-little-rod virgin blessed.

Et dicat:
and let-him-say:
Ut hęc floruit
As this flowered
omni carens nutrimento,
all lacking nourishment,
sic et virgo pariet
so also a-virgin will-bear
sine carnis detrimento.
without of-flesh loss.
Ut hic ramus viruit
As this branch grew-green
non naturę copia,
not of-nature by-the-abundance,
verum ut in virgine
but that in a-virgin
figuret mysteria:
it-might-figure the-mysteries:
clausa erunt virginis
shut will-be of-the-virgin
sic pudoris ostia,
thus of-modesty the-doors,

quando virgo pariet
when a-virgin will-bear
spiritali gratia.
by-spiritual grace.

Quinto loco procedat Balaam sedens in asina et cantans:
in-the-fifth place let-come-forth Balaam sitting on a-she-ass and singing:
Vadam, vadam, ut maledicam populo huic.
I-shall-go, I-shall-go, that I-may-curse people this.

Cui occurrat Angelus evaginato gladio dicens:
to-whom let-meet the-Angel with-drawn sword saying:
Cave, cave. ne quicquam aliud quam tibi dixero loquaris.
Beware, beware. lest anything other than to-you I-shall-have-said you-speak.

Et asinus cui insidet Balaam perterritus retrocedat. Postea
and the-ass on-which sits Balaam terrified let-it-go-back. afterward
recedat angelus et Balaam cantet hoc:
let-withdraw the-angel and Balaam let-sing this:
Orietur stella ex Jacob etc.
Will-rise a-star out-of Jacob etc.

Archisynagogus cum suis Judęis valde obstrepet auditis
the-Archsynagogue with his Jews loudly shall-clamor heard
prophetiis et dicat trudendo socium suum, movendo caput
the-prophecies and let-him-say by-pushing companion his, by-moving head
suum et totum corpus et percutiendo terram pede,
his and whole body and by-striking the-ground with-his-foot,
baculo etiam imitando gestus Judęi in omnibus, et
with-his-staff also by-imitating the-gestures of-a-Jew in all-things, and
sociis suis indignando dicat:
to-companions his by-being-indignant let-him-say:
Dic mihi, quid prędicat
Tell me, what preaches
dealbatus paries,
the-whitewashed wall,
dic mihi, quid asserat
tell me, what asserts
veritatis caries,
of-truth the-rot,
dic mihi, quid fuerit
tell me, what it-may-have-been
quod audivi pluries?
which I-have-heard many-times?
Vellem esset cognita
I-would-wish were known
rerum mihi series.
of-things to-me the-sequence.
Illos reor audio
Them I-think I-hear
in hęc verba fluere,
into these words to-flow,

quod sine commercio
that without intercourse
virgo debet parere.
a-virgin must to-bear.
O quanta simplicitas
O how-great simplicity
cogit hos desipere,
compels these to-be-foolish,
qui de bove prędicant
who of an-ox preach
camelum descendere!
a-camel to-descend!

II · AUGUSTINE AND THE ARCHSYNAGOGUE

The boy bishop calls on Augustine to settle the dispute. The Archsynagogue argues from nature and from Aristotle that a virgin cannot bear. Augustine answers that nature yields to God, as sunlight passes through glass unharmed, and the two sides chant Laetabundus *against each other. Augustine and the prophets call on the Jews to believe.*

Auditis tumultu et errore Judęorum dicat Episcopus
heard the-tumult and error of-the-Jews let-say the-Bishop
puerorum:
of-the-boys:
Horum sermo vacuus
Of-these the-speech empty
sensus peregrini,
the-sense strange,

quos et furor agitat
whom both fury drives
et libertas vini;
and the-license of-wine;
sed restat consulere
but it-remains to-consult
mentem Augustini,
the-mind of-Augustine,
per quem disputatio
through whom the-disputation
concedatur fini.
may-be-granted to-an-end.

Statim prophetae vadant ante Augustinum et dicant:
at-once the-prophets let-them-go before Augustine and let-them-say:
Multum nobis obviat
Much us opposes
lingua Judęorum,
the-tongue of-the-Jews,
quibus adhuc adiacet
to-whom still clings
vetus fęx errorum.
the-old dregs of-errors.
Cum de Christo loquimur,
When of Christ we-speak,

rident, et suorum
they-laugh, and of-their
argumenta proferunt
the-arguments they-bring-forth
nobis animorum.
to-us of-minds.

Respondet Augustinus:
answers Augustine:
Ad nos illa prodeant
To us those-things let-come-forth
tenebris abscondita;
in-darkness hidden;
et se nobis offerat
and itself to-us let-offer
gens errori dedita,
the-race to-error given,
ut et error claudicet
that both the-error may-limp
re ipsis exposita,
the-matter to-themselves set-forth,
et scripturę pateat
and of-scripture may-lie-open
ipsis clausa semita.
to-them the-shut path.

Veniat Archisynagogus cum magno murmure sui et
let-come the-Archsynagogue with great murmuring of-himself and
suorum, quibus dicat Augustinus:
of-his-men, to-whom let-say Augustine:
Nunc aures aperi,
Now your-ears open,
Judęa misera!
O-Judea wretched!
Rex regum veniet
The-King of-kings will-come
veste sub altera,
garment under other,
qui matris virginis
who of-the-mother virgin
dum sugit ubera,
while he-sucks the-breasts,
dei et hominis
of-God and of-man
coniunget fędera.
will-join the-treaties.

Respondet Archisynagogus cum nimio cachinno:
answers the-Archsynagogue with excessive guffawing:
O Augustine maxime
O Augustine greatest
de profundo portans hęc ingenio,
from deep bringing these-things by-wit,

dum futurum prędicas
while as-future you-preach
id quod negat ratio!
that which denies reason!
Nam si virgo pariet
For if a-virgin will-bear
et sine commercio,
and without intercourse,
naturę robur est
of-nature the-strength is
et rerum confusio.
and of-things the-confusion.
Tu quid contra resonas,
You what against-(it) do-you-resound,
labe tactus veteri,
by-the-stain touched old,
qui non illud respicis,
who not that regard,
quod est iustum fieri.
what is just to-be-done.
Nam si virgo pariet,
For if a-virgin will-bear,
quod prophetant pueri,
which prophesy the-boys,
natura de proprio
nature about her-own
iure potest conqueri.
right can to-complain.
Quando virgo pariet,
When a-virgin will-bear,

‘xanthe’, retro propera!
‘O-Xanthus’, backward hasten!
lupus agnum fugiet,
the-wolf the-lamb will-flee,
plana fient aspera.
the-level-things will-become rough.
Si moderna colligis,
If the-modern-things you-gather,
et attendis vetera,
and attend-to the-old,
in adiecto ponitur
in the-adjunct is-placed
est virgo puerpera,
is a-virgin a-woman-in-childbirth,
ut propheta garrulus
as the-prophet chattering
incessanter asserit.
unceasingly asserts.
Vel si virgo pariet,
Either if a-virgin will-bear,
vel iam forte peperit,
or already perhaps has-borne,
quę non carnis copulam
who not of-the-flesh union
ante partum senserit,
before childbirth may-have-felt,
quod fantasma fuerit,
that a-phantom it-was,
lex docet et aperit.
the-law teaches and discloses.

Quod de clausa virgine
That from a-shut virgin
sic procedat parvulus,
thus should-come-forth a-little-one,
est erroris credere,
is of-error to-believe,
non doctrinę cumulus.
not of-teaching the-heap.
vel ergo respondeat
either therefore let-him-answer
ad obiectum ęmulus,
to the-objection the-rival,
vel erroris fugiat
or of-error let-him-flee
et ruboris baiulus!
and of-blushing the-bearer!

Voce sobria et discreta respondeat Augustinus:
with-voice sober and discerning let-answer Augustine:
In eventu prospero
In the-event prosperous
talis casus unici
of-such a-chance unique
argumenta claudicant
the-arguments limp
moresque sophistici,
and-the-ways sophistical,
docet enim ratio,
teaches for reason,

naturam non reici,
nature not to-be-rejected,
siquid pręter solitum
if-anything beyond the-usual
semel vides obici.
once you-see to-be-set-before-(you).

'Archisynagogus' dicat:
'The-Archsynagogue' let-him-say:
Homo mortuus
Man dead
in adiecto ponitur,
in the-adjunct is-placed,
quod in Aristotele
which in Aristotle
pueris exprimitur;
to-the-boys is-expressed;
sed hęc vestra regula
but this your rule
tunc repulsam patitur,
then repulse suffers,
cum de matre virgine
when of the-mother virgin
sermo nobis oritur.
speech among-us arises.

Augustinus dicat:
Augustine let-him-say:
Ne phantasma dixeris,
Do-not a-phantom call-it,
quod virgo concipiet,
that a-virgin will-conceive,
quod pudoris ostio
that of-modesty with-the-door
non aperto pariet.
not opened she-will-bear.
De Judęa multiplex
From Judea many-fold
testis nobis veniet,
a-witness to-us will-come,
qui vobis contrarius,
who to-you contrary,
et nobiscum faciet.
and with-us will-side.
Ut specular solidum
As a-window-pane solid
solis intrat radius,
of-the-sun enters the-ray,
et sincere transitus
and purely the-passage
servit ei pervius,
serves for-it passable,

sic in aulam virginis
so into the-hall of-the-virgin
summi patris filius
of-the-highest father the-son
lapsum quidem faciet,
a-gliding indeed will-make,
et tamen innoxius.
and yet harmless.

Postea incipiat Augustinus cantare: Lętabundus primum
afterward let-begin Augustine to-sing: Laetabundus the-first
versum, et secundum prophetae:
verse, and the-second the-prophets:
Regem regum intactę profudit thorus. Res miranda.
The-King of-kings of-the-untouched-one has-poured-forth the-bed. A-thing wondrous.

Dicat Archisynagogus cum suis:
let-say the-Archsynagogue with his-men:
Res neganda.
A-thing to-be-denied.

Iterum Augustinus cum suis:
again Augustine with his-men:
Res miranda.
A-thing wondrous.

Iterum Archisynagogus cum suis:
again the-Archsynagogue with his-men:
Res neganda.
A-thing to-be-denied.

Iterum Augustinus cum suis:
again Augustine with his-men:
Res miranda.
A-thing wondrous.

Iterum Archisynagogus cum suis:
again the-Archsynagogue with his-men:
Res neganda.
A-thing to-be-denied.

Hoc fiat pluries. Augustinus incipiat:
this let-be-done many-times. Augustine let-begin:
Angelus consilii
The-Angel of-counsel
natus est de virgine,
born is of a-virgin,
sol de stella.
the-sun from a-star.

Respondeant prophetae:
let-them-answer the-prophets:
Sol occasum nesciens,
A-sun setting not-knowing,
stella semper rutilans,
a-star always glowing,
semper clara.
always clear.

