MEDIEVAL LATIN SERIES · VOLUME 51

The Vision of Tundal and the Monk of Eynsham

Visio Tnugdali
Visio monachi de Egnesham

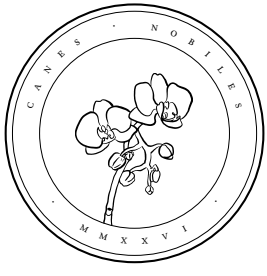
The Vision of Tundal and the Monk of Eynsham

With Saint Patrick's Purgatory and the Vision of Thurkill

---

with a word-for-word interlinear English translation

preserving the original word order



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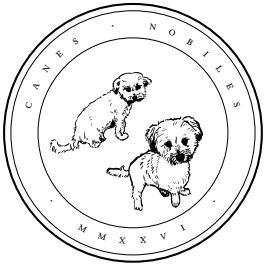

Volume 51 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Wagner's text of the Vision of Tundal
(Erlangen, 1882), Luard's of Matthew Paris for Saint Patrick's Purgatory
and the Vision of Thurkill (Rolls Series, London, 1874),
and Salter's of the Monk of Eynsham (Oxford, 1908)

Translated and composed with AI, edited by Christopher Hench
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MARCUS

Visio Tnugdali

The Vision of Tundal

BROTHER MARCUS TO THE ABBESS G.

Brother Marcus writes to the abbess G., who has asked him to put into Latin, from the barbarous Irish tongue, the vision shown to Tundal, an Irishman. He begs her to forgive the rough style of a short and useful work, which he wrote as its seer told it. The vision fell in 1149, the year Malachy, bishop of Down and legate, died at Clairvaux, and Nemias, bishop of Cloyne, died at ninety-five.

Venerabili ac deo devote domne G., dei dono abbatisse,
to-the-venerable and to-God devoted lady G of-God by-the-gift abbess
frater Marcus sibi devotus famulus utinam tam validum
brother Marcus to-her devoted servant would-that as strong
quam paratum servitium. Cum multi sint vocati, pauci vero
as ready service since many are called few but
electi, non est magnum argumentum ad probandam rei
chosen not it-is great an-argument for proving of-a-thing
dubie fidem hanc esse laudabilem, que a multis laudatur.
doubtful the-credit this to-be praiseworthy which by many is-praised
Nam quoniam secundum prophete sententiam humanum
for since according-to of-the-prophet the-opinion human
genus a principio proclivius est ad peccandum, ei
the-race from the-beginning more-inclined is to sinning to-her
arbitramur consultissimum ac decentissimum pre ceteris
we-judge most-advisable and most-fitting before the-others
esse parendum, quam custoditis bone fame flosculis
to-be to-be-obeyed whom guarded of-good of-repute with-the-little-flowers
a nullo reprehensibilem fore reperimus, que valet dicere cum
by no-one reprehensible to-be we-find who is-able to-say with
apostolo ‘bonus odor sumus deo’. Eapropter, sacra virgo et
the-apostle good odor we-are to-God therefore holy O-virgin and
domna G., caritativam et valde devotam bone intentionis
O-lady G charitable and very devoted of-good of-intention

vestre petitiunculam vobis negare nequaquam possumus, licet
your little-petition to-you to-deny by-no-means we-can although
eulogiis vestre presentie dignis eam interpolare minime
with-eulogies your of-presence worthy it to-polish by-no-means
possimus. Sicut enim ait orthodoxorum quidam eruditus
we-may-be-able as for says of-the-orthodox a-certain learned-man
'vires, quas imperitia denegat, caritas ministrat', nos ejus
the-powers which inexperience denies charity supplies we his
vestigia sectantes, simul et in vestris sanctis orationibus
footsteps following at-the-same-time and in your holy prayers
confidentes, ipsam verecundiam postponimus et nostram
trusting the-very bashfulness we-set-aside and our
insipientiam vobis ostendere non erubescimus. Melior est
foolishness to-you to-show not we-blush better is
enim obedientia quam victime, ea maxime, quae majoribus
for obedience than victims that especially which to-superiors
impenditur, et nos confidimus, quod compati potius quam
is-paid and we trust that to-sympathize rather than
insultare velit vestra prudentia nostre insipientie. Placuit
to-mock may-wish your prudence with-our foolishness it-pleased
namque vestre prudentie, quatinus mysterium, quod ostensum
for to-your prudence that the-mystery which shown
fuerat Tnugdalo cuidam Hybernigeno, noster stilus licet
had-been to-Tundal a-certain Irish-born our pen though
ineruditus de barbarico in latinum transferret eloquium
unlearned from barbarous into Latin should-translate speech
vestreque diligentie mitteremus transscribendum. Opus quidem
and-to-your diligence we-should-send to-be-transcribed a-work indeed
utile licet breve. Ego autem inops et pene latine eloquentie
useful though short I moreover poor and almost of-Latin of-eloquence
ignarus, vobis tamen devotissimus, ipsam materiam, prout
ignorant to-you yet most-devoted the-very matter as

mei ingenioli parvitas replicare potuit, offerre me non piguit
of-my of-little-wit the-smallness to-unfold could to-offer me not it-irked
— hilarem enim datorem diligit deus — rogans tamen, ut,
a-cheerful for giver loves God asking yet that
si qua ibi fuerit minus compendiose interpolita sententia,
if any there shall-have-been less concisely polished sentence
emendare et competenter cudere vestra erudita non erubescat
to-amend and fittingly to-hammer your learned not may-blush
sollertia. Accipite ergo breve munusculum simplicis stili
skill receive therefore the-short little-gift of-a-simple pen
et indocte lingue cum devotis precibus et, si quid ibi
and of-an-untaught tongue with devoted prayers and if anything there
videritis minus correctum, hoc nostre imputetis imperitie, sin
you-shall-see less corrected this to-our impute inexperience but-if
autem aliquid in ea vestre placuerit prudentie, divine gratie
moreover anything in it your shall-have-pleased prudence divine to-grace
et vestris orationibus attribuite et nolite bonam certamque
and to-your prayers attribute-it and do-not good and-certain
materiam contempnere, licet ei dictamen videritis minime
the-matter despise though to-it the-composition you-may-see by-no-means
convenire. Noster enim stilus, set Christi est opus. Ergo,
to-suit our for pen but of-Christ is the-work therefore
o sapiens et felix domina, memoramini proverbii: Amici
O wise and happy O-lady remember the-proverb of-a-friend
vitia si non sufferas, facis tua. Vos igitur, quia libenter
the-faults if not you-bear you-make your-own you therefore because gladly
suffertis insipientes, cum sitis ipsa sapiens, sustinete etiam
you-bear the-foolish since you-are yourself wise bear also
hic modicum quid insipientie mee. Scripsimus autem vobis
here a-little something of-foolishness my we-have-written moreover to-you
fideliter, prout nobis ipse, qui viderat, eandem visionem
faithfully as to-us he-himself who had-seen the-same vision

retulit. Visa est namque ipsa visio millesimo centesimo
related seen was for that-very vision in-the-thousandth hundredth
quadragesimo nono ab incarnatione domini anno, qui est
fortieth ninth from the-incarnation of-the-Lord year which is
annus secundus Chunradi regis Romanorum expeditionis
the-year second of-Conrad king of-the-Romans of-the-expedition
Hierosolimorum quique est quartus annus Eugenii pape
of-Jerusalem and-which is the-fourth year of-Eugene pope
II apostolatus, quo anno de Galliarum partibus Romam
the-second of-the-apostolate in-which year from of-the-Gauls the-parts to-Rome
est reversus. Ipso etiam eodem anno Malachias Dunensis
he-has returned in-that also same year Malachy of-Down
episcopus Hyberniensium legatus, cujus vita et doctrina
bishop of-the-Irish legate whose life and teaching
tota occidentalis fulsit ecclesia, Romam veniens in Claravalle
whole western shone in-church to-Rome coming at Clairvaux
defunctus est, cujus vitam miraculis plenam Bernhardus
died has whose life with-miracles full Bernard
Clarevallis abbas satis luculento sermone transscribit. De quo
of-Clairvaux abbot quite with-brilliant speech transcribes of whom
mentionem loco suo domino concedente facturi sumus.
mention in-place its-own with-the-Lord granting about-to-make we-are
Nemias etiam Cluenensis episcopus, vir sapientia et genere
Nemias also of-Cloyne bishop a-man in-wisdom and in-birth
et sanctitate preclarus, sanctus ac venerabilis senex annorum
and in-holiness illustrious holy and venerable old-man of-years
nonaginta quinque in propria cathedra eodem anno de
ninety five in his-own see in-the-same year from
laborioso hujus vite certamine ad gaudia migravit perpetue
the-toilsome of-this of-life struggle to the-joys passed of-everlasting
vite. De cujus vita et miraculis, quia vos novimus sanctorum
life of whose life and miracles because you we-know of-saints

exempla desiderasse ad vestram edificationem, aliqua dicemus.
the-examples to-have-desired for your edification some-things we-shall-say
Set quia non est nostri propositi modo tragedias texere, ad
but because not it-is of-our purpose now tragedies to-weave to
commissum nobis opusculum deo adjuvante properemus.
the-committed to-us little-work with-God helping let-us-hurry

Explicit prologus. Incipit visio cujusdam militis Hyberniensis ad edificationem multorum conscripta

THE VISION OF AN IRISH KNIGHT

The writer describes Ireland, its thirty-four cities, and its two metropolitans, Armagh and Cashel. Tundal of Cashel, a handsome and accomplished young noble, cared nothing for his soul, the church, or the poor, and lavished his goods on jesters. Visiting a friend at Cork who owed him three horses, he is struck down at table, entrusts his axe to his host's wife, and lies dead from Wednesday to Saturday, warm only in the left breast. Reviving, he takes communion, gives all he has to the poor, and tells what he saw.

Hybernia igitur insula est in ultimo occidentali oceano
Ireland therefore an-island is in the-farthest western ocean
posita, ab austro in boream porrecta, stagnis et fluminibus
placed from the-south to the-north stretched-out with-lakes and rivers
precipua, nemoribus insita, frugibus fertilissima, lacte
outstanding with-woods planted with-crops most-fertile with-milk
et melle omnibusque piscationis et venationis generibus
and honey and-with-all of-fishing and of-hunting kinds
opulenta, vinearum expers, set vini dives, serpentium,
rich of-vineyards lacking but in-wine rich of-serpents
ranarum, bufonum et omnium animalium venena ferentium
of-frogs of-toads and of-all animals venoms bearing

ita inscia, ut ejus lignum aut corrigia aut cornu aut pulvis
so ignorant that its wood or thong or horn or dust
omnia vincere noscantur venena; religiosis viris et feminis
all to-overcome are-known venoms for-religious men and women
satis preclara, armis autem crudelis et inclita, cominus ad
quite illustrious in-arms moreover cruel and renowned close-by toward
meridiem habens Angliam, ad ortum vero Scotos nec non et
the-south having England to the-east but the-Scots nor not also
Brittos, quos quidam Galenses vocant, ad boream autem
the-Britons whom some Welsh call toward the-north moreover
Catos et Orcades, ex adverso vero ad austrum Hispanos.
the-Cats and the-Orkneys from opposite but toward the-south the-Spaniards
Hec ergo insula civitates habet precipuas triginta quattuor,
this therefore island cities has chief thirty four
quarum presules duobus subsunt metropolitanis. Artimacha
whose bishops to-two are-subject metropolitans Armagh
namque septentrionalium Hyberniensium est metropolis,
for of-the-northern Irish is the-metropolis
australium autem precellentissima est Caselensis, de qua
of-the-southern moreover the-most-excellent is Cashel from which
ortus est quidam vir nobilis nomine Tnugdalus, cujus
sprung has a-certain man noble by-name Tundal whose
crudelitas vel potius in eo quod egit dei pietas nostro
cruelty or rather in this that he-did of-God the-piety to-our
huic opusculo materiam dedit. Erat namque vir prefatus
this little-work the-matter gave was for the-man aforesaid
etate juvenis, genere nobilis, vultu hilaris, aspectu decorus,
in-age young in-birth noble in-face cheerful in-aspect comely
curialiter nutritus, vestibus compositus, mente magnanimus,
courteously brought-up in-clothes composed in-mind great-souled
militari arte non mediocriter instructus, habilis, affabilis atque
in-military art not moderately instructed able affable and

jocundus. Verum, quod ego non sine dolore possum dicere,
pleasant but what I not without grief can to-say
quanto confidebat in forma corporis et fortitudine, tanto
as-much-as he-trusted in the-beauty of-body and strength so-much
minus curabat de anime sue eterna salute. Nam, ut ipse
less he-cared about of-soul his eternal salvation for as he-himself
modo sepius cum lacrimis solet confiteri, gravabat ipsum, si
now often with tears is-wont to-confess it-burdened him if
quis ei de salute anime aliquid licet breviter vellet
anyone to-him about the-salvation of-the-soul anything even briefly wished
dicere. Ecclesiam dei neglexerat, pauperes autem Christi
to-say the-church of-God he-had-neglected the-poor moreover of-Christ
etiam videre nolebat. Scurris mimis et joculatoribus pro
even to-see he-did-not-wish to-jesters to-mimes and to-jugglers for
vana gloria distribuerat quicquid habebat. Set cum tot
empty glory he-had-distributed whatever he-had but when to-so-many
malis divine misericordie finem dare placuit, eum, quando
evils divine to-mercy an-end to-give it-pleased him when
voluit, provocavit. Nam, ut plurimi Corcagensis civitatis
it-wished it-called for as very-many of-Cork of-the-city
testantur incole, qui ei tunc aderant, per trium dierum
testify the-inhabitants who to-him then were-present for of-three days
et noctium spatium jacuit mortuus, per quod spatium
and nights the-space he-lay dead through which space
amare didicit, quicquid antea suaviter deliquid, nam vita
bitterly he-learned whatever before sweetly he-had-sinned for life
ejus presens testatur, quecunque patiebatur. Passus est enim
his present testifies whatever-things he-suffered suffered he-has for
plurima incredibilia et intolerabilia tormentorum genera,
very-many incredible and intolerable of-torments kinds
quorum ordinem sive nomina, sicut ab ipsius, qui viderat
of-which the-order or the-names as from his-own who had-seen

et patiebatur, ore didicimus, nos ad augmentationem vestre
and suffered mouth we-have-learned we for the-increase of-your
devotionis vobis scribere non gravabit. Hic igitur, cum
devotion to-you to-write not it-shall-burden this-man therefore when
multos haberet amicos sodales, inter eos unum habuerat,
many he-had friends companions among them one he-had-had
qui ei commutationis debito trium equorum debitor
who to-him of-exchange by-the-debt of-three horses debtor
erat. Hic cum statutum prestolaretur terminum, suum
was this-one when the-appointed was-awaiting term his-own
transacto tempore convenit amicum. Qui cum bene receptus
having-passed the-time he-approached the-friend who when well received
perendinaret tribus noctibus, cepit tractare de ceteris rebus.
he-was-staying for-three nights he-began to-treat about the-other matters
Cui cum ille responderet, se ad manum non habere
to-whom when he answered himself at hand not to-have
quod petierat, multum iratus iter expetere disposuerat,
what he-had-sought much angered the-way to-seek he-had-arranged
quo veniebat. Debitor vero, mitigare cupiens amicum
by-which he-was-coming the-debtor but to-soothe desiring friend
suum, rogabat eum, quatinus secum, priusquam recederet,
his he-was-asking him that with-him before he-withdrew
dignaretur sumere cibum. Cujus cum precibus negare nequiret,
he-would-deign to-take food whose since the-prayers to-deny he-could-not
resedit et securi deposita, quam manu tenuerat, cibos
he-sat-back-down and the-axe laid-down which in-hand he-had-held food
cum socio sumere eepit. Set prevenit divina pietas hunc
with the-companion to-take began but forestalled divine piety this
appetitum. Nescio namque cita qua occasione percussus
appetite I-know-not for sudden by-what occasion struck
manum, quam extenderat, replicare non poterat ad os
the-hand which he-had-stretched-out to-bring-back not he-could to mouth

suum. Tunc terribiliter clamare cepit suamque securim,
his-own then terribly to-shout he-began and-his axe
quam ante deposuerat, uxori socii sic commendavit:
which before he-had-laid-down to-the-wife of-the-companion thus he-entrusted
Custodi, inquiens, meam securim, nam ego morior. Et tunc
guard saying my axe for I am-dying and then
verbotenus corpus exanime continuo corruit, ac si nullatenus
at-the-word the-body lifeless at-once collapsed as if in-no-way
spiritus antea ibi fuisset. Assunt signa mortis, crines candent,
the-spirit before there had-been are-present the-signs of-death the-hair whitens
frons obduratur, errant oculi, nasus acuitur, pallescunt labia,
the-brow is-hardened wander the-eyes the-nose is-sharpened grow-pale the-lips
mentum cadit et universa corporis membra rigescunt. Currit
the-chin falls and all of-the-body the-limbs stiffen runs
familia, tollitur cibus, clamant armigeri, plorat hospes,
the-household is-removed the-food shout the-squires weeps the-host
corpus extenditur, pulsantur signa, accurrit clerus, miratur
the-body is-stretched-out are-struck the-bells runs-up the-clergy wonders
populus et tota civitas cita boni militis morte
the-people and the-whole city at-the-sudden of-the-good knight death
turbatur. Quid moramur? Ab hora quasi decima in quarta
is-disturbed why do-we-delay from the-hour about tenth on the-fourth
feria usque ad eandem ipsam horam in sabbato mortuus
weekday until to the-same very hour on the-sabbath dead
jacebat nullo in eo remanente vite signo, excepto, quod
he-was-lying with-no in him remaining of-life sign except that
calor modicus in sinistro pectore ab his, qui diligenter
warmth slight in the-left breast by those who carefully
corpus palpare studuerant, sentiebatur. Eapropter ipsum corpus
the-body to-feel had-been-eager was-felt therefore that-very body
subterrare noluerant, eo quod calorem in ipsa
to-bury they-had-been-unwilling for-the-reason that warmth in that-very

ejus partiuncula sentiebant. Post hec autem presente
his little-part they-were-feeling after these-things moreover with-present
clero et populo, qui ad sepeliendum illum convenerant,
the-clergy and the-people who for burying him had-come-together
resumpsit spiritum et debili flatu quasi per unius hore
he-took-back the-spirit and with-weak breath as-it-were for of-one hour
spatium respirare cepit. Mirantur cuncti, etiam sapientes,
the-space to-breathe began wonder all even the-wise
dicentes: Nonne hic est spiritus vadens et non rediens? Tunc
saying surely this is the-spirit going and not returning then
ille, debili intuitu circumspiciens, interrogantibus se, si
he with-weak gaze looking-around to-those-asking him whether
vellet communicare, innuit afferri corpus domini, et cum
he-wished to-communicate nodded to-be-brought the-body of-the-Lord and when
illud sumeret et vinum biberet, cepit cum gratiarum
it he-was-taking and wine was-drinking he-began with of-thanks
actione deum laudare dicens: O deus, major est misericordia
giving God to-praise saying O God greater is mercy
tua, quam inquitas mea, licet mea sit magna nimis. Quantas
your than iniquity my though my be great too how-many
ostendisti michi tribulationes multas et malas et conversus
you-have-shown to-me tribulations many and evil and turning
vivificasti me et de abyssis terre iterum reduxisti
you-have-revived me and from the-abysses of-the-earth again you-have-brought-back
me. Et cum hec dixisset, sub testamento omnia, que
me and when these-things he-had-said under testament all-things which
habuit, dispersit et dedit pauperibus, ipse vero signo
he-had he-dispersed and gave to-the-poor he-himself but with-the-sign
se salutifere crucis signari precepit et pristinam vitam in
himself of-the-saving cross to-be-signed ordered and the-former life in

antea se relicturum omnimodis vovit. Cuncta autem que
hereafter himself about-to-leave in-every-way vowed all moreover which
viderat aut passus fuerat, nobis postmodum narravit dicens:
he-had-seen or suffered had to-us afterward he-related saying

De exitu anime

THE SOUL'S DEPARTURE

Tundal's soul, leaving his body and knowing its guilt, cannot return to the body or go out for fear. A multitude of unclean spirits fills the house, the courtyard, and every street of the city, and they surround the soul with a death song, tearing their cheeks and taunting it with its pride, lechery, and laughter.

Cum, inquit, anima mea corpus exueret et illud mortuum
when he-says soul my the-body was-putting-off and it dead
esse cognosceret, reatus sui conscia cepit formidare et
to-be recognized of-guilt its-own conscious it-began to-fear and
quid faceret nesciebat. Equidem timebat, set quid timeret
what it-should-do it-knew-not indeed it-was-afraid but what it-feared
ignorabat. Volebat ad corpus suum redire, set non poterat
it-did-not-know it-wished to body its-own to-return but not it-could
intrare, foras etiam ire volebat, set ubique pertimescebat.
to-enter out-of-doors also to-go it-wished but everywhere it-dreaded
Et sic miserrima volutabatur anima reatus sui conscia, in
and thus most-wretched was-rolled-about the-soul of-guilt its-own conscious in
nullo confidens, nisi in dei misericordia. Dumque diutius
nothing trusting except in of-God the-mercy and-while longer
se ita ageret et flens et plorans tremebunda, quid
itself thus it-was-behaving and weeping and wailing trembling what
deberet facere, nesciret, tandem vidit ad se venientem tantam
it-ought to-do it-knew-not at-last it-saw to itself coming so-great

immundorum spirituum multitudinem, ut non solum totam
of-unclean of-spirits a-multitude that not only the-whole
domum et atrium replerent, in quibus morabatur mortuus,
house and the-courtyard they-filled in which was-lying dead
verum etiam per omnes vicos et plateas civitatis nullus
but also through all the-streets and squares of-the-city no
locus appareret, qui non esset eis plenus. Ut autem ipsam
place appeared which not was with-them full as moreover that-very
miseram circumvenerunt animam, non eam consolari sed
wretched they-surrounded soul not it to-console but
nimium contristare studuerunt dicentes: Cantemus, inquiunt,
too-much to-sadden they-were-eager saying let-us-sing they-say
huic misere debitum mortis canticum, quia filia est mortis
to-this wretched the-due of-death song because the-daughter it-is of-death
et cibus ignis inextinguibilis, amica tenebrarum, inimica
and the-food of-fire unquenchable the-friend of-darkness the-enemy
lucis. Et conversi omnes ad eam stridebant dentibus
of-light and turned all toward it they-were-gnashing with-teeth
in eam et ungulis propriis teterrimas pre furore nimio
against it and with-nails their-own most-foul for fury too-great
laniabant genas dicentes: Ecce, misera, populus, quem
they-were-tearing the-cheeks saying behold O-wretched-one the-people which
elegisti, cum quibus arsura subibis ima cherontis.
you-chose with whom about-to-burn you-shall-enter the-depths of-Acheron
Nutrix scandali, amatrix discordie, quare non superbis? Quare
O-nurse of-scandal O-lover of-discord why not are-you-proud why
non adulteras? Quare non fornicaris? Ubi est vanitas
not do-you-commit-adultery why not do-you-fornicate where is vanity
tua et vana letitia? Ubi est risus tuus immoderatus? Ubi
your and empty joy where is laughter your immoderate where
est fortitudo tua, qua plurimis insultabas? Quare nunc
is strength your with-which very-many you-insulted why now

non innuis oculis ut solebas? Non teris pede, non
not do-you-wink with-the-eyes as you-were-wont not you-tread with-the-foot not
digito loqueris, non pravo machinaris corde malum?
with-the-finger you-speak not with-depraved do-you-contrive heart evil
His et similibus perterrita nil aliud nisi plangere potuit
by-these and similar-things terrified nothing else except to-lament could
misera, expectans mortem a cunctis, qui aderant, sibi sine
wretched awaiting death from all who were-present to-itself without
mora minatam. Set qui non vult mortem peccatoris, cui
delay threatened but he-who not wishes the-death of-the-sinner to-whom
soli competit, medicinam prestare post mortem, omnipotens,
alone it-belongs medicine to-furnish after death almighty
pius et misericors dominus, occulto suo judicio cuncta bene
kind and merciful the-Lord by-hidden his-own judgment all-things well
disponens, etiam istam, prout voluit, temperavit miseriam.
arranging also this as he-wished tempered misery

De adventu angeli in occursum anime

THE ANGEL COMES TO MEET THE SOUL

God sends his angel, shining like a star, who greets the soul by name. The angel says he has followed Tundal from birth and been ignored for the demon whose counsel he took, but promises that by God's mercy he will suffer only a few of the torments he deserves before returning to his body. The demons rail against God's injustice, beat one another, and withdraw.

Misit namque angelum suum in occursum ejus, quem
he-sent for angel his-own in meeting of-it whom
respiciens a longe venientem quasi stellam lucidissimam
looking-at from afar coming as-if a-star most-shining
infatigabiles fecit in eum intuitus, sperans per eum
untiring it-made toward him the-gazes hoping through him

aliquod consilium sibi dandum. Qui cum ei appropinquasset,
some counsel to-itself to-be-given who when to-it he-had-approached
proprio vocans nomine salutavit eum dicens: Ave, inquit,
by-its-own calling name greeted it saying hail he-says
Tnugdale, quid agis? Videns antem ille miser speciosum
Tundal what are-you-doing seeing moreover he wretched a-beautiful
juvenem, erat enim speciosus forma pre filiis hominum,
young-man he-was for beautiful in-form beyond the-sons of-men
audiensque semet ipsum proprio nomine ab eo nominatum,
and-hearing him himself by-his-own name by him named
pre timore simul et pre gaudio cum lacrimis talem
for fear at-the-same-time and for joy with tears such
prorupit in vocem: Heu, inquit, domine pater, dolores
broke-out into a-voice alas he-says O-lord O-father the-sorrows
inferni circumdederunt me, preoccupaverunt me laquei mortis.
of-hell have-surrounded me have-forestalled me the-snares of-death
Cui angelus: Modo, inquit, vocas me dominum et patrem,
to-whom the-angel now he-says you-call me lord and father
quem semper et ubique tecum habebas et numquam me
whom always and everywhere with-you you-had and never me
tali nomine dignum judicabas. Qui respondit: Domine, ubi
of-such a-name worthy you-judged who answered O-lord where
umquam te vidi? Aut ubi vocem tuam dulcissimam umquam
ever you did-I-see or where voice your most-sweet ever
audivi? Respondens angelus dixit ei: Ego te semper
did-I-hear answering the-angel said to-him I you always
sequebar a nativitate tua, quocumque ibas, et numquam
was-following from birth your wherever you-went and never
meis consiliis obtemperare volebas. Et extendens manum
my counsels to-obey you-were-willing and stretching-out the-hand
in unum immundorum spirituum, qui pre ceteris maledicis
toward one of-the-unclean of-the-spirits who beyond the-other slanderers

ei magis insultabat: Ecce, inquit, ille, cujus consiliis
it more was-insulting behold he-says that-one whose counsels
acquiescebas, et meam omnino voluntatem neglexeras. Set
you-were-acquiescing-in and my wholly will you-had-neglected but
quia deus misericordiam semper prefert judicio, tibi etiam
because God mercy always prefers to-judgment to-you also
non deerit indebita ejus misericordia. Tantum esto secura
not shall-be-lacking undeserved his mercy only be secure
et leta, quia patieris pauca de multis, que patereris,
and glad because you-shall-suffer few-things out-of many which you-would-suffer
nisi tibi subvenisset misericordia nostri redemptoris. Me igitur
unless you had-come-to-help the-mercy of-our of-the-Redeemer me therefore
sequere et quecunque tibi monstravero, memoriter tene, quia
follow and whatever to-you I-shall-have-shown by-memory hold because
iterum ad corpus tuum debes redire. Tunc illa anima ultra
again to body your you-ought to-return then that soul beyond
modum perterrita accessit ad eum propius relicto corpore,
measure terrified approached to him nearer having-left the-body
supra quod steterat prius. Demones autem hec audientes
above which it-had-stood before the-demons moreover these-things hearing
et mala, que antea illi anime minabantur, se
and the-evils which before to-that soul they-were-threatening themselves
inferre non posse conspicientes, posuerunt in celum os
to-inflict not to-be-able seeing set against heaven mouth
suum, dicentes: O quam injustus et crudelis est deus, quia
their-own saying O how unjust and cruel is God because
quos vult mortificat et quos vult vivificat, non, sicut
whom he-wishes he-kills and whom he-wishes he-revives not as
promisit, unicuique secundum opus suum et meritum reddit:
he-promised to-each according-to work his-own and merit he-renders
liberat animas non liberandas et dampnat non dampnandas.
he-frees souls not to-be-freed and condemns not to-be-condemned

Et his dictis in semet ipsos insurrexerunt et
and these-things said against them themselves they-rose-up and
quibuscunque poterant alterutrum se plagis dampnaverunt
with-whatever they-could each-other themselves with-blows they-condemned
et nimio fetore relicto cum ingenti tristitia et indignatione
and with-too-great stench left with huge sadness and indignation
recesserunt. Angelus vero precedens dixit ad animam: Sequere
they-withdrew the-angel but going-before said to the-soul follow
me. Illa autem respondit: Heu, domine mi, si precesseris,
me it moreover answered alas O-lord my if you-shall-have-gone-before
isti me retro rapient et sempiternis ignibus tradent. Cui
these me back shall-snatch and to-everlasting fires shall-hand-over to-whom
angelus: Ne timeas, inquit, eos, plures enim nobiscum
the-angel do-not fear he-says them more for with-us
sunt, quam cum illis. Si deus nobiscum, quis contra nos?
are than with them if God with-us who against us
Cadent quidem a latere tuo mille et decem milia a
shall-fall indeed from side your a-thousand and ten thousands from
dextris tuis, ad te autem non appropinquabit. Verumtamen
right-hand your to you moreover not it-shall-approach nevertheless
oculis tuis considerabis et retributionem peccatorum videbis.
with-eyes your you-shall-consider and the-retribution of-sinners you-shall-see
Et tu quidem patieris, sicut predixi, pauca de multis,
and you indeed shall-suffer as I-foretold few-things out-of many
que mereris. Et his dictis profecti sunt.
which you-deserve and these-things said set-out they-have

De prima pena homicidarum

THE FIRST PUNISHMENT: MURDERERS

In a dark valley full of burning coals under an iron lid six cubits thick, souls fry like cracklings, are strained through the plate like wax through a cloth, and are renewed for torment. The angel tells the soul these are murderers, parricides, and fratricides; Tundal is a murderer too, but will not suffer this now.

Cumque longius simul pergerent et nullum preter splendorem
and-when farther together they-were-going and no except the-splendor
angeli lumen haberent, tandem venerunt ad vallem valde
of-the-angel light they-had at-last they-came to a-valley very
terribilem ac tenebrosam et mortis caligine coopertam.
terrible and dark and of-death with-the-gloom covered
Erat enim valde profunda et carbonibus ardentibus plena,
it-was for very deep and with-coals burning full
cooperculum habens ferreum, quod spissitudinem habere
a-lid having of-iron which a-thickness to-have
videbatur sex cubitorum, quod nimio ardentes superabat
seemed of-six cubits which by-too-great burning it-surpassed
candore carbones. Cujus fetor omnes, quas huc usque passa
whiteness the-coals whose stench all which hither-to as-far suffered
est anima, superabat tribulationes. Descendebat enim super
had the-soul surpassed tribulations there-was-descending for upon
illam laminam miserrimarum multitudo animarum et illic
that plate of-most-wretched a-multitude of-souls and there
cremabantur, donec ad modum cremii in sartagine concremati
they-were-burned until in the-manner of-cracklings in a-frying-pan burned-up
omnino liquescerent, et, quod est gravius, ita colabantur per
wholly they-melted and what is graver thus they-were-strained through
predictam laminam, sicut colari solet cera per pannum,
the-aforesaid plate as to-be-strained is-wont wax through a-cloth

et iterum in carbonibus ignis ardentibus renovabantur ad
and again in the-coals of-fire burning they-were-renewed for
tormentum. His visis anima illa multum perterrita dixit
torment these-things seen the-soul that much terrified said
ad angelum: Heu, domine mi, rogo si placet, ut dicas mihi,
to the-angel alas O-lord my I-ask if it-pleases that you-tell to-me
quid umquam mali egerint iste anime, ut talibus tormentis
what ever of-evil have-done these souls that by-such torments
judicarentur digne. Ad quam angelus: Isti sunt, ait,
they-should-be-judged worthily to whom the-angel these are he-says
homicide, parricide, fratricide. Ista est, inquit, prima talium
homicides parricides fratricides this is he-says the-first of-such
pena perpetrantium et perpetrantibus consentientium et
the-punishment of-those-perpetrating and to-those-perpetrating of-those-consenting and
post istam ad majores, quas videbis, ducuntur penas. Et ego,
after this to greater which you-shall-see they-are-led punishments and I
inquit, numquid patiar istam? Et angelus ad eam: Mereris
it-says surely-not shall-I-suffer this and the-angel to it you-deserve
quidem, set modo non patieris. Licet enim non sis
indeed but now not you-shall-suffer although for not you-are
parricida aut matricida aut fratricida, es tamen homicida,
a-parricide or a-matricide or a-fratricide you-are yet a-homicide
set nunc tibi non reddetur. De cetero autem caveto, ne,
but now to-you not it-shall-be-rendered for the-rest moreover beware lest
cum ad corpus revertaris, amplius ista aut majora merearis.
when to the-body you-return further these or greater-things you-deserve
Et adjunxit: Proficiscamur, grandis enim nobis restat via.
and he-added let-us-set-out great for for-us remains the-way

De pena insidiatorum et perfidorum

THE PUNISHMENT OF PLOTTERS AND THE FAITHLESS

A vast mountain offers a narrow path between a sulfurous fire and a wind of snow and hail; torturers with fiery forks drive the souls from the one side to the other. The angel leads the terrified soul across.