Dicat Augustinus:
let-say Augustine:
Cedrus alta Libani
The-cedar high of-Lebanon
conformatur ysopo
is-conformed to-the-hyssop
valle nostra.
in-valley our.

Dicant prophetae:
let-them-say the-prophets:
Verbum ens altissimi
The-Word being of-the-most-high
corporali passum est
in-bodily suffered was
carne sumpta.
flesh taken-on.

Postea dicat Augustinus:
afterward let-say Augustine:
Isaias cecinit,
Isaiah sang,
synagoga meminit.
the-synagogue remembers.
Nunquam tamen desiit
Never yet did-it-cease
esse cęca.
to-be blind.

Respondeant prophetae:
let-them-answer the-prophets:
Si non suis vatibus,
If not their-own prophets,
credant vel gentilibus
let-them-believe even the-gentile
sibyllinis versibus
Sibylline verses
hęc prędicta.
these-things foretold.

Postea dicat Augustinus cum prophetis omnibus:
afterward let-say Augustine with the-prophets all:
Infelix, propera,
Unhappy-one, hasten,
crede vel vetera,
believe even the-old-things,

cur damnaberis
why will-you-be-damned
gens misera!
O-race wretched!
Natum considera!
The-Born-One consider!
Quem docet littera,
Whom teaches the-letter,
ipsum genuit
him has-borne
puerpera.
a-woman-in-childbirth.

Postea Augustinus solus cantet:
afterward Augustine alone let-sing:
Discant nunc Judęi, quomodo de Christo consentientes
let-learn now the-Jews, how about Christ agreeing
nobiscum amplexari debent novi partus novum gaudium,
with-us to-embrace they-ought of-the-new birth the-new joy,
novę spem salutis ipsum expectantium. Nunc venturum
of-the-new the-hope of-salvation him of-(those)-awaiting. now about-to-come
credant et nasciturum expectent nobiscum dicentes:
let-them-believe and about-to-be-born let-them-await with-us saying:
Rex novus erit salus mundo.
The-King new will-be the-salvation for-the-world.

The angel greets Mary at her work and announces the conception. Mary visits Elizabeth, who greets her, and Mary sings the Magnificat. *Then she lies down and bears her son, with Joseph beside her in decent dress and a long beard; a star appears, and the choir sings that Christ is born today.*

Inter cantandum omnia ista Archisynagogus obstrepet
during the-singing of-all these-things the-Archsynagogue shall-clamor
movendo corpus et caput et deridendo prędicta. Hoc
moving body and head and mocking the-things-foretold. this
completo detur locus prophetis, vel ut recedant vel
completed let-be-given place to-the-prophets, either that they-withdraw or
sedeant in locis suis propter honorem ludi. Deinde
sit in places their for the-honor of-the-play. then
Angelus appareat Marię operanti muliebriter et dicat:
the-Angel let-appear to-Mary working in-a-woman's-way and let-him-say:
Ave Maria, gratia plena! Dominus tecum!
Hail Mary, of-grace full! The-Lord with-you!

Et iterum:
and again:
Ecce, concipies et paries etc.
Behold, you-shall-conceive and you-shall-bear etc.

Illa stupefacta dicat:
she astounded let-her-say:
Quomodo fiet istud, quia virum non cognosco.
How will-be-done this, since a-man not I-know.

Respondeat angelus:

let-answer the-angel:

Spiritus sanctus superveniet etc.

The-Spirit holy shall-come-upon etc.

Ideoque quod nascetur etc.

And-therefore what shall-be-born etc.

Respondeat Maria:

let-answer Mary:

Ecce, ancilla domini etc.

Behold, the-handmaid of-the-Lord etc.

Dein Maria vadat casualiter, nihil cogitans de Elisabeth

then Mary let-go by-chance, nothing thinking of Elizabeth

vetula Iohanne inpregnata, et salutet eam et dicat

the-little-old-woman with-John made-pregnant, and let-her-greet her and let-say

'Elisabeth':

'Elizabeth':

Unde hoc mihi etc.

Whence this to-me etc.

Et cantabit:

and she-shall-sing:

Ex quo facta est vox salutationis etc.

From when made was the-voice of-greeting etc.

Eadem dicat:

the-same let-say:

Benedicta tu in mulieribus etc. Tu quę portabis p.

blessed you among women etc. you who will-bear f(ather)

h. et añ geñ.

of-m(en) and of-an(gels) b(egetter).

Respondeat Maria:

let-answer Mary:

Magnificat anima mea Dominum etc.

Magnifies soul my the-Lord etc.

Dein recedat Elisabeth, quia amplius non habebit locum

then let-withdraw Elizabeth, because further not will-have place

hęc persona. Dein Maria vadat in lectum suum, quę iam

this person. then Mary let-go into bed her, who already

de spiritu sancto concepit, et pariat filium. Cui assideat

of the-spirit holy has-conceived, and let-her-bear a-son. to-whom let-sit

Ioseph in habitu honesto et prolixa barba. Nato puero,

Joseph in dress decent and long beard. born the-boy,

appareat stella et incipiat chorus hanc antiphonam:

let-appear the-star and let-begin the-choir this antiphon:

Hodie Christus natus est.

Today Christ born is.

Three kings, learned in the stars, debate the new star and resolve to seek the newborn king with gifts. Herod's envoys meet them and carry the news to Herod, who is enraged. The Archsynagogue advises him to win the kings over with kind words; Herod sends them on and asks them to return quickly, so that he too may bring a gift to the child.

Qua finita, stella appareat, qua visa tres reges a diversis
which finished, the-star let-appear, which seen three kings from different
partibus mundi veniant et ammirentur de apparitione talis
parts of-the-world let-come and let-them-wonder at the-appearance of-such
stellę, quorum primus dicat:
a-star, of-whom the-first let-say:
Per curarum distrahor
Through of-cares I-am-drawn-apart
frequenter quadrivium,
often the-crossroads,
rationis patiens
of-reason suffering
et mentis naufragium,
and of-mind shipwreck,
cum hanc stellam video
when this star I-see
portantem indicium,
bearing a-sign,
quod ipsius novitas
that its novelty
novum portet nuntium.
new may-bear tidings.

Cursus ego didici
The-courses I have-learned
et naturas siderum,
and the-natures of-the-stars,
et ipsorum memini
and of-them I-remember
perscrutari numerum;
to-search-out the-number;
sed cum hanc inspicio,
but when this-one I-look-at,
ego miror iterum,
I wonder again,
quia non comparuit
because not it-appeared
apud quemquam veterum.
among any of-the-ancients.
Quando luna patitur,
When the-moon suffers-eclipse,
et sol quando obscurabitur,
and the-sun when shall-be-darkened,
quem effectum habeat
what effect may-have
Stilbon comes Veneris,
Stilbon the-companion of-Venus,
in quo gradu maxime,
in what degree most,
Mars, nocivus diceris,
Mars, harmful you-are-called,

mihi fecit cognitum
to-me has-made known
lingua sectę veteris;
the-tongue of-the-sect old;
sed elinguem efficit
but tongueless makes
hic me stellę radius;
this me of-the-star the-ray;
quid portendat, nescio.
what it-portends, I-do-not-know.
sed quęrens attentius
but seeking more-attentively
hoc unum coniicio,
this one-thing I-conjecture,
quod est natus filius,
that is born a-son,
cui mundus obediet,
whom the-world will-obey,
quem timebit amplius.
whom it-will-fear more.

Hoc dicat primus semper inspiciendo stellam et disputet
this let-say the-first always looking-at the-star and let-him-dispute
de illa. Dicat secundus:
about it. let-say the-second:
Mea iam pręcordia
My now the-heart
dulce vestit gaudium,
sweet clothes joy,

mihi vię factum 'est'
for-me of-the-way made 'is'
non parvum compendium.
not small a-shortcut.
In eo quod ambigo
In that which I-doubt
se monstrantem dubium
himself showing doubtful
et curę participem
and of-care a-sharer
iam inveni socium.
now I-have-found a-companion.
Quando mente vigili
When with-mind watchful
planetas inspicio,
the-planets I-look-at,
mea vim cuiuslibet
my the-force of-each
deprehendit ratio,
grasps reason,
de Marte, de Venere,
of Mars, of Venus,
de Sole, Mercurio,
of the-Sun, of-Mercury,
de Jovis clementia,
of Jupiter's clemency,
de Saturni senio,
of Saturn's old-age,

quę sit vis cuiuslibet
what be the-force of-each
in quo domicilio.
in what house.
Sed in hac quam aspicis
But in this-one which you-look-at
et quam monstras digito,
and which you-show with-the-finger,
qualitate cognita
the-quality known
de effectu dubito.
about the-effect I-doubt.
Sed quid inde sentiam,
But what thence I-may-feel,
tu mecum accipito,
you with-me take,
ut fruamur pariter
that we-may-enjoy equally
quęsiti proposito.
of-the-sought-thing the-purpose.
Illud iubar quod inspicis
That radiance which you-look-at
et in tantum radiat,
and in so-much shines,
et planetas ceteros
and the-planets other
in pallorem variat,
into pallor changes,
regem natum prędicat,
a-king born proclaims,

quo maior non veniat,
than-whom greater not may-come,
cuius cedens nutui
whose yielding to-the-nod
totus orbis serviat.
the-whole world may-serve.

Dicat tertius monstrando et disputando de stella:
let-say the-third pointing and disputing about the-star:
Quęstionum noverat
Of-questions knew
enodare rete
to-untie the-net
ille, per quem habeo,
he, through whom I-have,
quod, quando cometę
that, when of-a-comet
se producit radius,
itself puts-forth the-ray,
tunc 'latent' planetę,
then 'lie-hidden' the-planets,
et quorundam principum
and of-certain princes
se pręsentant metę.
themselves present the-ends.
Quid sit stella novimus
What be a-star we-know
et quid sit planeta:
and what be a-planet:

horum hęc est neutrum;
of-these this is neither;
sed cum sit cometa,
but since it-be a-comet,
inungamur gaudio,
let-us-be-anointed with-joy,
sit mens nobis lęta,
be the-mind to-us glad,
magni enim principis
of-a-great for prince
verus est propheta.
the-true is prophet.
Vide, stellę claritas
See, of-the-star the-brightness
quanta propagatur!
how-great is-spread-abroad!
in planeta quolibet
in planet any
splendor hebetatur:
the-splendor is-dulled:
quod ei qui natus est
which to-him who born is
satis adaptatur,
enough is-fitted,
cuiusvis potentia
of-anyone the-power
per hunc obscuratur.
through him is-darkened.