Igitur profecti venerunt ad montem mire magnitudinis,
therefore having-set-out they-came to a-mountain of-wondrous size
magni horroris et vaste solitudiuis. Qui mons transeuntibus
of-great horror and of-vast solitude which mountain to-those-crossing
angustum valde prebebat iter. Erat namque ex una parte
narrow very offered a-way there-was for on one part
illius itineris ignis putridus, sulphureus atque tenebrosus, ex
of-that way a-fire putrid sulfurous and dark on
altera autem parte nix glacialis et cum grandine ventus
the-other moreover part snow icy and with hail a-wind
horribilis. Erat vero mons hinc et inde preparatus ad
horrible was but the-mountain on-this-side and on-that prepared for
puniendum animas, tortoribus plenus, ita ut nullus transitus
punishing souls with-torturers full so that no crossing
transire volentibus appareret tutus. Ipsi quoque prefati
to-cross to-those-wishing appeared safe themselves also the-aforesaid
tortores furcas habebant ferreas ignitas, et acutissimos
torturers forks had of-iron fiery and most-sharp
tridentes preparatos, quibus jugulabant animas transire
tridents prepared with-which they-were-piercing souls to-cross
volentes et trahebant ad penas. Dumque misere longius
wishing and were-dragging to punishments and-while the-wretched longer
involute penas luerent in parte sulphuris, predictis
wrapped punishments were-paying in the-part of-sulfur by-the-aforesaid

instrumentis jugulate proiciebantur in partem nivis. Et versa
instruments pierced they-were-thrown into the-part of-snow and turned
vice de medio grandinis proiciebantur in flammam ignis.
in-turn from the-midst of-the-hail they-were-thrown into the-flame of-the-fire
His visis illa admodum dum metuebat, dixit ad angelum,
these-things seen it greatly while it-was-fearing said to the-angel
qui eam precedebat: Rogo, domine, dum paratas insidias ad
who it was-going-before I-ask O-lord while prepared ambushes for
internicionem meam aperte video, iter istud arripere quomodo
the-slaughter my openly I-see the-way this to-seize how
valeo? Respondit ei: Noli timere, sed me sequere aut precede.
am-I-able he-answered to-it do-not fear but me follow or go-before
Et tunc precessit angelus et illa sequebatur sicut prius.
and then went-before the-angel and it was-following as before

De valle et pena superborum

THE VALLEY AND PUNISHMENT OF THE PROUD

Over a deep and stinking valley with a sulfurous river runs a plank a thousand paces long and one foot wide. Many fall; only a priest, a pilgrim with a palm, crosses unharmed. The angel holds the soul and leads it over, explaining that the valley is the punishment of the proud and the mountain that of plotters.

Set illis pre timore pedetemptim pergentibus venerunt ad
but they for fear step-by-step going came to
vallem valde profundam, putridam nimis ac tenebrosam,
a-valley very deep putrid too-much and dark
cujus profunditatem ipsa quidem anima videre non poterat,
whose depth that-very indeed soul to-see not could
sonitum autem sulphurei fluminis et ululatus multitudinis
the-sound moreover of-a-sulfurous river and the-howling of-a-multitude

in imis patientis audire valebat. Fumus vero de sulphure
in the-depths suffering to-hear it-was-able the-smoke but from the-sulfur
et de cadaveribus sursum insurgebat fetidus, qui omnes
and from the-corpses upward was-rising fetid which all
superabat penas, quas viderat prius. Tabula autem
surpassed the-punishments which it-had-seen before a-plank moreover
longissima ab uno monte in alium in modum pontis se
very-long from one mountain to another in the-manner of-a-bridge itself
super vallem extenderat, qui mille passus in longitudine,
over the-valley had-stretched which a-thousand paces in length
in latitudine vero unius pedis mensuram habebat. Quem
in breadth but of-one foot the-measure had which
pontem transire nisi electus nemo poterat. De quo vidit
bridge to-cross except an-elect-one no-one could from which it-saw
multos cadere, neminem autem preter presbiterum unum
many fall no-one moreover except priest one
illesum pertransire. Erat autem ille presbiter peregrinus,
unharmed cross-over was moreover that priest a-pilgrim
portans palmam et indutus sclavinio et ante omnes
carrying a-palm and clad in-a-pilgrim's-cloak and before all
intrepidus pertransibat primus. Tunc illa anima videns artam
fearless was-crossing-over first then that soul seeing the-narrow
semitam et subtus sempiternum cognoscens interitum dixit
path and beneath everlasting recognizing destruction said
ad angelum: Heu mihi misere, quis me liberabit, inquit, de
to the-angel alas to-me wretched who me shall-free it-says from
itinere mortis hujus? Ille autem hilari vultu eam respiciens
the-way of-death this he moreover with-cheerful face it looking-at
respondit dicens: Ne timeas, ab ista quidem liberaberis,
answered saying do-not fear from this indeed you-shall-be-freed
set post hanc aliam patieris. Et precedens tenuit eam
but after this another you-shall-suffer and going-before he-held it

et ultra pontem duxit illesam. Et post transitum pravi
and beyond the-bridge led unharmed and after the-crossing of-the-wicked
itineris quasi secura dixit ad angelum anima leta: Obsecro,
way as-if secure said to the-angel the-soul glad I-beseech
domine, si placet, indica mihi, quarum animarum sunt ista,
O-lord if it-pleases show to-me of-what souls are these
que vidimus modo, tormenta? Et angelus ad eam: Ista vallis
which we-have-seen just-now torments and the-angel to it this valley
valde horribilis locus est superborum, mons vero putridus
very horrible the-place is of-the-proud the-mountain but putrid
atque sulphureus pena est insidiatorum. Et adjunxit:
and sulfurous the-punishment is of-the-ambushers and he-added
Eamus, donec ad alia his incomparabilia perveniamus.
let-us-go until to others with-these incomparable we-arrive

De avaris et pena eorum

THE AVARICIOUS AND THEIR PUNISHMENT

A beast larger than any mountain, called Acheron, with eyes like fiery hills, has its mouth propped open by two giants, Fergus and Conall, who divide it into three gates through which an unquenchable flame pours; it devours the avaricious. The angel vanishes, and the demons drag the soul into the beast's belly, where it suffers beasts, fire, cold, stench, and despair, until it finds itself outside again with the angel, who warns it to beware when it returns to its body.

Precedente autem angelo profecti sunt per longam ac
with-going-before moreover the-angel set-out they-have through a-long and
tortuosam et valde difficilem viam. Cumque multum laborarent
winding and very difficult way and-when much they-toiled
et tenebrosum iter agerent, non longe ab eis vidit bestiam
and a-dark way were-making not far from them it-saw a-beast

magnitudine incredibilem et horrore intolerabilem. Que
in-size incredible and in-horror intolerable which
bestia pre sue enormitate magnitudinis precellebat omnes,
beast for its-own enormity of-size surpassed all
quos unquam viderat ipse, montes. Oculi vero ejus ignitis
which ever had-seen itself mountains the-eyes but its to-fiery
assimilabantur collibus. Os vero ejus valde patens erat
were-likened hills the-mouth but its very open was
et apertum, quod, ut sibi videbatur, capere poterat novem
and wide-open which as to-itself it-seemed to-hold could nine
milia hominum armatorum. Habebat autem duos in ore
thousand of-men armed it-had moreover two in mouth
suo parasitos et versis capitibus valde incompositos. Unus
its-own parasites and with-turned heads very disordered one
enim illorum habebat caput sursum ad dentes superiores
for of-them had the-head upward toward the-teeth upper
prefate bestie et pedes deorsum ad inferiores, alius vero
of-the-aforesaid beast and the-feet downward toward the-lower the-other but
versa vice caput deorsum et pedes ad dentes superiores
turned in-turn the-head downward and the-feet toward the-teeth upper
habebat sursum. Erant sic quasi columpne in ore ejus,
had upward they-were thus as-if columns in mouth its
qui idem os in similitudinem trium portarum dividebant.
which the-same mouth into the-likeness of-three gates divided
Flamma etiam inextinguibilis ex ore ejus eructuabat, que
a-flame also unquenchable from mouth its was-belching which
in tres partes per illas tres portas dividi solebat, et
into three parts through those three gates to-be-divided was-wont and
contra ipsam flammam anime cogebantur intrare dampnande.
against that-very flame souls were-forced to-enter to-be-damned
Fetor quoque incomparabilis ex ore ejus exiebat. Set
a-stench also incomparable from mouth its was-coming-out but

et planctus et ululatus multitudinis de ventre ejus per
also the-lamentation and howling of-a-multitude from belly its through
idem os audiebatur, nec mirum, cum intus essent multa
the-same mouth was-heard nor wonder since inside were many
milia virorum ac mulierum dira tormenta luentium. Ante
thousands of-men and women dire torments paying before
cujus os erat etiam inmundorum spirituum multitudo, qui
whose mouth was also of-unclean spirits a-multitude who
animas intrare cogebant. Set antequam intrarent, multis et
the-souls to-enter were-forcing but before they-entered with-many and
diversis eas verberibus et plagis affligebant. Cumque diu
diverse them blows and strokes they-were-afflicting and-when long
vidisset anima tam horribile et metuendum spectaculum,
it-had-seen the-soul so horrible and fearful a-spectacle
deficiens pre nimio terrore simul et timore spiritus
failing for too-great terror at-the-same-time and fear of-spirit
flebili voce dixit ad angelum: Heu, heu, domine mi, non
with-tearful voice said to the-angel alas alas O-lord my not
te latent ista, que video, et quare eis appropinquas?
you are-hidden these-things which I-see and why to-them do-you-draw-near
Angelus autem respondens dixit: Iter nostrum aliter explere
the-angel moreover answering said the-way our otherwise to-complete
non possumus, nisi huic tormento proprius assistamus. Non
not we-can unless this torment nearer we-stand-by not
enim hoc tormentum nisi electi devitare valebunt. Ista enim
for this torment except the-elect to-avoid shall-be-able this for
bestia vocatur Acherons, que devorat omnes avaros. De
beast is-called Acheron which devours all the-avaricious of
hac bestia scriptura loquitur: Absorbebit fluvium et non
this beast scripture speaks it-shall-swallow the-river and not
mirabitur et habet fiduciam, quod influat Iordanis in os
shall-wonder and has confidence that may-flow the-Jordan into mouth

ejus. Hi vero viri, qui inter dentes et in ore ejus apparent
its these but men who between the-teeth and in mouth its appear
contrapositi, gigantes sunt et suis temporibus in secta
set-opposite giants are and in-their-own times in sect
ipsorum tam fideles, sicut ipsi non sunt inventi, quorum
their-own so faithful as they-themselves not are found whose
nomina tu bene nosti. Vocantur enim Fergusius et Conallus.
names you well know they-are-called for Fergus and Conall
Ad quem anima: Heu domine, hoc me movet, quod, cum tu
to whom the-soul alas O-lord this me moves that since you
eos in sua secta fideles asseris, cur eos dominus talibus
them in their-own sect faithful assert why them the-Lord of-such
dignos judicet plagis. Ad quam angelus: Ista omnia, inquit,
worthy judges blows to whom the-angel these all he-says
que adhuc vidisti, penarum genera licet sint magna,
which still you-have-seen of-punishments the-kinds though they-be great
antequam revertaris videre poteris multo majora. Et
before you-return to-see you-shall-be-able much greater-things and
cum hec dixisset, accedens propius antecedebat eam et
when these-things he-had-said approaching nearer he-was-going-before it and
stetit ante bestiam, anima vero, licet nolens, sequebatur eum.
stood before the-beast the-soul but though unwilling was-following him
Cumque simul starent ante bestiam, angelus disparuit et
and-when together they-stood before the-beast the-angel vanished and
misera sola remansit. Demones autem, cum eam cernerent
the-wretched alone remained the-demons moreover when it they-saw
desolatam, conveniunt miseram ut canes rabidi secumque
forsaken gather the-wretch like dogs rabid and-with-them
pertrahunt in ventrem bestie flagellatam. Qualia autem vel
drag into the-belly of-the-beast scourged what-kind moreover or
quanta ibi tormenta passa fuerit, etiam si ipsa taceret, in
how-great there torments suffered it-had even if it-itself were-silent in

colore vultus et conversione morum facillime cognoscere
the-color of-the-face and the-conversion of-the-manners most-easily to-recognize
poterit, quisquis sapiens notare voluerit. Et quia brevitati
shall-be-able whoever wise to-note shall-have-wished and because brevity
studere debemus, non cuncta, que audivimus, scribere
to-study we-ought not all-things which we-have-heard to-write
valemus. Et tamen, ne ipsam materiam videamur negligere,
we-are-able and yet lest the-very matter we-seem to-neglect
pauca de multis ad edificationem legentium volumus recitare.
few-things of many for the-edification of-readers we-wish to-recite
Passa est enim ibidem canum, ursorum, leonum, serpentium
suffered it-has for there of-dogs of-bears of-lions of-serpents
seu innumerabilium aliorum incognitorum monstruosorum
or of-countless other unknown monstrous
animalium ferocitatem, demonum ictus, ardorem ignis,
animals the-ferocity of-demons the-blows the-heat of-fire
asperitatem frigoris, fetorem sulphuris, caliginem oculorum,
the-harshness of-cold the-stench of-sulfur the-darkness of-the-eyes
fluxus lacrimarum ardentium, copiam tribulationum et
the-flow of-tears burning the-abundance of-tribulations and
stridorem dentium. His et similibus ibi compertis, quid
the-gnashing of-teeth these-things and similar-things there experienced what
aliud misera, nisi semet ipsam de preteritis accusare et
else the-wretch except it itself about past-things to-accuse and
proprias genas pre nimia tristitia et desperatione potuit
its-own cheeks for too-great sadness and despair could
lacerare? Cumque misera reatum suum cognosceret et
to-tear and-when the-wretch guilt its-own recognized and
eternum pro suis meritis se pati supplicium pertimesceret,
everlasting for its-own merits itself to-suffer punishment dreaded
nescia, quo ordine exierat, se extra bestiam esse
knowing-not in-what order it-had-gone-out itself outside the-beast to-be

sentiebat. Et ecce, cum longius jaceret debilis, aperiens
it-felt and behold when longer it-lay weak opening
oculos prope se vidit illum, qui eam ante precedebat,
the-eyes near itself it-saw him who it before was-going-before
spiritum lucis. Tunc illa gaudens, licet afflicta multum,
the-spirit of-light then it rejoicing though afflicted much
dixit ad angelum: O mea spes unica, o solatium mihi
said to the-angel O my O-hope only O consolation to-me
indebitum a domino concessum, o lumeu oculorum meorum
undeserved by the-Lord granted O light of-eyes my
et baculus mee miserie et calamitatis, ut quid me miseram
and O-staff of-my misery and calamity for what me wretched
deserere voluisti? Quid autem ego misera retribuam
to-desert have-you-wished what moreover I wretched shall-render
domino pro omnibus, que retribuit mihi? Qui si nunquam
to-the-Lord for all-things which he-has-rendered to-me who if never
fecisset mihi aliquid boni, nisi quod te misit in occursum
he-had-done for-me anything of-good except that you he-sent in meeting
mihi, quas ei digne retribuerem gratias? Respondit ei
to-me what to-him worthily should-I-render thanks answered to-it
angelus: Sicut tu in primis dixeras, sic esse scias, major
the-angel as you at the-first had-said so to-be know-it greater
est divina misericordia, quam iniquitas tua. Ipse quidem
is divine mercy than iniquity your he indeed
reddet unicuique secundum opus suum et meritum, set
shall-render to-each according-to work his-own and merit but
tamen unumquemque de suo fine judicabit. Quapropter,
nevertheless each-one by his-own end shall-judge wherefore
ut ante dixi, oportet te precavere, ne, cum fueris tue
as before I-said it-behooves you to-beware lest when you-shall-be of-your-own

potestatis, iterum ista merearis. Et hoc dicto subjunxit:
power again these-things you-deserve and this said he-added
Transeamus ad ea, que ante nos sunt, supplicia.
let-us-pass-over to those-things which before us are punishments

De pena furum et raptorum

THE PUNISHMENT OF THIEVES AND ROBBERS

A bridge a palm wide and two miles long, studded with iron nails, spans a stormy lake of fire-breathing beasts. A soul laden with stolen sheaves struggles across it. The soul must lead over it a wild cow, for it once stole its godfather's cow; it and the cow fall in turn until they meet the man with sheaves midway and cross each other unaware. The angel heals its bleeding feet and leads it to the lodging of the torturer Phristinus.

Illa autem surgens quasi languida, debiles temptans firmare
it moreover rising as-if faint weak trying to-steady
gressus, magnopere illum sequi volebat, set nullo modo
steps greatly him to-follow wished but in-no way
poterat, erat enim nimis afflicta. Tangens autem eam angelus
could it-was for too-much afflicted touching moreover it the-angel
domini confortavit et valido cursu precedens ad explendum
of-the-Lord strengthened-it and with-strong course going-before for completing
iter, quod ante dixerat, illam suasit. Euntes vero longius
the-way which before he-had-said it he-urged going but farther
viderunt stagnum amplum valde et tempestuosum, cujus
they-saw a-lake broad very and stormy whose
fluctus astantes non permittebat cernere celum. Inerat
waves those-standing-by not allowed to-see heaven there-was-in-it
etiam ibi plurima multitudo bestiarum terribilium, que
also there a-very-great multitude of-beasts terrible which

mugientes nil aliud poscebant, nisi ut animas devorarent.
bellowing nothing else demanded except that souls they-might-devour
Per latum vero ejus pons multum angustus erat et
across the-breadth but its a-bridge very narrow was and
longus, cujus longitudo quasi per duo miliaria tendebatur;
long whose length as-if for two miles was-stretched
talis enim erat latitudo stagni. Latitudo vero ipsius pontis
such for was the-breadth of-the-lake the-breadth but of-the-very bridge
quasi unius palme mensura. Longior namque et angustior
as-if of-one palm the-measure longer for and narrower
erat, quam pons ille, de quo superius diximus. Erat
it-was than bridge that of which above we-have-spoken there-was
etiam ista tabula inserta clavis ferreis acutissimis, qui
also this plank set with-nails of-iron most-sharp which
omnium transeuntium pedes solebant penetrare, ut nullius
of-all those-crossing the-feet were-wont to-pierce so-that of-no-one
pes, si eum semel tangeret, illesus posset evadere. Omnes
the-foot if it once it-touched unharmed could to-escape all
quoque bestie conveniebant ad pontem, ut inde cibos
also the-beasts were-gathering to the-bridge that thence food
sumerent, illas scilicet animas, que transire non possent.
they-might-take those namely souls which to-cross not could
Erant autem ipse bestie tante magnitudinis, ut magnis
were moreover the-very beasts of-such size that to-great
turribus assimilari rectissime valerent. Ignis etiam de ore
towers to-be-likened most-rightly they-could fire also from the-mouth
ipsarum exiebat, ita ut et stagnum bullire a cernentibus
of-them was-coming-out so that even the-lake to-boil by those-seeing
putaretur. Videbat quoque in ipso ponte unam animam
was-thought it-saw also on the-very bridge one soul
valde plorantem et se multis criminibus accusantem. Erat
very wailing and itself with-many crimes accusing it-was

enim magno pondere frumenti manipulorum onusta et
for with-great weight of-grain of-sheaves loaded and
hunc pontem transire cogebatur. Set licet plantas clavis
this bridge to-cross was-forced but though the-soles by-nails
ferreis perforatas nimis doluerat, cadere tamen in lacum
of-iron pierced too-much it-had-grieved to-fall yet into the-lake
ignitum, ubi bestiarum patentia ora videbat, magis timebat.
fiery where of-the-beasts the-open mouths it-saw more it-feared
Anima vero, videns immane periculum, dixit ad angelum:
the-soul but seeing the-immense danger said to the-angel
Heu domine, si placeret, vellem scire, cur cogitur ista
alas O-lord if it-pleased I-would-wish to-know why is-forced this
anima sub tali pondere pertransire, quarum etiam specialiter
soul under such weight to-cross-over of-which also especially
ista pena sit animarum. At ille respondens dixit ad
this punishment may-be souls but he answering said to
eam: Ista pena est specialiter tibi condigna et tuis
it this punishment is especially to-you fitting and to-your
consimilibus furtum perpetrantibus, licet multum fuerit
like-ones theft committing though much it-may-have-been
vel modicum. Set non eodem modo patiuntur qui in
or little but not in-the-same way suffer who in
minimis et qui delinquunt in magnis, nisi forte illud
least-things and who offend in great-things unless perhaps that
modicum fuerit sacrilegium. Tunc anima: Quid, ait,
little shall-have-been sacrilege then the-soul what it-says
vocas sacrilegium? Respondit angelus: Qui sive sacratum
do-you-call sacrilege answered the-angel who either a-consecrated-thing
sive de sacrato aliquid furatur, hic sacrilegii reus
or from a-consecrated-thing anything steals this-one of-sacrilege guilty
judicatur, maxime vero, qui delinquunt sub tegumento
is-judged especially but who offend under the-covering

religionis, nisi per penitentiam se emendaverint, rei
of-religion unless through penance themselves they-shall-have-amended guilty
judicantur culpe majoris. Et his adjunxit: Festinemus, quia
are-judged of-fault greater and to-these he-added let-us-hurry because
istum pontem transire debemus. At illa: Tu quidem, ait, per
this bridge to-cross we-ought but it you indeed it-says by
divinam potentiam transire poteris, me vero tecum, ut reor,
divine power to-cross shall-be-able me but with-you as I-think
conducere nequaquam valebis. Non ego, inquit angelus,
to-conduct by-no-means you-shall-be-able not I says the-angel
tecum transibo, set tu ipsa per te transibis, nec vacuus
with-you shall-cross but you yourself by yourself shall-cross nor empty
transire poteris, nam vaccam indomitam te oportet tecum
to-cross shall-you-be-able for a-cow untamed you it-behooves with-you
conducere et illesam mihi ultra pontem reddere. Tunc anima
to-lead and unharmed to-me beyond the-bridge to-return then the-soul
plorans amare flevit et ad angelum dixit: Ve mihi, quare
weeping bitterly wept and to the-angel said woe to-me why
me creavit deus, ut talia paterer? Et quomodo ego
me created God that such-things I-should-suffer and how I
misera potero transducere, cum ego ipsa in tali periculo,
wretched shall-be-able to-lead-across since I myself in such danger
nisi divina subvenerit misericordia, non possim omnino
unless divine shall-have-come-to-help mercy not I-can at-all
stare? Tunc angelus: Reduc, inquit, ad memoriam, quod,
to-stand then the-angel bring-back he-says to memory that
cum in corpore fueras, vaccam compatris tui furata eras.
when in the-body you-had-been the-cow of-godfather your stolen you-had
At illa: Nonne, inquit, domine, ipsam vaccam, de qua est
but it surely it-says O-lord that-very cow about which is
sermo, proprio reddidi possessori? Cui angelus: Reddidisti,
the-talk to-its-own I-returned owner to-whom the-angel you-returned-it

set tunc, quando abscondere non potuisti, et ideo non
but then when to-hide not you-could and therefore not
plenum patieris supplicium, quia minus est malum velle
full you-shall-suffer punishment because less is evil to-wish
quam perficere, licet utrumque sit malum ante dominum.
than to-accomplish though both be evil before the-Lord
Hisque dictis cum respexisset angelus animam, ostendit
and-these-things said when he-had-looked-back the-angel at-the-soul showed
ei indomitam vaccam. Ecce, inquit, vacca, quam debes
to-it untamed a-cow behold he-says the-cow which you-ought
ducere ultra Anima vero, cum vidisset se devitare non
to-lead beyond the-soul but when it-had-seen itself to-avoid not
posse debitam. penam, plorans reatum tenuit vaccam et
to-be-able the-owed punishment weeping its-guilt held the-cow and
secum quibuscunque poterat minis instigare conabatur ad
with-itself by-whatever it-could threats to-drive was-trying to
pontem. Bestie vero mugientes veniebant et cibum suum,
the-bridge the-beasts but bellowing were-coming and food their-own
quem videbant in ponte positum, expectabant. Anima autem
which they-saw on the-bridge placed were-awaiting the-soul moreover
cum cepisset iter agere, vacca nolebat cum ea ire. Quid
when it-had-begun the-way to-make the-cow was-unwilling with it to-go why
amplius moramur? Cum stabat anima, cadebat vacca, et cum
longer do-we-delay when stood the-soul fell the-cow and when
vacca stabat, cadebat anima, et sic versa vice modo stabant
the-cow stood fell the-soul and so turned in-turn now they-stood
et modo cadebant, usque dum ad medium pontem veniebant.
and now they-fell right until to the-middle bridge they-came
Cumque illuc pervenissent, viderunt illum sibi obviam,
and-when there they-had-arrived they-saw him to-themselves opposite
qui manipulos portabat. Illum dico non de illis quibus
who sheaves was-carrying him I-mean not of those of-whom

dicitur: Venientes autem venient non cum exultatione
it-is-said coming moreover they-shall-come not with exultation
portantes manipulos suos, set de illis, quibus alibi scriptura
carrying sheaves their-own but of those whom elsewhere scripture
minatur: Ve vobis, qui nunc ridetis, quia plorabitis et
threatens woe to-you who now laugh because you-shall-wail and
flebitis. Sic enim flentes et plorantes obviaverunt sibi
you-shall-weep so for weeping and wailing they-met each-other
non sicut misericordia et veritas neque sicut justitia et pax,
not as mercy and truth nor as justice and peace
que osculate sunt se. Illa enim anima, que cum manipulis
which kissed have each-other that for soul which with sheaves
venerat, rogabat istam, ne sibi pontem preoccuparet. Et
had-come was-asking this-one lest from-it the-bridge it-should-take-first and
e contrario ista, quibuscunque precibus poterat, alteram
on the-contrary this-one with-whatever prayers it-could the-other
rogabat, ne sibi iter, quod cum tanto labore ex parte
was-asking lest from-it the-way which with so-great labor in part
compleverat, prohiberet. Nec tamen illa nec ista, non
it-had-completed it-should-bar nor yet that-one nor this-one not
dico reverti, set nec respicere retro poterant. Et sic dolentes
I-say to-return but nor to-look back could and so grieving
stabant et stantes pontem plantarum sanguine cruentabant.
they-stood and standing the-bridge of-the-soles with-blood were-bloodying
Cumque diutius starent, et criminum reatum ibi plangerent,
and-when longer they-stood and of-crimes the-guilt there were-lamenting
nescientes quomodo, set una queque alteram pertransisse
knowing-not how but each one the-other to-have-crossed
cognoscebat. Anima autem ista dum pertransiit, angelum
recognized the-soul moreover this when it-crossed angel
suum, quem retro reliquerat, vidit, eamque blandis alloquitur
its-own whom behind it-had-left saw and-it with-coaxing addresses

verbis: Bene, inquit, venias, de vacca ulterius ne eures,
words well he-says may-you-come about the-cow further do-not care
quia non ei amplius debes. Set cum illa ostenderet ei
because not to-it any-more you-owe but when it showed to-him
pedes et conquesta esset, se amplius non posse pergere,
the-feet and complained had itself further not to-be-able to-proceed
respondit: Meminisse debes, quam veloces erant pedes tui
he-answered to-remember you-ought how swift were feet your
ad effundendum sanguinem, et ideo contritio et infelicitas
to shedding blood and therefore contrition and unhappiness
merito esset in viis tuis, nisi tibi misericordia subvenisset
deservedly would-be in ways your unless to-you the-mercy had-come-to-help
omnipotentis. Et cum hec dixisset tangens eam sanavit
of-the-Almighty and when these-things he-had-said touching it he-healed-it
et sic precessit. Anima vero cum diceret: Quo imus modo?
and thus went-before the-soul but when it-said whither go-we now
respondit angelus: Quidam tortor teterrimus nostrum expectat
answered the-angel a-certain torturer most-foul our awaits
adventum, cui nomen est Phristinus, cujus hospitium
arrival to-whom the-name is Phristinus whose lodging
nullo modo preterire possumus. Quod hospitium licet semper
in-no way to-pass-by we-can which lodging though always
hospitibus fuerit plenum, hospes tamen invenire hospites
with-guests it-has-been full the-host nevertheless to-find guests
adhuc desiderat ad supplicium.
still desires for punishment

De pena glutonum et fornicantium

THE PUNISHMENT OF GLUTTONS AND FORNICATORS

A huge house shaped like a baking oven throws out flame for a thousand paces; before its gates executioners with axes, knives, and sickles flay and hack the souls. The soul begs to be spared but is torn apart and thrown into the fire within, the house of Phristinus, where gluttons hunger insatiably and fornicators, monks and nuns among them, rot with worms in their shameful parts. Released, the soul asks where God's mercy is, and the angel explains how mercy and justice temper each other and why the just are shown the torments.

Cum autem irent per tenebrosa loca et arida, apparuit
when moreover they-went through dark places and dry appeared
eis domus aperta. Domus autem ipsa, quam viderant,
to-them a-house open the-house moreover itself which they-had-seen
erat maxima, ut arduus mons pre nimia magnitudine,
was very-great as a-steep mountain for too-great size
rotunda vero erat quasi furnus, ubi panes coqui solent
round but it-was as-if an-oven where loaves to-be-baked are-wont
positione. Flamma quoque inde exiebat, que per mille
in-position a-flame also thence was-coming-out which for a-thousand
passus, quascunque animas invenit, comburebat. Set illa
paces whatever souls it-found was-burning but that
anima, que ex parte simile tormentum experimento didicerat,
soul which in part similar torment by-experience had-learned
accedere propius nullo modo valebat. Unde et illi angelo,
to-approach nearer in-no way was-able whence also to-that angel
qui eam conduxit, dicebat: Quid ego faciam misera? Ecce
who it led it-was-saying what I shall-do wretched behold
appropinquamus ad portas mortis, et quis me liberabit?
we-are-drawing-near to the-gates of-death and who me shall-free
Respondens angelus dixit: Ab ista quidem exteriori flamma
answering the-angel said from this indeed outer flame

liberaberis, ipsam vero domum, unde procedit, intrabis. Et
you-shall-be-freed the-very but house whence it-proceeds you-shall-enter and
cum propius accederent, viderunt carnifices cum securibus et
when nearer they-approached they-saw executioners with axes and
cultris et sarmentis et bisacutis cum dolabris et terebris
knives and pruning-hooks and twibills with mattocks and augers
et falcibus acutissimis, cum wangiis et fossoriis et cum
and sickles most-sharp with spades and diggers and with
ceteris instrumentis, quibus animas excoriare vel decollare
other instruments with-which souls to-flay or to-behead
vel findere vel truncare poterant, ante portas in medio
or to-split or to-mutilate they-could before the-gates in the-midst
flammarum stantes, et sub manibus illorum multitudinem
of-the-flames standing and under the-hands of-them a-multitude
animarum ista omnia, que prediximus, sustinentium. Cumque
of-souls these all which we-have-said-before enduring and-when
vidisset anima, quod hec essent omnibus penis, que
it-had-seen the-soul that these were than-all the-punishments which
ante viderat, multo majora, dixit ad angelum: Obsecro, mi
before it-had-seen much greater it-said to the-angel I-beseech my
domine, si placet, ab hoc me solo libera supplicio, et
O-lord if it-pleases from this me only free punishment and
ceteris, que posthac occurrerint, suppliciis me tradi
to-the-other which hereafter shall-have-met punishments me to-be-handed
concedo. Tunc angelus: Istud quidem, ait, supplicium
I-grant then the-angel this indeed he-says punishment
majus est omnibus, que ante vidisti, adhuc tamen unum
greater is than-all which before you-have-seen still yet one
videbis omnia excellens genera tormentorum, que vel
you-shall-see all surpassing kinds of-torments which either
videre vel cogitare potuisti. Intra, inquit, istud supplicium,
to-see or to-think you-could enter he-says this punishment

quia canes rabidi tuum intus expectant adventum. Anima
because dogs rabid your inside await arrival the-soul
vero tota tremens et pre angustia deficiens, quibuscunque
but all trembling and for anguish failing with-whatever
precibus poterat, rogavit, ut hanc penam evaderet, nec
prayers it-could asked that this punishment it-might-escape nor
tamen, quod voluit, impetravit. Demones autem videntes
yet what it-wished it-obtained the-demons moreover seeing
animam sibi concessam, circumvenerunt eam, et magnis
the-soul to-themselves granted surrounded it and with-great
conviciis exprobrantes cum supradictis instrumentis in frusta
reproaches upbraiding with the-aforesaid instruments into pieces
dissipaverunt et dissipatam ignibus tradiderunt. Quid dicam
scattered-it and scattered to-the-fires handed-it-over what shall-I-say
de his, que intus erant in hac domo Phristini? Nam
about those-things which inside were in this house of-Phristinus for
luctus et tristitia, dolor et gemitus et stridor dentium,
grief and sadness pain and groaning and gnashing of-teeth
lentus ignis extrinsecus, intrinsecus vero vastum condebatur
slow fire outside inside but vast was-stored
incendium, aviditas inexplebilis semper inerat cibi, nec
burning greed insatiable always was-in for-food nor
tamen satiari poterat nimietas gule. Doloribus quoque
yet to-be-sated could the-excess of-the-gullet with-pains also
verendorum locorum cruciabantur quam maximis, set contra
of-the-shameful places they-were-tormented as greatest but conversely
verenda ipsa putredine corrupta scaturire videbantur
the-shameful-parts themselves with-rot corrupted to-swarm seemed
vermibus, et in ipsa verenda virorum ac mulierum
with-worms and into the-very shameful-parts of-men and women
non solum secularium, verum, quod est gravius, quod non
not only of-the-secular but what is graver what not

sine gravi dolore possum dicere, sub religionis habitu
without heavy grief I-can to-say under of-religion the-habit
conversantium, quam dire intrabant bestie, ita ut ex omni
living how dreadfully were-entering beasts so that from every
parte cruciatibus fessis nulle sufficere vires ad tolerantiam
side with-torments wearied no to-suffice strength for endurance
possent. Nullus sexus, nullus habitus immunis extitit ab his
could no sex no habit immune stood-out from these
plagis, et quod dicere verebar, ipsa me cogit caritas, quod
blows and what to-say I-was-afraid itself me compels charity that
monasticus ipse habitus virorum et feminarum his intererat
the-monastic itself habit of-men and of-women in-these was-among
cruciatibus; et hi, qui sanctioris videbantur professionis,
torments and these who of-holier seemed profession
digni judicabantur pene majoris. His et similibus
worthy were-judged of-punishment greater by-these and similar-things
illa anima incredibilibus cruciatibus longe toleratis in semet
that soul incredible torments long endured into it
ipsam reversa, ream se esse ac dignam talibus confitebatur
itself returned guilty itself to-be and worthy of-such confessed
tormentis. Set quando divino numini placuit, nesciens
torments but when to-the-divine power it-pleased knowing-not
quo ordine, sicut diximus, extra tormenta esse se sentit.
in-what order as we-have-said outside the-torments to-be itself it-feels
Sedebat tamen in tenebris et umbra mortis. Cumque non
it-was-sitting yet in darkness and the-shadow of-death and-when not
diu ibi sederet, vidit lumen, spiritum scilicet vite, qui eam
long there it-sat it-saw the-light the-spirit namely of-life who it
ante conduxerat. Illa vero amaritudine simul et tristitia
before had-led it but with-bitterness at-the-same-time and sadness
multum repleta dixit ad eum: Ut quid, domine, ego misera
much filled said to him for what O-lord I wretched

talia ac tanta passa sum tormenta? Et quid est, quod
such-things and so-great suffered have torments and what is-it that
nobis dixerunt sapientes: Misericordia domini plena est terra?
to-us have-said the-wise of-the-mercy of-the-Lord full is the-earth
Ubi est ejus misericordia et pietas? Respondens angelus
where is his mercy and piety answering the-angel
dixit ei: Heu, inquit, o filia, quam multos decepit ista
said to-it alas he-says O daughter how many has-deceived this
sententia minus intelligentes. Deus enim, licet sit misericors,
sentence less understanding God for though he-be merciful
est tamen justus. Iustitia reddit unicuique secundum sua
is yet just justice renders to-each according-to their-own
merita, misericordia plurima ultionibus digna condonat delicta.
merits mercy very-many for-vengeance worthy pardons offenses
Et tu quidem tuis exigentibus meritis juste pateris ista
and you indeed your requiring merits justly suffer these
supplicia, set tunc ages gratias, quando videbis, que
punishments but then you-shall-give thanks when you-shall-see what
per misericordiam condonaverit tibi tormenta. Iterum
through mercy he-shall-have-pardoned to-you torments again
si deus cuncta dimitteret, cur homo justus esset? Et si
if God all-things should-forgive why man just would-be and if
supplicia non pertimesceret, quare peccator parceret? Et quid
punishments not he-should-dread why the-sinner should-spare and what
opus esset, ut confessi peniterent, si deum non timerent?
need would-be that the-confessed should-repent if God not they-feared
Igitur deus cuncta bene disponens, sicut justitiam temperavit
therefore God all-things well arranging as justice he-has-tempered
misericordia, et misericordiam temperavit justitia, ut neutra
with-mercy and mercy he-has-tempered with-justice that neither
illarum sit sine altera. Nam si in corpore peccatoribus
of-them be without the-other for if in the-body to-sinners

penitentiam non agentibus misericorditer parcitur, hic tamen
penance not doing mercifully it-is-spared here yet
pro suis meritis dictante justitia digna patiuntur. Et
for their-own merits with-justice dictating worthy-things they-suffer and
licet justis pro suis excessibus temporale commodum
though from-the-just for their-own excesses temporal advantage
juste in corpore degentibus tollitur, bona eis sine fine
justly in the-body living is-taken goods to-them without end
manentia cum angelis, dum exuunt corpora, misericorditer
remaining with angels when they-put-off bodies mercifully
largitur. In hoc quoque misericordia ejus superat justitiam,
he-bestows in this also mercy his surpasses justice
quia nullum bonum opus ab ipso erit irremunerabile,
because no good work by him shall-be unrewarded
multa vero mala opera condonat ipse. Nemo enim liber
many but evil works pardons he-himself no-one for free
est a peccato nec infans unius noctis, multi vero
is from sin not-even an-infant of-one night many but
liberantur a pena, ut etiam non tangat eos umbra
are-freed from punishment so-that even not may-touch them the-shadow
mortis. Set anima illa resumptis viribus ad sermonem
of-death but soul that having-taken-back strength at the-speech
consolationis dixit ad angelum: Domine, si placet, quia de
of-consolation said to the-angel O-lord if it-pleases since about
justis est sermo, cum non merentur intrare portas mortis,
the-just is the-speech since not they-deserve to-enter the-gates of-death
cur deducuntur ad inferos? Respondens angelus dixit: Si
why are-they-led-down to the-underworld answering the-angel said if
hoc te movet, cur justi, qui penas non patiuntur, ad
this you moves why the-just who punishments not suffer to
videndas illas ducuntur, ideo fit, ut visis tormentis, a
see them are-led therefore it-happens that seen the-torments from

quibus liberantur per divinam gratiam, ardentius in laudem
which they-are-freed through divine grace more-ardently in the-praise
sui creatoris ferveant et amorem. Sic e contrario anime
of-their creator they-may-glow and love so on the-contrary the-souls
peccatorum, que digne eternis suppliciis judicantur, prius ad
of-sinners which worthily to-everlasting punishments are-judged first to
sanctorum gloriam perducuntur, ut visis premiis, que sponte
of-the-saints the-glory are-led that seen the-rewards which willingly
deseruerant, cum ad penas venerint, magis doleant
they-had-deserted when to punishments they-shall-have-come more they-may-grieve
et ipsam gloriam, quam ante potuissent acquirere, in
and the-very glory which before they-would-have-been-able to-acquire into
memoriam revocent ad augmentationem pene. Nullum
memory they-may-recall for the-increase of-punishment no
enim est tam grave supplicium, sicut sequestratum esse
for is so heavy a-punishment as sequestered to-be
a consortio divine majestatis et sanctorum angelorum.
from the-fellowship of-divine majesty and of-the-holy angels
Et propterea ille presbiter, quem primum pontem secure
and therefore that priest whom first the-bridge securely
transire videbas, ductus est ad supplicia, ut visis penis
to-cross you-saw led was to punishments that seen the-punishments
ardentius arderet in amorem illius, qui eum vocavit
more-ardently he-might-burn into the-love of-him who him called
ad gloriam. Fidelis namque servus inventus est et
to glory faithful for a-servant found he-has-been and
prudens, et ideo accipiet coronam vite, quam repromisit
prudent and therefore he-shall-receive the-crown of-life which has-promised
deus diligentibus se. Et post hec verba dixit: Quoniam
God to-those-loving him and after these words he-said since
nondum omnia mala vidimus, proderit tibi, ut ad ea
not-yet all evils we-have-seen it-shall-profit you that to those-things

videnda, que nondum vidimus, properemus. Tunc anima,
to-be-seen which not-yet we-have-seen we-hurry then the-soul
si, inquit, postmodum redire debemus ad gloriam, rogo ut
if it-says afterward to-return we-ought to glory I-ask that
quantocius me precedas ad penam.
as-quickly-as-possible me you-go-before to punishment

De pena sub habitu et ordine religionis fornicantium vel quacunque condicione immoderate se coinquinantium

FORNICATORS UNDER THE HABIT OF RELIGION

On a frozen lake sits a two-legged winged beast with an iron beak that devours souls and gives birth to them in the ice, where men and women alike conceive serpents that bite their bowels and burst out through every limb. The angel explains that this is the punishment of monks, canons, nuns, and clerics who stained their habit with lust, and of the immoderately lustful, as Tundal was. The demons give it to the beast; afterward the angel heals it and leads it down a narrowing, ever-descending way.

Precedente igitur angelo viderunt bestiam omnibus, quas ante
with-going-before therefore the-angel they-saw a-beast than-all which before
viderant, bestiis valde dissimilem, duos pedes et duas alas
they-had-seen beasts very unlike two feet and two wings
habentem, longissimum quoque collum et rostrum ferreum,
having a-very-long also neck and a-beak of-iron
ungulas etiam habebat ferreas, per cujus os flamma
claws also it-had of-iron through whose mouth a-flame
eructuabat inextinguibilis. Que bestia sedebat super stagnum
was-belching unquenchable which beast was-sitting upon a-lake
glacie condensum. Devorabat autem bestia quascunque invenire
with-ice thickened was-devouring moreover the-beast whatever to-find

poterat animas, et dum in ventre ejus per supplicia
it-could souls and while in belly its through punishments
redigerentur ad nihilum, pariebat eas in stagnum
they-were-reduced to nothing it-was-giving-birth-to them into the-lake
glacie coagulatum, ibique renovabantur iterum ad tormentum.
with-ice congealed and-there they-were-renewed again for torment
Impregnabantur vero omnes anime tam virorum quam
were-made-pregnant but all the-souls as-much of-men as
mulierum, que descendebant in stagnum, et ita gravide
of-women which were-descending into the-lake and so pregnant
prestolabantur tempus, quod eis conveniebat ad partum.
they-were-awaiting the-time which to-them was-suited for birth
Intus vero mordebantur in visceribus more viperino a
inside but they-were-bitten in the-bowels in-the-manner of-vipers by
prole concepta, sicque vegetabantur misere in unda
the-offspring conceived and-so they-were-quickened wretchedly in the-wave
fetida maris mortui glacie concreta. Cumque tempus esset,
fetid of-the-sea dead with-ice congealed and-when the-time was
ut parerent, clamantes replebant inferos ululatibus
that they-should-give-birth shouting they-filled the-underworld with-howls
et sic serpentes pariebant. Pariebant, dico, non solum
and thus serpents they-were-bearing they-were-bearing I-say not only
femine, set et viri, non tantum per ipsa membra, que
women but also men not only through the-very members which
natura constituit tali officio convenientia, verum per
nature appointed for-such office fitting but through
brachia simul et per pectora, exibantque
the-arms at-the-same-time and through the-breasts and-they-were-coming-out
erumpentes per cuncta membra. Habebant vero ipse, que
bursting through all members had but the-very which
pariebantur, bestie capita ardentia ferrea et rostra acutissima,
were-being-borne beasts heads burning of-iron and beaks most-sharp

quibus ipsa, unde exibant, dilaniabant corpora. In
with-which the-very whence they-were-coming-out they-were-tearing bodies in
caudis autem suis eedem bestie multos habebant aculeos,
the-tails moreover their-own the-same beasts many had stings
qui, quasi hami retro retorsi, ipsas, e quibus exibant,
which as-if hooks back twisted the-very from which they-were-coming-out
pungebant animas. Bestie enim volentes exire, cum
were-pricking souls the-beasts for wishing to-come-out since
caudas suas secum non possent trahere, in ipsa, unde
tails their-own with-them not they-could to-drag into the-very whence
exibant, corpora rostra ardentia ferrea retorquere non
they-were-coming-out bodies beaks burning of-iron to-twist-back not
cessabant, donec ea usque ad nervos et ossa arida
they-ceased until them as-far as the-sinews and bones dry
consumebant. Et sic simul conclamantes, stridor glacierum
they-were-consuming and thus together crying-out the-creaking of-the-ice
inundantium et ululatus animarum sustinentium et mugitus
overflowing and the-howling of-the-souls enduring and the-bellowing
bestiarum exeuntium perveniebant in celum, ita ut et ipsi
of-the-beasts coming-out were-reaching to heaven so that even the-very
demones, si in eis esset ulla scintilla pietatis, merito
demons if in them there-were any spark of-piety deservedly
moverentur ad misericordiam compassionis. Erant enim in
would-be-moved to the-mercy of-compassion there-were for in
omnibus diversis membris et digitis diversarum bestiarum
all different members and fingers of-different beasts
capita, que ipsa membra mordebant usque ad nervos et
heads which the-very members were-biting as-far as the-sinews and
ossa. Habebant quoque linguas vivas in modum aspidum,
bones they-had also tongues living in the-manner of-asps
que totum palatum et arteria consumebant omnia usque ad
which the-whole palate and windpipe were-consuming all as-far as

pulmones. Verenda quoque ipsa virorum ac mulierum
the-lungs the-shameful-parts also themselves of-the-men and women
erant in similitudine serpentium, qui inferiores partes ventris
were in the-likeness of-serpents which the-lower parts of-the-belly
lacerare et ipsa viscera inde studebant abstrahere. Tunc
to-tear and the-very bowels thence were-striving to-drag-out then
dixit anima: Dic, queso, mihi, quid mali iste operate sunt
said the-soul tell I-ask me what of-evil these done have
anime, quibus ista paratur pena incomparabilis omnibus,
souls for-whom this is-prepared punishment incomparable to-all
ut reor, quas unquam videram, penis? At angelus: Superius,
as I-think which ever I-had-seen punishments but the-angel above
inquit, tibi dixi, quod hi, qui sanctioris sunt propositi,
he-says to-you I-said that these who of-holier are purpose
si erraverint, durioribus judicantur suppliciis, sicut e
if they-shall-have-erred by-harsher are-judged punishments as on
contrario majorem consecuntur gloriam, si non merentur
the-contrary greater they-obtain glory if not they-deserve
ista per culpam. Ista est enim, inquit, monachorum,
these-things through fault this is for he-says of-monks
canonicorum, sanctimonialium ceterorumque ecclesiasticorum
of-canons of-nuns and-of-the-other of-ecclesiastical
ordinum, qui sive per tonsuram sive per habitum deo
orders who whether through the-tonsure or through the-habit to-God
mentiri noscuntur. Et ideo eorum membra diversis penis
to-lie are-known and therefore their members by-diverse punishments
consumuntur, quia non ea castigabant a prohibitis.
are-consumed because not them they-were-restraining from forbidden-things
Exacuebant enim linguas suas sicut serpentes et ideo
they-were-sharpening for tongues their-own like serpents and therefore
eas patiuntur ardentes. Verenda etiam, que non castigantur
them they-suffer burning the-shameful-parts also which not are-restrained

a coitu prohibite luxurie, vel in ipsa mittuntur vel
from the-intercourse of-forbidden lust either into the-very are-sent or
ipsa efficiuntur feroces bestie ad cumulationem pene.
themselves are-made fierce beasts for the-heaping-up of-punishment
Et adjunxit: De his satis diximus. Licet namque ista pena
and he-added of these enough we-have-said although for this punishment
specialiter illorum esse debeat, qui se dicunt religiosos esse
especially of-those to-be ought who themselves say religious to-be
et non sunt; tamen qui immoderata luxuria se maculant,
and not are yet who with-immoderate lust themselves stain
ista sustinebunt. Et ideo hoc tu non poteris evadere, quia
this shall-endure and therefore this you not shall-be-able to-escape because
te ipsum, dum in corpore fueras, immoderate non verebaris
you yourself while in the-body you-had-been immoderately not you-feared
coinquinare. Et post hec dicta venientes cum impetu
to-defile and after these-things said coming with a-rush
demones rapuerunt animam et dederunt bestie devorandam.
the-demons seized the-soul and gave-it to-the-beast to-be-devoured
Devorata autem anima que vel intus passa fuerit vel in stagno
devoured moreover the-soul what either inside suffered it-had or in the-lake
fetido, quia ante diximus, repetere non debemus. Cum ergo
fetid because before we-have-said to-repeat not we-ought when therefore
post predicta tormenta esset in partu viperarum, affuit
after the-aforesaid torments it-was in the-birth of-vipers was-present
ei spiritus pietatis eamque blande alloquens consolabatur:
to-it the-spirit of-piety and-it gently addressing was-consoling
Veni, inquiens, amica mea carissima, non patieris amplius
come saying O-friend my dearest not you-shall-suffer further
ista. Et tangens eam curavit et ad reliquum iter se
these-things and touching it he-cured-it and to the-remaining way him
sequi precepit, sicque longe profecti anima nesciebat, quo
to-follow ordered and-so far having-set-out the-soul knew-not whither

ibant; preter fulgorem enim spiritus vite nullum, ut
they-were-going except the-brightness for of-the-spirit of-life no as
predivimus, lumen habebant. Pergebant quidem per
we-have-said-before light they-had they-were-proceeding indeed through
loca terribilia et multum precedentibus diriora. Erat
places terrible and much than-the-preceding more-dreadful was
quippe via valde angusta et quasi de cacumine altissimi
for the-way very narrow and as-if from the-summit of-a-very-high
montis in precipitium semper descendens, et quanto plus
mountain into a-precipice always descending and by-how-much more
descendebat, tanto minus anima reditum ad vitam sperabat.
it-descended by-so-much less the-soul the-return to life was-hoping

De pena illorum, qui cumulant peccatum super peccatum

THE PUNISHMENT OF THOSE WHO HEAP SIN UPON SIN

The narrow way, the angel explains, leads to death, as the broad way of unchaste worldly life leads to it. In a valley of smithies the torturer Vulcan's men throw the souls into furnaces, melt them, and hammer twenty or a hundred into one mass, tossing them from forge to forge until they are ash. The angel lifts the soul from the ash and comforts it: all it has seen await God's judgment, but those below are judged already.

Dixit igitur: Rogo, cum tot mala ante viderimus, quod
it-said therefore I-ask since so-many evils before we-have-seen that
non possint pejora non dico videri set nec cogitari,
not could worse-things not I-say to-be-seen but not-even to-be-thought
quo iterum ista ab eis tam longum ducit in precipitium.
whither again this from them so long leads into the-precipice
Respondit ei angelus dicens: Ista via ducit ad mortem. Et
answered to-it the-angel saying this way leads to death and

anima: Cum, inquit, ista via sit angustissima et durissima
the-soul since it-says this way is most-narrow and most-hard
et neminem in ea viderimus preter nos, quid est quod
and no-one in it we-have-seen except us what is-it that
evangelium dicit 'lata est via et spatiosa, que ducit
the-gospel says broad is the-way and spacious which leads
ad mortem, et multi intrant per eam'? Non de ista,
to death and many enter through it not about this
ait angelus, loquebatur tunc evangelista, set de illicita et
says the-angel was-speaking then the-evangelist but about illicit and
impudica seculari vita, nam per ipsam venitur ad istam.
unchaste secular life for through it one-comes to this
Ergo euntes longius et ultra modum laborantes venerunt in
therefore going farther and beyond measure toiling they-came into
vallem ibique videntes fabricas fabrorum multas, in quibus
a-valley and-there seeing forges of-smiths many in which
maximus audiebatur luctus, dixit anima: Audis tu, domine
very-great was-heard grief said the-soul do-you-hear you O-lord
mi, ista, que ego audio? Respondit: Audio et scio. Et
my these-things which I hear he-answered I-hear and I-know and
anima: Quod nomen habet hoc supplicium? Iste tortor, ait
the-soul what name has this punishment this torturer says
angelus, vocatur Vulcanus, per cujus ingenium corruerunt
the-angel is-called Vulcan by whose ingenuity have-fallen
plurimi et corruentes ab ipso sunt cruciati. Et anima:
very-many and falling by him have-been tormented and the-soul
Numquid, ait, domine mi, ego ejus debeo pati supplicium?
surely-not it-says O-lord my I his ought to-suffer punishment
At ille: Debes, inquit. Et dicto hoc verbo precedebat eam,
but he you-ought he-says and said this word he-was-going-before it
illa autem plorans sequebatur eum. Appropinquantes autem
it moreover weeping was-following him approaching moreover

occurrerunt eis tortores cum ignitis forcipibus et angelo
ran-to-meet them torturers with fiery tongs and to-the-angel
nihil dicentes ceperunt animam, que sequebatur, et tenentes
nothing saying they-took the-soul which was-following and holding
projecerunt in caminum ignis ardentem, et sic follibus
they-threw into a-furnace of-fire burning and so with-bellows
sufflantes, sicut solet examinari ferrum, ita examinabantur,
blowing as is-wont to-be-tested iron so they-were-tested
donec ad nihilum redigeretur illa multitudo animarum, que
until to nothing was-reduced that multitude of-souls which
ibi urebantur. Cumque ita liquefierent, ut nil aliud nisi
there were-being-burned and-when so they-were-melted that nothing else except
aqua apparerent, jugulabantur tridentibus ferreis, et positi
water they-appeared they-were-pierced with-tridents of-iron and placed
super incudem percutiebantur malleis, donec vicene vel
upon the-anvil they-were-struck with-hammers until twenty or
tricene vel centene anime in unam massam redigerentur, et
thirty or a-hundred souls into one mass were-reduced and
tamen, quod est gravius, non ita perirent; desiderabant enim
yet what is graver not so they-perished they-desired for
mortem et invenire non poterant. Loquebantur vero tortores
death and to-find not they-could were-speaking but the-torturers
ad invicem dicentes: Nonne sufficit? Et alii in alia domo
to each-other saying surely it-suffices and others in another house
respondebant: Proicite nobis, ut videamus, si sufficit. Et
were-answering throw to-us that we-may-see if it-suffices and
proicientes alii capiebant eas in forcipibus ferreis, antequam
throwing others were-catching them in tongs of-iron before
terram tangerent, et sicut primi ita et ipsi eas ignibus
the-ground they-touched and as the-first so also they them to-the-fires
tradiderunt, sicque misere modo huc modo illuc proiciebantur
handed-over and-so wretchedly now hither now thither were-thrown

anime et ubique patiebantur et comburebantur, donec pelles
the-souls and everywhere were-suffering and were-being-burned until the-skins
simul et carnes, nervi et ossa in favillam redigerentur et
together and the-flesh the-sinews and the-bones into ash were-reduced and
flammam ignis. Anima autem illa cum diu in his versaretur
the-flame of-fire the-soul moreover that when long in these it-was-turned
suppliciis, affuit ei suus advocatus et more solito eam
punishments was-present to-it its-own advocate and in-manner wonted it
apprehendens de medio faville cepit dicere: Quomodo vales?
grasping from the-midst of-the-ash began to-say how are-you
Numquid fuerunt tibi tam dulces carnis illecebre, ut pro
surely-not were to-you so sweet of-the-flesh the-allurements that for
eis tot et talia tormenta debeas sustinere? Illa autem
them so-many and such torments you-ought to-endure it moreover
ei respondere non poterat, quia vires ad loquendum post
to-him to-answer not could because strength for speaking after
tale supplicium non habebat. Angelus igitur domini, cum
such punishment not it-had the-angel therefore of-the-Lord when
eam vidisset nimis afflictam, blande alloquens consolabatur
it he-had-seen too-much afflicted gently addressing was-consoling
eam, dicens: Confortare, quia dominus est deducens ad
it saying be-strengthened because the-Lord is leading-down to
inferos et reducens. Tu ergo esto fortis, quia licet
the-underworld and leading-back you therefore be strong because though
sint mala, que huc usque passa es, majora sunt ea,
be evil-things which hither to suffered you-have greater are those
a quibus liberaberis, si tamen voluntas fuerit nostri
from which you-shall-be-freed if yet the-will shall-have-been of-our
redemptoris. Ipse enim non desiderat mortem peccatoris, set
of-the-Redeemer he for not desires the-death of-the-sinner but
ut convertatur et vivat. Et post hec dixit: Omnes, quos
that he-be-converted and live and after these-things he-said all whom

vidisti superius, judicium dei expectant, set isti, qui
you-have-seen above the-judgment of-God await but these who
adhuc sunt in inferioribus, jam judicati sunt; adhuc namque
still are in the-lower-places already judged are still for
non pervenisti ad inferos inferiores. Et apprehendens eam
not you-have-arrived at the-underworld lower and grasping it
more solito confortavit et reliquum iter arripere jussit.
in-manner wonted he-strengthened-it and the-remaining way to-take-up ordered

De descensu ad inferos

THE DESCENT TO THE UNDERWORLD

Sudden horror, cold, stench, and darkness seize the soul as the earth seems to tremble; the angel vanishes, and the soul, alone and lower than all the sinners it has seen, despairs of God's mercy as it hears an unspeakable thunder of howling multitudes.

Cumque simul pergerent et ad invicem sermocinarentur, ecce
and-when together they-were-going and to each-other were-conversing behold
subitus horror et frigus intolerabile fetorque antea inexpertus
sudden horror and cold intolerable and-a-stench before unexperienced
et tenebre prioribus incomparabiles, tribulatio et angustie
and darkness than-the-former incomparable tribulation and straits
animam pariter invaserunt, ita ut omnia fundamenta orbis
the-soul alike invaded so that all the-foundations of-the-world
terre viderentur sibi contremiscere, et angelo, qui eam
of-the-earth seemed to-it to-tremble and to-the-angel who it
precedebat, compelleretur dicere: Heu, mi domine, quid est,
was-going-before it-was-compelled to-say alas my O-lord what is-it
quod minus solito stare possum? In tantum enim turbata
that less than-wonted to-stand I-can in so-much for disturbed

sum, quod spiritum ad loquendum habere non possum.
I-am that spirit for speaking to-have not I-can
Cumque stando prestolaretur angeli responsum, non enim
and-when by-standing it-was-awaiting of-the-angel the-answer not for
poterat se movere pre nimia formidine, ab oculis ejus
it-could itself to-move for too-great dread from eyes its
angelus cito disparuit, et eum amplius videre non potuit.
the-angel quickly vanished and him further to-see not it-could
Videns igitur misera longe se inferiorem esse ab omnibus,
seeing therefore the-wretch far itself lower to-be than all
quos ante viderat, peccatoribus, et suo lumine ac solatio
whom before it-had-seen sinners and of-its-own light and solace
desolatam, quid aliud, nisi omnino de dei misericordia
desolate what else except utterly of of-God mercy
desperare, potuit? Non enim, ut ait Salomon, sapientia aut
to-despair could not for as says Solomon wisdom or
scientia erant apud inferos, quo illa properabat, et ideo
knowledge were among the-underworld whither it was-hurrying and therefore
non habebat consilium, quando deerat sibi dei auxilium.
not it-had counsel when was-lacking to-it of-God the-help
Facta itaque mora, dum esset sola in tantis periculis, audivit
made and-so a-delay while it-was alone in so-great dangers it-heard
clamores et ululatus mire multitudinis et tonitruum
shouts and howlings of-a-wondrous multitude and thunder
quoque ita horribile, ut nec parvitas nostra possit capere,
also so horrible that neither smallness our could to-grasp
nec lingua ejus, ut fatebatur, valeat enarrare.
nor tongue its as it-confessed can to-tell

De inferno inferiori

THE LOWER HELL

The soul sees a square pit sending up a column of fetid flame to the sky, in which souls and demons rise like sparks and fall back. Unable to move its feet, it rages at itself for not believing the scriptures, and black demons with lamp-like eyes, scorpion tails, iron claws, and vulture wings swarm around it, promising to hand it to Lucifer, until the angel returns, scatters them, and tells it that it will see these punishments but not suffer them.

Circumspiciens igitur, si quo modo videre posset, unde
looking-around therefore if in-any way to-see it-could whence
advenerant hec sibi omnia, vidit fossam quadrangulam
had-come these-things to-it all it-saw a-pit four-cornered
quasi cisternam, qui puteus putridam flamme et fumi emittit
as-if a-cistern which well putrid of-flame and of-smoke sends-forth
columpnam, que columpna usque ad celos extendebatur.
a-column which column as-far as the-heavens was-stretched
Erant enim in ipsa flamma maxima multitudo animarum
there-were for in the-very flame a-very-great multitude of-souls
simul et demonum, que ascendebant more favillarum
together and of-demons which were-ascending in-the-manner of-sparks
cum flamma ascendentium et ad nihilum redacto fumo
with the-flame ascending and to nothing reduced the-smoke
cum demonibus iterum cadebant in fornacem usque ad
with the-demons again they-were-falling into the-furnace as-far as
profundum. Viso autem hoc magno spectaculo volebat se
the-depth seen moreover this great spectacle wished itself
anima retro retrahere, set non valebat pedem a terra
the-soul back to-draw but not was-able the-foot from the-ground
levare. Set dum hoc sepius pavore persuadente temptaret
to-lift but while this more-often with-dread persuading it-tried

facere et se, quod voluerat, cerneret non posse perficere,
to-do and itself what it-had-wished it-saw not to-be-able to-accomplish
nimio furore repleta in semet ipsam exarsit et genas
with-too-great fury filled against it itself it-blazed and cheeks
suas ungulis lacerans clamavit: Ve mihi, ut quid ego
its-own with-nails tearing cried woe to-me for what I
non morior? Et quare ego miserrima sanctis scripturis
not am-dying and why I most-wretched holy scriptures
credere nolui? Que me dementia decepit? Audientes
to-believe was-unwilling what me madness deceived hearing
hec demones, qui cum flamma ascenderant, ilico eam
these-things the-demons who with the-flame had-ascended at-once it
circumvenerunt cum instrumentis, quibus miserorum animas
surrounded with instruments with-which of-the-wretched the-souls
ad tormenta rapuerunt, et circumdantes circumdederunt eam
to torments they-snatched and surrounding surrounded it
sicut apes et exarserunt sicut ignis in spinis, et erat
like bees and blazed-up like fire among thorns and there-was
una vox omnium dicentium: O misera anima, penis
one voice of-all saying O wretched O-soul of-punishments
et cruciatibus digna, unde huc venisti? Ignara penarum
and torments worthy whence hither have-you-come ignorant of-punishments
nondum experta es penas; adhuc videbis dignum tuis
not-yet experienced are-you punishments still you-shall-see worthy of-your
operibus tormentum, de quo exire non poteris nec in
works torment from which to-go-out not you-shall-be-able nor in
eo perire valebis, set semper in cruciatu vivens ardebis.
it to-perish shall-you-be-able but always in torture living you-shall-burn
Nullam consolationem, nullum refugium, nullum videre
no consolation no refuge no to-see
aut invenire poteris lumen, nullum auxilium, nullam
or to-find shall-you-be-able light no help no

misericordiam amplius sperare valebis. Appropinquasti
mercy further to-hope shall-you-be-able you-have-approached
namque portis mortis et inferioribus infernis sine mora
for to-the-gates of-death and to-the-lower hells without delay
presentaberis. Qui huc te duxit, ipse te decepit; liberet
you-shall-be-presented who hither you led he-himself you deceived let-him-free
te, si potest, de nostris manibus, non enim eum videbis
you if he-can from our hands not for him you-shall-see
amplius. Dole, misera, dole, plora, clama et ulula, lugebis
further grieve O-wretch grieve wail shout and howl you-shall-mourn
enim cum lugentibus, flebis cum flentibus et in eternum
for with the-mourning you-shall-weep with the-weeping and into eternity
ardebis cum ardentibus. Non est, qui te velit
you-shall-burn with the-burning not there-is-one who you may-wish
aut possit de manibus nostris liberare. Et ad invicem
or may-be-able from hands our to-free and to each-other
loquebantur dicentes: Quid est, quod amplius moramur?
they-were-speaking saying what is-it that longer we-delay
Trahamus istam et ostendamus illi crudelitatem nostram,
let-us-drag this-one and let-us-show to-that-one cruelty our
demus eam Lucifero devorandam, et sic arma sua
let-us-give it to-Lucifer to-be-devoured and so arms their-own
vibrantes minabantur sibi mortem perpetuam. Ipsi
brandishing they-were-threatening to-it death everlasting the-very
autem spiritus erant nigri sicut carbones, oculi vero eorum
moreover spirits were black as coals the-eyes but of-them
ut lampades ignis ardentes, dentes etiam eorum nive
like lamps of-fire burning the-teeth also of-them than-snow
candidiores, et caudas habebant ut scorpiones, ungulas
whiter and tails they-had like scorpions claws
quoque ferreas valde acutas et ut vultures habebant alas.
also of-iron very sharp and like vultures they-had wings

Cum igitur se jactarent, quod sine mora illam secum
when therefore themselves they-were-boasting that without delay it with-them
raperent et flenti canticum mortis canerent, affuit
they-would-snatch and to-it-weeping the-song of-death would-sing was-present
spiritus lucis et fugatis tenebrarum spiritibus solitis eam
the-spirit of-light and put-to-flight of-darkness the-spirits with-wonted it
consolabatur verbis, dicens: Gaude et letare, filia lucis,
consoled words saying rejoice and be-glad O-daughter of-light
quia misericordiam et non judicium consequeris. Penas
because mercy and not judgment you-shall-obtain punishments
quidem videbis, set eas amplius non patieris.
indeed you-shall-see but them further not you-shall-suffer

De ipso principe tenebrarum

THE PRINCE OF DARKNESS HIMSELF

At the gates of hell the soul sees Lucifer, a black giant with a thousand hands, each a hundred cubits long, chained on a fiery grate above coals blown by demons. He crushes the souls in his hands like grapes, scatters them with his breath, and swallows them again, tormented as he torments. The angel explains that here suffer those who neither hoped in God nor believed, and prelates who misused their power. The soul, seeing kin and companions there, begs to leave, and the angel promises that it will now see the glory of God's friends.