Ergo cum muneribus
Therefore with gifts
una procedamus,
together let-us-proceed,
et quo stella duxerit
and where the-star shall-have-led
gressus dirigamus,
our-steps let-us-direct,
ut, quando viderimus
that, when we-shall-have-seen
quem natum speramus,
whom born we-hope,
nostra ei 'munera'
our to-him 'gifts'
reges offeramus.
kings we-may-offer.

Modo procedant reges usque in terram Herodis quaerendo
now let-them-proceed the-kings right into the-land of-Herod asking
de puero et cantando:
about the-boy and singing:
Ubi est qui natus est etc.
Where is he-who born is etc.

Quibus occurrant nuntii Herodis dicentes:
whom let-meet the-envoys of-Herod saying:
Vos qui regum habitus
You who of-kings the-dress
et insigne geritis,
and insignia wear,
nobis notum facite,
to-us known make,
quare sic inceditis,
why thus you-advance,
vel si 'secretum' aliquid
or if 'a-secret' anything
reserandum noscitis,
to-be-unlocked you-know,
quod ad aures 'regias'
which to ears 'royal'
'vos deferre' quęritis.
'you to-bring' seek.
Nos Herodis vernulę
We of-Herod home-born-slaves
sumus et vicarii,
are and deputies,
ad quem sępe transvolant
to whom often fly-across
ex diversis nuntii.
from diverse-places envoys.
Nulla nobis clausa sunt
None to-us shut are
secreta palatii,
the-secrets of-the-palace,

ergo scire possumus
therefore to-know we-can
vestri rem negotii.
of-your the-matter business.

Respondeant reges:
let-answer the-kings:
Sepelire 'nolumus'
To-bury 'we-are-unwilling'
quod a nobis quęritur.
what by us is-sought.
Ipsum stella reserat
It the-star unlocks
quę a nobis cernitur.
which by us is-seen.
Regem natum quęrimus,
A-king born we-seek,
de quo stella loquitur,
of whom the-star speaks,
quod eius imperium
that his empire
nullo fine clauditur.
by-no end is-closed.

Respondeant nuntii:
let-answer the-envoys:
Felix istud veniet
Happy this will-come
Herodi prȩconium,
to-Herod proclamation,
et libenter audiet
and gladly he-will-hear
hoc de rege nuntium,
this of the-king news,
ut hinc ergo primitus
that hence therefore first
per nos sumat gaudium,
through us he-may-take joy,
vos nostrum sequimini
you our follow
'paulatim' vestigium.
'little-by-little' track.

Postea nuntii festinent ad Herodem dicentes:
afterward the-envoys let-hasten to Herod saying:
Rex Herodes, accipe
O-King Herod, receive
quiddam admirandum,
something to-be-wondered-at,
iam a tribus regibus
now by three kings
tibi reserandum.
to-you to-be-unlocked.

Ipsi natum asserunt
They-themselves born assert
regem venerandum,
a-king to-be-venerated,
cui esse non ambigunt
to-whom to-be not they-doubt
orbem subiugandum.
the-world to-be-subjugated.

Respondet Herodes cum magna indignatione:
answers Herod with great indignation:
Cur audetis talia
Why do-you-dare such-things
regi pręsentare?
to-the-king to-present?
Nolite, vos consulo,
Do-not, you I-counsel,
falsum fabricare.
a-falsehood to-fabricate.
Num Herodes ego sum
Surely-not Herod I am
potens subiugare
able to-subjugate
quicquid mundus continet,
whatever the-world contains,
cęlum, terram, mare?
heaven, earth, sea?

Post hęc Herodes maxime indignatus vocari faciat
after these-things Herod exceedingly indignant to-be-called let-him-cause
archisynagogum cum Judęis suis dicens:
the-archsynagogue with Jews his saying:
Huc Iudęa veniat
Hither Judea let-come
fęcunda consilio,
fruitful in-counsel,
ut nobiscum 'disserat'
that with-us it-may-'discuss'
super hoc negocio,
about this business,
et ego vos pręcipiam
and I you shall-order
exponi supplicio,
to-be-exposed to-punishment,
si vos esse devios
if you to-be astray
conprobabit ratio.
shall-prove reason.

Modo veniat archisynagogus cum magna superbia et Judęis
now let-come the-archsynagogue with great pride and Jews
suis, cui dicat Herodes:
his, to-whom let-say Herod:
Te, magister, alloquor
You, O-master, I-address
et advertant alii:
and let-them-attend the-others:

nostra mordet viscera
our bites entrails
duri fama nuntii.
of-hard the-report tidings.
Huc tres magi veniunt
Hither three magi come
non astrorum inscii,
not of-the-stars ignorant,
qui at ortum properant
who to the-rising hasten
prępotentis filii.
of-a-very-powerful son.

Respondeat Archisynagogus cum magna sapientia et
let-answer the-Archsynagogue with great wisdom and
eloquentia:
eloquence:
Ne curarum, domine,
Do-not of-cares, O-lord,
verseris in bivio!
be-turned at the-forking!
Tres huc reges veniant,
Three hither kings may-come,
quęrendo de filio,
asking about the-son,
quibus te concilies
whom yourself you-may-win-over
diligenti studio,
with-diligent zeal,

et eis sic loquere
and to-them thus speak
sub amoris pallio:
under love's cloak:
reges estis, video,
kings you-are, I-see,
quod prophetat habitus,
which prophesies the-dress,
vester mihi gratus est
your to-me welcome was
factus ad nos transitus.
become to us passage.
Sed quid vos huc traxerit,
But what you hither has-drawn,
reserate penitus,
unlock wholly,
nam vobis ad omnia
for to-you for all-things
rex erit expositus.
the-king will-be open.

Respondeant reges:
let-answer the-kings:
Stella nova radiat
A-star new shines
eius ortus nuntia,
of-his rising the-messenger,
cui mundus obediet,
whom the-world will-obey,

et qui reget omnia,
and who will-rule all-things,
et nil stare poterit,
and nothing to-stand will-be-able,
absque huius gratia.
without his grace.
Nos ad illum tendimus
We to him make-our-way
hęc ferentes 'munera'.
these bearing 'gifts'.

Herodes respondeat:
Herod let-answer:
Ne sim vos impediens
Lest I-be you hindering
ad vię propositum,
at of-the-way the-purpose,
ite, ad nos postea
go, to us afterward
maturantes reditum.
hastening the-return.
ut et ego veniens
that also I coming
munus feram debitum
a-gift may-bring due
ei, cui non ambigo
to-him, to-whom not I-doubt
mundum fore subditum.
the-world to-be subjected.

An angel announces the birth to the shepherds, and the Devil whispers that it is nonsense, a god lying in a manger. The shepherds waver between the two until the angels sing Gloria in excelsis*; then they go and adore the child and tell the Magi. The kings offer gold, frankincense, and myrrh, and an angel warns them not to return to Herod.*

Ab Herode discedant tres magi paulatim inspicientes
from Herod let-depart the-three magi little-by-little looking-at
stellam et disputantes de illa, interim Angelus appareat
the-star and disputing about it, meanwhile the-Angel let-appear
pastoribus et dicat:
to-the-shepherds and let-say:
Magnum vobis gaudium,
Great to-you joy,
pastores, annuntio:
O-shepherds, I-announce:
deus se circumdedit
God himself has-surrounded
carnis vestrę pallio,
of-flesh your with-the-cloak,
quem 'mulier' non peperit
whom 'a-woman' not has-borne
carnali commercio,
by-carnal intercourse,
immo virgo permanens
rather a-virgin remaining
mater est ex filio.
mother she-is from her-son.

Pastoribus euntibus dicat Diabolus:
the-shepherds going let-say the-Devil:
Tu ne credas talibus,
You do-not believe to-such-things,
pastorum simplicitas!
of-shepherds O-simplicity!
Scias esse frivola,
You-should-know to-be trifles,
quę non probat veritas.
what not proves truth.
Quod sic in pręsepio
That thus in a-manger
sit sepulta deitas,
be buried godhead,
nimis est ad oculum
too-much is to the-eye
reserata falsitas.
unlocked falsehood.

Iterum pastoribus ad negotium suum redeuntibus dicat
again to-the-shepherds to business their returning let-say
angelus:
the-angel:
Pastores, quęrite
O-shepherds, seek
natum in pręsepio,
the-born-one in the-manger,

et votum solvite
and your-vow pay
matri cum filio.
to-the-mother with her-son.
Nec mora veniat
Nor delay let-come
isti consilio,
to-this counsel,
sed vos huc dirigat
but you hither let-direct
mentis devotio.
of-mind the-devotion.

Iterum pastoribus abeuntibus, dicat Diabolus ad aures eorum:
again the-shepherds going-away, let-say the-Devil to the-ears of-them:
Simplex cętus, aspice,
O-simple company, look,
qualis astutia
what-kind the-cunning
eius, qui sic fabricat
of-him, who thus fabricates
vero contraria,
to-the-true contrary-things,
utque sua 'fallerent'
and-that his 'might-deceive'
nugis mendacia,
with-trifles lies,

in ‘rhythmis’ conciliat
in ‘rhythms’ he-harmonizes
quę profert omnia.
what he-brings-forth all.

Mirentur pastores et unus dicat ad alterum:
let-wonder the-shepherds and one let-say to the-other:
Nunquid frater colligit
Surely-not O-brother gathers
ea quę audio?
those-things which I-hear?
Quędam vox insinuat
A-certain voice suggests
de nato filio
about the-born son
verum in contrarium.
the-true into the-contrary.
Ab hoc suscipio,
From this I-take-it,
quod audita resident
that the-things-heard settle
iuncta mendacio.
joined to-a-lie.

Dicat iterum Angelus ad pastores:
let-say again the-Angel to the-shepherds:
Cur non aures vertitis
Why not your-ears do-you-turn
ad hunc veri nuntium?
to this of-truth messenger?
Quis est iste subdolus
Who is that deceitful-one
vertens vos in devium?
turning you into the-wrong-way?
Ne vos error induat
Lest you error clothe
propter adversarium.
on-account-of the-adversary.
Ite, nam quod prędico
Go, for what I-preach
monstrabit pręsepium.
will-show the-manger.

Dicat iterum euntibus Diabolus:
let-say again to-them-going the-Devil:
O gens simplex nimium
O race simple excessively
et in sensu vulnerata!
and in sense wounded!
Quod fęnum et pabulum,
That hay and fodder,
quę bubus non ingrata,
which to-oxen not unwelcome,

in pręsepi comedat
in the-manger should-eat
deitas reclinata,
godhead reclining,
debacharis nimium,
you-rave excessively,
cum putas ista rata.
when you-think these-things fixed.

Iterum pastores ad socios suos:
again the-shepherds to companions their:
Audi, frater, verum,
Hear, O-brother, truly,
qualis repugnantia!
what-kind contradiction!
Inde quędam audio,
On-that-side certain-things I-hear,
hinc horum contraria;
on-this of-these the-contraries;
meus simplex animus,
my simple mind,
mea mens non sobria
my mind not sober
ignorat quę potior
knows-not which the-better
sit horum sententia.
be of-these opinion.