Veni ergo, inquit, et ostendam tibi pessimum humani
come therefore he-says and I-shall-show to-you the-worst of-human
generis adversarium. Et precedens venit ad portas inferi
race the-adversary and going-before he-came to the-gates of-hell
et dixit ei: Veni et vide, hoc tamen scito, quod lumen
and said to-it come and see this yet know that the-light
his, qui hic deputantur, minime lucet. Tu tamen illos
to-these who here are-assigned by-no-means shines you yet them

videre valebis, set non valebunt ipsi videre te. Appropians
to-see shall-be-able but not shall-be-able they to-see you approaching
autem anima vidit profundum inferni et quanta vel qualia
moreover the-soul saw the-depth of-hell and how-great or what-kind
et quam inaudita ibi viderit tormenta, si centum capita
and how unheard-of there it-saw torments if a-hundred heads
et in uno quoque capite centum linguas haberet, recitare
and in one each head a-hundred tongues it-had to-recount
nullo modo posset. Pauca tamen, que ipse nobis retulit,
in-no way could-it a-few yet which he-himself to-us related
ut reor, pretermittere utile non erit. Vidit ergo ipsum
as I-think to-pass-over useful not shall-be it-saw therefore the-very
principem tenebrarum, inimicum generis humani, diabolum,
prince of-darkness the-enemy of-race human the-devil
qui magnitudine precellebat universas, quas ante viderat,
who in-size surpassed all which before it-had-seen
bestias. Cujus quantitati corporis nec ipsa, que vidit anima,
beasts of-whose to-the-bulk of-body nor itself which saw the-soul
comparabat aliquid, nec nos, quod ab ejus ore non
compared anything nor we what from his mouth not
didicimus, presumere audemus, set talem narrationem, qualem
we-have-learned to-presume we-dare but such narration as
audivimus, pretermittere non debemus. Erat namque prefata
we-have-heard to-pass-over not we-ought was for the-aforesaid
bestia nigerrima sicut corvus, habens formam humani
beast most-black as a-raven having the-form of-a-human
corporis a pedibus usque ad caput, excepto, quod illa
body from the-feet as-far as the-head except that it
plurimas habebat manus et caudam. Habet quoque illud
very-many had hands and a-tail has also that
horribile monstrum non minus mille manibus et una
horrible monster not fewer than-a-thousand hands and one

queque manus in longitudine quasi centum cubitos, in
each hand in length about a-hundred cubits in
grossitudine decem. Est autem unaqueque manus digitis
thickness ten is moreover each hand with-fingers
insita vicenis, qui digiti habent in longitudine centenas
set twenty-each which fingers have in length a-hundred-each
palmas et in grossitudine denas, ungulas lanceis militum
palms and in thickness ten-each claws than-the-lances of-soldiers
longiores, et ipsas ferreas, et in pedibus totidem ungulas,
longer and these of-iron and on the-feet as-many claws
rostrum autem habet nimis longum et grossum, caudam
a-beak moreover it-has very long and thick a-tail
etiam asperrimam et longam et ad nocendum animabus
also most-rough and long and for harming souls
aculeis acutissimis preparatam. Iacet itaque illud horribile
with-stings most-sharp prepared lies and-so that horrible
spectaculum pronum super cratem ferream suppositis
spectacle prone upon a-grate of-iron with-placed-beneath
ardentibus prunis ab innumerabili multitudine demonum
burning coals by a-countless multitude of-demons
follibus sufflatis. Circumdant autem ipsum tanta animarum
with-bellows blown surround moreover him so-great of-souls
et demonum multitudo, quanta nulli credibile esset, quod
and of-demons a-multitude as to-no-one credible would-be that
mundus tot animas pareret a principio. Ligatur vero
the-world so-many souls bore from the-beginning is-bound but
prefatus humani generis hostis per singula membra et
the-aforesaid of-human race enemy through each limb and
per omnes juncturas membrorum catenis ferreis atque
through all the-joints of-the-limbs with-chains of-iron and
ereis, ignitis et valde grossis. Cum autem sic versatur in
of-bronze fiery and very thick when moreover thus he-is-turned on

carbonibus et undique comburitur, nimia ira exarsus
the-coals and on-all-sides is-burned with-too-great anger having-blazed
vertit se de latere uno in aliud latus et omnes manus
he-turns himself from side one to another side and all hands
suas in illam animarum multitudinem extendit easque
his-own into that of-souls multitude stretches and-them
repletis omnibus constringit, ut sitiens rusticus racemos
filled all squeezes as a-thirsty peasant grapes
exprimit, ita ut nulla anima, que vel non divisa vel capite
presses so that no soul which either not divided or of-head
pedibus manibusve privata, evadere possit illesa. Tunc etiam
of-feet or-hands deprived to-escape could unharmed then also
quasi suspirans sufflat et spargit omnes animas in diversas
as-if sighing he-blows and scatters all the-souls into diverse
gehenne partes, et statim eructuat puteus, de quo ante
of-Gehenna parts and at-once belches the-well about which before
diximus, fetidam flammam. Et cum retrahit anhelitum
we-spoke fetid flame and when he-draws-back breath
suum dira bestia, revocat ad se omnes animas, quas ante
his-own the-dire beast recalls to himself all the-souls which before
sparserat et cum fumo et sulphure in os ejus cadentes
he-had-scattered and with smoke and sulfur into mouth his falling
devorat. Set et quicunque manus ejus effugiunt, cum cauda
devours but also whoever hands his escape with the-tail
percutit, et sic misera bestia percutiens semper percutitur,
he-strikes and so the-wretched beast striking always is-struck
et tormenta animabus inferens in tormentis cruciatur. Videns
and torments on-souls inflicting in torments is-tortured seeing
hec anima angelo domini dixit: Rogo, domine mi, illud
these-things the-soul to-the-angel of-the-Lord said I-ask O-lord my that
monstrum quod nomen habet? Respondens angelus dixit: Illa,
monster what name has-it answering the-angel said that

quam vides, bestia vocatur Lucifer et ipsa est principium
which you-see beast is-called Lucifer and it is the-beginning
creaturarum dei, qui versabatur in deliciis paradisi. Qui
of-the-creatures of-God who was-dwelling in the-delights of-paradise who
si absolutus fuerit, celum simul ac terram et usque
if loosed he-shall-have-been heaven together and earth and as-far
ad inferos cuncta conturbabit. Hec autem multitudo
as the-underworld all-things shall-throw-into-confusion this moreover multitude
partim angeli sunt tenebrarum et ministri Sathane, partim
partly angels are of-darkness and ministers of-Satan partly
vero de filiis Ade, qui non merentur misericordiam. Hi
but of the-sons of-Adam who not deserve mercy these
namque sunt, qui nec speraverunt misericordiam a deo
for are who neither hoped-for mercy from God
nec in ipsum deum crediderunt, et ideo cum ipso
nor in very God believed and therefore with that-very
principe tenebrarum pati talia sine fine meruerunt,
prince of-darkness to-suffer such-things without end deserved
quia domino glorie, qui eis bona sine fine retribueret,
because to-the-Lord of-glory who to-them goods without end would-repay
verbis et operibus adherere noluerunt. Isti sunt, inquit,
in-words and in-works to-cleave they-were-unwilling these are he-says
qui jam judicati sunt, et multos adhuc alios expectant, qui
who already judged are and many still others await who
promittunt quidem verbis benefacere, operibus autem negant.
promise indeed with-words to-do-good in-works moreover deny
Talia, inquit, sustinebunt, qui vel Christum omnino negant,
such-things he-says shall-endure who either Christ altogether deny
vel negantium opera faciunt, sicut sunt adulteri, homicide,
or of-the-denying the-works do as are adulterers homicides
fures, latrones, superbientes, penitentiam dignam non agentes.
thieves robbers the-proud penance worthy not doing

Patiuntur quidem primitus ea, que ante videbas
they-suffer indeed at-first those-things which before you-were-seeing
minora, et tunc ducuntur ad ista, de quibus nullus,
lesser and then they-are-led to these-things from which no-one
qui semel intraverit, exire amplius poterit. Hic quoque
who once shall-have-entered to-go-out further shall-be-able here also
prelati et potentes seculi, qui desiderant preesse, non
prelates and the-mighty of-the-world who desire to-be-over not
ut prosint, set ut presint, patiuntur sine fine, qui
that they-may-profit but that they-may-preside suffer without end who
potentiam suam vel ad regendos vel ad corrigendos subditos
power their-own either for ruling or for correcting subjects
datam non estimant a deo sibi concessam et ideo non,
given not reckon by God to-themselves granted and therefore not
sicut debent, in sibi commissos potentiam exercent.
as they-ought upon to-themselves those-committed power exercise
Quapropter scriptura clamat: Potentes potenter tormenta
wherefore scripture cries the-mighty mightily torments
patiuntur. Tunc anima: Cum, inquit, dicis, potentiam a deo
suffer then the-soul since it-says you-say power by God
illis esse datam, cur patiuntur propter illam? Et angelus ait:
to-them to-be given why do-they-suffer because-of it and the-angel says
Potentia, que a deo est, non est mala, set malum est, male
power which from God is not is evil but evil is badly
uti ea. Et anima: Quare omnipotens dominus non semper
to-use it and the-soul why the-almighty Lord not always
potentiam bonis tribuit, ut subditos suos emendarent et
power to-the-good grants that subjects their-own they-might-amend and
preessent ipsis, ut deberent? Respondit angelus: Aliquando
might-preside over-them as they-ought answered the-angel sometimes
bonis potestas tollitur, subditorum culpis exigentibus,
from-the-good power is-taken of-the-subjects with-the-faults demanding

quia mali non merentur bonos habere rectores, aliquando
because the-wicked not deserve good to-have rulers sometimes
propter ipsos bonos, ut securius suarum prevideant
because-of the-very good that more-securely their-own they-may-provide-for
saluti animarum. Et anima: Vellem, inquit, scire, quam
the-salvation of-souls and the-soul I-would-wish it-says to-know what
ob causam illud monstrum princeps vocatur tenebrarum, cum
for reason that monster prince is-called of-darkness since
neminem possit defendere nec semet ipsum valeat liberare?
no-one it-can to-defend nor it itself is-able to-free
Et angelus: Princeps, ait, non propter potentiam ipse
and the-angel prince he-says not because-of power he
vocatur, set propter primatum, quem tenet in tenebris. Licet
is-called but because-of the-primacy which he-holds in darkness although
namque plurimas ante istas videris penas, pro nihilo
for very-many before these you-have-seen punishments for nothing
cuncte reputantur, cum huic immani supplicio comparantur.
all are-reckoned when to-this monstrous punishment they-are-compared
Et anima: Sic ego, inquit, indubitanter judico, nam videre
and the-soul so I it-says undoubtedly judge for to-see
tantummodo lacum istum magis me conturbat et fetorem
only lake this more me disturbs and stench
ejus sustinere plus me gravat, quam pati omnia, que ante
its to-endure more me burdens than to-suffer all-things which before
patiebar. Unde rogo, ut hinc me, si potest fieri, cito
I-was-suffering whence I-ask that hence me if it-can to-be-done quickly
subtrahas et cruciari amplius me non permittas. Video
you-withdraw and to-be-tortured further me not you-allow I-see
namque in hoc tormento cognatos multos et sodales et
for in this torment kinsmen many and companions and
notos, quos mecum in seculo gaudebam habere socios,
acquaintances whom with-me in the-world I-was-rejoicing to-have as-allies

quorum hic consortium multum abhorresco. Scio etiam pro
whose here fellowship much I-shudder-at I-know also for
certo, nisi mihi divina succurrat misericordia, meritis meis
certain unless to-me divine help mercy with-merits my
exigentibus non minus ego quam ipsi patiar ista. Et
demanding not less I than they shall-suffer these-things and
angelus: Veni, inquit, o felix anima, convertere in requiem
the-angel come he-says O happy O-soul turn into rest
tuam, quia dominus benefecit tibi. Non enim patieris
your because the-Lord has-done-well to-you not for you-shall-suffer
neque amplius, nisi iterum promerueris, ista videbis.
nor further unless again you-shall-have-deserved these-things shall-you-see
Huc usque enim inimicorum dei carcerem, amodo autem
hither as-far for of-the-enemies of-God the-prison henceforth moreover
amicorum ejus videbis gloriam.
of-the-friends his you-shall-see the-glory

De moderata pena non valde malorum

THE MODERATE PUNISHMENT OF THE NOT VERY WICKED

The stench and darkness vanish, and the soul, amazed at its sudden joy, follows the angel to a high wall, inside which men and women endure rain and wind, hunger and thirst, though they have light. These are the not very wicked, who lived honorably but did not give their goods to the poor, and after some years they will go to rest.

Conversa ergo anima sequebatur angelum se precedentem
turned therefore the-soul was-following the-angel itself going-before
et cum non longe pergerent, fetor evanuit et destructis
and when not far they-went the-stench vanished and destroyed
tenebris lux apparuit, fugatoque timore cita securitas rediit,
the-darkness light appeared and-put-to-flight fear swift security returned

et deposita preterita tristitia anima repleta est gaudio et
and laid-down past sadness the-soul filled was with-joy and
letitia, ita ut semet ipsam tam cito mutatam miraretur
gladness so that it itself so quickly changed it-wondered
dicens: Domine mi, indica mihi, obsecro, quid est, quod
saying O-lord my show to-me I-beseech what is-it that
tam cito me mutatam sentio? Eram namque ceca et modo
so quickly me changed I-feel I-was for blind and now
video, tristis et leta sum, passa per totam illam viam
I-see sad and glad I-am having-suffered through all that way
intolerabilem fetorem, nunc vero nullum malum sentio odorem.
an-intolerable stench now but no evil I-feel smell
Timida eram et valde formidolosa, nunc autem gaudens sum
timid I-was and very fearful now moreover rejoicing I-am
et secura. Respondens angelus dixit ei: Benedicta sis,
and secure answering the-angel said to-it blessed may-you-be
ne mireris; hec est namque mutatio dextere excelsi.
do-not wonder this is for the-change of-the-right-hand of-the-Most-High
Per aliam enim viam debemus redire in regionem nostram.
by another for way we-ought to-return into region our
Tu ergo benedic deum et sequere me. Euntes autem
you therefore bless God and follow me going moreover
viderunt murum nimis altum et infra murum ex illa parte,
they-saw a-wall very high and within the-wall on that side
qua ipsi venerant, erat plurima multitudo virorum
by-which they-themselves had-come was a-very-great multitude of-men
ac mulierum pluviam ac ventum sustinentium. Et illi erant
and of-women rain and wind enduring and they were
valde tristes, famem et sitim sustinentes, lumen tamen
very sad hunger and thirst enduring light yet
habebant et fetorem non sentiebant. Interrogans autem
they-had and stench not they-were-feeling asking moreover

anima: Qui sunt isti, qui in tali morantur requie? Angelus
the-soul who are these who in such dwell rest the-angel
respondit: Isti sunt mali, set non valde, honeste quidem
answered these are bad but not very honorably indeed
se observare studuerunt, set bona temporalia pauperibus
themselves to-keep they-strove but goods temporal to-the-poor
non sunt largiti, sicut debuerunt, et ideo per aliquot annos
not have bestowed as they-ought and therefore for some years
merentur pati pluviam et tunc ducuntur ad requiem bonam.
they-deserve to-suffer rain and then they-are-led to rest good

De campo letitie et fonte vite et requie non valde bonorum

THE FIELD OF JOY AND THE FOUNTAIN OF LIFE

A gate opens of itself onto a fragrant field of flowers where countless souls rejoice in endless day beside a fountain of living water. The soul blesses God for freeing it from the gates of hell; the angel explains that here dwell the not very good, rescued from hell but not yet worthy of the saints' company, and that whoever drinks of the fountain will live forever.

Et euntes paululum venerunt ad portam, que ultro aperta
and going a-little they-came to a-gate which of-its-own-accord opened
est eis. Quam cum intrassent, viderunt campum pulchrum,
was to-them which when they-had-entered they-saw a-field beautiful
odoriferum, floribus insitum, lucidum et satis amenum, in
fragrant with-flowers planted bright and quite pleasant in
quo erat multitudo animarum, quam dinumerare nemo poterat.
which was a-multitude of-souls which to-number no-one could
Et erat multitudo virorum ac mulierum exultantium et nox
and there-was a-multitude of-men and of-women exulting and night
ibi non fuit neque sol illic occidit et est ibi fons aque
there not was nor the-sun there sets and there-is there a-fountain of-water

vive. Anima vero post talem tamque magnam amaritudinem,
living the-soul but after such and-so great bitterness
quam ante sustinuerat, in speciosi campi nimium delectata
which before it-had-endured in of-the-beautiful field too-much delighted
dulcedine, talem prorupit in vocem cum magna devotione: Sit
the-sweetness such broke-out into voice with great devotion be
nomen domini benedictum ex hoc nunc et usque in seculum,
the-name of-the-Lord blessed from this now and as-far into the-age
qui de portis inferi liberavit me secundum multitudinem
who from the-gates of-hell freed me according-to the-multitude
miserationum suarum et introduxit me in partem sortis
of-mercies his-own and led-in me into the-part of-the-lot
sanctorum. Nunc ego cognosco, verissima esse verba scripture
of-the-saints now I recognize most-true to-be the-words of-scripture
sancte: Quod oculus non vidit nec auris audivit nec in cor
holy what the-eye not has-seen nor the-ear has-heard nor into the-heart
hominis ascendit, que preparavit deus diligentibus se. Et
of-man has-ascended what has-prepared God for-those-loving him and
adjunxit: Quarum, rogo, animarum est requies ista, et fons
he-added of-what I-ask souls is rest this and fountain
iste quod nomen habet? Respondens angelus dixit ei: Hic
this what name has-it answering the-angel said to-it here
habitant boni non valde, qui de inferni cruciatibus erepti
dwell the-good not very who from of-hell the-torments snatched
nondum merentur sanctorum consortio conjungi. Fons
not-yet deserve of-the-saints with-the-fellowship to-be-joined the-fountain
quoque hic, quem vides, vocatur vivens: si quis gustaverit
also here which you-see is-called living if anyone shall-have-tasted
ex hac aqua, vivet in eternum nec sitiet ultra.
from this water he-shall-live into eternity nor shall-he-thirst further

De Donacho et Conchober regibus

THE KINGS DONOUGH AND CONCHOBAR

The soul sees the kings Conchobar and Donough, cruel in life and enemies of each other, now friends in the field of rest. The angel explains that both repented before death: Conchobar vowed in a long illness to become a monk, and Donough, bound in chains for many years, gave all he had to the poor.

Et procedentes paululum viderunt notos sibi laicos, inter quos
and proceeding a-little they-saw known to-itself laymen among whom
erant Conchober et Donacus reges. Quos cum ille vidisset,
were Conchobar and Donough kings whom when he had-seen
valde ammirans ait: Quid est, domine, quod video? Isti duo
very wondering says what is-it O-lord that I-see these two
viri erant in vita sua multum crudeles et inter se
men were in life their-own very cruel and among themselves
invicem inimici, et quo merito huc venerunt aut quomodo
mutually enemies and by-what merit hither have-they-come or how
amici facti sunt? Respondens angelus dixit: Hanc ante mortem
friends made are-they answering the-angel said this before death
penituerunt inimicitiam, ideo non eis imputatur ad
they-repented enmity therefore not to-them it-is-imputed as
culpam. Ille enim rex Conchober diu languit et votum vovit,
fault that for king Conchobar long languished and a-vow vowed
quod, si vixisset, monachus fieret. Alter autem per
that if he-should-have-lived a-monk he-would-become the-other moreover for
multos annos vinculis religatus omnia, quecunque habuit, dedit
many years with-chains bound all-things whatever he-had gave
pauperibus, et ideo justitia ejus manet in seculum seculi.
to-the-poor and therefore justice his remains into the-age of-the-age
Set tu narrabis viventibus omnia hec. Et profecti sunt.
but you shall-tell to-the-living all these-things and set-out they-have

De Cormacho rege

KING CORMAC

In a round house of gold, silver, and gems, without windows or door yet open to all who wish to enter, King Cormac sits enthroned in robes no earthly king wore, served by priests and by the poor and pilgrims he once fed, who bless the labor of his hands. Then the house darkens: for three hours a day he stands in fire to the navel and haircloth above it, for staining his marriage and for having a count killed in breach of his oath; his other crimes are forgiven.

Cum autem modicum procederent, viderunt domum mirabiliter
when moreover a-little they-proceeded they-saw a-house wondrously
ornatam, cujus parietes et omnis structura ex auro erant
adorned whose walls and all the-structure of gold were
et argento et ex omnibus lapidum pretiosorum generibus;
and silver and of all of-stones precious kinds
set fenestre ibi non erant nec ostium, et tamen omnes,
but windows there not were nor a-door and yet all
qui intrare voluerant, intrabant. Erat vero domus intus tam
who to-enter had-wished were-entering was but the-house inside so
splendida, ac si non dico unus sol, set quasi multi ibi
splendid as if not I-say one sun but as-if many there
splenderent soles. Verum ipsa domus erat ampla nimis atque
were-shining suns but the-very house was ample very and
rotunda nullisque columpnis fulcita et cum auro et lapidibus
round and-by-no columns propped and with gold and stones
pretiosis totum ejus vestibulum erat stratum. Cum autem
precious whole its vestibule was paved when moreover
illa anima in talibus delectaretur edificiis, circumspiciens vidit
that soul in such was-delighting buildings looking-around it-saw
unum sedile aureum, cum gemmis et serico et omnibus
one seat golden with gems and silk and all

ornamentis ornatum, et vidit dominum regem Cormachum
ornaments adorned and saw the-lord king Cormac
in ipso throno sedere vestitum talibus vestimentis, qualibus
on the-very throne to-sit clothed in-such garments as
nec ipse nec aliquis regum terre unquam vestiri
neither he-himself nor any of-the-kings of-the-earth ever to-be-clothed
potuit. Dum igitur ipse ammirans aliquantulum staret,
could while therefore he wondering a-little stood
venerunt plurimi in illam domum cum muneribus ad regem
came very-many into that house with gifts to the-king
et offerebant illi singuli cum gaudio munera sua.
and were-offering to-him each with joy gifts their-own
Et cum diutius ante dominum suum regem staret (erat
and when longer before lord his-own the-king he-stood was
enim dominus ejus, dum uterque viveret), venerunt multi
for lord his while each lived came many
sacerdotes et levite vestiti sollempniter sicut ad missam cum
priests and levites clothed solemnly as for mass with
sericis casulis et ceteris ornatibus valde bonis, et ornabatur
silken chasubles and other adornments very good and was-adorned
undique regia domus mirabili ornamento. Ponebant
on-all-sides the-royal house with-wondrous adornment they-were-placing
etiam ciphos et calices aureos et argenteos et eburneos
also cups and chalices golden and silver and ivory
pixides super paxillos et tabulas et sic domus ornabatur, ita
pyxes upon pegs and tables and so the-house was-adorned so
ut, si major gloria in regno dei non esset, ista sufficere
that if greater glory in the-kingdom of-God not were this to-suffice
posset. Omnes ergo illi, qui ministrabant venientes ante
could all therefore those who were-ministering coming before
regem, coram eo genua flectebant dicentes: Labores manuum
the-king before him knees were-bending saying the-labors of-the-hands

tuarum qui manducabis, beatus es et bene tibi erit.
your because you-shall-eat blessed you-are and well to-you it-shall-be
Tunc anima dixit ad angelum: Miror, mi domine, unde huic
then the-soul said to the-angel I-wonder my O-lord whence to-this
domino meo tot ministri, inter quos nec unum de
lord my so-many servants among whom not-even one of
suis, dum esset in corpore, possum conicere. Non sunt isti,
his-own while he-was in the-body I-can to-guess not are these
ait angelus, de ejus familia, quam habebat, dum esset in
says the-angel of his household which he-had while he-was in
corpore. Nonne audis, ait, quomodo isti clamant, dicentes:
the-body surely you-hear he-says how these cry saying
Labores manuum tuarum qui manducabis beatus es et
the-labors of-the-hands your because you-shall-eat blessed you-are and
bene tibi erit? Isti enim, quos tu vides, omnes sunt
well to-you it-shall-be these for whom you see all are
pauperes Christi et peregrini, quibus ipse rex largiebatur
the-poor of-Christ and pilgrims to-whom he-himself the-king was-bestowing
bona temporalia, dum illic esset in corpore, et ideo per
goods temporal while there he-was in the-body and therefore through
manus ipsorum retribuitur ei merces eterna hic sine fine.
the-hands of-them is-repaid to-him the-reward eternal here without end
Vellem, ait anima, scire, si iste dominus meus rex passus
I-would-wish says the-soul to-know whether this lord my king suffered
est umquam tormenta, postquam relicto corpore venit ad
has ever torments after left the-body he-came to
requiem? Passus est, ait angelus, et cotidie patitur et adhuc
rest suffered has says the-angel and daily suffers and still
patietur. Et adjunxit: Prestolemur paululum et videbimus
shall-suffer and he-added let-us-wait a-little and we-shall-see
ejus tormentum. Et cum non diu expectarent, obscurata est
his torment and when not long they-waited darkened was

domus et omnes habitatores ejus ilico contristati sunt et
the-house and all inhabitants its at-once saddened were and
conturbatus est rex flensque surrexit et exivit. Cumque
disturbed was the-king and-weeping rose and went-out and-when
illa anima sequeretur eum, vidit hanc multitudinem, quam
that soul followed him it-saw this multitude which
intus antea viderat, expansis in celum manibus devotissime
inside before it-had-seen with-stretched-out to heaven hands most-devoutly
deprecantem deum atque dicentem: Domine deus omnipotens,
beseeching God and saying O-Lord O-God almighty
sicut vis et scis, miserere servi tui. Et respiciens vidit
as you-wish and know have-mercy on-the-servant your and looking-back it-saw
ipsum regem in igne usque ad umbilicum et ab umbilico
the-very king in fire up to the-navel and from the-navel
sursum cilicio indutum. Ait autem anima ad angelum:
upward with-haircloth clothed says moreover the-soul to the-angel
Quam diu ista anima hec patietur? Et angelus: Cotidie
how long this soul these-things shall-suffer and the-angel daily
per trium horarum patitur spatium et per spatia viginti et
for of-three hours it-suffers the-space and for the-spaces of-twenty and
unius requiescit horarum. Domine, inquit anima, quare his
one rests hours O-lord says the-soul why of-these
et non aliis dignus judicatur suppliciis? Angelus respondit:
and not of-others worthy is-he-judged punishments the-angel answered
Ideo ignem patitur usque ad umbilicum, quia legitimi
therefore fire he-suffers up to the-navel because of-lawful
conjugii maculavit sacramentum, et ab umbilico sursum
marriage he-stained the-sacrament and from the-navel upward
patitur cilicium, quia jussit interficere comitem juxta
he-suffers haircloth because he-ordered to-kill a-count near
sanctum Patricium et prevaricatus est jusjurandum. Exceptis
Saint Patrick and transgressed has the-oath excepted

his duobus cuncta sunt ejus crimina remissa. Et post
these two all are his crimes remitted and after
hec ait: Ascendamus. Et cum paululum processissent,
these-things he-says let-us-ascend and when a-little they-had-proceeded
viderunt murum nimis altum et valde preclarum.
they-saw a-wall very high and very splendid

De gloria conjugalium

THE GLORY OF THE MARRIED

Within a silver wall, choirs of men and women in snow-white garments praise the Trinity in a fragrant field without night or sorrow. The angel explains that these are the faithfully married, who kept their marriage bed unstained, ruled their households well, and gave to the poor, pilgrims, and churches. The soul begs to stay, but the angel leads it on, and the blessed greet it by name.

Erat enim murus argenteus, splendidus multum atque
was for the-wall silver splendid much and
decorus. Et anime quidem nulla in eo apparebat porta,
comely and to-the-soul indeed no in it appeared gate
nesciens tamen, quomodo eam divina introduxit potentia,
knowing-not yet how it divine led-in power
intravit et circumspiciens vidit choros sanctorum exultantium
it-entered and looking-around it-saw choirs of-saints exulting
deo et dicentium: Gloria tibi, deus pater, gloria tibi, fili,
to-God and saying glory to-you O-God O-Father glory to-you O-Son
gloria tibi, spiritus sancte. Hi vero, qui cantabant, viri et
glory to-you O-Spirit Holy these but who were-singing men and
femine, erant vestiti candidis vestimentis et pretiosissimis
women were clothed in-white garments and most-precious
et erant pulcherrimi sine macula et ruga, jocundi et
and were most-beautiful without spot and wrinkle pleasant and

hilares, gaudentes semper et exultantes et in laude
cheerful rejoicing always and exulting and in the-praise
sancte sempiterneque trinitatis perseverantes. Candor autem
of-the-holy and-everlasting Trinity persevering the-whiteness moreover
vestimentorum sicut nix recens erat, percussus solis
of-the-garments as snow fresh was struck of-the-sun
radio. Voces vero diverse consonantes quasi musicum melos
by-the-ray voices but diverse harmonizing as-if musical melody
reddebant sonos. Claritas, jocunditas, amenitas, hilaritas,
were-rendering sounds brightness pleasantness loveliness cheerfulness
pulchritudo, honestas, sanitas, eternitas, unanimitas omnibus
beauty honor health eternity unanimity to-all
erat equalis et caritas. De odore quid dicam illius campi,
was equal and charity of the-fragrance what shall-I-say of-that field
in quo erant isti? Superabat enim omnium odoramentorum
in which were these surpassed for of-all perfumes
et aromatum species ille dulcissimus et delectabilis odor.
and of-spices the-kinds that most-sweet and delightful fragrance
Nox ibi non erat, tristitia aberat, dilectione cuncti fervebant.
night there not was sadness was-absent with-love all were-glowing
Tunc ait anima: Placeat, domine mi, obsecro, ut in hac
then says the-soul may-it-please O-lord my I-beseech that in this
requie maneamus. Respondit angelus: Bene sit tibi, licet
rest we-may-remain answered the-angel well be-it to-you though
ista videantur magna, tamen majora sanctorum videbis
these-things seem great yet greater of-the-saints you-shall-see
premia. Et anima: Domine, ait, quarum ista premia sunt
rewards and the-soul O-lord it-says of-what these rewards are
animarum? Angelus dixit: Conjugalium, illorum videdicet et
souls the-angel said of-the-married of-those namely and
illarum, qui maritalem thorum illiciti adulterii macula
of-those-women who the-marital bed of-illicit adultery with-the-stain

non coinquinaverunt et legitimi conjugii fidem servaverunt, set
not have-defiled and of-lawful marriage the-faith have-kept but
et familias suas bene regebant et bona sua temporalia
also households their-own well were-ruling and goods their-own temporal
pauperibus et peregrinis et Christi ecclesiis tribuebant,
to-the-poor and to-pilgrims and of-Christ to-the-churches were-granting
quibus judex justus in extremo judicio est dicturus: Venite,
to-whom the-judge just at the-last judgment is about-to-say come
benedicti patris mei, possidete regnum vobis paratum ab
O-blessed of-father my possess the-kingdom for-you prepared from
origine mundi. Esurivi enim et dedistis mihi manducare,
the-origin of-the-world I-hungered for and you-gave to-me to-eat
sitivi et dedistis mihi bibere, hospes fui et suscepistis me.
I-thirsted and you-gave to-me to-drink a-stranger I-was and you-took-in me
Qui expectantes illam beatam spem et adventum glorie
who awaiting that blessed hope and the-coming of-the-glory
magni dei, consolantur in tali requie. Magnum est enim
of-great God are-consoled in such rest great is for
legitimi conjugii sacramentum; qui bene servant illud in
of-lawful marriage the-sacrament who well keep it in
corpore, in hac requie gaudebunt sine fine. Et adjunxit:
the-body in this rest shall-rejoice without end and he-added
Oportet nos adhuc ascendere et illa, que superius sunt,
it-behooves us still to-ascend and those-things which above are
videre. Et anima: Domine, inquit, si inveni gratiam in
to-see and the-soul O-lord it-says if I-have-found favor in
oculis tuis, fac me in ista requie permanere. Nolo enim
eyes your make me in this rest to-remain I-do-not-wish for
altius, si tua fuerit voluntas, ascendere, set cum istis mihi
higher if your shall-have-been will to-ascend but with these to-me
carissimum est perseverare. Non quero neque curo nec melius
dearest it-is to-persevere not I-seek nor care nor better

habere desidero. Et angelus: Licet non promerearis, tamen
to-have do-I-desire and the-angel although not you-may-deserve yet
his meliora videbis. Et post hec dicta profecti non
than-these better-things you-shall-see and after these-things said having-set-out not
multum laboraverunt; videbatur namque eis nullus labor,
much they-toiled it-seemed for to-them no toil
et quoscunque in omnibus turmis pertransibant, inclinatis
and whomever in all the-troops they-passed with-bowed
capitibus et letis vultibus cum immani gaudio anime
heads and glad faces with immense joy to-the-soul
occurrebant et eam proprio vocantes nomine salutabant et
they-ran-to-meet and it by-its-own calling name greeted and
deum, qui eam liberavit, glorificabant dicentes: Laus tibi,
God who it freed glorified saying praise to-you
domine, rex eterne glorie, qui non vis mortem peccatoris,
O-Lord O-King of-eternal glory who not wish the-death of-the-sinner
set ut convertatur et vivat, qui secundum misericordiam
but that he-be-converted and live who according-to mercy
tuam ab inferni cruciatibus dignatus es animam istam
your from of-hell the-torments deigned have soul this
eripere et sanctorum tuorum consortio sociare.
to-snatch and of-the-saints your to-the-fellowship to-unite

De gloria martyrum et continentium

THE GLORY OF THE MARTYRS AND THE CONTINENT

Beyond a wall of pure gold, elders sit on golden seats in white robes, their faces shining like the noonday sun, crowned in gold before golden lecterns, singing a new song of Alleluia so sweet that it makes one forget all else. These, the angel says, are the martyrs who gave their bodies for God's testament and the continent who crucified themselves with their vices.

Cum igitur sic plurimos pertransissent, apparuit alius murus
when therefore thus very-many they-had-passed appeared another wall
tam altus, ut primus, de auro purissimo et preclarissimo,
as high as the-first of gold most-pure and most-brilliant
ita ut magis delectaretur, quecunque illum vidisset anima, in
so that more might-be-delighted whatever it had-seen soul in
solo nitore metalli, quam in universa, quam ante viderat,
the-sole gleam of-the-metal than in all which before it-had-seen
gloria. Set cum simili modo pertransissent illum ut primum,
glory but when in-similar way they-had-passed it as the-first
apparuerunt illis plurima sedilia de auro et gemmis
appeared to-them very-many seats of gold and gems
et universis pretiosorum lapidum generibus constructa et
and all of-precious of-stones kinds built and
pretiosissimis sericis cooperta, in quibus sedebant seniores
with-most-precious silks covered in which were-sitting elder
viri et femine, vestiti sericis et stolis candidis et thiaris
men and women clothed in-silks and robes white and tiaras
et universis ornatibus, qualia nec ante viderat nec cogitare
and all ornaments such-as neither before it-had-seen nor to-think
anima poterat. Erat vero facies uniuscujusque ex eis splendida,
the-soul could was but the-face of-each of them splendid

sicut sol splendet in meridie, et capillos habebant auro
as the-sun shines at noon and hair they-had to-gold
simillimos, et coronas habebant in capitibus aureas hisdem
most-like and crowns they-had on heads golden with-the-same
gemmis ornatas. Set et lectoralia coram eis erant posita non
gems adorned but also lecterns before them were placed not
inferioris metalli, quibus erant libri superpositi cum aureis
of-inferior metal on-which were books placed-upon with golden
litteris scripti, et cantabant domino Alleluja cum novo
letters written and they-were-singing to-the-Lord Alleluia with a-new
cantico et tam dulci melodia, ut cunctorum oblivisceretur
song and so sweet a-melody that of-all would-forget
preteritorum anima, que semel audiret voces eorum Stetit
past-things the-soul which once should-hear voices their stood
igitur anima in illo loco, ubi prius concentus viderat
therefore the-soul in that place where first the-harmony it-had-seen
et sedilia mirabiliter delectata. Tunc ait angelus ad eam;
and the-seats wondrously delighted then says the-angel to it
Isti sunt sancti, qui pro testamento dei sua corpora
these are the-saints who for the-testament of-God their-own bodies
tradiderunt et in sanguine agni laverunt stolas suas.
handed-over and in the-blood of-the-Lamb washed robes their-own
Isti sunt, inquit, continentes, qui per aliquod tempus carnis
these are he-says the-continent who for some time of-the-flesh
debitum persolventes, reliquum vite temporalis in servitio
the-debt paying the-remainder of-life temporal in the-service
dei, sive martyrium pro Christo patientes, sive semet ipsos
of-God either martyrdom for Christ suffering or them themselves
cum vitiis et concupiscentiis crucifigentes, sobrie, juste et
with vices and lusts crucifying soberly justly and

pie viventes, duxerunt, et ideo coronas triumphales habere
piously living led and therefore crowns triumphal to-have
meruerunt. Isti sunt, ait, viri sancti facti amici dei.
they-deserved these are he-says men holy made friends of-God

De gloria monachorum et sanctimonialium

THE GLORY OF MONKS AND NUNS

The soul sees pavilions of purple, gold, and silk filled with music that plays without hands. These, says the angel, are the monks and nuns who obeyed gladly and kept silence; whoever enters among them forgets all else and never leaves. Under a firmament hung with golden chains, cups, bells, and lilies, golden-winged angels fly, making a sweeter music still.

Verum cum anima curiosius circumspiceret, vidit quasi
but when the-soul more-curiously looked-around it-saw as-if
castra et papiliones plurimas, purpura et bisso, auro
camps and pavilions very-many of-purple and of-fine-linen of-gold
quoque et argento et serica mira varietate confectas, in
also and of-silver and of-silk with-wondrous variety made in
quibus cordas et organa, tympana quoque et cytharas cum
which strings and organs drums also and harps with
organistris et cymbalis canentes ceteraque omnia musicorum
organists and cymbals singing and-the-other all of-musicians
genera suavissimis sonis audierat concinentes, et ait ad
kinds with-most-sweet sounds it-had-heard sounding-together and it-says to
angelum: Ista tentoria et papiliones quarum sunt animarum?
the-angel these tents and pavilions of-what are souls
Et angelus: Ista est, ait, monachorum et sanctimonialium
and the-angel this is he-says of-monks and of-nuns
requies, qui promissam obedientiam his, qui presunt,
the-rest who promised obedience to-those who preside

hilares impendunt atque devoti, qui magis subesse gaudent,
cheerful pay and devoted who more to-be-under rejoice
quam preesse, qui voluntatem propriam relinquentes aliene
than to-be-over who will their-own leaving to-another's
voluntati obtemperant, ut veraciter dicere valeant: Posuisti
will submit that truly to-say they-may-be-able you-have-set
homines super capita nostra, transivimus per ignem et
men over heads our we-have-passed through fire and
aquam et eduxisti nos in refrigerium. Qui celestia,
water and you-have-led-out us into refreshment who heavenly-things
dum sunt in corpore, sapiunt et prohibent linguas suas
while they-are in the-body savor and restrain tongues their-own
non solum a malis, verum etiam taciturnitatis amore
not only from evil-things but also of-silence for-love
refrenant a bonis, qui domino dicere valent: Obmutuimus
they-curb from good-things who to-the-Lord to-say are-able we-have-been-dumb
et humiliati sumus et a bonis siluimus et
and humbled we-have-been and from good-things we-have-kept-silent and
auditu auris tibi obedivimus. Hi tales habent thronos
with-the-hearing of-the-ear to-you we-have-obeyed these such have thrones
et papiliones, in quibus sine cessatione redemptori et
and pavilions in which without ceasing to-the-Redeemer and
omnium bonorum largitori cantant laudes. Et ait anima: Si
of-all good-things to-the-bestower they-sing praises and says the-soul if
tibi placet, volo propius accedere et illos, qui intus sunt,
to-you it-pleases I-wish nearer to-approach and those who inside are
videre. Et angelus ait: Placet quidem, ut videas et audias
to-see and the-angel says it-pleases indeed that you-see and hear
illos, set non intrabis ad eos. Isti namque utuntur presentia
them but not you-shall-enter to them these for enjoy the-presence
sancte trinitatis, et si quis semel ad eos intraverit,
of-the-holy Trinity and if anyone once to them shall-have-entered

omnium immemor preteritorum ulterius non disjungitur a
of-all forgetful past-things further not is-separated from
consortio sanctorum, nisi forte virgo fuerit et conjungi
the-fellowship of-the-saints unless perhaps a-virgin he-shall-have-been and to-be-joined
mereatur choris angelorum. Et accedentes propius viderunt
may-deserve to-the-choirs of-angels and approaching nearer they-saw
intus utriusque sexus monachos, qui angelis assimilabantur,
inside of-each sex monks who to-angels were-likened
quorumque voces suavitate atque dulcedine omnia musicorum
and-whose voices in-sweetness and sweetness all of-musicians
instrumenta superare videbantur. Et licet omnes anime, quas
the-instruments to-surpass seemed and though all the-souls which
in aliis locis ante viderat, fulgore nimio coruscabant,
in other places before it-had-seen with-brightness too-great were-gleaming
splendor tamen istorum et odor delectabilis et sonus
the-splendor yet of-these and the-fragrance delightful and the-sound
suavissimus universam gloriam ante visam superabant. Omnia
most-sweet all glory before seen surpassed all
instrumenta nemine laborante sonos reddebant, set hanc
instruments with-no-one toiling sounds were-rendering but this
omnem dulcedinem spirituum voces superabant, quibus
all sweetness of-the-spirits the-voices surpassed for-whom
nullus erat labor in extensione vocum. Non videbantur
no was toil in the-stretching of-voices not they-seemed
namque labia movere nec manus ad instrumenta musica levare
for the-lips to-move nor hands to instruments musical to-lift
curabant et ad libitum cujusque tamen melos resonabant.
they-cared and at the-pleasure of-each yet melody they-were-resounding
Firmamentum autem, quod super capita eorum erat, multum
the-firmament moreover which above heads their was much
splendebat, de quo pendebant cathene auri purissimi virgulis
shone from which hung chains of-gold most-pure with-rods

intermixte argenteis, pulcherrima varietate contextis, de
intermingled silver with-most-beautiful variety woven from
quibus cyphi et fiale, cymbala et tintinnabula, lilia et
which cups and bowls cymbals and little-bells lilies and
sperule pendebant auree. Inter quas maxima multitudo
little-spheres were-hanging golden among which a-very-great multitude
angelorum versabatur volantium et aureas alas habentium,
of-angels was-moving flying and golden wings having
qui levi volatu inter cathenas volantes, suavissimum et
who with-light flight among the-chains flying most-pleasant and
dulcissimum audientibus reddebant sonum.
most-sweet to-those-hearing were-rendering sound

De defensoribus et constructoribus ecclesiarum

THE DEFENDERS AND BUILDERS OF CHURCHES

The angel bids the soul look back at a great tree green with leaves and laden with fruit, full of singing birds, with lilies, roses, and spices beneath it. There men and women in cells of gold and ivory, crowned and holding golden scepters, praise God unceasingly. The tree, the angel says, is the type of holy church, and these are those who built and defended churches, were received into the churches' brotherhood, and lived chastely.

Cum igitur anima his delectata visionibus vellet ibidem
when therefore the-soul by-these delighted visions wished there
stare, dixit ei angelus: Respice. Et respiciens vidit unam
to-stand said to-it the-angel look-back and looking-back it-saw one
arborem maximam et latissimam, frondibus et floribus
tree very-great and very-broad with-leaves and with-flowers
viridissimam omniumque frugum generibus fertilissimam. In
most-green and-of-all fruits in-kinds most-fertile in

cujus frondibus aves multe diversorum colorum et diversarum
whose leaves birds many of-diverse colors and of-diverse
vocum cantantes et organizantes morabantur, sub cujus etiam
voices singing and making-harmony were-dwelling under whose also
ramis lilia et rose multe nimis et cunctarum herbarum
branches lilies and roses many very and of-all herbs
specierumque oderiferarum genera oriebantur. Erant autem
and-spices fragrant kinds were-springing-up were moreover
sub eadem arbore multi viri et femine in cellis aureis et
under the-same tree many men and women in cells golden and
eburneis, et ipsi sine cessatione laudabant et benedicebant
of-ivory and they without ceasing were-praising and were-blessing
deum omnipotentem pro universis beneficiis ac donis, et
God almighty for all benefits and gifts and
habebat unusquisque illorum auream coronam in capite suo
had each of-them a-golden crown on head his
mirabiliter ornatam, et sceptrum aureum in manu sua quisque
wondrously adorned and a-scepter golden in hand his each
tenebat, et erant vestiti talibus vestimentis, qualibus ante
was-holding and they-were clothed in-such garments as before
monachi induti fuerant. Anima autem, ad angelum conversa
the-monks clothed had-been the-soul moreover to the-angel turned
ait: Que est ista arbor et ille, que sub ea sunt, anime?
says what is this tree and those which under it are souls
Quid boni agebant, dum erant in corpore? Et ait angelus:
what of-good were-they-doing while they-were in the-body and says the-angel
Hec arbor typus est sancte ecclesie, et isti, qui sub ea sunt
this tree a-type is of-holy church and these who under it are
viri et femine, constructores et defensores erant sanctarum
men and women builders and defenders were of-holy
ecclesiarum, qui vel edificare vel defensare studebant ecclesias
churches who either to-build or to-defend were-eager churches

et pro beneficiis, que sanctis largiebantur ecclesiis, ipsarum
and for the-benefits which to-holy they-were-bestowing churches their
fraternitatem consecuti sunt et per illorum commonitionem
brotherhood obtained have and through their admonition
relinquentes secularem habitum, continebant se a
leaving the-secular habit restrained themselves from
carnalibus desideriis, que militant adversus animam; sobrie et
fleshly desires which war against the-soul soberly and
juste et pie vixerunt in hoc seculo, expectantes beatam spem,
justly and piously lived in this world awaiting the-blessed hope
que, ut vides, eos non confundit. Et addidit: Proficiscamur.
which as you-see them not confounds and he-added let-us-set-out

De gloria virginum et novem ordinibus angelorum

THE GLORY OF VIRGINS AND THE NINE ORDERS OF ANGELS

A wall of every precious stone, set as if in gold, opens on what eye has not seen nor ear heard: the nine orders of angels, from angels to seraphim, and unspeakable words. From there the soul sees all the glory and all the torments it has passed, and the whole earth as if under one ray of the sun, before and behind at once, and knows without asking whatever it wishes.

Cumque profecti fuissent, viderunt murum altitudine,
and-when set-out they-had they-saw a-wall in-height
pulchritudine et splendore ceteris dissimilem. Erat
in-beauty and in-splendor from-the-others unlike it-was
namque ex omnium lapidum pretiosorum bene constructus
for of all stones precious well built
variis coloribus, metallis interpositis, ita ut habere videretur
with-various colors metals interposed so that to-have it-seemed
aurum pro cemento. Lapides autem ejus erant cristallus,
gold for cement the-stones moreover its were crystal

crisolitus, berillus, iaspis, iacinctus, smaragdus, saphirus,
chrysolite beryl jasper jacinth emerald sapphire
onichinus, topazius, sardius, crisoprassus, ametistus, turcatus
onyx topaz sardius chrysoprase amethyst turquoise
atque granatus. His et similibus murus splendens lapidibus
and garnet with-these and similar the-wall shining stones
multum in sui amorem videntium mentes provocabat.
much into its-own love of-those-seeing the-minds was-provoking
Ascendentes ergo murum videre procul dubio, quod oculus
ascending therefore the-wall they-saw beyond doubt what the-eye
non vidit nec auris audivit nec in cor hominis ascendit,
not has-seen nor the-ear has-heard nor into the-heart of-man has-ascended
que preparavit deus diligentibus se. Viderunt namque
what has-prepared God for-those-loving him they-saw for
ibidem novem ordines beatorum spirituum, videlicet angelos,
there nine orders of-blessed spirits namely angels
archangelos, virtutes, principatus, potestates, dominationes,
archangels virtues principalities powers dominations
thronos, Cherubin, Seraphin. Audierunt autem inenarrabilia
thrones Cherubim Seraphim they-heard moreover unspeakable
verba, que nec potest homo nec licet homini loqui. Tunc
words which neither can man nor it-is-lawful for-man to-speak then
dixit angelus ad animam: Audi, filia, et vide et inclina
said the-angel to the-soul hear O-daughter and see and incline
aurem tuam et obliviscere populum tuum et domum patris
ear your and forget people your and the-house of-father
tui, et concupiscet rex speciem tuam. Quid dicam? Cunctis
your and shall-desire the-king beauty your what shall-I-say to-all
patet, quanta amenitas, quanta jocunditas, quanta dignitas et
it-is-plain how-great loveliness how-great pleasantness how-great dignity and
qualis sublimitas sit, interesse sanctorum choris angelorum,
what-kind sublimity it-is to-be-among of-the-saints the-choirs of-angels

patriarcharum et prophetarum cernere laudabilem numerum,
of-patriarchs and of-prophets to-behold the-praiseworthy number
martyrum videre candidatum exercitum, virginum audire novum
of-martyrs to-see the-white-robed army of-virgins to-hear the-new
canticum, gloriosum aspicere apostolorum chorum, confessorum
song glorious to-look-upon of-the-apostles the-choir of-confessors
mereri consortium, et quod precellit omne gaudium, eum,
to-deserve the-fellowship and what surpasses all joy him
qui panis est angelorum et vita omnium, sentire clementem
who the-bread is of-angels and the-life of-all to-feel merciful
et pium. Ab illo ergo loco, in quo tunc stabant,
and kind from that therefore place in which then they-were-standing
non solum omnem, quam ante viderant, gloriam, verum
not only all which before they-had-seen glory but
etiam predictarum supplicia penarum videbant, et quod
also of-the-aforesaid the-tortures of-punishments they-were-seeing and what
magis miramur, terrarum orbem quasi sub uno solis radio
more we-wonder-at of-the-lands the-circle as-if under one of-the-sun ray
videre valebant. Non enim quicquam poterat creature visum
to-see they-were-able not for anything could of-a-creature the-sight
obtundere, cui semel concessum est, omnium creatorem
to-blunt to-whom once granted it-is of-all the-creator
videre. Et miro modo, cum starent in eodem loco, in quo
to-see and in-wondrous way when they-stood in the-same place in which
prius steterant, non se vertentes in aliam partem, cunctos
before they-had-stood not themselves turning to another side all
tamen ex eodem loco ante et retro positos videbant. Non
yet from the-same place before and behind placed they-were-seeing not
solum autem visus, verum etiam scientia dabatur ei insolita,
only moreover sight but also knowledge was-given to-it unwonted

ita ut non sibi esset opus interrogare amplius aliqua, set
so that not to-it was need to-ask further anything but
omnia sciebat aperte et integre, quecunque volebat.
all-things it-knew openly and wholly whatever it-wished

De sancto Ruadano confessore

SAINT RUADAN THE CONFESSOR

Saint Ruadan the confessor greets and embraces the soul, blessing its coming and going, and tells it that he is its patron, to whom it owes its burial.

Cum autem ita esset, affuit ei sanctus Ruadanus confessor
when moreover so it-was was-present to-it saint Ruadan confessor
cum magna letitia salutans eam et amplectens intime
with great joy greeting it and embracing of-inmost
caritatis visceribus ait: Dominus custodiat introitum tuum et
of-charity with-the-bowels says the-Lord guard entrance your and
exitum tuum ex hoc nunc et usque in seculum. Ego sum,
exit your from this now and as-far into the-age I am
ait, Ruadanus, patronus tuus, cui jure debitor es
he-says Ruadan patron your to-whom by-right debtor you-are
sepulture. Et cum hoc dixisset, stetit, nil amplius dicens.
for-burial and when this he-had-said he-stood nothing more saying

De sancto Patricio et quattuor notis episcopis

SAINT PATRICK AND FOUR KNOWN BISHOPS

The soul sees Saint Patrick, apostle of the Irish, with a host of bishops, among them four it knows: Celestine, archbishop of Armagh; Malachy, his successor, legate under Pope Innocent, builder of fifty-four houses of monks, canons, and nuns, who kept nothing for himself; Christian of Louth, Malachy's half-brother, a lover of poverty; and Nemias of Cloyne. Malachy explains that an empty, adorned seat beside them awaits one of their brothers still alive.

Illa vero respiciens vidit sanctum Patricium Hiberniensium
it but looking-back saw saint Patrick of-the-Irish
apostolum cum magna turba episcoporum, inter quos
the-apostle with great a-crowd of-bishops among whom
quatuor sibi notos vidit ipsa episcopos, videlicet Celestinum,
four to-itself known saw it bishops namely Celestine
Arthmachanum archiepiscopum, et Malachiam, qui predicto
of-Armagh archbishop and Malachy who to-the-aforesaid
viro successit in archiepiscopatu, qui Romam tempore
man succeeded in the-archbishopric who to-Rome in-the-time
Innocentii pape veniens, ab ipso legatus et archiepiscopus
of-Innocent pope coming by him legate and archbishop
constitutus est, qui omnia, quecunque habere poterat,
appointed was who all-things whatever to-have he-could
sanctis cenobiis et pauperibus dividebat. Hic constructor
to-holy convents and to-the-poor was-dividing this-one the-builder
extitit quinquaginta quatuor congregationum monachorum,
stood-out of-fifty four congregations of-monks
canonicorum, sanctimonialium, quibus omnia necessaria
of-canons of-nuns for-whom all necessary-things
providebat et nihil omnino sibi retinebat. Ibi etiam
he-was-providing and nothing at-all for-himself was-keeping there also

vidit Christianum Lugdunensem episcopum, ipsius predicti
it-saw Christian of-Louth bishop of-the-very aforesaid
Malachie fratrem uterinum, mire continentie virum
Malachy brother by-the-same-mother of-wondrous continence a-man
et voluntarie paupertatis amatorem, et Nemiam Cluanensis
and of-voluntary poverty a-lover and Nemias of-Cloyne
civitatis antistitem, virum simplicem atque modestum,
of-the-city the-bishop a-man simple and modest
sapientia quoque et castitate pre ceteris fulgentem. Hos
in-wisdom also and chastity beyond the-others shining these
quatuor cognovit episcopos. Erat quoque juxta illos unum
four it-recognized bishops there-was also beside them one
sedile mirabiliter ornatum, in quo nemo sedebat. Dixit
seat wondrously adorned on which no-one was-sitting said
autem anima: Cujus est istud sedile, aut quare sic vacat?
moreover the-soul whose is this seat or why thus is-it-empty
Respondit ei Malachias, dicens: Ista sella est cujusdam
answered to-it Malachy saying this chair is of-a-certain
de fratribus nostris, qui nondum migravit a corpore, set,
of brothers our who not-yet has-departed from the-body but
dum migraverit, in tali sede sedebit. Set cum in his
when he-shall-have-departed in such seat he-shall-sit but when in these
omnibus anima valde esset delectata, affuit angelus domini,
all the-soul very was delighted was-present the-angel of-the-Lord
qui eam antecedebat, et blande alloquens illam dicebat:
who it was-going-before and gently addressing it was-saying

De reditu anime ad corpus

THE SOUL'S RETURN TO THE BODY

The soul begs to stay, but the angel says that only virgins enter here, and since it would not believe the scriptures it must return, remember what it saw, and amend its life. In an instant it feels itself weighed down by its body; Tundal opens his eyes, takes communion, gives all he has to the poor, has the cross sewn on his clothes, and preaches the word of God with humility. The writer closes by asking the illustrious G. to remember him in her prayers.

Vidisti, inquit, hec omnia? Et respondens anima dixit:
have-you-seen he-says these-things all and answering the-soul said
Video, domine, obsecro, sine me hic esse. Et angelus: Debes,
I-see O-lord I-beseech allow me here to-be and the-angel you-ought
inquit, ad corpus tuum redire et omnia, que vidisti, ad
he-says to body your to-return and all-things which you-have-seen for
utilitatem proximorum memoriter retinere. Verum cum anima
the-advantage of-neighbors by-memory to-retain but when the-soul
audisset, quod ad corpus eam redire oporteret, cum magna
had-heard that to the-body it to-return it-behooved with great
tristitia et fletu respondens ait: Domine, quid tanti
sadness and weeping answering says O-lord what of-so-great
mali egi umquam, ut ad corpus meum, relicta tanta
evil have-I-done ever that to body my left so-great
gloria, redire debeam? Istam, ait angelus, non merentur
glory to-return I-ought this says the-angel not deserve
intrare nisi virgines, qui corpora sua a tactu carnalis
to-enter except virgins who bodies their-own from the-touch of-fleshly
concupiscentie custodiunt et aduri magis pro tanta ac
lust guard and to-be-burned rather for so-great and
tali gloria, quam coinquinari turpis concupiscentie volutabris
such glory than to-be-defiled of-foul lust in-the-wallowings

malunt. Tu vero noluisti scripturarum verbis credere,
prefer you but were-unwilling of-the-scriptures to-the-words to-believe
et ideo non poteris hic manere. Revertere ergo ad
and therefore not you-shall-be-able here to-remain return therefore to
corpus tuum, unde exieras, et stude abstinere ab
body your whence you-had-gone-out and strive to-abstain from
his, que ante faciebas. Consilium nostrum simul et
those-things which before you-were-doing counsel our together and
auxilium tibi non deerunt, set presentialiter atque fideliter
help to-you not shall-be-lacking but presently and faithfully
tibi manebunt. Et cum hoc dixisset angelus, conversa
to-you they-shall-remain and when this had-said the-angel turned
est anima, et cum se movere conaretur, sensit cito, se
was the-soul and when itself to-move it-tried it-felt quickly itself
mole corporis esse gravatam. Nullum enim intervallum
by-the-weight of-the-body to-be weighed-down no for interval
nec unum temporis sensit interesse momentum, set in
nor one of-time it-felt to-intervene moment but in
uno atque eodem temporis puncto in celis loquebatur
one and the-same of-time point in the-heavens it-was-speaking
ad angelum et in terris se sensit induere corpus suum.
to the-angel and on earth itself it-felt to-put-on body its-own
Tunc debilis corporales aperuit oculos et suspirans nihilque
then weak the-bodily he-opened eyes and sighing and-nothing
dicens respexit circumstantes clericos. Sumens igitur corpus
saying he-looked-at the-standing-around clerics taking therefore the-body
domini cum gratiarum actione omnia, que habuit, pauperibus
of-the-Lord with of-thanks giving all-things which he-had to-the-poor
dispersit et signum sancte crucis suis vestimentis, quibus
he-dispersed and the-sign of-the-holy cross on-his garments with-which
vestiebatur, superponi jussit. Cuncta vero, que viderat,
he-was-clothed to-be-placed he-ordered all but which he-had-seen

nobis postmodum recitavit, et bonam vitam nos ducere
to-us afterward he-recounted and a-good life us to-lead
monuit, verbumque dei, quod ante nescierat, cum magna
warned and-the-word of-God which before he-had-not-known with great
devotione et humilitate ac scientia predicabat. Set nos,
devotion and humility and knowledge was-preaching but we
quia vitam ejus imitari non possumus, hec saltem ad
because the-life his to-imitate not we-can these-things at-least for
utilitatem legentium scribere studuimus. Unde nos vestram,
the-advantage of-readers to-write we-have-striven whence we your
o preclara G., humillima et devotissima prece precamur
O illustrious G most-humble and most-devoted with-prayer we-pray
clementiam, ut nostri licet indigni memoriam in vestris
clemency that of-us though unworthy memory in your
habeatis orationibus, quatinus illi placeamus, qui superest
you-may-have prayers so-that him we-may-please who is-above
cunctis, que ante diximus, Jesu Christo, domino nostro,
all-things which before we-have-said Jesus Christ Lord our
cui honor est et gloria per infinita secula seculorum.
to-whom honor is and glory through infinite ages of-ages
Amen.
Amen
Explicit visio cujusdam militis nomine Tnugdali.
here-ends the-vision of-a-certain knight by-name of-Tundal

De milite Oeno qui purgatorium vivus intravit

Saint Patrick's Purgatory

De milite Oeno qui purgatorium vivus intravit

THE KNIGHT OWEN, WHO ENTERED PURGATORY ALIVE

After the peace between King Stephen and Duke Henry, Owen, a knight long in Stephen's service, goes home to Ireland and comes to repent a life of burning, robbery, and violence against churches. Rebuked by a bishop for the gravity of his sins, he chooses the heaviest penance of all: to enter the Purgatory of Saint Patrick.

Concordia itaque inter regem Stephanum et ducem Henricum,
the-concord and-so between king Stephen and duke Henry
ut dictum est, confirmata, miles quidam Hoenus nomine
as said it-has-been confirmed a-knight certain Owen by-name
qui multis annis sub rege Stephano militaverat, licentia
who for-many years under king Stephen had-served leave
a rege impetrata, profectus est in Hyberniam ad natale
from the-king obtained set-out has into Ireland to his-native
solum, ut parentes visitaret. Qui cum aliquandiu in regione
soil that his-parents he-might-visit who when for-some-time in region
illa demoratus fuisset, cœpit ad mentem reducere vitam
that dwelt he-had he-began to mind to-bring-back life
suam adeo flagitiosam, quod ab ipsis cunabulis incendiis
his-own so shameful that from the-very cradle to-burnings
semper vacaverat et rapinis, et quod magis dolebat, se
always he-had-been-given and to-robberies and what more he-grieved himself
ecclesiarum fuisse violatorem et rerum ecclesiasticarum
of-churches to-have-been the-violator and of-things ecclesiastical
invasorem, præter multa enormia, quæ intrinsecus latebant,
the-invader besides many enormous which within lay-hidden
peccata. Miles igitur pœnitentia ductus ad episcopum quendam
sins the-knight therefore by-penitence led to bishop a-certain
illius regionis accessit; cui cum peccata sua devotus per
of-that region approached to-whom when sins his-own devout in

ordinem retulisset, increpavit eum graviter episcopus, asserens
order he-had-related rebuked him heavily the-bishop asserting
illum nimis divinam clementiam offendisse; unde miles
him too-much divine clemency to-have-offended whence the-knight
multum contristatus Deo condignam facere pœnitentiam
much saddened to-God fitting to-do penance
cogitavit. Episcopus autem, ut justum sibi videbatur, volens
thought the-bishop moreover as just to-himself it-seemed wishing
ei infligere pœnitentiam, miles respondit; "Dum igitur, ut
on-him to-inflict penance the-knight answered since therefore as
asseris, Factorem meum tam graviter offenderim, pœnitentiam
you-assert Maker my so heavily I-may-have-offended a-penance
assumam, omnibus pœnitentiis graviorem; et ut peccatorum
I-shall-take-up than-all penances heavier and that of-sins
meorum merear remissionem accipere, purgatorium Sancti
my I-may-deserve remission to-receive the-purgatory of-Saint
Patricii volo intrare." De hoc quoque purgatorio et ejus
Patrick I-wish to-enter about this also purgatory and its
origine, quod sequitur tradunt veteres historiæ Hybernenses.
origin what follows relate old histories Irish

De ratione purgatorii supradicti

THE ORIGIN OF THAT PURGATORY

When the Irish refused to believe Patrick's preaching unless they saw its torments and joys for themselves, Christ showed him a dark round cave: whoever entered it truly penitent and remained a day and a night would be purged of all his sins and see the torments of the wicked and the joys of the blessed. Patrick walled the cave, gave its key to the prior of the canons he settled there, and ruled that no one should enter without the bishop's leave and the prior's instruction.

Magnus Patricius, dum in Hybernia verbum Dei prædicaret
the-great Patrick while in Ireland the-word of-God he-was-preaching
et multis ibi miraculorum signis choruscaret, bestiales illius
and with-many there of-miracles signs was-gleaming the-bestial of-that
patriæ homines terrore infernalium tormentorum ac Paradisi
country men by-the-terror of-infernal torments and of-Paradise
amore gaudiorum a mortuis studuit revocare. Sed ipsi
by-the-love of-joys from the-dead strove to-call-back but they
plano sermone affirmabant, se non conversuros ad
with-plain speech were-affirming themselves not about-to-be-converted to
Christum, nisi oculata fide prius conspicerent quæ promisit.
Christ unless with-eyewitness faith first they-should-behold what he-promised
Unde beatus Patricius, [dum] pro salute populi in jejuniis,
whence blessed Patrick while for the-salvation of-the-people in fasts
vigiliis, et orationibus positus Dominum precaretur propensius,
vigils and prayers placed the-Lord he-was-praying more-earnestly
pius Dei Filius apparens ei duxit eum in locum
the-kind of-God Son appearing to-him led him into a-place
desertum, et ostendit illi speluncam rotundam et obscuram
deserted and showed to-him a-cave round and dark
intrinsecus, et dixit: "Quisquis veraciter pœnitens et in fide
within and said whoever truly penitent and in faith

constans hanc speluncam ingressus fuerit spatio unius diei
constant this cave entered shall-have for-the-space of-one day
ac noctis, ab omnibus in ea purgabitur peccatis, quibus in
and night from all in it shall-be-purged sins with-which in
tota vita sua Deum offendit; atque eam ingrediens non solum
whole life his God he-offended and it entering not only
tormenta malorum, sed [si] in Dei dilectione constanter
the-torments of-the-wicked but if in of-God the-love constantly
perseveraverit, videbit et gaudia beatorum." Sic Domino
he-shall-have-persevered shall-see also the-joys of-the-blessed thus with-the-Lord
disparente, Sanctus Patricius, tam pro Domini apparitione
vanishing Saint Patrick as-much for of-the-Lord the-appearance
quam pro speluncæ ostensione lætus, sperabat miserum
as for of-the-cave the-showing glad was-hoping the-wretched
Hyberniæ populum se ad fidem catholicam conversurum, et
of-Ireland people itself to the-faith catholic about-to-be-converted and
in loco illo confestim oratorium construens, speluncam, quæ
in place that at-once an-oratory building the-cave which
in cimiterio est, ante frontem ecclesiæ [muro] circumdedit,
in the-cemetery is before the-front of-the-church with-a-wall he-surrounded
et januam cum seris apposuit, ne quis eam sine ejus
and a-door with bars he-set lest anyone it without his
licentia introiret. Canonicos regulares loco illo introduxit,
leave should-enter canons regular into-place that he-introduced
et priori ecclesiæ clavem custodiendam commisit, statuens,
and to-the-prior of-the-church the-key to-be-guarded entrusted establishing
ut quicunque purgatorium ingredi voluerit, ab episcopo
that whoever the-purgatory to-enter shall-have-wished from the-bishop
loci licentiam habeat, et cum litteris episcopi accedat
of-the-place leave should-have and with letters of-the-bishop should-approach
ad priorem, et ab eo instructus purgatorium intret. Multi
to the-prior and by him instructed the-purgatory should-enter many

autem in diebus beati Patricii purgatorium intraverunt, qui
moreover in the-days of-blessed Patrick the-purgatory entered who
reversi, testati sunt se tormenta gravia pertulisse,
having-returned testified have themselves torments heavy to-have-endured
et gaudia magna ibidem et inenarrabilia conspexisse.
and joys great there and unspeakable to-have-beheld

Quod miles Oenus de licentia episcopi loci purgatorium intravit

HOW OWEN ENTERED PURGATORY BY THE BISHOP'S LEAVE

The bishop, finding Owen inflexible, sends him to the prior, who keeps him fifteen days in prayer, gives him communion, sprinkles him with holy water, and opens the door: he is to walk through the cave until he comes out into a field and a hall, where God's messengers will instruct him. Owen signs himself with the cross and enters, and the prior bolts the door behind him.

Miles itaque supradictus cum angustiose nimis ab episcopo
the-knight and-so aforesaid when anxiously very from the-bishop
memorato licentiam postularet purgatorium experiendi, cum
mentioned leave was-demanding the-purgatory of-trying when
illum cognovisset [episcopus] inflexibilem, tradidit ei
him had-known the-bishop inflexible he-handed to-him
litteras suas ad priorem loci, mandans ut cum illo
letters his-own to the-prior of-the-place ordering that with him
ageret, sicut fieri solet cum illis qui purgatorium ingredi
he-should-act as to-be-done is-wont with those who the-purgatory to-enter
deposcunt. Prior autem visis litteris militem in ecclesiam
demand the-prior moreover seen the-letters the-knight into the-church
perduxit, ubi per dies quindecim orationibus devotus
led where for days fifteen in-prayers devout

instabat, et illis sic diebus elapsis, mane missa a
he-was-pressing and those so days having-passed in-the-morning mass by
priore celebrata, sacra communione militem communivit,
the-prior celebrated with-holy communion the-knight he-fortified
adductumque ad speluncæ introitum aqua eum benedicta
and-led to of-the-cave the-entrance with-water him blessed
aspersit. Et aperto ostio, dixit: "Ecce nunc intrabis in
he-sprinkled and opened the-door he-said behold now you-shall-enter in
nomine Jesu Christi, et per concavitatem speluncæ tamdiu
the-name of-Jesus Christ and through the-hollow of-the-cave so-long
ambulabis, donec in unum campum exiens aulam invenies
you-shall-walk until into a field going-out a-hall you-shall-find
artificiosissime fabricatam. Quam cum ingressus fueris,
most-skillfully built which when entered you-shall-have
statim ex parte Dei nuntios habebis, qui tibi pie quid
at-once from the-part of-God messengers you-shall-have who to-you kindly what
facies indicabunt." Vir autem ille virilem gerens animum,
you-shall-do shall-show the-man moreover that manly bearing spirit
ad pugnam dæmonum audacter prorupit, atque omnium se
to the-fight of-demons boldly burst-forth and of-all himself
orationibus commendans, frontem suam vivificæ Crucis
to-the-prayers commending brow his-own of-the-life-giving Cross
signo munivit, et intrepidus portam intravit; et ostio
with-the-sign he-fortified and fearless the-gate entered and the-door
post eum obserato, prior cum processione ecclesiam repetivit.
behind him bolted the-prior with procession the-church sought-again

Quod miles ad aulam perveniens eam intravit

HOW THE KNIGHT CAME TO THE HALL AND ENTERED IT

Through the darkening cave Owen comes to a dim field and a hall like a monks' cloister on columns. Fifteen men in white, newly tonsured, enter and warn him: demons will fill the hall, torture him, threaten worse, and offer to lead him back to the gate; if he yields he will perish body and soul, but if he trusts in God and calls on Jesus Christ at every torment, he will be freed and purged of all his sins.