Postea simul conveniant angeli et simul cantent:
afterward together let-gather the-angels and together let-them-sing:
Gloria in excelsis Deo et in terra pax hominibus bonę
glory in the-highest to-God and on earth peace to-men of-good
voluntatis! aeuia! aeuia!
will! alleluia! alleluia!

Qua voce audita dicat pastor ad socios suos:
which voice heard let-say a-shepherd to companions his:
Ad hanc vocem animi
At this voice of-the-soul
produco suspirium,
I-draw-forth a-sigh,
ex hac intus habeo
from this within I-have
cytharizans gaudium.
harping joy.
Procedamus igitur
Let-us-go therefore
simul ad pręsepium,
together to the-manger,
et curvatis genibus
and with-bent knees
adoremus filium.
let-us-adore the-son.

Deinde procedant pastores ad praesepe cantando hanc antiph.:
then let-proceed the-shepherds to the-manger singing this antiph(on):
Facta est cum angelo multitudo cęlestis.
Made was with the-angel a-multitude heavenly.

Quo cantato adorent puerum, deinde revertantur pastores
which sung let-them-adore the-boy, then let-return the-shepherds
ad officia sua, quibus occurrant tres magi dicentes:
to tasks their, whom let-meet the-three magi saying:
Pastores, dicite, quidnam vidistis, et annunt. Xi. nat.
O-shepherds, tell, what you-have-seen, and ann(ounce) of-Ch(rist) the-bi(rth).

Respondeant pastores:
let-answer the-shepherds:
Infantem vidimus pannis involutum et choros ang. lau.
an-infant we-saw in-cloths wrapped and choirs an(gels) pr(aising)
sal.
sa(vior).

Postea reges vadant ad praesepe, et primo adorent puerum,
afterward the-kings let-go to the-manger, and first let-them-adore the-boy,
et postea offerant ei munera sua: primo aurum, postea
and afterward let-them-offer to-him gifts their: first gold, afterward

thus, tertio myrrham. Dein modicum procedant, et
frankincense, third myrrh. then a-little let-them-proceed, and
tunc dormiant, et angelus appareat eis in somniis dicens:
then let-them-sleep, and the-angel let-appear to-them in dreams saying:
Nolite redire ad Herodem etc.
Do-not return to Herod etc.

VI · THE INNOCENTS AND THE FLIGHT

Herod, deceived by the Magi, consults the Archsynagogue, who names Bethlehem, and sends his soldiers to kill the children. The mothers lament. Herod is eaten by worms and carried off by rejoicing devils, and Archelaus is crowned. An angel tells Joseph to take the mother and child into Egypt, and Mary sets out, walking before the ass.

Postea non revertentibus ad Herodem sic dicat:
afterward not returning to Herod thus let-him-say:
Gens Iudęa properet,
The-race Judean let-hasten,
ut heredem audiat,
that the-heir it-may-hear,
et pręstet consilium
and let-it-offer counsel
de re quę me sauciat.
about the-matter which me wounds.
Rex Herodes anxius
King Herod anxious
ignorat quid faciat,
knows-not what he-should-do,

cum a tribus regibus
since by three kings
se lusum inspiciat.
himself mocked he-sees.

Veniat archisynagoga cum suis cui dicat Herodes:
let-come the-archsynagogue with his-men to-whom let-say Herod:
Tu, magister, aperi
You, O-master, open
prophetarum edita,
of-the-prophets the-utterances,
si qua sunt de puero
if any there-are about the-boy
a prophetis tradita;
by the-prophets handed-down;
nam a te fideliter
for by you faithfully
re mihi exposita
the-matter to-me set-forth
se monstrabunt proprii
themselves will-show of-my-own
cordis abscondita.
heart the-hidden-things.

Resp. Archisynagogus:
answ(ers) the-Archsynagogue:
Tu Bethlehem terra Iuda etc.
You Bethlehem land of-Judah etc.

Dein Herodes iratus dicat ad milites suos:
then Herod angry let-say to soldiers his:
Ite, ite, pariter
Go, go, together
manu iuncta gladio,
with-hand joined to-the-sword,
ętas adhuc tenera
the-age still tender
nulli parcat filio,
to-no let-it-spare son,
immo mater quęlibet
rather mother every
nudo fleat gremio,
with-bare let-weep lap,
ut de nato puero
that for the-born boy
mihi detur ultio.
to-me be-given vengeance.

Vadant milites et interficiant pueros quorum matres sic
let-go the-soldiers and let-them-kill the-boys whose mothers thus
lugeant et lamententur:
let-mourn and lament:
Heu, heu, heu!
Alas, alas, alas!
Mens Herodis effera
The-mind of-Herod savage
cur in nostra viscera
why into our entrails
bella movet aspera?
wars stirs bitter?
Heu, heu, heu!
Alas, alas, alas!
Quę ętas adhuc tenera
What age still tender
'matris' sugens ubera
'of-its-mother' sucking the-breasts
perpetravit scelera?
has-committed crimes?
Heu, heu, heu,
Alas, alas, alas,
iste dolor anxius,
this pain anxious,
dum transegit impius
while has-pierced the-impious
innocentes gladius!
innocents sword!
Heu, heu, heu,
Alas, alas, alas,

proles adhuc tenera!
O-offspring still tender!
per te mater misera
through you the-mother wretched
descendet ad infera.
will-go-down to the-lower-world.
Heu, heu,
Alas, alas,
mihi vitę gaudium,
to-me of-life the-joy,
fili, nunc supplicium,
O-son, now the-punishment,
mortis eris ostium!
of-death you-will-be the-door!

Postea Herodes corrodatur a vermibus, et excedens de sede
afterward Herod let-be-gnawed by worms, and departing from seat
sua mortuus accipiatur a diabolis multum congaudentibus,
his dead let-him-be-taken-up by devils greatly rejoicing-together,
et Herodis corona imponatur Archelao filio suo. Quo
and Herod's crown let-be-placed on-Archelaus son his. who
regnante appareat in nocte angelus Joseph dicens:
reigning let-appear in the-night the-angel to-Joseph saying:
Accipe matrem et filium, et vade in Egyptum.
Take the-mother and the-son, and go into Egypt.

Pręcedens Maria asinum dicat:
going-before Mary the-ass let-her-say:
Omnia dura pati, vitando pericula nati
All hard-things to-suffer, by-avoiding the-dangers of-the-son
mater sum pręsto. Iam vadam. Tu comes esto!
a-mother I-am ready. Now I-shall-go. You companion be!

VII · THE KING OF EGYPT

The court of Egypt sings of spring, Venus, and philosophy. When Mary, Joseph, and Jesus enter, the idols fall and the servants raise them, but they fall again. The wise men name the God of the Hebrews, and the king bids Egypt worship the new God. Then Babylon's king rises: Paganism sings the many gods, and her retinue calls believers in one God fools. The defeated king professes service to Antichrist, and his retinue mocks Herod.

Rex Egypti cum comitatu suo in locum suum producatur
the-King of-Egypt with retinue his into place his let-be-brought-forth
cum conductu:
with escort:
Estivali gaudio etc.
With-summer joy etc.

Ab ęstatis 'foribus'
From of-summer 'the-doors'
amor nos salutat.
love us greets.

Humus picta floribus
The-earth painted with-flowers
faciem conmutat.
its-face changes.
Flores amoriferi
Flowers love-bearing
iam arrident tempori,
now smile-at the-season,
perit absque Venere
perishes without Venus
flos ętatis tenerę.
the-flower of-age tender.
Omnium principium
Of-all-things the-beginning
dies est vernalis,
the-day is of-spring,
vere mundus celebrat
in-spring the-world celebrates
diem sui natalis.
the-day of-its birth.
Omnes huius temporis
All of-this season
dies festi Veneris.
days (are)-festive of-Venus.
Regna Jovis omnia
The-realms of-Jupiter all
hęc agant sollemnia.
these let-them-hold solemnities.

Et tam iste comitatus quam comitatus regis hęc
and both this retinue and the-retinue of-the-king these-things
sępius cantent:
often let-sing:
Ad fontem philosophię
To the-fountain of-philosophy
sitientes currite,
thirsting run,
et saporis tripertiti
and of-flavor threefold
septem rivos bibite,
the-seven streams drink,
uno fonte procedentes
from-one fountain going-forth
non eodem tramite,
not by-the-same path,
quem Pythagoras rimatus
which Pythagoras having-searched
excitavit physicę,
raised for-physics,
inde Socrates et Plato
thence Socrates and Plato
honestarunt ethicę,
honored for-ethics,
Aristoteles loquaci
Aristotle to-talkative
desponsavit logicę.
betrothed logic.

Ab his sectę multiformes
From these sects many-formed
Athenis materiam
at-Athens the-matter
nactę hoc liquore totam
having-got with-this liquor whole
irrigarunt Gręciam,
watered Greece,
qui redundans infinite
which overflowing infinitely
fluxit in Hesperiam.
flowed into Hesperia.
Hęc nova gaudia
These new joys
sunt veneranda,
are to-be-venerated,
festa pręsentia
the-festivals present
magnificanda.
to-be-magnified.
Dulcia flumina
Sweet the-rivers
sunt Babylonis,
are of-Babylon,
mollia semina
soft the-seeds
perditionis.
of-perdition.

Concupescentia

Concupiscence

mixti saporis

of-mixed flavor

ingerit somnia

brings-on dreams

lenis amoris.

of-gentle love.

Hęccine gaudia

Do-these the-joys

cupiditatis

of-desire

tribuunt idola

grant the-idols

captivitatis.

of-captivity.

Apta deliciis

Fit for-delights

caro lętatur,

the-flesh rejoices,

hac 'via' vitiis

by-this 'way' by-vices

mens violatur.

the-mind is-violated.

Affectionibus

By-the-affections

motus tumultus

moved the-tumult

tollit virtutibus

takes-away from-the-virtues

proprios cultus.

their-proper worships.

Ista sunt devia

These are the-byways

felicitatis;

of-happiness;

otia mollia

leisures soft

sunt voluptatis.

are of-pleasure.

Ista negotia

These businesses

plena malorum

full of-evils

et desideria

and the-desires

flagitiorum.

of-shameful-deeds.

Et sępius repetant:

and often let-them-repeat:

Deorum inmortalitas. Stulti sunt.

Of-the-gods the-immortality. Fools are-they.

In ingressu Mariae et Joseph cum Iesu omnia idola
at the-entrance of-Mary and Joseph with Jesus all the-idols
Egyptiorum corruant. Ministri vero sępius ea restituant,
of-the-Egyptians let-fall. the-servants but often them let-restore,
et thura incendant cantantes:
and incense let-them-burn singing:
Hoc es numen salutare,
This you-are the-deity saving,
cuius fundat ad altare
whose let-pour at the-altar
preces omnis populos.
prayers every people.
Huius nutu reflorescit,
At-this-one's nod flowers-again,
si quandoque conmarcescit,
if ever it-withers,
manus, pes vel oculus.
hand, foot or eye.
Honor 'Iovi' cum Neptuno!
Honor to-'Jupiter' with Neptune!
Pallas, Venus, Vesta, Juno
Pallas, Venus, Vesta, Juno
mirę sunt clementię,
of-wondrous are clemency,
Mars, Apollo, Pluto, Phębus
Mars, Apollo, Pluto, Phoebus
dant salutem lęsis rebus
give health to-injured things
insitę potentię.
of-inborn power.

Quod, quia non proficit, minister praecedat regem et cantet:
which, because not it-avails, a-servant let-go-before the-king and let-sing:
Audi, rex Egyptiorum,
Hear, O-king of-the-Egyptians,
lapsa virtus idolorum,
fallen the-power of-the-idols,
destituta vis deorum
forsaken the-force of-the-gods
iacet cum miseria.
lies with misery.
Iam delubra ceciderunt,
Now the-shrines have-fallen,
simulacra corruerunt,
the-images have-collapsed,
dum fugati fugierunt,
while put-to-flight they-have-fled,
heu, cum ignominia.
alas, with disgrace.

Quibus rex mirabili gestu respondeat:
to-whom the-king with-wondrous gesture let-answer:
Scire volo, quę causa rei, vel qualiter ipsa
To-know I-wish, what the-cause of-the-thing, or how themselves
numina placentur. Sapientes ergo vocentur.
the-deities may-be-appeased. The-wise therefore let-be-called.

Tunc armiger vocet sapientes ad praesentiam regis et cantet:
then the-squire let-call the-wise to the-presence of-the-king and let-sing:
Regia vos mandata vocant, non segniter ite.
Royal you commands call, not sluggishly go.

Tunc dicat rex sapientibus:
then let-say the-king to-the-wise:
Scire volo etc. Vos date consilium.
To-know I-wish etc. You give counsel.

Sapientes respondeant:
the-wise let-answer:
Nostrum est consilium deos honorare,
Our is counsel the-gods to-honor,
aras, templa, tripodes, lucos innovare,
altars, temples, tripods, groves to-renew,
thus, storacem, balsamum, stacten concremare,
frankincense, storax, balsam, myrrh-oil to-burn,
et humanum sanguinem superis libare.
and human blood to-the-gods-above to-pour.
Tali quippe modo virtute ministeriorum
In-such for way by-the-virtue of-the-services
et prece devota placabitur ira deorum.
and by-prayer devout will-be-appeased the-wrath of-the-gods.

Tunc rex pręparet se ad inmolandum et cantet:
then the-king let-prepare himself for sacrificing and let-sing:
Hoc est numen salutare.
This is the-deity saving.

Comitatus respondeat:
the-retinue let-answer:
Stulti sunt.
Fools are-they.

Tunc idolis restitutis rex ad locum suum redeat, et
then the-idols restored the-king to place his let-return, and
idola iterum corruant. quo audito iterum vocentur sapientes,
the-idols again let-fall. which heard again let-be-called the-wise,
quibus rex dicat:
to-whom the-king let-say:
Dicite, quid nobis et quid portendat Egypto
Tell, what to-us and what portends to-Egypt
mira mali species prodigiosa quidem?
wondrous of-evil the-appearance prodigious indeed?

Cui sapientes:
to-whom the-wise:
Rex et regum dominus
The-King and of-kings the-Lord
deus Hebręorum
the-God of-the-Hebrews
prępotens in gloria
all-powerful in glory
deus est deorum,
the-God is of-gods,
cuius in pręsentia
whose in presence
velut mortuorum
as-if of-the-dead
corruit et labitur
falls and slips
virtus idolorum.
the-power of-the-idols.

Tunc rex cantet:
then the-king let-sing:
Ecce, novum cum matre deum veneretur Egyptus.
Behold, the-new with the-mother God let-venerate Egypt.

Et omnia idola abiciantur. Hic est finis regis Egypti.
and all the-idols let-be-cast-away. here is the-end of-the-king of-Egypt.
Tunc assurget rex Babylonis. Istius comitatus sępius repetat:
then shall-rise the-king of-Babylon. his retinue often let-repeat:
Deorum immort. Stulti sunt.
Of-the-gods the-immort(ality). Fools are-they.

Et hunc versum:
and this verse:
Ille iure cupidus
That-one by-right greedy
deus ęstimatur,
a-god is-reckoned,
qui vult, spretis ceteris,
who wills, spurned the-rest,
ut solus colatur.
that alone he-be-worshiped.
Stulti sunt.
Fools are-they.

In conflictu Gentilitatis, Synagogę et Ecclesię Gentilitas
in the-conflict of-Paganism, of-the-Synagogue and of-the-Church Paganism
contra eas cantet:
against them let-sing:
Deorum inmortalitas
Of-the-gods the-immortality
est omnibus colenda,
is by-all to-be-worshiped,

eorum et pluralitas
of-them and the-plurality
ubique metuenda.
everywhere to-be-feared.

Comitatus suus respondeat:
retinue her let-answer:
Stulti sunt et vere fatui,
Fools are-they and truly senseless,
qui deum unum dicunt,
who God one say,
et antiquitatis ritui
and of-antiquity to-the-rite
proterve contradicunt.
insolently speak-against.

Gentilitas:
Paganism:
Si enim unum credimus,
If for one we-believe,
qui pręsit universis,
who rules-over all-things,
subiectum hunc concedimus
subjected him we-grant
contrarie diversis.
contrarily to-diverse-things.

Comitatus R.:

the-retinue R(esponds):

Stulti sunt.

Fools are-they.

Gentilitas:

Paganism:

Finxit invidia

Devised envy

hanc singularitatem,

this singleness,

ut homo coleret

that man should-worship

unam divinitatem.

one godhead.

Comitatus R.:

the-retinue R(esponds):

Stulti sunt.

Fools are-they.

Item rex Babylonis contra hypocritas:

likewise the-king of-Babylon against the-hypocrites:

Fraudis versutias

Of-fraud the-wiles

conpellor experiri,

I-am-compelled to-experience,

per quas nequitia
through which wickedness
vestra solet mentiri.
your is-wont to-lie.
Sub forma veritas
Under the-form truth
virtutis putabatur,
of-virtue was-thought,
ostendit falsitas,
shows falsity,
quod forma mentiatur.
that the-form lies.

Item devicto rege cantet in pręsentia Antichristi:
likewise vanquished the-king let-sing in the-presence of-Antichrist:
Tibi profiteor,
To-you I-profess,
decus imperiale,
O-glory imperial,
quod tibi serviam;
that you I-may-serve;
ius postulo regale.
the-right I-ask royal.

Comitatus cantet:
the-retinue let-sing:
Omnium rectorem
Of-all the-ruler
te solum profitemur,
you alone we-profess,
tibi tota mente
you with-whole mind
semper obsequemur.
always we-shall-obey.

Egyptus caput omnium
Egypt the-head of-all
est et decus regnorum,
is and the-glory of-the-kingdoms,
calcabit hęc imperium
will-tread this the-empire
regis Ierosolymorum.
of-the-king of-Jerusalem.
Vę tibi, Ierosolyma,
Woe to-you, O-Jerusalem,
vę insano tiranno,
woe to-the-insane tyrant,
[de]orum vos potentia
of-the-gods you the-power
subvertet in hoc anno:
will-overthrow in this year:

Egypti princeps nobilis
of-Egypt the-prince noble
ut deus reveretur,
as a-god is-revered,
Herodes sed odibilis
Herod but hateful
ut stultus reprobetur.
as a-fool is-rejected.
Intende, tibi canimus,
Attend, to-you we-sing,
quam vilis sis futurus:
how vile you-are about-to-be:
roderis a vermibus,
you-will-be-gnawed by worms,
per hos 'tibi' interitus.
through these 'to-you' destruction.
Ingrata gens et perfida,
O-ungrateful race and faithless,
cum fame laborares,
when with-hunger you-were-toiling,
Egypto eras subdita,
to-Egypt you-were subject,
ut ventrem satiares.
that your-belly you-might-fill.

Danielis Ludus

The Play of Daniel

The players dedicate their play to Christ: it was found in Beauvais and devised by its young men. Before Belshazzar his princes sing the praise of God, who holds the stars, and tell the story to come: the writing Daniel alone could read, his advancement at court, the lions' den, and the bread a prophet brought him there. The king ascends his throne and calls for the vessels his father took from the temple, and the satraps bring them in, singing that Babylon laughs and Jerusalem weeps.

Ad honorem tui Christe,
To the-honor of-you O-Christ,
Danielis ludus iste
of-Daniel play this
in Belvaco est inventus,
in Beauvais was found,
et invenit hunc juventus.
and devised it the-youth.

Dum venerit Rex Balthasar, Principes sui cantabunt ante
when shall-have-come King Belshazzar, the-Princes his shall-sing before
eum hanc prosam:
him this prose:
Astra tenenti
The-stars to-the-one-holding
cuncti potenti
all powerful
turba virilis
the-throng of-men
et puerilis
and of-boys
contio plaudit.
the-assembly applauds.

Nam Danielem
For Daniel
multa fidelem
in-many-things faithful
et subiisse
both to-have-undergone
atque tulisse
and to-have-borne
firmiter audit.
steadfastly it-hears.

Convocat ad se rex sapientes
Summons to himself the-king the-wise-men
gramata dextre qui sibi dicant enucleantes;
the-writings of-the-right-hand who to-him may-tell expounding;
que quia scribe non potuere
which because the-scribes not were-able
solvere, regi illi comuti conticuere.
to-solve, to-the-king they dumbstruck fell-silent.
Sed Danieli scripta legenti mox patuere
But to-Daniel the-writings reading soon lay-open
que prius illis clausa fuere.
which before to-them closed were.
Quem quia vidit prevaluisse
Whom because he-saw to-have-prevailed
Balthasar illis fertur in aula preposuisse.
Belshazzar over-them is-said in the-hall to-have-set.
Causa reperta
A-cause found
non satis apta
not enough fitting
destinat illum
destines him
ore leonum
by-the-mouth of-lions
dilacerandum.
to-be-torn-apart.
Sed, Deus, illos ante malignos
But, O-God, them before malicious
in Danielem tunc voluisti esse benignos.
toward Daniel then you-willed to-be kindly.

Huic quoque panis,
To-him also bread,
ne sit inanis,
lest he-be empty,
mittitur ad te
is-sent to you
prepete vate
the-swift prophet
prandia dante.
meals giving.