Miles itaque per speluncam audacter progrediens, lumen
the-knight and-so through the-cave boldly advancing the-light
paulatim totius claritatis amisit. Sed tandem parvo lumine
little-by-little of-all brightness lost but at-last with-small light
apparente, ad campum prædictum pervenit et aulam. Lux ibi
appearing to the-field aforesaid he-came and the-hall the-light there
non erat, nisi qualis in vespere hic habetur. Aula parietes non
not was except such-as in the-evening here is-had the-hall walls not
habebat, sed columnis erat per gyrum subnixa, ut claustrum
had but on-columns it-was in circle propped as the-cloister
solet monachorum. Ingressusque eam et intus sedens, oculos
is-wont of-monks and-having-entered it and inside sitting the-eyes
studiose huc illucque convertit, admirans illius pulchritudinem
studiously hither and-thither he-turned admiring its beauty
et structuram. Ubi cum paululum solus sedisset, ecce quindecim
and structure where when a-little alone he-had-sat behold fifteen
viri quasi religiosi et nuper rasi, albisque vestibus induti,
men as-if religious and lately shaven and-in-white garments clothed
regiam intraverunt; et salutantes eum in nomine Domini,
the-hall entered and greeting him in the-name of-the-Lord
consederunt. Tunc aliis tacentibus, unus loquebatur cum
sat-down then with-the-others being-silent one was-speaking with

ipso dicens: "Benedictus sit Deus omnipotens, qui bonum
him saying blessed be God almighty who a-good
tibi propositum inspiravit, ut pro peccatis tuis purgatorium
to-you purpose inspired that for sins your purgatory
hoc intrares; sed nisi te viriliter habeas, in corpore et
this you-should-enter but unless yourself manfully you-hold in body and
anima simul peribis. Mox enim, ut hanc domum fuerimus
soul together you-shall-perish soon for as this house we-shall-have
egressi, multitudine replebitur spirituum immundorum, qui
gone-out with-a-multitude it-shall-be-filled of-spirits unclean who
tibi gravia inferentes tormenta, minabuntur inferre graviora.
to-you heavy inflicting torments shall-threaten to-inflict heavier
Promittent te ducturos ad portam qua intrasti, si te
they-shall-promise you about-to-lead to the-gate by-which you-entered if you
decipere possint ut revertaris; sed si tormentorum afflictione
to-deceive they-can that you-may-return but if of-the-torments by-the-affliction
victus, vel minis territus, seu promissione deceptus, assensum
conquered or by-threats terrified or by-promise deceived assent
eis præbueris, in corpore pariter et anima peribis.
to-them you-shall-have-offered in body alike and soul you-shall-perish
Si vero fortis in fide spem totam in Domino posueris,
if but strong in faith hope whole in the-Lord you-shall-have-placed
ut nec tormentis, nec minis, seu promissionibus eorum
so-that neither to-torments nor to-threats or to-promises their
adquieveris, sed corde integro eos contempseris, ab
you-shall-have-yielded but with-heart whole them you-shall-have-scorned from
omnibus purgaberis delictis, et tormenta malorum videbis
all you-shall-be-purged offenses and the-torments of-the-wicked you-shall-see
et requiem similiter bonorum. Et quotienscunque te
and the-rest likewise of-the-good and as-often-as you
cruciaverint, invoca Dominum Jesum Christum, et per
they-shall-have-tortured call-upon the-Lord Jesus Christ and through

invocationem hujus nominis statim liberaberis a quocunque
the-invocation of-this name at-once you-shall-be-freed from whatever
tormento, in quo eris. Tecum hic amplius esse non
torment in which you-shall-be with-you here longer to-be not
possumus, sed Deo te omnipotenti commendamus."
we-can but to-God you almighty we-commend

Quod dæmones militem graviter afflixerunt

HOW THE DEMONS AFFLICTED THE KNIGHT

A tumult like the whole world's din fills the hall with demons, who mock Owen for coming to them alive and offer to lead him safely back. He sits silent; they throw him bound into a great fire and drag him through it with hooks, but at the name of Jesus Christ the fire goes out completely, and he resolves to fear them no longer.

Miles itaque a viris solus relictus, ad novi generis
the-knight and-so by the-men alone left for of-a-new kind
militiam est instructus. Cumque intrepidus pugnam dæmonum
warfare was instructed and-when fearless the-fight of-demons
expectaret, subito cœpit circa domum tumultus audiri, ac si
he-was-awaiting suddenly began around the-house a-tumult to-be-heard as if
omnes homines, qui in mundo sunt, cum animalibus ac bestiis
all men who in the-world are with animals and beasts
strepuissent. Et post horridum sonum sequitur terribilior
had-made-a-din and after the-horrid sound follows a-more-terrible
visus dæmonum. Cœpit enim undique dæmonum deformium
sight of-demons began for on-all-sides of-demons misshapen
innumera multitudo in aulam irruere, et militem deridendo
a-countless multitude into the-hall to-rush and the-knight by-mocking
salutare. "Alii homines," inquiunt, "qui nobis serviunt, non
to-greet other men they-say who us serve not

nisi post mortem ad nos veniunt, sed tu nostram societatem,
except after death to us come but you our fellowship
cui studiose deservisti, in tantum honorare desideras, quod
which zealously you-have-served in so-much to-honor desire that
vivens nobis corpus tuum decernis et animam commendare.
living to-us body your you-decide and soul to-commend
Huc venisti ut pro peccatis tormenta sustineres? Habebis
hither you-have-come that for sins torments you-might-endure you-shall-have
nobiscum pressuras et dolores. Veruntamen pro eo quod nobis
with-us pressures and pains nevertheless for this that to-us
curiose ministrasti, si reverti volueris ad portam qua
carefully you-have-ministered if to-return you-shall-wish to the-gate by-which
intrasti, te ducemus illæsum, ut gaudens in mundo vivas,
you-entered you we-shall-lead unharmed that rejoicing in the-world you-may-live
et omne quod corpori tuo suave est penitus non amittas."
and all which to-body your sweet is wholly not you-may-lose
Hæc ideo dæmones dixerunt, quia aut terrore eum aut
these-things therefore the-demons said because either by-terror him or
blandiciis decipere voluerunt. Sed miles Christi nec terrore
by-flatteries to-deceive they-wished but the-knight of-Christ neither by-terror
concutitur, nec blandimento seducitur, dum æquo animo
is-shaken nor by-blandishment is-seduced while with-even mind
eos ita contempsit, quod tacite sedens nec unum verbum
them so he-scorned that silently sitting not one word
respondit. At dæmones se contemni indignantes, rogum
he-answered but the-demons themselves to-be-scorned indignant a-pyre
in aula ingentis incendii succenderunt. Et manus militis
in the-hall of-huge burning kindled and the-hands of-the-knight
pedesque colligantes, in ignem eum projecerunt, uncis
and-the-feet binding into the-fire him they-threw with-hooks
ferreis huc illucque per incendium detrahentes. Et ille in
of-iron hither and-thither through the-burning dragging-down and he into

ignem missus, cum prius grave tormentum sensisset, nomen
the-fire sent when first heavy torment he-had-felt the-name
Jesu Christi invocavit, dicens; "Jesu Christe miserere mei."
of-Jesus Christ invoked saying O-Jesus O-Christ have-mercy on-me
Ad hoc quoque nomen incendium rogi ita extinctum
at this also name the-burning of-the-pyre so extinguished
est, ut nec totius rogi scintilla unica appareret. Quod
was that not-even of-the-whole pyre a-spark single appeared which
cernens miles, in animo proposuit, ut eos de cætero non
seeing the-knight in mind resolved that them for the-rest not
formidaret, quos invocato Christi auxilio vinci conspexit.
he-would-dread whom invoked of-Christ the-help to-be-conquered he-beheld

De secundo pœnali loco in quo miles trahebatur

THE SECOND PLACE OF PUNISHMENT

The demons drag Owen through a dark land toward the summer sunrise to a vast field of naked people nailed face down to the ground, then to a field where people lie on their backs while fiery dragons, serpents, and toads gnaw at their hearts, and then to a field where they hang in sulfurous flames by their feet, hands, hair, or hooks through the eyes and other members. Each time the demons try to torture him he calls on Christ and escapes unharmed.

Relinquentes vero aulam dæmones, militem diutius per
leaving but the-hall the-demons the-knight long through
vastam regionem quandam detraxerunt; nigra erat terra,
a-vast region certain dragged black was the-earth
et regio tenebrosa. Traxerunt eum dæmones illuc recto
and the-region dark they-dragged him the-demons thither by-straight
tramite, quo sol oritur in æstate. Quo convertentes, cœpit
path where the-sun rises in summer whither turning began

miles quasi vulgi totius orbis miseros ejulatus
the-knight as-if of-the-common-folk of-the-whole world wretched wailings
audire. Tandem a dæmonibus tractus, in campum pervenit
to-hear at-last by the-demons dragged into a-field he-came
longum et latum, miseriis ac dolore perplenum, cujus
long and broad with-miseries and grief very-full whose
longitudo non potuit transvideri. Campus ille hominibus
length not could to-be-seen-across field that with-men
utriusque sexus et ætatis diversæ, nudis et in terra
of-each sex and of-age different naked and on the-ground
jacentibus ventribus deorsum versis, plenus erat, quorum
lying with-bellies downward turned full was whose
corpora simul et membra, clavis ferreis et ignitis in terram
bodies together and limbs with-nails of-iron and fiery into the-ground
usque transfixis, miserabiliter torquebantur. Aliquando
right-through pierced wretchedly were-tormented sometimes
autem præ doloris angustia terram comedebant, clamantes
moreover for of-pain the-anguish the-earth they-were-eating shouting
et ejulantes, "Parce parce, miserere miserere;" cum qui
and wailing spare spare have-mercy have-mercy though one-who
sui miseretur penitus non adesset. Dæmones etiam
on-them might-have-mercy at-all not was-present the-demons also
super miseros currentes, gravibus eos flagris cædebant, et
over the-wretched running with-heavy them scourges were-beating and
militi dicebant, "Hæc tormenta, quæ vides, sentiendo
to-the-knight were-saying these torments which you-see by-feeling
patieris, nisi nobis adquiescas, ut ad portam per quam
you-shall-suffer unless to-us you-yield that to the-gate through which
intrasti revertaris, ad quam si volueris pacifice deduceris."
you-entered you-return to which if you-shall-wish peacefully you-shall-be-led
Sed ille ad mentem revocans, qualiter ipsum Deus alibi
but he to mind recalling how him God elsewhere

liberaverit, credere eis omnino contempsit. Tunc dæmones
had-freed to-believe them utterly scorned then the-demons
eum in terram prosternentes, ad modum aliorum configere
him on the-ground prostrating in the-manner of-the-others to-pin-down
conati sunt; sed invocato nomine Jesu Christi ab eo, nihil
tried have but invoked the-name of-Jesus Christ by him nothing
amplius in loco illo ei facere potuerunt. In alium campum
more in place that to-him to-do they-could into another field
militem trahentes dæmones, hanc ibi differentiam conspexit,
the-knight dragging the-demons this there difference he-beheld
quod sicut in campo superiori homines afflicti ventres
that as in the-field upper men afflicted bellies
habuerunt deorsum versos, ita in hoc campo dorsa solo
had downward turned so in this field the-backs to-the-ground
hærebant. Dracones autem ignei super quosdam sedentes, et
were-sticking dragons moreover fiery upon some sitting and
dentibus eis igneis corrodentes, modo miserabili affligebant.
with-teeth them fiery gnawing in-manner wretched were-afflicting
Aliorum quoque colla, brachia, et corpora serpentes igniti
of-others also the-necks arms and bodies serpents fiery
circumcingentes, aculeos oris sui igneos eorum cordibus
encircling the-stings of-mouth their-own fiery their in-hearts
infixerunt. Bufones etiam miræ magnitudinis et horroris,
fixed toads also of-wondrous size and horror
super quorundam pectora incumbentes, deformibus rostris
upon of-some the-breasts lying with-misshapen beaks
suis eorum corda extrahere conabantur. Dæmones præterea
their-own their hearts to-draw-out were-trying the-demons besides
super singulos cursitantes, et flagris asperrimis cædentes,
over each running-about and with-scourges most-harsh beating
miseros graviter cruciabant, nec unquam a fletu et
the-wretched heavily were-tormenting nor ever from weeping and

ejulatu afflicti cessabant. Inde trahentes militem dæmones
wailing the-afflicted were-ceasing thence dragging the-knight the-demons
in alium pœnalem campum, invenit ibi tantam utriusque
into another penal field he-found there so-great of-each
sexus et ætatis diversæ multitudinem, ut totius orbis
sex and of-age different a-multitude that of-the-whole world
plenitudinem vincere crederetur; alii ibi pendebant in
the-fullness to-surpass it-might-be-believed others there were-hanging in
flammis sulphureis, igneis cathenis per pedes et tibias,
flames sulfurous fiery by-chains by the-feet and shins
capitibus ad ima demissis, alii per manus et brachia,
with-heads to the-depths let-down others by the-hands and arms
alii per capillos et capita; alii pendebant in flammis igneis
others by the-hair and the-heads others were-hanging in flames fiery
in uncis ferreis et ignitis per oculos et nares, alii per
on hooks of-iron and fiery through the-eyes and nostrils others through
aures et fauces, alii per testiculos et mamillas. Nec inter
the-ears and throats others through the-testicles and breasts nor among
fletus miseros universorum et ejulatus flagella dæmonum
the-weepings wretched of-all and wailings the-scourges of-the-demons
defuerunt. Cumque militem hic sicut in aliis pœnis inimici
were-lacking and-when the-knight here as in other punishments the-enemies
torquere voluissent, nomen Christi invocavit et illæsus evasit.
to-torture had-wished the-name of-Christ he-invoked and unharmed escaped

De rota ferrea et ignita

THE IRON AND FIERY WHEEL

The demons drive Owen to a fiery iron wheel set with hooks, on which men hang in sulfurous flame as it spins too fast to tell them apart; others are roasted on spits and basted with molten metal or fried in pans. In a house of boiling cauldrons men and women are sunk to the brows, lips, breast, knees, or only a hand or foot. When the demons try to plunge Owen in, he calls on Christ and is freed.

Ab illo pœnali loco dæmones militem impellentes venerunt
from that penal place the-demons the-knight driving came
ad rotam quandam ferream et ignitam, cujus radii et canti
to a-wheel certain of-iron and fiery whose spokes and rims
uncis ferreis et igneis erant undique circumfixi, in quibus
with-hooks of-iron and fiery were on-all-sides fixed-round on which
homines pendentes a flamma tetri sulphureique incendii,
men hanging by the-flame of-a-foul and-sulfurous burning
quæ a terra surgebat, graviter urebantur. Hanc enim rotam
which from the-earth was-rising heavily were-burned this for wheel
dæmones tanta agilitate impingebant vectibus quibusdam
the-demons with-such speed were-driving with-levers certain
ferreis, ut nullum omnino hominem ab alio posset
of-iron that no at-all man from another one-could
discernere; quia præ nimia cursus celeritate nihil nisi
to-distinguish because for too-great of-the-course swiftness nothing except
ignis incendium apparebat. Nec minori tormento vexabantur
of-fire the-burning appeared nor by-lesser torment were-vexed
hi, qui verubus transfixi, ad ignem assati deguttabantur a
those who with-spits pierced at the-fire roasted were-basted by
dæmonibus ex metallis liquefactis vel fornacibus cremabantur,
the-demons from metals melted or in-furnaces were-burned

seu illi, qui in sartaginibus frigebantur. Vidit præterea miles,
or those who in frying-pans were-frying he-saw besides the-knight
trahentibus eum ministris tartareis, domum innumeris caldariis
dragging him the-ministers infernal a-house with-countless cauldrons
plenam, quæ piceis sulphureisque liquaminibus ac diversis
full which with-pitchy and-sulfurous liquids and with-diverse
repleta bullientibus metallis, homines utriusque [sexus] omnis
filled boiling metals men of-each sex of-every
conditionis et ætatis continebant. Quorum quidam ex toto,
condition and age were-holding of-whom some from whole
quidam usque supercilia et oculos, alii usque ad labia et colla,
some as-far-as the-brows and eyes others as-far-as to the-lips and necks
alii ad pectus usque et femora, alii ad genua usque et crura,
others to the-breast as-far-as and the-thighs others to the-knees as-far-as and the-shins
alii manum unam vel pedem, alii ambas manus et pedes in
others hand one or foot others both hands and feet in
caldariis tenebant; omnes præ doloris angustia vociferabant, ac
the-cauldrons were-holding all for of-pain the-anguish were-crying-out and
miserabiliter ejulabant. Et cum cœpissent dæmones militem cum
wretchedly were-wailing and when had-begun the-demons the-knight with
aliis submergere, liberatus est Christi nomine invocato.
the-others to-submerge freed he-was of-Christ with-the-name invoked

De vento vehementi et flumine fœtido

THE VIOLENT WIND AND THE STINKING RIVER

On a high mountain naked people crouch facing north, awaiting death, until a whirlwind hurls them, Owen with them, into a cold, stinking river, where the demons sink them; Owen calls on Christ and finds himself on the far bank. The demons show him a well of flame they call the mouth of hell and throw him in; deep inside he forgets his helper until at last he calls on Jesus and is lifted out. New demons tell him that the others lied: this is not hell, but they will take him there.

Unde dæmones militem in montem excelsum impellentes,
whence the-demons the-knight onto a-mountain high driving
ostenderunt ei utriusque sexus homines et ætatis diversæ
showed to-him of-each sex men and of-age different
multitudinem copiosam, qui omnes nudi sedebant, et super
a-multitude abundant who all naked were-sitting and upon
digitos pedum curvati, et ad aquilonem versi, quasi mortem
the-toes of-the-feet bent and to the-north turned as-if death
perterriti expectabant. Et ecce subito ventus turbinis
terrified were-awaiting and behold suddenly a-wind of-a-whirlwind
vehementis, ab aquilone veniens, ipsos omnes et cum
vehement from the-north coming them all and with
eis militem arripuit, et in aliam montis partem,
them the-knight seized and into another of-the-mountain part
in flumen frigidum et fœtidum, flentes et vociferantes
into a-river cold and fetid weeping and crying-out
projecit. Et cum de aqua frigidissima surgere conarentur,
hurled and when from the-water coldest to-rise they-tried
dæmones super aquam currentes in ipso omnes flumine
the-demons over the-water running in the-very all river
summerserunt. At miles Christi nomen invocavit, et
submerged but the-knight of-Christ the-name invoked and

confestim in alia se ripa invenit. Tunc dæmones illum
immediately on other himself the-bank found then the-demons him
contra Austrum trahentes, ostenderunt flammam teterrimam
toward the-South dragging showed a-flame most-foul
et fœtore sulphureo plenam de puteo quodam ascendere,
and with-stench sulfurous full from a-well certain to-ascend
et homines nudos et quasi igneos velut scintillas igneas in
and men naked and as-if fiery like sparks fiery into
aerem sursum compelli, et flammarum vi deficiente,
the-air upward to-be-driven and of-the-flames with-the-force failing
iterum in ignem et puteum relabi. At dæmones militi
again into the-fire and the-well to-fall-back but the-demons to-the-knight
dixerunt, "Puteus iste flammivomus introitus est inferni,
said well this flame-vomiting the-entrance is of-hell
ubi nostrum [est] habitaculum; et quoniam nobis hucusque
where our is dwelling and since to-us hitherto
studiose servisti, hic nobiscum sine fine manebis; et si
zealously you-have-served here with-us without end you-shall-remain and if
hunc puteum ingressus fueris, in anima pariter et corpore
this well entered you-shall-have in soul alike and body
peribis. Sed tamen si adhuc nobis consentire volueris,
you-shall-perish but yet if still to-us to-consent you-shall-wish
ut revertaris ad portam qua intrasti, illæsus redibis."
that you-return to the-gate by-which you-entered unharmed you-shall-go-back
Ille autem de Dei adjutorio confisus, qui eum totiens
he moreover in of-God the-help having-trusted who him so-often
liberaverat, eorum exhortationes contempsit. Tunc dæmones
had-freed their exhortations scorned then the-demons
indignati [sese] projecerunt in ignem putei, et secum
indignant themselves hurled into the-fire of-the-well and with-them
militem intruserunt; et quo miles in eo profundius
the-knight thrust-in and the-more the-knight in it deeper

descendit, eo latiorem puteum conspexit, et pœnam in
descended the-more broader the-well he-beheld and punishment in
illo graviorem sensit. In puteo quoque illo miles tantam
it heavier he-felt in the-well also that the-knight so-great
angustiam sensit et miseriam, ut diu oblitus sit sui
anguish felt and misery that long forgetful he-was of-his-own
Adjutoris. Sed Deo tandem illum respiciente, nomen
Helper but with-God at-last him regarding the-name
Jesu Christi invocavit, et protinus vis flammæ eum in
of-Jesus Christ he-invoked and straightway the-force of-the-flame him into
aerem sursum levavit, ubi in descensione putei aliquandiu
the-air upward lifted where in the-descent of-the-well for-some-time
attonitus stetit. Sed ecce novi dæmones ex ore putei
astonished he-stood but behold new demons from the-mouth of-the-well
prorumpentes dixerunt, "Et tu qui hic stas, cui socii
bursting-forth said and you who here stand to-whom companions
nostri dixerunt hoc esse infernum, non ita fore scias; nam
our said this to-be hell not so to-be know for
consuetudinis nostræ est semper mentiri, ut quos decipere
of-custom our it-is always to-lie that whom to-deceive
non possumus per verum, decipiamus per falsum; hic non
not we-can by the-true we-may-deceive by the-false here not
est infernus, sed nunc te ad infernum ducemus."
is hell but now you to hell we-shall-lead

De mirabili ponte quem transiturus erat

THE WONDROUS BRIDGE HE HAD TO CROSS

Over a broad river of sulfurous flame, beneath which the demons say hell lies, stretches a bridge so slippery, narrow, and high that crossing seems impossible. Calling on Jesus, Owen steps onto it and finds it widening as he goes until it is as broad as a highway; the demons' shrieks shake the air, and their hooks from the river cannot reach him.

Trahentes igitur militem hostes novi cum tumultu horrisono
dragging therefore the-knight enemies new with uproar horrid-sounding
ad flumen quoddam fœtidum, latissimum, ac totum flamma
to a-river certain fetid very-broad and whole with-flame
sulphureo incendio coopertum, dæmonumque multitudine
sulfurous by-burning covered and-of-demons with-a-multitude
repletum, dicentium ei, quod sub flumine illo esset
filled saying to-him that under river that was
infernus. Pons vero protendebatur ultra flumen, in quo tria
hell a-bridge but was-stretched beyond the-river in which three
quasi impossibilia videbantur; unum, quod ita lubricus erat,
as-if impossible-things were-seen one that so slippery it-was
ut etiamsi latus esset, nullus vel vix aliquis in eo pedem
that even-if broad it-were no-one or hardly anyone on it foot
figere posset; aliud quod adeo strictus erat, quod nullus
to-fix could another that so narrow it-was that no-one
in eo stare vel ambulare valebat; tertium quod ita altus
on it to-stand or to-walk was-able the-third that so high
est et a flumine remotus, quod horrendum erat deorsum
it-is and from the-river removed that dreadful it-was downward
aspicere. "Oportet te," inquiunt dæmones, "super pontem
to-look it-behooves you they-say the-demons upon bridge

hunc ambulare, et ventus ille qui te projecit in aliud
this to-walk and the-wind that which you hurled into the-other
flumen proiciet in istud. Et confestim a sociis nostris,
river shall-hurl into this and immediately by companions our
qui in flumine sunt, capieris, et in profundum inferni
who in the-river are you-shall-be-taken and into the-depth of-hell
demergeris." Sed miles, invocato nomine Jesu Christi, pontem
you-shall-be-sunk but the-knight invoked the-name of-Jesus Christ the-bridge
audacter ingressus, cœpit pedetentim super pontem incedere,
boldly having-entered began step-by-step upon the-bridge to-advance
et quo amplius processit in eo, tanto viam largiorem
and the-more farther he-proceeded on it so-much the-way broader
invenit; unde pontis latitudo in brevi ita crevit, ut viæ
he-found whence of-the-bridge the-breadth in short so grew that of-a-road
publicæ amplitudinem præferret. Porro dæmones conspicantes
public the-width it-displayed moreover the-demons beholding
militem tam libere super pontem incedere, vocibus suis
the-knight so freely upon the-bridge advancing with-voices their-own
profanis ita horride aerem concusserunt, quod stridore illo
profane so horribly the-air shook that by-screeching that
magis erat attonitus quam illatione tormentorum, quæ
more he-was astonished than by-the-infliction of-the-torments which
prius fuerat a dæmonibus perpessus. Alii hostes, qui sub
before he-had by the-demons endured other enemies who under
ponte in flumine erant, uncos suos ferreos et ignitos
the-bridge in the-river were hooks their-own of-iron and fiery
projecerunt ad illum, sed militem tangere nequiverunt. Et sic
hurled at him but the-knight to-touch could-not and so
demum secure processit, quia nihil sibi contrarium invenit.
at-last securely he-proceeded because nothing to-himself contrary he-found

Quod miles a vexatione dæmonum liber effectus sit

HOW THE KNIGHT WAS FREED FROM THE DEMONS' TORMENT

Free of the demons, Owen comes to a high wall with a jeweled gate that opens to him, breathing a fragrance that heals him. A procession of every order, archbishops, bishops, abbots, monks, and priests, with crosses, tapers, and golden palms, leads him in with music. Two archbishops show him meadows of flowers and fruit in endless light, where the blessed in countless choirs praise their Creator, dressed as they were in the world, rejoicing in one another and in his rescue.

Miles itaque invictus, jam liber factus a vexatione
the-knight and-so unconquered now free made from the-vexation
spirituum immundorum, vidit ante se murum altum et in
of-spirits unclean saw before himself a-wall high and in
aere devexum, mirabilem et structuræ impreciabilem, in quo
the-air sloping wondrous and in-structure priceless in which
portam unam, sed tamen clausam, cernebat. Hæc metallis
gate one but yet shut he-was-beholding this with-metals
ac pretiosis exornata lapidibus splendore admirabili radiabat.
and precious adorned stones with-splendor wonderful was-radiating
Ad quam cum miles appropinquaret, patuit contra ipsum,
to which when the-knight drew-near it-opened against him
a qua tantæ suavitatis odor ei occurrens exivit,
from which of-such sweetness a-fragrance to-him meeting came-out
ut, viribus corporis resumptis, tormenta quæ pertulerat
that with-the-strength of-the-body taken-back the-torments which he-had-endured
sibi in refrigerium verterentur. Egressa est enim contra
to-him into refreshment were-turned came-out has for against
ipsum venientem, cum crucibus, cereis, et vexillis, ac velut
him coming with crosses tapers and banners and as-if
palmarum aurearum ramis, tam ordinata processio, quod
of-palms golden with-branches so ordered a-procession that

nunquam talis visa fuerat in hoc mundo. Sequebantur prædicta
never such seen had-been in this world followed the-aforesaid
de omnibus ordinibus utriusque sexus homines, quorum alii
of all orders of-each sex men of-whom some
archiepiscopi et episcopi, alii abbates, monachi, et presbyteri,
archbishops and bishops others abbots monks and priests
ac singulorum ecclesiæ graduum ministri, qui omnes sacris
and of-each of-the-church of-the-ranks ministers who all in-sacred
vestibus et suis ordinibus congruis induti militem
vestments and to-their-own orders fitting clothed the-knight
cum jocunda veneratione susceperunt, atque cum concentu
with pleasant veneration received and with a-concert
harmoniæ inauditæ infra portam secum feliciter conduxerunt.
of-harmony unheard-of within the-gate with-them happily led
Finito itaque concentu, duo archiepiscopi cum eo loquentes
ended and-so the-concert two archbishops with him speaking
benedixerunt Deum, qui tanta constantia in tormentis,
blessed God who with-such constancy in the-torments
per quæ transiit et quæ pertulit, ejus animam confirmavit.
through which he-passed and which he-endured his soul strengthened
Illis igitur militem per patriam conducentibus, invenerunt
with-them therefore the-knight through the-country leading they-found
et illi ostenderunt prata amœnissima diversis floribus
and to-him showed meadows most-pleasant with-diverse flowers
fructibusque herbarum arborumque multiformium decorata,
and-fruits of-herbs and-of-trees of-many-forms adorned
ex quorum suavitatis odore [in æternum], ut sibi visum
from whose of-sweetness fragrance into eternity as to-himself seemed
est, vivere potuisset. Nox illam aliquando non obnubilat,
it-was to-live he-could-have night it ever not clouds
quia semper cælesti quadam claritate et inedicibili
because always with-heavenly a-certain brightness and unspeakable

splendore coruscat. Tantam ibi hominum beatorum utriusque
splendor it-gleams so-great there of-men blessed of-each
sexus vidit multitudinem, quantam residuum sæculi credidit
sex he-saw a-multitude as-great-as the-rest of-the-world he-believed
continere non posse. Chori choris per loca astiterunt, ac
to-contain not to-be-able choirs by-choirs through the-places stood and
dulcis harmoniæ concentu Creatorem omnium laudaverunt.
with-sweet of-harmony concert the-Creator of-all praised
Alii quasi reges coronati incedebant, alii amictu aureo induti
some as-if kings crowned were-advancing others in-mantle golden clothed
videbantur, nonnulli variis indumentis erant decorati,
seemed some with-various garments were adorned
juxta quod unusquisque in sæculo utebatur. Singuli de
according-to what each in the-world was-using each in
propria felicitate gaudebant, singuli de aliorum liberatione et
their-own happiness were-rejoicing each in of-others the-liberation and
gaudio exultabant. Omnes, qui militem intuebantur, de ejus
joy was-exulting all who the-knight were-beholding for his
adventu Deum benedicebant, et de ejus ereptione a mortuis
arrival God were-blessing and in his rescue from the-dead
congaudebant. Non æstum, non frigus ibi aliquis sentiebat,
were-rejoicing-together not heat not cold there anyone was-feeling
nec quicquam quod offendere posset vel nocere videbat.
nor anything which to-offend could or to-harm was-seeing

Quod miles in Paradisum perductus terrestrem gaudia viderit beatorum

THE EARTHLY PARADISE AND THE JOYS OF THE BLESSED

The two archbishops explain that this is the earthly paradise from which Adam was cast out, regained through faith in baptism; but since all are entangled in actual sins, every soul must first finish in the places of torment the penance left undone in life. All Owen saw in torment will come here at last, except those within the mouth of hell's well, and masses, psalms, alms, and prayers lighten their punishment. Even here the blessed await their passage into the heavenly paradise.

Tunc sancti pontifices, qui militi patriam tam præclaram
then the-holy bishops who to-the-knight the-country so illustrious
ostenderant, dixerunt ei: "Quoniam misericordia Dei ad
had-shown said to-him since by-the-mercy of-God to
nos illæsus pervenisti, rationem a nobis audire debes de
us unharmed you-have-come the-reason from us to-hear you-ought of
singulis quæ vidisti. Patria hæc terrestris est Paradisus,
each-of-the-things which you-have-seen country this the-earthly is Paradise
unde pro peccatis suis ejectus est homo primus, hinc
whence for sins his-own cast-out was man the-first hence
vero expulsus in miseriam illam projectus est, in qua
but expelled into misery that thrown he-was in which
homines moriuntur; ex cujus carne nos omnes propagati,
men die from whose flesh we all propagated
et in peccato originali omnes nati, per fidem Domini
and in sin original all born through the-faith of-the-Lord
nostri Jesu Christi, quam in baptismate suscepimus, ad hunc
our Jesus Christ which in baptism we-received to this
paradisum reversi sumus. Et quoniam post fidei susceptionem
paradise returned we-have and since after of-faith the-reception
innumeris actualibus sumus implicati peccatis, non nisi
in-countless actual we-are entangled sins not except

per purgationem peccatorum et afflictionem pœnarum huc
through the-purgation of-sins and the-affliction of-punishments hither
potuimus pervenire. Pœnitentiam enim, quam ante mortem vel
we-could to-arrive the-penance for which before death or
morientes suscepimus et in sæculo non peregimus, in locis
dying we-took-up and in the-world not we-completed in the-places
quæ vidisti pœnalibus, juxta modum et quantitatem
which you-have-seen penal according-to the-measure and quantity
culparum per tormenta restant luenda. Omnes enim qui
of-faults through torments remain to-be-paid all for who
hic sumus, in locis illis pœnalibus fuimus pro peccatis. Et
here we-are in places those penal we-have-been for sins and
omnes, quos in pœnis vidisti, præter eos qui infra os
all whom in punishments you-have-seen except those who within the-mouth
putei infernalis existunt, ad hanc requiem pervenient, et
of-the-well infernal are to this rest shall-come and
tandem salvi fient. Omni namque die inde aliqui purgati ad
at-last saved shall-become every for day thence some purged to
nos veniunt, et nos in hanc requiem sicut et fecimus te
us come and we into this rest as also we-have-done you
introducimus venientes, nec nostrum aliquis novit, quamdiu hic
lead-in coming nor of-us anyone knows how-long here
[fuerit] moraturus: Per missas vero, psalmos, elemosinas,
he-shall-have-been about-to-stay through masses but psalms alms
et orationes ecclesiæ generalis, et per specialia amicorum
and prayers of-the-church general and through special of-friends
auxilia, aut purgandorum tormenta mitigantur, aut de ipsis
helps either of-those-to-be-purged the-torments are-lessened or from the-very
suppliciis ad minora transferuntur, donec penitus liberentur.
punishments to lesser are-transferred until wholly they-be-freed
Ecce ut vides, hic in magna quiete sumus, sed nondum
behold as you-see here in great quiet we-are but not-yet

tamen ad supernam cæli lætitiam ascendere sumus digni.
yet to the-supernal of-heaven joy to-ascend we-are worthy
Transibimus hinc post spatium a Deo singulis constitutum,
we-shall-pass hence after the-space by God for-each appointed
in Paradisum cælestem, sicut Deus providerit, transituri."
into Paradise heavenly as God shall-have-provided about-to-pass

Quod miles cælesti visione sit recreatus et cibo spirituali refectus

THE HEAVENLY VISION AND THE SPIRITUAL FOOD

From a mountain the bishops show Owen the sky, gold as metal in a furnace: the entrance to the heavenly paradise. A flame descends from heaven and enters each of them, the daily food God gives them, and Owen feels such sweetness that he hardly knows whether he is alive or dead. Then they tell him he must go back the way he came; the demons will not dare to touch him, and if he lives well he will return. Weeping, he is led out, and the gate shuts behind him.