Tunc ascendat Rex in solium et Satrape ei applaudentes
then let-ascend the-King onto the-throne and the-Satraps to-him applauding
dicant:
let-say:
Rex in eternum vive!
O-King for ever live!

Et Rex aperiet os suum dicens:
and the-King shall-open mouth his saying:
Vos qui paretis meis vocibus,
You who obey my words,
afferte vasa meis usibus
bring the-vessels for-my uses
que templo pater meus abstulit,
which from-the-temple father my took-away,
Judeam graviter cum perculit.
Judea heavily when he-struck.

Satrape vasa deferentes cantabunt hanc prosam ad laudem
the-Satraps the-vessels carrying shall-sing this prose to the-praise
regis:
of-the-king:
Jubilemus regi nostro magno ac potenti.
Let-us-rejoice to-king our great and mighty.
Resonemus laude digna voce competenti.
Let-us-resound with-praise worthy with-voice fitting.
Resonet jocunda turba solemnibus odis.
Let-resound the-joyful throng with-solemn odes.
Cytharizent, plaudant manus, mille sonent modis.
Let-them-play-the-harp, let-clap hands, in-a-thousand let-them-sound measures.
Pater ejus destruens Judeorum templa
The-father his destroying of-the-Jews the-temples
magna fecit, et hic regnat ejus per exempla.
great-things did, and this-one reigns his by examples.
Pater ejus spoliavit regnum Judeorum.
The-father his despoiled the-kingdom of-the-Jews.
Hic exaltat sua festa decore vasorum.
This-one exalts his feasts with-the-beauty of-the-vessels.
Hec sunt vasa regia quibus spoliatur
These are the-vessels royal by-which is-despoiled
Jherusalem et regalis Babylon ditatur.
Jerusalem and royal Babylon is-enriched.
Presentemus Balthasar ista regi nostro
Let-us-present to-Belshazzar these-things to-king our
qui sic suos perornavit purpura et ostro.
who thus his-own has-adorned with-purple and crimson.
Iste potens, iste fortis, iste gloriosus,
This-one mighty, this-one brave, this-one glorious,

iste probus, curialis, decens et formosus.
this-one upright, courtly, comely and handsome.
Jubilemus regi tanto vocibus canoris.
Let-us-rejoice to-a-king so-great with-voices tuneful.
Resonemus omnes una laudibus sonoris.
Let-us-resound all together with-praises sonorous.
Ridens plaudit Babylon, Jherusalem plorat.
Laughing applauds Babylon, Jerusalem weeps.
Hec orbatur, hec triumphans Balthasar adorat.
This-one is-bereaved, this-one triumphing Belshazzar adores.
Omnes ergo exultemus tante potestati,
All therefore let-us-exult to-such power,
offerentes regis vasa sue majestati.
offering of-the-king the-vessels to-his majesty.

Tunc Principes dicant:
then the-Princes let-say:
Ecce sunt ante faciem tuam.
Behold they-are before face your.

A hand appears and writes Mene, Tekel, Peres on the wall. The terrified king summons his astrologers and promises rule in Babylonia, purple, and a golden collar to whoever reads it, but they cannot. The queen enters in procession and counsels him to send for Daniel, the captive Jew learned in prophecy, and the king sends his princes to find him.

Interim apparebit dextra in conspectu regis scribens
meanwhile shall-appear a-right-hand in the-sight of-the-king writing
in pariete: «Mane, Thechel, Phares»; quam videns Rex
on the-wall: «Mene, Tekel, Peres»; which seeing the-King
stupefactus clamabit:
astounded shall-cry:
Vocate mathematicos
Call the-astrologers
caldeos et ariolos,
the-Chaldeans and the-soothsayers,
auruspices inquirite
the-haruspices seek-out
et magos introducite.
and the-magi bring-in.

Tunc adducentur Magi qui dicent regi:
then shall-be-brought the-Magi who shall-say to-the-king:
Rex in eternum vive!
O-King for ever live!
Adsumus ecce tibi.
We-are-here behold for-you.

Et Rex:
and the-King:
Qui scripturam hanc legerit
Who the-writing this shall-have-read
et sensum apperuerit,
and the-sense shall-have-opened,
sub illius potentia
under his power
subdetur Babylonia,
shall-be-subjected Babylonia,
et insignitus purpura
and adorned with-purple
torque fruetur aurea.
a-collar shall-enjoy golden.

Illi vero nescientes persolvere dicent regi:
they but not-knowing-how to-solve shall-say to-the-king:
Nescimus persolvere nec dare consilium
We-know-not-how to-solve nor to-give counsel
que sit superscriptio, nec manus indicium.
what may-be the-inscription, nor of-the-hand the-sign.

Conductus Regine venientes ad Regem:
the-conductus of-the-Queen coming to the-King:
Cum doctorum
Though of-the-learned
et magorum
and of-the-magi
omnis adsit contio;
the-whole be-present assembly;
secum volvit,
with-itself it-turns-over,
neque solvit,
nor solves,
que sit manus visio.
what may-be of-the-hand the-vision.
Ecce prudens
Behold wise
styrpe cluens,
by-stock renowned,
dives cum potentia;
rich with power;
in vestitu deaurato conjunx adest regia.
in raiment gilded the-consort is-here royal.

Hec latentem

She the-hidden

promet vatem

will-bring-forth prophet

per cujus indicium

through whose disclosure

rex describi

the-king to-be-written

suum ibi

his there

noverit exitium.

may-know end.

Letis ergo

With-glad therefore

hec virago

this heroine

comitetur plausibus;

let-be-attended applause;

cordis oris

of-heart of-mouth

que sonoris

and with-sonorous

personetur vocibus.

let-there-resound voices.

Tunc Regina veniens adorabit regem dicens:
then the-Queen coming shall-adore the-king saying:
Rex in eternum vive!
O-King for ever live!
Ut scribentis noscas ingenium,
That of-the-writer you-may-know the-mind,
rex Balthasar, audi consilium.
O-king Belshazzar, hear counsel.

Rex audiens hec, versus Reginam vertet faciem suam,
the-King hearing these-things, toward the-Queen shall-turn face his,
et Regina dicat:
and the-Queen let-say:
Cum Judee captivis populis
When of-Judea with-the-captive peoples
prophetie doctum oraculis
in-prophecy learned by-oracles
Danielem a sua patria
Daniel from his fatherland
captivavit patris victoria.
took-captive of-(your)-father the-victory.
Hic sub tuo vivens imperio,
He under your living rule,
ut mandetur, requirit ratio.
that he-be-summoned, requires reason.
Ergo manda ne sit dilatio,
Therefore command lest there-be delay,
nam docebit quod celat visio.
for he-will-teach what hides the-vision.

Tunc dicat Rex principibus suis:
then let-say the-King to-princes his:
Vos Danielem querite,
You Daniel seek,
et inventum adducite.
and found bring-here.

III · DANIEL READS THE WRITING

The princes bring Daniel to the king, singing his praises in Latin and French. He refuses the king's gifts and reads the writing: Belshazzar's father fell for his pride, and the son who uses the temple vessels will lose his kingdom to others. The king robes Daniel and has the vessels taken away. The queen departs to a song likening her to Solomon's valiant woman, and the satraps who carry the vessels back sing Daniel's praise.

Tunc Principes invento Daniele dicant ei:
then the-Princes found Daniel let-say to-him:
Vir propheta Dei, Daniel, vien al Roi.
Man prophet of-God, Daniel, come to-the King.
Veni, desiderat parler a toi.
Come, he-desires to-speak to you.
Pavet et turbatur, Daniel, vien al Roi.
He-fears and is-troubled, Daniel, come to-the King.
Vellet quod nos latet savoir par toi.
He-would-wish what from-us lies-hidden to-know through you.
Te ditabit donis, Daniel, vien al Roi.
You he-will-enrich with-gifts, Daniel, come to-the King.
Si scripta poterit savoir par toi.
If the-writings he-will-be-able to-know through you.

Et Daniel eis:
and Daniel to-them:
Multum miror cujus consilio
Much I-wonder by-whose counsel
me requirat regalis jussio.
me may-seek the-royal command.
Ibo tamen, et erit cognitum
I-shall-go yet, and will-be known
per me gratis quod est absconditum.
through me freely what is hidden.

Conductus Danielis venientis ad regem:
the-conductus of-Daniel coming to the-king:
Hic verus Dei famulus
This-one the-true of-God servant
quem laudat omnis populus
whom praises all the-people
cujus fama prudentie
whose fame of-wisdom
est nota regis curie.
is known of-the-king to-the-court.
Cestui manda li Rois par nos.
This-one summoned the King through us.

Daniel:
Daniel:
Pauper et exulans envois al Roi par vos.
Poor and exiled I-go to-the King through you.

Principes:

the-Princes:

In juventutis gloria

In of-youth the-glory

plenus celesti gratia

full with-heavenly grace

satis excellit omnibus

well he-excels all

virtute vita moribus.

in-virtue in-life in-ways.

Cestui manda li Rois par nos.

This-one summoned the King through us.

Daniel:

Daniel:

Pauper et exulans envois al Roi par vos.

Poor and exiled I-go to-the King through you.

Principes:

the-Princes:

Hic est cujus auxilio

This-one is by-whose help

solvetur illa visio

will-be-solved that vision

in qua scribente dextera

in which writing the-right-hand

mota sunt regis viscera.

moved were of-the-king the-bowels.

Cestui manda li Rois par nos.
This-one summoned the King through us.

Daniel:
Daniel:
Pauper et exulans envois al Roi par vos.
Poor and exiled I-go to-the King through you.

Veniens Daniel ante regem, dicat ei:
coming Daniel before the-king, let-say to-him:
Rex in eternum vive!
O-King for ever live!

Et Rex Danieli:
and the-King to-Daniel:
Tu ne Daniel nomine diceris
You whether Daniel by-name are-called
huc adductus cum Judee miseris?
hither brought with of-Judea the-wretched?
Dicunt te habere Dei spiritum
They-say you to-have of-God the-spirit
et prescire quodlibet absconditum.
and to-foreknow whatever hidden.
Si ergo potes scripturam solvere
If therefore you-can the-writing to-solve
immensis muneribus ditabere.
with-immense gifts you-will-be-enriched.