Deinde præsules venerandi militem in montem declivum
then the-bishops venerable the-knight onto a-mountain sloping
ducentes, jusserunt ut aspiceret sursum. Quo cum aspiceret,
leading ordered that he-should-look upward whither when he-looked
interrogabant, cujusmodi coloris cælum esset, respectu loci
they-asked of-what-kind of-color the-sky was in-respect of-the-place
in quo stetit; qui respondit, colori simile esse auri in
in which he-stood who answered to-the-color like to-be of-gold in
fornace ardentis. "Hoc," inquiunt, "quod nunc vides, introitus
the-furnace burning this they-say which now you-see the-entrance
est cæli et cælestis Paradisi. Quando enim aliqui a
is of-heaven and of-the-heavenly Paradise when for some from
nobis recedunt, hic in cælum ascendunt. Et quam diu hic
us withdraw here into heaven they-ascend and as long here

manemus, cotidie semel pascit nos cibo cælesti Deus; et
we-remain daily once feeds us with-food heavenly God and
quali hic pascamur cibo, nobiscum senties jam gustando."
with-what here we-are-fed food with-us you-shall-feel now by-tasting
Vix sermone finito, et ecce quasi radius flammæ ignis de
hardly the-speech ended and behold as-if a-ray of-flame of-fire from
cælo descendens, patriam totam cooperuit, et quasi per
heaven descending the-country whole covered and as-if through
radios super capita singulorum subsidens, flamma demum
rays upon the-heads of-each settling the-flame at-last
tota in eis intravit. Unde miles tantam dulcedinis in corde
whole into them entered whence the-knight such of-sweetness in heart
simul et corpore sensit suavitatem, quod vix intellexit
together and body felt pleasantness that hardly he-understood
utrum vivus an mortuus fuisset; sed hora illa in momento
whether alive or dead he-had-been but the-hour that in a-moment
transivit. Ibi miles libenter in ævum maneret, si ibi his
passed there the-knight gladly into eternity would-remain if there these
deliciis frui liceret. Sed post talia tantaque jocunda,
delights to-enjoy were-permitted but after such and-so-great pleasant-things
ei tristia referuntur. "Quoniam," inquiunt sancti præsules,
to-him sad-things are-related since they-say the-holy bishops
"et requiem beatorum, ut desiderasti, et tormenta malorum
both the-rest of-the-blessed as you-desired and the-torments of-the-wicked
nunc pro parte conspexisti, oportet te jam, ut per eam
now in part you-have-beheld it-behooves you now that by that
viam, qua veneras, revertaris. Si autem, quod absit, male
way by-which you-had-come you-return if moreover what far-be-it badly
vixeris, amodo ad sæculum reversus, vidisti quanta te
you-shall-have-lived henceforth to the-world returned you-have-seen how-great you
expectant tormenta. Si vero bene vixeris et religiose,
await torments if but well you-shall-have-lived and religiously

securus esto; quia huc ad nos pervenies, quando de corpore
secure be because hither to us you-shall-come when from the-body
exibis. In isto quoque reditu quo nunc reverteris nec
you-shall-go-out in this also return by-which now you-return neither
dæmonum tormenta formidabis, quia dæmones ad te non
of-demons the-torments shall-you-dread because the-demons to you not
audebunt accedere, nec tormenta tibi poterunt, quæ vidisti,
shall-dare to-approach nor the-torments to-you shall-be-able which you-have-seen
nocere." Tunc miles flens et ejulans ait, "Hinc discedere
to-harm then the-knight weeping and wailing says hence to-depart
non valeo, quia valde timeo, ne per fragilitatem humanæ
not I-am-able because greatly I-fear lest through the-frailty of-human
miseriæ aliquid delinquam, quod me impediat huc redire."
misery anything I-offend which me may-hinder hither to-return
"Non," inquiunt, "sicut tu vis, erit, sed sicut Ille, qui
not they-say as you wish shall-it-be but as He who
et nos et te fecit, voluerit, ita fiet." Mœrens igitur
both us and you made shall-have-wished so it-shall-be mourning therefore
et lugens miles ab eis reducitur ad portam, et eo contra
and grieving the-knight by them is-led-back to the-gate and he against
voluntatem suam egresso, clauditur porta post ipsum,
will his-own having-gone-out is-shut the-gate behind him

Quod miles ad sæculum reversus devotus Jerosolimam petierit

THE KNIGHT'S RETURN AND PILGRIMAGE

Owen returns to the hall, where the demons flee from him, and the fifteen men send him up in time to meet the prior opening the door. After fifteen more days of prayer he takes the cross, visits the Holy Sepulcher, and returns to King Stephen, who sends him with Gilbert, a monk of Abbot Gervase of Louth, to found an abbey in Ireland as his interpreter. Preferring to serve, Owen declines the habit and, weeping, tells Gilbert under seal what he saw, which Gilbert set down with the testimony of the bishops of the region.

Miles igitur Hoenus via qua venerat reversus, ad
the-knight therefore Owen by-the-way by-which he-had-come returned to
aulam præfatam pervenit. Sed dæmones quos in ipso reditu
the-hall aforesaid came but the-demons whom in the-very return
suo vidit, quasi timentes eum fugerunt, et tormenta per
his he-saw as-if fearing him fled and the-torments through
quæ transiit ei nocere nequiverunt. Et confestim cum aulam
which he-passed him to-harm could-not and immediately when the-hall
intrasset, occurrunt ei quindecim viri supradicti, glorificantes
he-had-entered run-to-meet him the-fifteen men aforesaid glorifying
Deum, qui tantam illi contulerat constantiam in tormentis.
God who such to-him had-granted constancy in torments
"Oportet te," inquiunt militi, "ut quantocius hinc
it-behooves you they-say to-the-knight that as-quickly-as-possible hence
ascendas; jam enim in patria tua clarescit aurora, et nisi
you-ascend now for in country your grows-bright the-dawn and unless
portam prior aperiens te invenerit, de reditu tuo desperans,
the-gate the-prior opening you shall-have-found of return your despairing
obserata porta, ad ecclesiam revertetur." Sicque miles
the-bolted gate to the-church he-shall-return and-so the-knight
benedictione percepta ab eis, ascendere festinavit, et hora
the-blessing received from them to-ascend hurried and in-the-hour

eadem, qua portam prior aperuit, miles ei de intus
same in-which the-gate the-prior opened the-knight him from inside
veniens, obviavit. Quem cum Christi laudibus prior suscipiens,
coming met whom when of-Christ with-praises the-prior receiving
in ecclesiam perduxit, ubi cum per dies quindecim in oratione
into the-church he-led where when for days fifteen in prayer
permansisset, signaculum crucis accepit, et in Terram
he-had-remained the-sign of-the-cross he-received and into the-Land
Sanctam devotus proficiscens, sepulcrum Domini cum locis aliis
Holy devout setting-out the-sepulcher of-the-Lord with places other
venerabilibus in sancta contemplatione petivit. Et inde expleto
venerable in holy contemplation sought and thence completed
laudabiliter peregrinationis voto, reversus, regem Stephanum
laudably of-pilgrimage the-vow returned king Stephen
dominum suum adiit, consulturus, ut ejus consilio in
lord his-own he-approached about-to-consult that his by-counsel in
sanctæ religionis ordine reliquum vitæ suæ expleret, ac
of-holy religion the-order the-remainder of-life his he-might-complete and
Regi regum omnium de cætero militaret. Contigit autem
for-the-King of-kings all for the-rest might-serve it-happened moreover
eo tempore, quod Gervasius Ludensis cœnobii abbas,
at-that time that Gervase of-Louth of-the-monastery abbot
rege Anglorum Stephano donante, locum ad abbatiam
with-the-king of-the-English Stephen granting a-place for an-abbey
construendam in Hybernia obtineret; qui monachum suum
to-be-built in Ireland obtained who monk his-own
nomine Gilebertum ad regem direxit, ut ab eo locum
by-name Gilbert to the-king sent that from him the-place
susciperet et ibi construeret abbatiam. At Gilebertus ad regem
he-might-receive and there might-build the-abbey but Gilbert to the-king
veniens, conquestus est nimis, quod patriæ illius linguam
coming complained has much that of-the-country that the-tongue

non novit. "O," inquit rex, "bonum tibi interpretem, Deo
not he-knew O says the-king a-good for-you interpreter with-God
auxiliante, inveniam." Et vocato milite Hoeno, jussit rex ut
helping I-shall-find and called the-knight Owen ordered the-king that
cum Gileberto iret et cum ipso in Hybernia remaneret.
with Gilbert he-should-go and with him in Ireland should-remain
Quod miles gratanter annuens, cum dicto Gileberto remansit,
which the-knight gladly nodding with the-said Gilbert remained
et satis ei devotus ministrans, monachilem habitum
and quite to-him devoted ministering the-monastic habit
suscipere noluit, quia servus esse quam dominus prælegit.
to-take was-unwilling because a-servant to-be than a-lord he-preferred
Transeuntes autem in Hyberniam, abbatiam construxerunt;
crossing moreover into Ireland an-abbey they-built
ubi miles Hoenus interpres monachi devotus extitit, et
where the-knight Owen interpreter of-the-monk devoted stood-out and
in omnibus agendis minister fidelis. Quandocumque vero
in all things-to-be-done a-minister faithful whenever but
monachus solus alicubi cum milite fuit, de statu purgatorii
the-monk alone anywhere with the-knight was about the-state of-purgatory
et pœnis mirabilibus, quas viderat et experto
and the-punishments wondrous which he-had-seen and by-experience
didicerat, curiose ab eo quæsivit. At ille qui nunquam
had-learned curiously from him he-asked but he who never
audire potuit de purgatorio loqui quin prorumperet in
to-hear could about purgatory to-be-spoken but-that he-burst-forth into
fletum amarissimum, cœpit sub sigillo secreti amico pro
weeping most-bitter began under the-seal of-secrecy to-his-friend for
ædificatione ea, quæ audierat et viderat et experimento
edification those-things which he-had-heard and had-seen and by-experiment
didicerat, enarrare, affirmans sese omnia corporeis oculis
had-learned to-relate affirming himself all-things with-bodily eyes

conspexisse. Hujus autem monachi industria et diligentia
to-have-beheld of-this moreover monk by-the-industry and diligence
hujus militis experientia redacta est in scripturam, simul
of-this knight the-experience reduced was into writing together
cum relatione episcoporum regionis et aliorum religiosorum,
with the-report of-the-bishops of-the-region and of-other religious
qui causa justitiæ perhibuerunt testimonium veritati.
who for-the-sake of-justice bore testimony to-the-truth

ADAM OF EYNSHAM

Visio monachi de Egnesham

The Vision of the Monk of Eynsham

[Prefatio]

PREFACE

Adam, prior of Eynsham, introduces the vision his brother Edmund, a young monk, saw in 1196. As dawn thins the night until things can be seen clearly, so as the world nears its end the life to come is revealed more plainly, through visions that strengthen faith, kindle hope and charity, and teach the fear of the Lord. At the command of great men he sets down what he learned and witnessed in a monastery he knows well, swearing he would rather keep silent than write a lie.

Incipit prefatio domini Adam prioris de Aineshamma super
here-begins the-preface of-lord Adam prior of Eynsham upon
uisione quam uidit Eadmundus monachus, bone indolis
the-vision which saw Edmund monk of-good disposition
adolescens, frater ipsius, scilicet prioris, & in professione
a-youth the-brother of-him namely of-the-prior and in profession
filius, anno ab incarnacione domini m° c°xcvi°.
son in-the-year from the-incarnation of-the-Lord one-thousand one-hundred-ninety-six
Usu notissimum habetur quod, diem terris sole post
by-use most-known it-is-held that the-day to-the-lands with-the-sun after
tenebras noctium reportante, paulatim umbrarum densitas
the-darkness of-nights bringing-back little-by-little of-the-shadows the-density
lumine succedente atteritur, donec pleno fulgore facies
with-light succeeding is-worn-away until with-full brightness the-face
terrae et rerum forme illustrarentur, & sic uideri
of-the-earth and of-things the-forms were-illumined and so to-be-seen
incipiant que uisum penitus latuerant; uisa eciam
begin which to-sight wholly had-lain-hidden seen-things also
certa agnitione comprehendantur, que in luce dubia uideri
with-sure recognition are-grasped which in light doubtful to-be-seen
utcunque, sed discerni non poterant cercius. Totus
somehow but to-be-distinguished not could more-surely the-whole

autem mundus inuoluitur tenebris, in aliis tanquam in
moreover world is-wrapped in-darkness in some as-if in
profunda nocte caliginis, in aliis uelud in crepusculo dubie
deep night of-gloom in others as-if in twilight doubtfully
uidens. Aderit post hec ueri manifestatio diei, cum
seeing there-shall-be after these-things of-the-true the-manifestation of-day when
scilicet in regno Patris eorum gaudebunt omnes electi,
namely in the-kingdom of-the-Father their shall-rejoice all the-elect
beata inmortalitate felices, solem iustitie perpetuo cernentes.
with-blessed immortality happy the-sun of-justice perpetually beholding
Aurora huius diei est resurrectionis uniuersorum & iudicii
the-dawn of-this day is of-the-resurrection of-all and of-judgment
tempus, quo uere diuiditur lux a tenebris, iusti uidelicet
the-time in-which truly is-divided light from darkness the-just namely
ab impiis. Tunc nox in diem commutabitur, ut, qui modo
from the-impious then night into day shall-be-changed that who now
fidei merito & deuocionis cognoscimur a deo, dum in eum
of-faith by-merit and of-devotion are-known by God while in him
credimus & tum non uidentes, iam cognoscamus eum sicut
we-believe and then not seeing now we-may-know him as
cogniti sumus ab eo, ipsum facie ad faciem contemplantes.
known we-are by him himself face to face contemplating
Uti uero de die mundi premisimus, quod oculis
as but about the-day of-the-world we-have-premised what with-the-eyes
iugiter cernimus, quia ipso iam iam terris imminente
continually we-behold that with-it now now to-the-lands impending
noctis umbra tenuatur & uicine lucis candor
of-night the-shadow is-thinned and of-the-neighboring light the-whiteness
magis & magis aperitur, sic nimirum eterne uicinitas
more and more is-opened so doubtless of-eternal the-nearness
diei, mundi scilicet fine quasi obscurissime noctis
day of-the-world namely with-the-end as-if of-darkest night

termino instante, lucis sue graciam euidencius aperire
with-the-boundary standing-near of-light its-own the-grace more-evidently to-open
ubique pene terrarum cepit, et fiunt passim mire
everywhere almost of-the-lands has-begun and there-become everywhere wondrous
uite future reuelationes; ut ea que patres per fidem
of-life future revelations that those-things which the-fathers through faith
cernebant in speculo & in enigmate, non manifesta quidem
were-beholding in a-mirror and in an-enigma not manifest indeed
reuelatione, ab aliis quidem uideantur, & audita per illos
by-revelation by others indeed may-be-seen and heard through those
qui uident ab aliis cercius agnoscantur; pluraque eciam
who see by others more-surely may-be-recognized and-very-many also
huic seculo semper inaudita & quasi ab oculis in hac
to-this age always unheard and as-if from the-eyes in this
mortalitate degencium penitus occulta ipsis reuelationibus
mortality of-those-living wholly hidden by-the-very revelations
producuntur in lucem, & fiunt certa que dubia erant, &
are-brought-forth into light and become certain which doubtful were and
que prorsus latuerant claris uisibus exponuntur. Legimus
which utterly had-lain-hidden by-clear sights are-set-forth we-read
sane multas temporibus patrum de statu seculi uenturi
indeed many in-the-times of-the-fathers about the-state of-the-age to-come
factas reuelationes, & ab ipsis sanctis patribus successure
made revelations and by the-very holy fathers succeeding
posteritatis noticie stili benefitio transmissas. Legimus
of-posterity to-the-knowledge of-the-pen by-the-benefit transmitted we-read
quoque nonnullas huiusmodi manifestationes, que nostris
also some of-this-kind manifestations which in-our
diebus et reuelate sunt diuersis, & per fideles excepte
days both revealed were to-diverse and by faithful received
scriptoque mandate personas, quibus & fides non incertis
and-to-writing committed persons by-which both faith not by-uncertain

roboretur argumentis, animetur spes, & caritas
may-be-strengthened arguments may-be-enlivened hope and charity
inflammetur; maxime autem inicium sapientie, scilicet timor
may-be-inflamed most moreover the-beginning of-wisdom namely the-fear
domini, adquiratur: cautela quoque augeatur, que in uite
of-the-Lord may-be-acquired caution also may-be-increased which in of-life
presentis lubrico gressum dirigit & a lapsu protegit
present the-slipperiness the-step directs and from falling protects
tendencium ad patriam superne hereditatis. Uidetur dominus
of-those-making to the-country of-supernal inheritance it-seems the-Lord
secundum quod petiit ab Habraham diues in inferno
according-to what sought from Abraham the-rich-man in hell
sepultus, ut in omnibus & suis prospiciat amicis ad
buried that in all-things both to-his-own he-may-provide friends for
salutem & inimicis omnem auferat excusationem, non
salvation and from-enemies every he-may-take-away excuse not
eo solo contentus quod Moysen & prophetas, apostolos
with-that alone content that Moses and the-prophets the-apostles
etiam & uiros apostolica sanctitate illustres ad preparanda
also and men with-apostolic holiness illustrious for preparing
mortalium & excitanda torpentium corda seculo concessit,
of-mortals and rousing of-the-torpid the-hearts to-the-world he-granted
nisi etiam ea que apud inferos sunt uiuentibus in
unless also those-things which among the-dead are to-the-living in
hoc mundo innotescant, queque etiam in locis penalibus
this world may-become-known and-what also in places penal
perferant, qui hic maculas peccaminum minus diluerunt, &
they-endure who here the-stains of-sins less washed-away and
quanta felicitate perfruantur, qui labe uitiorum discussa,
with-how-great happiness they-enjoy who the-stain of-vices shaken-off
superni aditum regni in regione amenitatis & lucis, in
of-the-supernal the-entrance kingdom in the-region of-loveliness and of-light in

loco quietis & suauitatis, beata prestolatione expectant.
the-place of-quiet and of-sweetness with-blessed waiting await
De his enim que super celos sunt, ubi exultant
of these-things for which above the-heavens are where exult
iusti in conspectu dei, sicut multa & ineffabilia credere
the-just in the-sight of-God as many and ineffable-things to-believe
omnibus fidelibus & plerisque contemplari permissum est;
to-all the-faithful and to-very-many to-contemplate permitted it-is
sic de ipsis aliquid pre excellentia rerum digne referre
so about them anything for the-excellence of-things worthily to-report
omni creature que in terris consistit inpossibile est. Igitur
for-every creature which on earth stands impossible it-is therefore
ut magnis uiris, quibus & sanctitatis merito & auctoritatis
that to-great men to-whom both of-holiness by-merit and of-authority
eorum priuilegio paruitas mea et condicionis ordine &
their by-the-privilege smallness my both of-condition by-the-order and
deuotionis affectu usquequaque addicta et obnoxia habetur,
of-devotion by-the-affection everywhere devoted and bound is-held
pro uiribus satisfatiam, qui illud honeris michi inperito
according-to strength I-may-satisfy who that burden on-me unskilled
ineuitabili prescriptu obedientie imponunt, quedam ualde
by-unavoidable prescript of-obedience impose certain-things very
preclara et ad tocius catholice matris ecclesie consolationem
illustrious and for of-the-whole catholic mother church the-consolation
& edificationem atque instructionem multorum, si fideliter
and edification and the-instruction of-many if faithfully
audiantur, efficacissima, que in quodam michi notissimo
they-be-heard most-effective which in a-certain to-me most-known
monasterio contigisse anno presenti, qui est uerbi
monastery to-have-happened in-the-year present which is of-the-Word
incarnati millesimus centesimus nonagesimus sextus, certissime
incarnate the-thousandth hundredth ninetieth sixth most-certainly

agnoui, utpote quibus interfui & que fratri cuidam in
I-learned inasmuch-as at-which I-was-present and which to-a-brother certain in
uisione ostensa sunt, ex parte scribere disposui, et hinc
vision shown were in part to-write I-have-arranged and on-this-side
quidem summis uotis fidelium edificationem quos presenti
indeed with-highest wishes of-the-faithful the-edification whom by-the-present
relatione letificandos spero exoptans, hinc etiam serui
relation to-be-gladdened I-hope wishing on-that-side also of-the-servant
inertis & pigri penam & notam euitare satagens; hanc
idle and slothful the-punishment and mark to-avoid striving this
namque imminere michi pertimescerem, si conseruos tante
for to-threaten me I-should-dread if fellow-servants of-so-great
edificationis stipe ingrato silencio fraudarem. De ueritate
edification of-the-gift by-ungrateful silence I-should-defraud about the-truth
autem dicendorum fidelium nemo dubitare maluerit, quia,
moreover of-the-things-to-be-said of-the-faithful no-one to-doubt should-prefer because
sciens perdendos a domino omnes qui locuntur mendacia,
knowing to-be-destroyed by the-Lord all who speak lies
magis silerem funditus, quam quicquam obnoxium
more I-would-be-silent utterly than anything liable
mendaciis scriptitando, tot ipse primo menciens redderem
to-lies by-writing so-many I-myself first lying I-should-render
falsiloquos, quot fore contingeret scripti nostri narratores.
false-speakers as-many-as to-be might-happen of-writing our the-narrators
Explicit prefatio; incipit uisio Eadmundi monachi de
here-ends the-preface here-begins the-vision of-Edmund monk of
Ainesham edita a uenerabili Adam priore de eodem loco.
Eynsham published by the-venerable Adam prior of the-same place

[I. Qualiter monachus in egritudinem incideret & qualiter vacaverit confessioni, orationi et lacrimarum compunctioni.]

I · HOW THE MONK FELL ILL AND PRAYED

A young monk, ill for fifteen months and loathing food, lies helpless until near Easter he recovers enough to walk with a staff. On the night of the Lord's Supper he goes to matins and weeps from midnight until the sixth hour the next day, then makes a full confession to two brothers. To one he speaks of a joy he felt in the chapter the night before and asks whether the priors gave discipline there in albs, and the brother takes him to be wandering in his mind. The next night he rises again at the summons to matins.

In quodam ergo cenobio iuuenis quidam ad uitam
in a-certain therefore monastery a-youth certain to the-life
monasticam fidei deuotione a seculi uanitate conuersus
monastic of-faith by-the-devotion from the-vanity of-the-world converted
est, qui circa primordia sue conuersionis uehementer egrotare
was who about the-beginnings of-his conversion violently to-be-sick
incipiens, per annum integrum & menses tres graui
beginning for a-year whole and months three with-heavy
corporis ualitudine laborans, cibi & potus abhominationem
of-body illness laboring of-food and drink a-loathing
ita incurrerat, ut per nouem aliquando dies, uel eo
so had-incurred that for nine sometimes days or than-that
amplius, nichil preter modicum aque calide perciperet.
more nothing except a-little of-water warm he-took
Medicorum ei nulla quicquam potuit conferre industria,
of-physicians to-him no anything could to-confer the-industry
sed in contrarium uertebatur quicquid leuaminis causa a
but into the-contrary was-turned whatever of-relief for-the-sake by
quolibet homine uidebatur exibitum. Languebat igitur grabato
any man was-seen offered he-languished therefore on-a-pallet

decumbens, uiribus corporis plurimum destitutus, nec
lying of-the-strength of-body most destitute nor
loco moueri preualens, nisi ministrantium labore
from-place to-be-moved able unless by-the-labor of-those-ministering
deuectus. Ita tribus mensibus solito acerbius macerabatur,
carried thus for-three months than-wonted more-bitterly he-was-wasted
cum ex insperato, imminente iam resurrectionis dominice
when from unexpected impending now of-the-resurrection of-the-Lord
annua sollempnitate, cepit aliquatenus leuius habere,
the-annual solemnity he-began somewhat more-lightly to-have
& uiribus parum restitutis, baculo innixus per cellam
and with-strength a-little restored on-a-staff leaning through the-cell
infirmorum solus deambulare. Interea cum iam adesset
of-the-sick alone to-walk-about meanwhile when now was-present
nox qua officium de traditione Domini sollempni more
the-night in-which the-office about the-betrayal of-the-Lord in-solemn manner
consueuit celebrari, cui cene etiam dominice proxime
is-accustomed to-be-celebrated to-which of-the-supper also of-the-Lord next
succedit dies magnus, deuotionis instinctu ad maiorem
succeeds the-day great of-devotion by-the-prompting to the-greater
ecclesiam una cum fratribus qui secum debilitatis gratia
church together with the-brothers who with-him of-weakness for-the-sake
in infirmaria pausabant, baculo subuehente, porrexit; ubi
in the-infirmary were-resting with-the-staff carrying-him he-went where
conuentus nocturnales domino laudes persoluebat; ubi tantum
the-convent nocturnal to-the-Lord praises was-paying where so-much
compunctionis, gratie celestis respectu afflatus, percepit, ut
of-compunction of-grace heavenly by-the-regard inspired he-perceived that
modum excederet sancta deuotio: unde nec a fletibus &
measure exceeded holy devotion whence neither from weepings and
dei laudibus a medio noctis usque ad sextam diei
of-God the-praises from the-middle of-the-night until to the-sixth of-the-day

sequentis horam se potuit continere, hinc miserationum
following hour himself could-he to-restrain on-this-side of-the-mercies
domini quas humano contulit generi cum gaudio et
of-the-Lord which on-the-human he-conferred race with joy and
ueneratione memor, inde preteritarum negligentiarum &
veneration mindful on-that-side of-past negligences and
presentis sui imperfectionis cum dolore & luctu detrimenta
of-the-present his imperfection with grief and mourning the-losses
deplorans. Circa sextam uero accersiri fecit ad se duos
deploring about the-sixth but to-be-summoned he-caused to himself two
ex fratribus, unum post alium, quibus suscipiendi confessiones
of the-brothers one after the-other to-whom of-receiving confessions
& penitentibus absolutionem dandi ministerium creditum
and to-the-penitent absolution of-giving the-ministry entrusted
fuerat, & utrique omnium in quantum sibi possibile
had-been and to-each of-all in as-much to-himself possible
erat culparum & minimarum quarumlibet transgressionum
it-was of-faults and of-the-least of-any transgressions
ordinis siue preceptorum dei confessionem pure & integre
of-the-order or of-the-precepts of-God confession purely and wholly
in summa contritione cordis & lacrimarum effusione fecit,
in highest contrition of-heart and of-tears with-outpouring he-made
& absolutionem uehementi desiderio quesitam percepit.
and absolution with-vehement desire sought he-received
Requisitus ab uno eorum, quid sibi tam immoderati fletus
asked by one of-them what to-him so of-immoderate weeping
& luctus occasionem dedisset, suspicati enim sunt uniuersi,
and mourning the-occasion had-given suspected for have all
quod de seculo migraturum aliquo modo sentiret, respondit
that from the-world about-to-depart in-some way he-felt he-answered
se nil tale sentire; immo curiosius sciscitanti fratri
himself nothing such to-feel rather more-curiously to-the-inquiring brother

hec tandem confessus est: 'Sciatis,' inquiens, 'domine,
these-things at-last confessed he-has know saying O-lord
quod nocte transacta tantam in capitulo, ubi simul
that in-the-night past such in the-chapter where together
fuimus, cordis suauitatem & exultationem percepi spiritus,
we-were of-heart sweetness and exultation I-perceived of-spirit
quod me ipsum capere uix pre gaudii magnitudine aut
that me myself to-contain hardly for of-joy the-greatness or
ferre ualeo.' Requisiuit etiam utrum consuetudinis esset,
to-bear I-am-able he-asked also whether of-custom it-were
quod ipsa nocte priores, sacris induti uestibus & albis,
that on-that-very night the-priors in-sacred clothed vestments and albs
disciplinas fratribus darent. Hec ab ipso audiens frater
disciplines to-the-brothers gave these-things from him hearing the-brother
credebat illum ex nimia inanitione capitis, quam forte ex
believed him from too-great emptiness of-head which perhaps from
inedia et languore simul immoderato contraxisset, in mentis
fasting and languor together immoderate he-had-contracted in of-mind
alienatione talia proferre, licet mirabili prudencia atque
alienation such-things to-utter though with-wondrous prudence and
discretione toto egritudinis sue tempore preditus fuisset.
discretion in-the-whole of-sickness his time endowed he-had-been
Quamobrem commendans eum domino, nil ab eo ulterius
wherefore commending him to-the-Lord nothing from him further
inquirendum censuit moxque discessit. Eger autem totum
to-be-asked he-judged and-soon departed the-sick-man moreover whole
in dei laudibus exegit diem. Sequenti nocte, modico
in of-God praises spent the-day on-the-following night a-little
prelibato sompno, strato se excutiens, cum ex more
first-tasted sleep from-the-bed himself shaking-off when by the-custom
illius temporis pro conuocandis ad matutinas fratribus tabula
of-that time for summoning to matins the-brothers the-board

percutereturiter ad ecclesiam, sicut pridie fecerat,
was-struck the-way to the-church as on-the-day-before he-had-done
aggressus est. Qualiter uero in ecclesia se tunc habuerit, uel
undertaken he-has how but in the-church himself then he-conducted or
quando inde discesserit, uerbis illius insequentibus pandetur.
when thence he-departed by-words his following shall-be-disclosed

[II. Qualiter monachus iacuerit in capitulo quasi exanimis fuisset extento corpore.]

II · THE MONK LIES AS IF LIFELESS

On the morning of Good Friday the brothers find him lying face down before the abbot's seat in the chapter, in the posture of one asking pardon, motionless, his eyes sunk and his face smeared with blood. His feet are cold, but some warmth remains, with a faint breath and heartbeat; cold water makes him tremble once and no more. Uncertain whether he is dead or alive, they carry him to his bed and set watchers over him.

Facto autem mane sequentis diei, id est Parasceue, cum
made moreover the-morning of-the-following day that is Good-Friday when
fratres ad prime hore sollempnia peragenda consurgerent,
the-brothers for of-the-first hour the-solemnities to-be-performed were-rising
ecclesiam quoque adituri ante capitulum transirent,
the-church also about-to-approach before the-chapter were-passing
conspiciunt eum coram sede abbatis, ubi ueniam petere
they-behold him before the-seat of-the-abbot where pardon to-seek
fratres solent, nudis pedibus iacere, recta totius corporis
the-brothers are-wont with-bare feet to-lie with-straight of-the-whole body
strage, uultu solotenus defixo, quasi ueniam a quolibet
prostration with-face to-the-ground fixed as-if pardon from whatever
presidente ex more postularet. Quo uiso stupefacti accurrunt;
presiding-one by custom he-were-asking which seen astonished they-run-up

& uolentes eum ammouere, uelud exanimem & sine motu
and wishing him to-move-near as-if lifeless and without motion
alicuius membrorum reperiunt, oculis in profundiora demissis,
of-any of-the-limbs they-find with-eyes into deeper sunk
& ipsis luminum sedibus ac naso multo sanguine illitis.
and the-very of-the-eyes seats and nose with-much blood smeared
Igitur expirasse iam illum multi proclamant. Pedes quidem
therefore to-have-expired now him many proclaim feet indeed
habebat frigidissimos, sed reliquo corpori aliquantum
he-had most-cold but in-the-remaining body some
uidebatur inesse caloris. Motus in eo arteriarum nullus, multo
seemed to-be-in of-warmth motion in him of-the-arteries none with-much
intercurrente more spatio, poterat dinosci: hanelitum tandem,
intervening of-delay space could to-be-discerned breath at-last
licet perexilem, & precordialem motum uix ei subesse
though very-slight and of-the-heart motion hardly to-him to-be-present
deprehensum est. Itaque uerticem illius pectusque manusque ac
detected was and-so crown his and-breast and-hands and
pedes frigida diluentes aqua, primo eum toto corpore uiderunt
feet with-cold washing water first him in-whole body they-saw
trementem modice, sed mox quieuit & insensibiliter permansit.
trembling slightly but soon he-rested and insensibly remained
Diucius itaque hesitabant quid in re tali faciendum sibi
longer and-so they-hesitated what in matter such to-be-done for-them
esset dum nec penitus exanimari nec meliorari cerneretur.
it-was while neither wholly to-be-lifeless nor to-be-bettered he-was-seen
Ad lectulum uero suum, inito consilio, tandem deferunt eum,
to bed but his-own entered counsel at-last they-carry him
adhibitis custodibus a quibus diligentia peruigili seruaretur.
applied guardians by whom with-diligence watchful he-might-be-kept

[III. De figura crucifixi cruentata.]

III · THE IMAGE OF THE CRUCIFIED, BLOODIED

The brothers learn that the crucifix they adore on Good Friday, which the sacristans had set down behind the altar before Lent, bears fresh blood at the wound in the side and on the right foot, and that the sick monk's staff and shoes lie near it. They take discipline in chapter and sing the penitential psalms. For two days he lies insensible; juices poured into his mouth run out, plasters and needles in his soles rouse nothing, and a horn blown in his ear is in vain, though his cheeks keep a flush, turning ashen and reviving again, and his body a slight warmth.

Interea fratribus super tali euentu stupentibus, nempe talem
meanwhile with-the-brothers at such event astonished indeed such
mirantur tamque insolitam egroti consistentiam, & multo
they-wonder and-so unwonted of-the-sick-man the-state and much
plus qualiter illud ei accidisset, uel quemadmodum sine
more how that to-him had-happened or how without
alicuius adminiculo sustentaminis eo loci, ubi inuentus
of-any the-support of-sustenance to-that of-place where found
fuerat, peruenisset, nunciantur alia que incomparabiliter
he-had-been he-had-come are-announced other-things which incomparably
plus admiranda, sed pauenda, sed ueneranda subtexam.
more to-be-wondered-at but to-be-feared but to-be-venerated I-shall-subjoin
Corporis enim dominici figuram ligno in crucis modum
of-the-body for of-the-Lord the-figure to-wood in of-a-cross the-manner
affixam, que a conuentu annis singulis adorari ipsa die
fixed which by the-convent in-years each to-be-adored on-that-very day
deuotissime & in uenerationem passionis Christi deosculari
most-devoutly and in veneration of-the-passion of-Christ to-be-kissed
consueuerat, sanguine recenti circa uulneris locum in
had-been-accustomed with-blood fresh around of-the-wound the-place in
latere & pede dextro cruentatam non sine ingenti metu
the-side and in-the-foot right bloodied not without huge fear

& admiratione audierunt. Secretarii equidem ecclesie ante
and wonder they-heard the-sacristans indeed of-the-church before
quadragesimale tempus ipsam crucem a desuper altari ad
the-Lenten time that-very cross from above the-altar to
terram deposuerant, interque maceriam & altare locatam, sic
the-ground had-put-down and-between the-wall and the-altar placed so
usque tunc dimiserunt. Baculus autem & calciamenta predicti
until then they-left the-staff moreover and the-shoes of-the-aforesaid
fratris infirmi prope locum ipsum in cumulum admirationis
brother sick near the-place itself in heap of-wonder
reperta sunt. Quid multa? Conueniunt uniuersi fratres in
found were what many-things they-come-together all the-brothers into
capitulum super his omnibus que acciderant nimis attoniti, &
the-chapter over these all which had-happened too astonished and
habita deliberatione omnes & singuli disciplinas cum uniuersa
held deliberation all and each disciplines with all
animi contricione susceperunt, prosternentesque se in
of-mind contrition received and-prostrating themselves in
ecclesia septem penitenciales psalmos pro impetranda diuine
the-church the-seven penitential psalms for obtaining of-divine
propitiacionis clementia flebiliter decantauerunt. Frater uero
propitiation the-clemency tearfully sang the-brother but
sepe memoratus tota die illa cum sequenti nocte & in crastino
often mentioned whole day that with the-following night and on the-morrow
fere usque ad solis occasum in eodem quo ceperat
almost until to of-the-sun the-setting in the-same in-which he-had-begun
permansit statu. Succos diuersarum specierum uel herbarum
remained state the-juices of-diverse spices or herbs
ore eius uiolentius adaperto remedii gracia iniecerunt
with-the-mouth his more-violently opened of-remedy for-the-sake threw
fratres, sed confestim quasi preclusi essent faucium meatus,
the-brothers but at-once as-if closed were of-the-jaws the-passages

quicquid immittebatur effluebat. Emplastra etiam pectori
whatever was-sent-in flowed-out plasters also to-the-breast
eius & brachiis frustra alligarunt; acubus plantas scalpentes
his and arms in-vain they-bound with-needles the-soles scratching
& pungentes, nil quod animati hominis esse uideretur
and pricking nothing which of-an-animate man to-be seemed
perspicere in eo potuerunt, preter ruborem, qui genas,
to-perceive in him they-could except the-redness which the-cheeks
& modicum teporem pocius quam calorem, qui reliquum
and slight tepidity rather than warmth which the-rest
obtinebat corpus. Genarum etiam et faciei color in liuorem
held body of-the-cheeks also and of-the-face the-color into lividness
& cinereum pallorem conuerti & denuo mirum in modum
and ashen pallor to-be-turned and again wondrous in manner
reuiuiscere & nitere uidebatur. Cornu quoque pregrandi sed
to-revive and to-shine seemed with-a-horn also very-large but
nequicquam in aurem eius uehementer buccinari fecerunt.
in-vain into ear his vehemently to-be-blown they-caused

[IV. Qualiter monachus ab extasi reversus est.]