Et Daniel Regi:
and Daniel to-the-King:
Rex, tua nolo munera,
O-King, your I-do-not-want gifts,
gratis solvetur litera.
freely will-be-solved the-letter.
Est autem hec solutio,
Is moreover this the-solution,
instat tibi confusio.
looms over-you ruin.
Pater tuus pre omnibus
Father your above all
potens olim potentibus,
mighty once the-mighty,
turgens nimis superbia
swelling too-much with-pride
dejectus est a gloria.
cast-down was from glory.
Nam cum Deo non ambulans,
For with God not walking,
sed sese Deum simulans,
but himself God feigning,
vasa templo diripuit
the-vessels from-the-temple plundered
que suo usu habuit,
which for-his-own use he-had,
sed post multas insanias
but after many madnesses
tandem perdens divitias,
at-last losing riches,

forma nudatus hominis,
of-form stripped of-a-man,
pastum gustavit graminis.
the-fodder tasted of-grass.
Tu quoque ejus filius,
You also his son,
non ipso minus impius,
not than-he less impious,
dum patris actus sequeris,
while of-your-father the-deeds you-follow,
vasis eisdem uteris:
the-vessels same you-use:
quod quia Deo displicet,
which because to-God displeases,
instat tempus quo vindicet.
looms the-time when he-may-avenge.
Nam scripture indicium
For of-the-writing the-sign
minatur jam supplicium,
threatens now punishment,
et mane, dicit Dominus,
and mene, says the-Lord,
est tui regni terminus.
is of-your kingdom the-end.
Thechel libram significat
Tekel a-balance signifies
que te minorem indicat.
which you lesser shows.
Phares, hoc est divisio,
Peres, this is division,

regnum transportat alio.
the-kingdom carries elsewhere.

Et Rex:
and the-King:
Qui sic solvit latentia
Who thus solves hidden-things
ornetur veste regia.
let-him-be-adorned with-robe royal.

Sedente Daniele juxta Regem, induto ornamentis regalibus,
sitting Daniel beside the-King, dressed in-ornaments royal,
exclamabit Rex ad principem militie:
shall-cry-out the-King to the-prince of-the-soldiery:
Tolle vasa, princeps militie,
Take-away the-vessels, O-prince of-the-soldiery,
ne sint michi causa miserie.
lest they-be to-me a-cause of-misery.

Tunc relicto palatio referent vasa Satrape, et regina
then left the-palace shall-carry-back the-vessels the-Satraps, and the-queen
discedet.
shall-depart.

Conductus Regine:

the-conductus of-the-Queen:

Solvitur in libro Salomonis

Is-paid in the-book of-Solomon

digna laus et congrua matronis.

worthy praise and fitting to-matrons.

Precium est ejus si quam fortis

The-price is of-her if any strong-woman

procul et de finibus remotis.

far and from bounds remote.

Fidens est in ea cor mariti

Trusting is in her the-heart of-the-husband

spoliis divitibus potiti.

spoils rich having-won.

Mulier hec illi comparetur

Woman this to-her may-be-compared

cujus rex subsidium meretur.

whose the-king help earns.

Ejus nam facundia verborum

Her for eloquence of-words

arguit prudentiam doctorum.

convicts the-wisdom of-the-learned.

Nos quibus occasio ludendi

We to-whom the-occasion of-playing

hac die conceditur solemni,

on-this day is-granted solemn,

demus huic preconia devoti,

let-us-give to-her praises devoted,

veniant et concinent remoti.

let-them-come and will-sing-together those-far-off.

Conductus referentium vasa ante Danielem:
the-conductus of-those-carrying-back the-vessels before Daniel:
Regis vasa referentes
Of-the-king the-vessels carrying-back
quem Judee tremunt gentes,
whom of-Judea tremble-at the-peoples,
Danieli applaudentes.
to-Daniel applauding.
Gaudeamus,
Let-us-rejoice,
laudes sibi debitas referamus!
praises to-him due let-us-render!
Regis cladem prenotavit
Of-the-king the-ruin he-foretold
cum scripturam reseravit,
when the-writing he-unlocked,
testes reos comprobavit,
the-witnesses guilty he-proved,
et Susannam liberavit.
and Susanna he-freed.
Gaudeamus,
Let-us-rejoice,
laudes sibi debitas referamus!
praises to-him due let-us-render!
Babylon hunc exulavit
Babylon him exiled
cum Judeos captivavit.
when the-Jews it-took-captive.
Balthasar quem honoravit.
Belshazzar whom honored.

Gaudeamus,

Let-us-rejoice,

laudes sibi debitas referamus!

praises to-him due let-us-render!

Est propheta sanctus Dei,

He-is the-prophet holy of-God,

hunc honorant et Caldei

him honor both the-Chaldeans

et gentiles et Judei

and the-gentiles and the-Jews

ergo jubilantes ei.

therefore rejoicing to-him.

Gaudeamus,

Let-us-rejoice,

laudes sibi debitas referamus!

praises to-him due let-us-render!

Darius enters in state with harpers, and his followers sing his power. Belshazzar is driven out as if slain. On the advice of two of his men, Darius sends envoys to bring Daniel, who comes to a song hailing the birth of Christ that his prophecy foretold. The king makes him his chief counselor.

Statim apparebit Darius rex cum principibus suis, venientque
at-once shall-appear Darius king with princes his, and-shall-come
ante eum Cythariste et principes sui psallentes hec:
before him the-Harpers and princes his singing these-things:
Ecce rex Darius
Behold king Darius
venit cum principibus
comes with princes
nobilis nobilibus.
noble with-nobles.
Ejus et curia
His also court
resonat leticia,
resounds with-gladness,
adsunt et tripudia.
are-present also dances.
Hic est mirandus,
He is to-be-marveled-at,
cunctis venerandus.
by-all to-be-revered.
Illi imperia
To-him empires
sunt tributaria.
are tributary.

Regem honorant
The-king honor
omnes et adorant.
all and adore.
Illum Babylonia
Him Babylonia
metuit et patria.
fears and the-homeland.
Cum armato agmine
With armed column
ruens et cum turbine
rushing and with whirlwind
sternit cohortes,
he-lays-low cohorts,
confregit et fortes.
has-broken also the-strong.
Illum honestas
Him honor
colit et nobilitas.
cherishes and nobility.
Hic est Babylonius
This is the-Babylonian
nobilis rex Darius.
noble king Darius.
Illi cum tripudio
To-him with dancing
gaudeat hec concio,
let-rejoice this assembly,

laudet et cum gaudio
let-it-praise and with joy
ejus facta fortia
his deeds brave
tam admirabilia.
so admirable.
Simul omnes gratulemur; resonent et tympana;
Together all let-us-rejoice; let-resound also the-drums;
cythariste tangant cordas; musicorum organa
the-harpers let-touch the-strings; of-the-musicians the-instruments
resonent ad ejus preconia.
let-resound to his praises.

Antequam perveniat Rex ad solium suum, duo precurrentes
before arrives the-King at throne his, two running-ahead
expellent Balthasar quasi interficientes eum. Tunc sedente
shall-drive-out Belshazzar as-if killing him. then sitting
Dario Rege in majestate, sua Curia exclamabit:
Darius the-King in majesty, his Court shall-cry:
Rex in eternum vive!
O-King for ever live!

Tunc Duo flexis genibus secreto dicent regi ut
then the-Two with-bent knees secretly shall-say to-the-king that
faciat accersiri Danielem, et Rex jubeat eum
he-should-cause to-be-summoned Daniel, and the-King let-order him
adduci. Illi autem aliis precipientes dicent hec:
to-be-brought. they but to-others instructing shall-say these-things:
Audite principes regalis curie,
Hear O-princes of-the-royal court,
qui leges regitis totius patrie.
who the-laws govern of-the-whole land.
Est quidam sapiens in Babylonia,
There-is a-certain wise-man in Babylonia,
secreta reserans Deorum gratia.
secrets unlocking of-the-Gods by-grace.
Ejus consilium regi complacuit,
His counsel to-the-king has-pleased,
nam prius Balthasar scriptum aperuit.
for before to-Belshazzar the-writing he-opened.
Iste velociter, ne sit dilacio,
This-one swiftly, lest there-be delay,
nos uti volumus ejus consilio.
we to-use wish his counsel.
Fiat, si venerit, consiliarius
Let-him-become, if he-shall-have-come, counselor
regis, et fuerit in regno tercius.
of-the-king, and let-him-be in the-kingdom third.

Legati, invento Daniele, dicent hec ex parte ejus:
the-Envoys, found Daniel, shall-say these-things from side his:
Ex regali venit imperio,
From royal comes command,
serve Dei, nostra legatio.
O-servant of-God, our embassy.
Tua regi laudatur probitas,
Your to-the-king is-praised uprightness,
te commendat mira callidita s.
you commends wondrous shrewdness.
Per te solum cum nobis patuit
Through you alone when to-us lay-open
signum dextre quod omnes latuit.
the-sign of-the-right-hand which all escaped.
Te rex vocat ad suam curiam,
You the-king calls to his court,
ut agnoscat tuam prudentiam.
that he-may-know your wisdom.
Eris, supra ut dicit Darius,
You-will-be, above as says Darius,
principalis consiliarius.
chief counselor.
Ergo veni, jam omnis curia
Therefore come, now all the-court
preparatur ad tua gaudia.
is-made-ready for your rejoicing.

Et Daniel:

and Daniel:

Gen vois al roi.

I-hence go to-the king.

Conductus Daniel:

the-conductus of-Daniel:

Congaudentes celebremus natalis solempnia,

Rejoicing-together let-us-celebrate of-the-birth the-solemnities,

jam de morte nos redemit Dei sapientia.

now from death us has-redeemed of-God the-wisdom.

Homo natus est in carne, qui creavit omnia,

Man born is in flesh, who created all-things,

nasciturum quem predixit prophete facundia.

about-to-be-born whom foretold of-the-prophet the-eloquence.

Danielis jam cessavit unctionis copia,

Of-Daniel now has-ceased of-anointing the-abundance,

cessat regni Judeorum contumax potentia.

ceases of-the-kingdom of-the-Jews the-stubborn power.

In hoc natalitio,

On this birthday,

Daniel, cum gaudio

O-Daniel, with joy

te laudat hec concio.

you praises this assembly.

Tu Susannam liberasti de mortali crimine,

You Susanna freed from deadly charge,

cum te Deus inspiravit suo sancto flamine.

when you God inspired with-his holy breath.

Testes falsos comprobasti reos accusamine.
The-witnesses false you-proved guilty by-accusation.
Bel draconem peremisti coram plebis agmine.
Bel the-dragon you-destroyed before of-the-people the-throng.
Et te Deus observavit leonum voragine.
And you God watched-over of-lions in-the-pit.
Ergo sit laus Dei Verbo genito de Virgine.
Therefore let-be praise of-God to-the-Word born of the-Virgin.

Et Daniel regi:
and Daniel to-the-king:
Rex in eternum vive!
O-King for ever live!

Cui Rex:
to-whom the-King:
Quia novi te callidum,
Because I-know you shrewd,
totius regni providum,
of-the-whole kingdom provident,
te, Daniel, constituo,
you, O-Daniel, I-appoint,
et summum locum tribuo.
and the-highest place I-grant.

Et Daniel Regi:

and Daniel to-the-King:

Rex, michi si credideris,

O-King, me if you-shall-have-believed,

per me nil mali feceris.

through me nothing of-evil you-will-have-done.

The jealous counselors persuade Darius to decree that for thirty days no god be worshiped but the king. When they find Daniel praying to his God, they accuse him and hold the king to the law of the Parthians and Medes. Darius gives him up unwillingly. Daniel laments, is thrown to the lions, and prays for mercy while an angel holds them back.

Tunc rex faciet eum sedere juxta se, et alii consiliarii
then the-king shall-make him to-sit beside himself, and other counselors
Danieli invidentes, quia gratior erit Regi, aliis in
to-Daniel envying, because more-pleasing he-will-be to-the-King, others into
consilium ductis ut Danielem interficiant, dicent Regi:
council led that Daniel they-may-kill, shall-say to-the-King:
Rex in eternum vive!
O-King for ever live!
Decreverunt in tua curia
Have-decreed in your court
principandi quibus est gloria,
of-ruling to-whom is the-glory,
ut ad tui rigorem nominis
that to of-you the-rigor of-the-name
omni spreto vigore numinis,
all spurned the-force of-godhead,
per triginta dierum spatium
for thirty of-days the-space
adoreris ut Deus omnium.
you-be-adored as God of-all.
O Rex!
O King!

Si quis ausu tam temerario
If anyone with-daring so rash
renuerit tuo consilio,
shall-have-refused your decree,
ut preter te colatur deitas,
so-that besides you be-worshiped a-deity,
judicii sit talis firmitas,
of-the-judgment let-be such the-firmness,
in leonum tradatur foveam,
into of-lions let-him-be-delivered the-pit,
sic dicatur per totam regiam.
thus let-it-be-proclaimed through the-whole palace.
O Rex!
O King!

Et Rex dicat:
and the-King let-say:
Ego mando
I command
et remando
and command-again
ne sit spretum
lest be spurned
hoc decretum.
this decree.
O Hez!
O King!

Daniel hoc audiens ibit in domum suam, et adorabit
Daniel this hearing shall-go into house his, and shall-adore
Deum suum; quem Emuli videntes accurrent et dicent
God his; whom the-Rivals seeing shall-run-up and shall-say
Regi:
to-the-King:
Numquid, Dari,
Surely, O-Darius,
observari
to-be-observed
statuisti omnibus
you-decreed by-all
qui orare
who to-pray
vel rogare
or to-ask
quicquam a numinibus,
anything from the-deities,
ni te Deum,
unless you God,
illum reum
him guilty
daremus leonibus,
we-should-give to-the-lions,
hoc edictum
this edict
sic indictum
thus proclaimed
fuit a principibus.
was by the-princes.

Et Rex nesciens quare hoc dicerent, respondet:
and the-King not-knowing why this they-said, answers:
Vere jussi me omnibus
Truly I-ordered me by-all
adorari a gentibus.
to-be-adored by the-nations.

Tunc illi adducentes Danielem, dicent Regi:
then they bringing Daniel, shall-say to-the-King:
Hunc Judeum,
This Jew,
suum Deum,
his God,
Danielem vidimus
Daniel we-saw
adorantem
adoring
et precantem,
and praying,
tuis spretis legibus.
your spurned laws.

Rex volens liberare Danielem, dicet:
the-King wishing to-free Daniel, shall-say:
Nunquam vobis concedatur,
Never to-you let-it-be-granted,
quod vir sanctus sic perdatur.
that a-man holy thus be-destroyed.

Satrape hoc audientes ostendent et legem, dicentes:
the-Satraps this hearing shall-show also the-law, saying:
Lex Parthorum
The-law of-the-Parthians
et Medorum
and of-the-Medes
jubet in annalibus
orders in the-annals
ut qui sprevit
that who has-spurned
que decrevit
what has-decreed
rex, detur leonibus.
the-king, be-given to-the-lions.

Rex hoc audiens velit, nolit, dicet:
the-King this hearing willing, unwilling, shall-say:
Si sprevit legem quam statueram,
If he-has-spurned the-law which I-had-set,
det penas ipse quas decreveram.
let-him-pay the-penalties himself which I-had-decreed.

Tunc satrape rapient Danielem, et ille respiciens regem,
then the-satraps shall-seize Daniel, and he looking-back-at the-king,
dicet:
shall-say:
Heu! heu! heu! quo casu sortis
Alas! alas! alas! by-what chance of-fate
venit hec damnatio mortis!
comes this condemnation of-death!
Heu! heu! heu! scelus infandum!
Alas! alas! alas! crime unspeakable!
Cur me dabit ad lacerandum
Why me will-give to tearing
hec fera turba feris?
this savage mob to-the-beasts?
Sic me, rex, perdere queris!
Thus me, O-king, to-destroy you-seek!
Heu! qua morte mori
Alas! by-what death to-die
me cogis! parce furori.
me you-compel! refrain from-fury.

Et Rex non volens eum liberare, dicet ei:
and the-King not willing him to-free, shall-say to-him:
Deus quem colis tam fideliter
God whom you-worship so faithfully
te liberabit mirabiliter.
you will-free wondrously.

Tunc projicient Danielem in lacum. Statimque angelus
then they-shall-throw Daniel into the-pit. and-at-once an-angel
tenens gladium comminabitur leonibus ne tangant eum, et
holding a-sword shall-threaten the-lions lest they-touch him, and
Daniel intrans lacum dicet:
Daniel entering the-pit shall-say:
Hujus rei non sum reus,
Of-this thing not I-am guilty,
miserere mei, Deus,
have-mercy on-me, O-God,
eleyson!
have-mercy!
Mitte, Deus, huc patronum
Send, O-God, hither a-protector
qui refrenet vim leonum;
who may-curb the-force of-the-lions;
eleyson!
have-mercy!

An angel carries the prophet Habakkuk by the hair to bring Daniel his meal, and Daniel gives thanks. The weeping king finds him alive and has him drawn out, and the rivals, stripped, confess their sin and are thrown in, where the lions devour them. Darius commands all peoples to worship Daniel's God. Daniel prophesies the coming of the holy of holies, an angel announces Christ's birth in Bethlehem, and the singers begin the Te Deum.

Interea alius angelus admonebit Abacuc prophetam ut
meanwhile another angel shall-admonish Habakkuk the-prophet that
deferat prandium quod portabat messoribus suis Danieli
he-should-bring the-meal which he-was-carrying to-reapers his to-Daniel
in lacum leonum, dicens:
into the-pit of-lions, saying:
Abacuc, tu senex pie,
O-Habakkuk, you old-man devout,
ad lacum Babylonie
to the-pit of-Babylon
Danieli fer prandium,
to-Daniel carry the-meal,
mandat tibi Rex omnium.
commands you the-King of-all.

Cui Abacuc:
to-whom Habakkuk:
Novit Dei cognitio
Knows of-God the-knowledge
quod Babylonem nescio,
that Babylon I-do-not-know,

neque locus est cognitus
nor the-place is known
quo Daniel est positus.
where Daniel is placed.

Tunc angelus, apprehendens eum capillo capitis sui, ducet
then the-angel, seizing him by-the-hair of-head his, shall-lead
ad lacum, et Abacuc Danieli offerens prandium, dicet:
to the-pit, and Habakkuk to-Daniel offering the-meal, shall-say:
Surge, frater, ut cibum capias,
Rise, O-brother, that food you-may-take,
tuas Deus vidit angustias,
your God has-seen straits,
Deus misit,
God has-sent,
da Deo gratias
give to-God thanks
qui te fecit.
who you made.

Et Daniel, cibum accipiens, dicet:
and Daniel, the-food receiving, shall-say:
Recordatus es mei, Domine,
Remembered you-have me, O-Lord,
accipiam in tuo nomine,
I-shall-receive in your name,
alleluia!
alleluia!

His transactis, angelus reducet Abacuc in locum suum.
these-things done, the-angel shall-lead-back Habakkuk to place his.
Tunc Rex, descendens de solio suo, veniet ad lacum,
then the-King, descending from throne his, shall-come to the-pit,
dicens lacrimabiliter:
saying tearfully:
Te ne putas, Daniel, salvabit, ut eripiaris
You whether you-think, O-Daniel, will-save, that you-be-snatched
a nece proposito quem tu colis et veneraris?
from death appointed whom you worship and venerate?

Et Daniel Regi:
and Daniel to-the-King:
Rex in eternum vive!
O-King for ever live!
Angelicum solita misit pietate patronum,
An-angelic with-wonted he-sent mercy protector,
quo Deus ad tempus compescuit ora leonum.
by-whom God for a-time restrained the-mouths of-the-lions.

Tunc Rex gaudens exclamabit:
then the-King rejoicing shall-cry-out:
Danielem educite
Daniel lead-out
et emulos immittite.
and the-rivals send-in.

Cum expoliati fuerint et venerint ante lacum,
when stripped they-shall-have-been and shall-have-come before the-pit,
exclamabunt Emuli:
shall-cry-out the-Rivals:
Merito hec patimur, quia peccavimus
Deservedly these-things we-suffer, because we-have-sinned
in sanctum Dei, injuste egimus,
against the-holy-one of-God, unjustly we-have-acted,
iniquitatem fecimus.
iniquity we-have-done.

Illi projecti in lacum statim consumentur a leonibus et
they thrown into the-pit at-once shall-be-devoured by the-lions and
Rex videns hoc dicet:
the-King seeing this shall-say:
Deum Danielis qui regnat in seculis
The-God of-Daniel who reigns for ages
adorari jubeo a cunctis populis.
to-be-adored I-order by all peoples.

Daniel in pristinum gradum receptus, prophetabit:
Daniel into former rank received, shall-prophesy:
Ecce venit sanctus ille sanctorum sanctissimus.
Behold comes holy that-one of-holy-ones most-holy.
Quem rex iste jubet coli potens et fortissimus.
Whom king this orders to-be-worshiped mighty and most-strong.
Cessant phana, cesset regnum, cessabit et unctio,
Cease the-shrines, let-cease the-kingdom, will-cease also the-anointing,

instat regni Judeorum finis et oppressio.
looms of-the-kingdom of-the-Jews the-end and oppression.

Tunc Angelus improviso exclamabit:
then the-Angel unexpectedly shall-cry-out:
Nuncium vobis fero de supernis,
Tidings to-you I-bring from on-high,
natus est Christus, Dominator orbis,
born is Christ, the-Ruler of-the-world,
in Bethleem Jude,
in Bethlehem of-Judah,
sic enim propheta dixerat ante.
so for the-prophet had-said before.

His auditis, Cantores incipient Te Deum laudamus.
these-things heard, the-Cantors shall-begin You God we-praise.