IV · HOW THE MONK CAME BACK FROM HIS ECSTASY

On Holy Saturday, as compline nears, his eyelids stir, a yellow tear runs down his cheeks, and he seems to swallow something sweet. Sighing, he at last cries, "O holy Mary, my lady, for what sin do I lose so great a joy?" Then he wakes, sits up weeping bitterly, and to a brother's question answers that until now he was well, truly well, but now is unwell.

In crastino autem, uidelicet die magno sabbati,
on the-morrow moreover namely on-the-day great of-the-sabbath
instante iam hora qua fratres ad collationes &
with-standing-near now the-hour in-which the-brothers to collations and
completorium erant conuenturi, ceperunt primum cilia
compline were about-to-come-together began first the-lashes
oculorum eius paululum agitari & ita marcescere ac si
of-the-eyes his a-little to-be-moved and so to-wither as if
bullienti aqua essent decocta, & demum croceus quidam
in-boiling water they-were boiled and at-last saffron a-certain
humor more lacrimarum in genas leuiter defluebat.
humor in-the-manner of-tears onto the-cheeks lightly was-flowing-down
Hec uidentes qui aderant, fratres conuocant, mox eum
these-things seeing who were-present the-brothers summon soon him
putantes migraturum. Paulo ante labia quoque eius uidimus
thinking about-to-depart a-little before the-lips also his we-saw
moueri, compressis tamen faucibus, ac si predulce quidlibet
to-be-moved compressed yet the-jaws as if very-sweet something
ori suo illapsum gluciendo insumeret. Post defluxum
into-mouth his slipped by-swallowing he-were-taking-in after the-flowing-down
autem lacrimarum ut prelibauimus, quemadmodum si dormiens
moreover of-the-tears as we-have-touched-on as if sleeping

quis ploret, crebra & minuta imo pectore uisus est
someone weeps frequent and small from-the-deepest breast seemed he-was
ingeminare suspiria, & post modicum sono uix audibili
to-redouble sighs and after a-little with-sound hardly audible
sed minime intelligibili profundo in gutture uerba quedam
but by-no-means intelligible deep in the-throat words certain
uoluere, sed que proferre nequibat, uidebatur. Redeunte autem
to-turn-over but which to-utter he-could-not he-seemed returning moreover
sensim spiritu, uox hec prima ab ore eius insonuit, quam
gradually the-spirit voice this first from mouth his sounded which
intelligerent audientes 'O sancta Maria, O sancta Maria'; et
might-understand the-hearers O holy O-Mary O holy O-Mary and
denuo 'O domina mea sancta Maria, O domina mea sancta
again O lady my holy O-Mary O lady my holy
Maria' (uerba ipsa dicturus sum sicut ab illo audiuimus
O-Mary the-words themselves about-to-say I-am as from him we-heard
nil adiciendo) 'O' inquit 'Sancta Maria domina mea' namque
nothing adding O he-says holy O-Mary O-lady my for
hoc frequentissime repetebat 'pro quo peccato perdo tam
this most-often he-repeated for what sin do-I-lose so
magnum gaudium?' et iterum 'Domina mea, sancta Maria,
great joy and again O-Lady my holy O-Mary
quando recuperabo tam grande, quod nunc perdo, gaudium?'
when shall-I-recover so great which now I-lose joy
Hec autem sepius & alia in hunc modum, quibus
these-things moreover more-often and others in this manner with-which
immensi nescio cuius gaudii deflebat priuationem, adhuc
of-immense I-know-not what joy he-was-bewailing the-deprivation still
tanquam in sompnis & clausis semper oculis iterabat.
as-if in sleep and with-shut always eyes he-was-repeating
Deinde repente, quasi de alto euigilans sompno, excussit
then suddenly as-if from deep awakening sleep he-shook

capud, & nimis amare flere, & grauiter decurrentibus
the-head and very bitterly to-weep and with-heavily running-down
lacrimis singultire, ut plorantes solent, cepit: palmis quoque
tears to-sob as the-weeping are-wont he-began with-the-palms also
complosis & digitis strictis subito erexit se & resedit;
clapped-together and with-fingers clenched suddenly he-raised himself and sat-up
capudque in manus & super genua deponens lamentabilem
and-the-head into the-hands and upon the-knees laying lamentable
nimis planctum, sicut ceperat, continuare diutius non
very a-lament as he-had-begun to-continue longer not
cessabat. Tunc a quodam assidencium ei fratrum leniter
he-ceased then by a-certain of-those-sitting-by him of-the-brothers gently
inquisitus est, quid sibi uellent tam ingentes fletus, uel
asked he-was what for-himself might-mean so huge weepings or
quomodo se habere sentiret, tunc ille paullulum quieuit
how himself to-be he-felt then he a-little rested
& sic leui uoce demum respondit. 'Bene, bene' inquit
and so with-light voice at-last answered well well he-says
'& uere bene hactenus me habui, sed nunc male & uere
and truly well thus-far myself I-have-held but now badly and truly
male me habeo'; et iterum uehementius quam ceperat
badly myself I-hold and again more-vehemently than he-had-begun
plangere & plorare adiecit. Sed quia nimis longum, immo
to-lament and to-weep he-added but because too long rather
inpossibile omnino est, omnia commemorare que tunc uelud
impossible altogether it-is all-things to-recount which then as-if
in excessu mentis dixit & quantum fleuit exprimere, hiis
in ecstasy of-mind he-said and how-much he-wept to-express these-things
ad presens omissis, summatim que ab illo postmodum,
for the-present omitted summarily what-things from him afterward

iam plene sibi reddito, in summa mentis contricione
now fully to-himself restored in highest of-mind contrition
referri audiuimus, perstringere uel ex parte curabimus.
to-be-related we-heard to-touch-upon or in part we-shall-take-care

[V. Qualiter cepit baculum & calciamenta querere et quam devote crucem adoraverit.]

V · THE STAFF, THE SHOES, AND THE CROSS

He opens his eyes and asks for the staff and shoes he left by a column in the church, believing he was just at matins; told he has lain two days in the infirmary and that Easter is tomorrow, he weeps. Learning that the brothers adored the cross on Good Friday without him, he asks for it, embraces and kisses its feet with tears, and prays at length for the whole church, for every rank of the faithful, and for his enemies, in words so fluent that he seems to read them from a book.

Inter lamentationes itaque & suspiria, oculos cum ingenti
among the-lamentations and-so and sighs the-eyes with huge
annisu, compressis & reductis ter uel quater ciliis, demum
effort compressed and drawn-back thrice or four-times the-lashes at-last
aperuit & utraque manu circumcirca querere baculum in
he-opened and with-each hand round-about to-seek the-staff in
ecclesia relictum cepit: et non inueniens, 'requirite,' inquid,
the-church left he-began and not finding seek he-says
'baculum nostrum; sed & calciamenta nostra prope columpnam
staff our but also shoes our near the-column
sumite & redeamus in infirmariam.' Cui cum a fratribus
take and let-us-return into the-infirmary to-whom when by the-brothers
diceretur 'iam respice, frater, & uide te in infirmaria &
it-was-said now look-back O-brother and see yourself in the-infirmary and
in stratu tuo locatum; baculus tuus & calciamenta tua en
in bed your placed staff your and shoes your lo

presto sunt', ille deinceps 'O' inquit 'quando huc uel quomodo
at-hand are he thereupon O he-says when hither or how
aduenimus? Nonne modo simul in ecclesia ad matutinas
did-we-come surely just-now together in the-church at matins
fuimus?' Audiens uero iam biduo se ibidem quieuisse,
we-were hearing but now for-two-days himself there to-have-rested
& paschalis sollempnitatis in crastino dominicum diem fore,
and of-the-paschal solemnity on the-morrow the-Lord's day to-be
uehementius plorare cepit. Et 'O' inquit 'nonne, fratres,
more-vehemently to-weep he-began and O he-says surely O-brothers
crucem dominicam die parasceue adorare debueramus, et
the-cross of-the-Lord on-the-day of-Good-Friday to-adore we-ought-to-have and
adhuc in commune non adorauimus?' Cumque audiret hoc
still in common not have-we-adored and-when he-heard this
pridie a fratribus impletum & illum detinente egritudinis
the-day-before by the-brothers fulfilled and him detaining of-sickness
impedimento minime interfuisse 'O' inquit 'ego postquam
by-the-hindrance by-no-means to-have-been-present O he-says I after
in ecclesia fui, nulla egritudine laboraui: sed uadam, queso,
in the-church I-was by-no sickness labored but I-shall-go I-pray
crucem domini nostri Ihesu Christi adorare.' Tunc allatam sibi
the-cross of-Lord our Jesus Christ to-adore then brought to-him
crucem argenteam nimia cum ueneratione amplexatur, pedes
the-cross silver too-great with veneration he-embraces the-feet
lacrimis & osculis rigat & lambit, et usque ad tedium
with-tears and with-kisses he-waters and licks and as-far as the-weariness
quorundam circumstantium gratiarum actiones pro beneficiis
of-some of-those-standing-around of-thanks the-givings for benefits
innumeris, quorum nonnulla singillatim commemorauit,
innumerable of-which some one-by-one he-recalled
Redemptori cum Patre & Spiritu Sancto persoluit, &
to-the-Redeemer with the-Father and the-Spirit Holy he-paid and

denuo pro se & uniuersitate sancte & catholice matris
again for himself and the-whole of-holy and catholic mother
ecclesie, immo & pro omni gradu & conditione fidelium,
church rather also for every rank and condition of-the-faithful
& attencius pro inimicis, si qui essent, suis uel amicorum
and more-attentively for enemies if any there-were his or of-friends
diuisim, oraciones & miras obsecrationes fecit, & tricies
severally prayers and wondrous supplications he-made and thirty-times
uel pluries, ut estimo, super pedes crucifixi capite demisso
or more as I-reckon upon the-feet of-the-crucified with-head lowered
incumbens, oscula cum fletu imprimens, singultu plerumque
leaning kisses with weeping pressing with-sobbing often
orantis & gratias referentis uocem interrumpente. Uerba
of-the-praying and thanks returning the-voice interrupting the-words
que in illa supplicatione protulit, tanta ratione & sensuum
which in that supplication he-uttered with-so-much reason and of-meanings
profunditate, sed & sermonum promta facilitate referta erant,
depth but also of-speech with-ready facility filled were
ut pocius legere scripta, quam fundere propria uerba uideretur.
that rather to-read writings than to-pour-out his-own words he-seemed
Quorum tenore dulci & tunc multos excitauit audientium
by-whose tenor sweet both then many he-roused of-the-hearers
fletus & semper dum illa recordamur, non minimum
weepings and always while those-things we-remember not the-least
compunctionis, deuotionis & dilectionis in Dominum
of-compunction of-devotion and of-love toward the-Lord
& fratres nostros, omnes scilicet homines, nobis prestant
and brothers our all namely men to-us they-furnish
incentiuum. De clementia & longanimitate Redemptoris
incentive of the-clemency and long-suffering of-the-Redeemer
magnifica quedem ad singulas oratiunculas interserebat.
magnificent certain-things at the-several little-prayers he-was-inserting

[VI. Qualiter cuidam sibi familiari in parte narravit que in extasi viderit.]

VI · WHAT HE TOLD ONE CLOSE TO HIM

As the bell for collation rings and the brothers take back the cross, he says, "Now I truly know that it is the Lord's Passover." A brother dear to him stays behind and, by gentle persistence, draws from him piecemeal much of what befell him before and during his rapture, and later learns the order of it more fully. Some visions he began to tell and then would not continue. Asked whether he would live, he answers that he will, for he has already recovered.

Interea signum ad collationem pulsari cepit, & asportantibus
meanwhile the-signal for collation to-be-rung began and carrying-away
fratribus crucem, que illi allata fuerat, & discedentibus
the-brothers the-cross which to-him brought had-been and departing
'Iam' inquit 'uere scio quia pascha est Domini'. Hoc qua
now he-says truly I-know that the-Passover it-is of-the-Lord this what
de causa dixerit, postmodum exponetur. Remorante autem
for reason he-said afterward shall-be-explained staying-behind moreover
secum fratre sibi in sancto proposito familiariter dilecto, eius
with-him a-brother to-him in holy purpose intimately beloved by-his
callida pie quodammodo circumuentus instancia, cum adhuc
cunning piously in-a-way circumvented persistence when still
in quodam propter illa que uiderat stupore detineretur,
in a-certain because-of those-things which he-had-seen stupor he-was-held
multa ex his que acciderant ei ante ipsam qua captus
many-things of these which had-happened to-him before the-very by-which seized
fuerat extasim & ex his, que spiritu abductus seculo
he-had-been ecstasy and of these which in-spirit carried-away from-the-world
uiderat, passim &, ut ita dixerim, frustatim commemorauit;
he-had-seen here-and-there and as so I-may-say piecemeal he-recounted

que omnia frater ille in corde suo conseruabat, & his
which all brother that in heart his-own was-keeping and to-these
que palam ei accidisse nouerat conferens, postmodum
which openly to-him to-have-happened he-knew comparing afterward
occasione ex hiis omnibus sumpta, expressius & plenius
the-occasion from these all taken more-expressly and more-fully
ordinem singulorum cum ingenti addidicit diligentia: non
the-order of-each-thing with huge learned diligence not
tamen uniuersa que uidit in tam prolixo, duorum scilicet
yet all-things which he-saw in so long of-two namely
dierum & totidem noctium, spatio cuiquam narrare uoluit.
days and as-many nights the-space to-anyone to-tell he-wished
Quarundam enim uisionum mentionem inter narrandum
of-certain for visions mention in telling
fecit, sed mox ceptam subticuit historiam, nec ullis adhuc
he-made but soon begun he-kept-silent the-history nor by-any yet
precibus ad earum explanationem potuit induci. Sed nec
prayers to their explanation could-he be-induced but nor
cuncta nos ad presens referre sufficimus, que ipsius relatione
all-things we for the-present to-report suffice which by-his-own relation
perpaucis quidem arbitris, & super quorum deuotione
to-very-few indeed witnesses and in whose devotion
specialem conceperat fiduciam, credita nouimus; neque scripto
special he-had-conceived trust entrusted we-know nor in-writing
ullatenus seu lingua, uisionum tam expresse, sicut ipse
in-any-way or by-tongue of-the-visions so expressly as he-himself
solet, possumus intimare proprietatem. Inter alia uero
is-wont can-we convey the-character among other-things but
sciscitantibus utrum de infirmitatibus se speraret euadere,
to-those-asking whether from the-sicknesses himself he-hoped to-escape

uel in corpore diucius uiuere, respondit 'Satis' inquiens
or in the-body longer to-live he-answered enough saying
'uiuam, nam et de infirmitate iam conualui'.
I-shall-live for also from sickness already I-have-recovered

[VII. Quomodo rogatus est a fratribus ut propter longum ieiunium aliquid manducaret.]

VII · HOW THE BROTHERS BADE HIM EAT

Pressed to eat after so long a fast, he breaks it with a little leftover honey and a crumb of bread and stays awake in tears and thanksgiving until the bells ring for Easter matins. Then he rises with the brothers, walks to the church without support, enters the choir for the first time in nearly eleven months, weeps through matins and the Easter play of the resurrection, and receives communion at mass.

Post hec cum iam sero esset, multum rogatus ut aliquid
after these-things when now late it-was much asked that something
sumeret post tam prolixam inediam & ieiunium 'apponatur
he-should-take after so long abstinence and fasting let-be-set-before
nobis' inquit 'parum quod alia uice superfuit mellis &
us he-says a-little which another time was-left of-honey and
mica panis'. Quo facto, talis cibi satis perexigua refectione
a-crumb of-bread which done with-such food quite very-small refreshment
ieiunium soluit, sicque ad illam usque noctis horam qua
the-fast he-broke and-so to that until of-the-night hour in-which
ad matutinales horas festiua domino exultatione persoluendas
for the-morning hours festive to-the-Lord with-exultation to-be-paid
conuentus pulsantibus signis cepit preparari, peruigil in
the-convent with-ringing bells began to-be-prepared wakeful in
lacrimis & gratiarum actione permansit. Surgentibus uero
tears and of-thanks giving he-remained rising but

fratribus & ipse cum eis, immo uelud cum domino
the-brothers also he-himself with them rather as-if with the-Lord
ipsa quondam hora ab inferis resurgente, surrexit, &
at-that-very once hour from the-dead rising he-rose and
non sine gratulabunda admiratione intuentium, ecclesiam
not without rejoicing wonder of-those-looking the-church
nullo usus sustentamine adiit, chorum ingressus est,
no using support he-approached the-choir entered he-has
quod fere undecim elapso mensium spacio ante non fecerat,
which almost of-eleven elapsed of-months the-space before not he-had-done
ibique in fletus continuatione perstitit, usque dum matutinis
and-there in of-weeping continuation he-persisted until while matins
percantatis &, sicut in eadem ecclesia illa die annua
sung-through and as in the-same church on-that day by-annual
consuetudine fieri solet, uisibiliter exhibita representatione
custom to-be-done is-wont visibly displayed the-representation
dominice resurrectionis & angelice manifestationis, mulieres
of-the-Lord's resurrection and of-the-angelic manifestation the-women
ad sepulchrum alloquentis, ac regis sui peractos tam
at the-sepulcher addressing and of-the-king his accomplished both
triumphos ipsis & per ipsas discipulis denuntiantis, ac
the-triumphs to-them and through them to-the-disciples announcing and
deinde apparitionis ipsius Christi dilectricem suam Mariam
then of-the-appearance of-the-very Christ lover his Mary
in ortolani effigie compellantis, missis etiam celebratis,
in of-a-gardener the-likeness addressing masses also celebrated
sacra communionis meruit participatione saginari.
in-holy of-communion he-deserved the-participation to-be-fattened

[VIII. Qualiter duobus confessoribus suis que in visione viderat ex parte narravit.]

VIII · WHAT HE TOLD HIS TWO CONFESSORS

Afterward the brothers lead him to the parlor and press him to tell, for their edification, what he has seen. For a while he dissembles, but at last he tells the two to whom he confessed on Maundy Thursday, each apart and through continual tears, what follows, some things to both, others to one alone.

Post hec iam plenius, deo hospite, gratulabundus
after these-things now more-fully with-God as-guest rejoicing
& alacer in locutorium a fratribus deducitur, ac
and brisk into the-parlor by the-brothers he-is-led and
religiosa eorundem sollicitudine impensius conuenitur,
by-the-religious of-the-same solicitude more-urgently is-approached
obnixius postulatur, ut seriatim que sibi acciderant,
more-insistently it-is-demanded that in-order what-things to-him had-happened
queque uiderat, edificationis gratia eis intimaret, uel
and-what-things he-had-seen of-edification for-the-sake to-them he-should-convey or
communicaret. Multa enim ostensa sibi fuisse multis
communicate many-things for shown to-him to-have-been many
ex signis uniuersi intellexerunt, qui uerba eius expergiscentis
from signs all understood who the-words his awaking
pridie audierant & lacrimas eius indefitientes uidebant.
the-day-before had-heard and tears his unfailing were-seeing
Quo aliquamdiu cuncta dissimulante, cum illi uehementius
with-him for-some-time all-things dissembling when they more-vehemently
petendo instarent, tandem illis duobus, quibus confessus
by-asking pressed at-last to-those two to-whom confessed
fuit in die cene Domini, ut premissum est,
he-had on the-day of-the-supper of-the-Lord as set-forth it-has-been

singulis eorum separatim, que inferius digesta sunt,
to-each of-them separately what-things below arranged are
interfluentibus iugiter lacrimis et gemitu crebrius uocem
with-flowing-between continually tears and with-groaning more-often the-voice
absorbente, narrauit; et quedam quidem utrique, alia tantum
swallowing he-related and some-things indeed to-both others only
isti, alia tantum illi, non sine pie cuiusdam &
to-this-one others only to-that-one not without of-a-pious certain and
multum circumspecte dispensationis respectu, insinuauit.
much circumspect dispensation regard he-insinuated

[IX. Que fuit peticio monachi specialis & de cuiusdam apparitione sibi facta in somno.]

IX · HIS PETITION AND A DREAM

Despairing of recovery, he says, he began to pray that God would show him the state of souls after death, so that he might know what to hope and fear. On the eve of Lent a venerable figure appeared in a dream, praised his persistence, told him to seek the prayers of religious people he named, and of a convent of nuns he knew. Six weeks later, on the night of the Lord's Supper, he received discipline in the chapter and was filled with such sweetness and tears that he wept all the next day.

Hoc autem dicendi exordio usus est: —
this moreover of-speaking the-beginning used he-has
Cum (inquit) & graui & prolixa, sicut uidistis, tabescerem
when he-says both with-heavy and long as you-have-seen I-was-wasting
ualitudine corporis, & ore semper & animo Dominum
with-illness of-body and with-mouth always and with-mind the-Lord
benedicerem, & gratias illi referrem, quod me indignum
I-blessed and thanks to-him returned that me unworthy
paterno uerbere castigare dignaretur, postposita omnino
with-a-father's stroke to-chastise he-deigned set-aside altogether

spe recuperande sanitatis, cepi, quamquam nimis segniter,
the-hope of-recovering health I-began although very sluggishly
tamen utcunque sicut sciui & potui, me ipsum preparare,
yet somehow as I-knew and could me myself to-prepare
quo citius & facilius futuri seculi calamitates euaderem,
so-that more-quickly and more-easily of-the-future age the-calamities I-might-escape
& perpetue salutis quietem, cum de corpore reuocandus
and of-perpetual salvation the-rest when from the-body to-be-recalled
essem, inuenire potuissem. Dum hec pro posse meo
I-should-be to-find I-might-be-able while these-things according-to ability my
sedulo agerem, aliquanto tempore elapso, incidi in talem
diligently I-was-doing some time having-elapsed I-fell into such
cogitatum, ut Dominum petere deberem, quatinus reuelare
a-thought that the-Lord to-ask I-ought that to-reveal
michi qualicumque dignaretur modo, qualis esset futuri
to-me in-whatever he-would-deign way of-what-kind might-be of-the-future
seculi status, que animarum corpore exemptarum post hanc
age the-state what of-souls from-the-body freed after this
uitam foret conditio, quatenus hiis ad liquidum cognitis,
life would-be the-condition so-that these-things to clear known
plenius agnoscerem quid michi in breui, ut putabatur, ex hac
more-fully I-might-recognize what for-me in short as it-was-thought from this
ad illam migraturo sperandum, quid metuendum existeret, et
to that about-to-depart to-be-hoped what to-be-feared would-be and
perinde in timore & amore diuino proficerem quamdiu in
accordingly in fear and love divine I-might-advance as-long-as in
ista ancipiti uita superfuissem. Continuis igitur uotis huic
this doubtful life I-should-have-survived with-continuous therefore vows this
meo desiderio satisfieri cupiebam, & nunc Dominum, nunc
my desire to-be-satisfied I-desired and now the-Lord now
Dominam nostram, nunc sanctos quos familiarius diligebam,
Lady our now the-saints whom more-intimately I-loved

nunc omnes simul electos dei interpellando, affectus michi
now all together the-elect of-God by-imploring the-affection to-me
inseparabiliter inserti requirebam effectum; cum, ecce, quadam
inseparably implanted I-sought the-effect when behold on-a-certain
nocte, imminente quadragesime initio, quam proxime
night with-impending of-Lent the-beginning which most-recently
transegimus, michi, quod rarissime ualebam, paullulum
we-passed to-me which most-rarely I-was-able a-little
dormienti assistere uisa est quedam uenerabilis persona
sleeping to-stand-by seen was a-certain venerable person
omnino, & ita affari; 'O' inquit 'fili, multa tibi est precandi
wholly and thus to-address O he-says O-son much to-you is of-praying
deuotio, magna intentionis tue perseuerantia, nec poterit
devotion great of-intention your the-perseverance nor shall-be-able
apud Redemptoris clementiam inefficax esse tam pius tamque
with of-the-Redeemer the-clemency ineffective to-be so pious and-so
continuus orationis tue conatus. Uerumtamen animequior
continuous of-prayer your the-endeavor nevertheless calmer
esto & orationi deuotus insiste; tibi etiam orationum
be and in-prayer devoted persist for-yourself also of-prayers
suffragia a religiosis quibusque personis attentius exquire.
the-suffrages from religious all persons more-attentively seek
Noueris procul dubio quod hec agens celerem pie
you-should-know beyond doubt that these-things doing the-swift of-pious
peticionis consequeris effectum.' Nominatim etiam expressit
petition you-shall-obtain effect by-name also he-expressed
quarundam uocabula & offitia personarum, 'multum' inquiens
of-certain the-names and offices of-persons much saying
'tibi scias profuturum, si talium intercessione adiueris,
to-you know-it about-to-profit if by-such intercession you-shall-be-helped
quos diuina pietas libentius exaudire consueuit. Mitte
whom divine piety more-gladly to-hear-favorably is-accustomed send

etiam ad bene tibi notum ancillarum dei monasterium'
also to well to-you known of-the-handmaids of-God the-monastery
& nominauit illud 'ab eis tibi orationum adminicula
and he-named it from them for-you of-prayers the-supports
implorans; plurimum siquidem delectatur Christus in sancto
imploring very-much indeed is-delighted Christ in holy
proposito & laudabili deuotione illarum; quamobrem &
purpose and praiseworthy devotion of-them wherefore also
uotis earum superna fauet benignitas.' Hiis dictis,
to-the-vows of-them supernal favors kindness these-things said
alloquentis ymago cum ipso ablata est sopore. Ego
of-the-one-addressing the-image with that-very taken-away was sleep I
experrectus uisionem fixo seruaui animo, & licet non
awakened the-vision with-fixed kept mind and though not
propalata intentione mea, quantum potui, eam sanctorum
made-public intention my as-much-as I-could it of-the-saints
supplicationibus adiuuari instantius sategi. Iamque sex decurso
by-the-supplications to-be-helped more-urgently I-strove and-now six run-through
ebdomadarum spacio, cum in nocte illa, que cene Domini
of-weeks the-space when in night that which of-the-supper of-the-Lord
die illucescente finitur, in capitulo, sicut meministis,
with-the-day dawning ends in the-chapter as you-remember
a uobis & a socio uestro disciplinas percepissem, ab
from you and from companion your disciplines I-had-received from
utroque scilicet singillatim sex, pro ipsa scilicet die unam
each namely singly six for that-very namely day one
& quinque pro transactis sextis feriis quadragesime, quibus
and five for the-past sixth weekdays of-Lent on-which
morbo impediente a susceptione disciplinarum compulsus
with-disease hindering from the-receiving of-disciplines compelled
sum abstinere, tantam inter hec dulcedinem mentis
I-was to-abstain so-great among these-things sweetness of-mind

& affluentiam michi lacrimarum infusam sensi, quantam
and abundance to-me of-tears poured-in I-felt as-great-as
nullis possem uerbis effari. Unde & die sequenti
with-no I-could words express whence also on-the-day following
iugiter flere dulcissimum habui. Proxima deinde nocte post
continually to-weep most-sweet I-held on-the-next then night after
larga suspiria, instante iam hora qua ad matutinas
abundant sighs with-standing-near now the-hour in-which for matins
surgendum erat, placidum sum resolutus in sompnum.
to-be-risen it-was peaceful I-was dissolved into sleep

[X. Qualiter monitus est in somnis crucem Domini adorare.]

X · HOW HE WAS BIDDEN TO ADORE THE CROSS

The next night a voice in his sleep told him to go to the altar of Saint Lawrence and all the martyrs, where behind it he would find the crucifix, and to adore it with a contrite heart. Waking, he went to matins, received discipline in the chapter from one of the seniors, was bidden by the second to wait, went alone to the altar, found the cross where it had been laid without his knowing, and adored it, watering its feet with his tears.

Tunc uero hanc, nescio cuius ministerio delatam, auditu
then but this I-know-not by-whose ministry brought by-hearing
percipio uocem, hec monita proferentem, 'Surge' inquit '&
I-perceive voice these warnings uttering rise it-says and
ingressus oratorium accede ad altare, quod in ueneratione
having-entered the-oratory approach to the-altar which in veneration
sancti Laurentii & omnium martirum habetur consecratum,
of-Saint Lawrence and of-all martyrs is-held consecrated
& retro ipsam aram inuenies crucem, cui Redemptoris
and behind that-very altar you-shall-find a-cross to-which of-the-Redeemer

ymaginem, sua morte uitam mundi comparantis, affixam
the-image by-his-own death the-life of-the-world procuring fixed
uidebis; ipsamque in memoriam saluatoris supplex & deuotus
you-shall-see and-it in memory of-the-Savior suppliant and devout
adiens & osculans, cordis contriti & humiliati sacrifitium
approaching and kissing of-a-heart contrite and humbled the-sacrifice
offer, sciturus domino fore acceptum deuotionis tue tibique
offer about-to-know to-the-Lord to-be acceptable of-devotion your and-to-you
salubre deuotionis holocaustum, cuius ibidem pinguedine
healthful of-devotion the-holocaust with-whose there fatness
affluenter donaberis.' Hic discusso sopore euigilo, & cum
abundantly you-shall-be-presented here shaken-off the-sleep I-awake and with
fratribus ad ecclesiam matutinas auditurus peruenio; quibus a
the-brothers to the-church matins about-to-hear I-come which by
conuentu initiatis seniorem in uestibulo ecclesie obuium habui,
the-convent begun the-senior in the-vestibule of-the-church meeting I-had
qui unus est eorum, a quibus nocte precedente disciplinas
who one is of-them from whom on-the-night preceding disciplines
sumpsimus. Quem nutu solito ad dandam simili ordine
we-took whom with-nod wonted to giving in-like order
tunc quoque nobis disciplinam inuitantes, alacriter capitulum
then also to-us the-discipline inviting briskly the-chapter
ingredimur pariter, & uoti compotes effecti, ad oratorium
we-enter together and of-the-vow possessed made to the-oratory
leti redimus. Occurrit etiam nobis alius in eodem loco, quo
glad we-return met also us another in the-same place in-which
istum inueneramus, senior, a quo simile munus signo
this-one we-had-found senior from whom a-like service by-sign
indice postulantes, parumper expectare, manu innuente,
as-indicator asking a-little to-wait with-hand nodding
iussi sumus. Tunc ego relictis sociis, qui in parte utpote
ordered we-were then I having-left the-companions who in part inasmuch-as

uiribus debilitati consederant, solus ad altare michi in sompnis
by-strength weakened had-sat-down alone to the-altar to-me in sleep
notatum progredior: quo appropinquans calciamenta depono,
marked go-forward to-which approaching the-shoes I-put-down
genibusque pauimento impressis, baculum manu tenens, capud
and-the-knees on-the-pavement pressed the-staff in-hand holding the-head
solotenus frequenter inclinans, ad locum tendo quo saluatoris
to-the-ground often bowing to the-place I-make-for where of-the-Savior
uexillum inueniendum audieram. Nesciebam sane, nullo uidelicet
the-banner to-be-found I-had-heard I-did-not-know indeed by-no namely
inditio antea instructus, quod ibi crux deposita fuisset.
indication before instructed that there the-cross laid-down had-been
Inuenio tamen sicut michi predictum fuerat, moxque totus
I-find yet as to-me foretold it-had-been and-soon wholly
in lacrimas resolutus, totoque corpore pauimento coequatus,
into tears dissolved and-with-whole body to-the-pavement leveled
ipsam deuotissime adoro & multimodarum precum libamina
it most-devoutly I-adore and of-manifold prayers the-libations
suppliciter fundo: denuo genibus innitens ad eam usque accedo,
suppliantly I-pour again on-the-knees leaning to it right-up I-approach
& post diutius repetita supplicationum & gratiarum actionum
and after longer repeated of-supplications and of-thanks of-givings
uota, crebra pedibus crucifixi oscula imprimo, & fletibus
vows frequent on-the-feet of-the-crucified kisses I-press and with-weepings
quibus medullitus michi liquescere uidebar sedulus rigo.
by-which to-the-marrow to-me to-melt I-seemed diligent I-water

[XI. De sanguine effluente de latere crucifixi, et de pede dextro; et de duobus luminibus.]

XI · THE BLOOD OF THE CRUCIFIED AND TWO LIGHTS

Raising his eyes to the image, he felt drops fall on his brow, saw blood on his fingers, and watched the side flow like a living man's under the lancet, while two lights like tapers glowed on either side with no visible fuel. He caught the drops, anointed his eyes, ears, and nostrils, put one on his lips and swallowed it, kept the rest in his fist, and saw the right foot bleed too; he grieves that on waking he found none left in his hand.

Interea dum ad uultum ymaginis lumina grauia lacrimis attollo,
meanwhile while to the-face of-the-image the-eyes heavy with-tears I-raise
mirum dictu, sed nimis iocundum uisu & suaue auditu,
wondrous to-say but very pleasant to-see and sweet to-hear
in frontem michi sentio guttas quasdam leuiter instillasse;
on the-brow to-me I-feel drops certain lightly to-have-dripped
digitosque admouens sanguinem ex rubore deprehendo.
and-the-fingers moving-near blood from the-redness I-detect
Contemplor denique latus dominici corporis ita cruore emanare,
I-contemplate then the-side of-the-Lord's body so with-gore to-flow
ut solet uiui hominis caro, cute fleubotomo recissa. Erat
as is-wont of-a-living man the-flesh with-skin by-a-lancet cut was
quidem locus ille, quo ista uidebam, sui scilicet
indeed place that in-which these-things I-was-seeing by-its-own namely
positione obscurior, sed uisa sunt michi circa utrumque latus
position darker but seen were to-me around each side
crucifixi flammea duo rutilare lumina, qualia possent bene
of-the-crucified flaming two to-glow lights such-as could well
ardentes cerei ministrare; nil uero licet curiosius inspitiens
burning tapers furnish nothing but though more-curiously looking

uidere potui, quod materiam daret uel alimentum splendori.
to-see I-could which matter would-give or fuel to-the-splendor
Suscepi autem manu aperta nescio quot defluentes
I-received moreover with-hand open I-know-not how-many flowing-down
guttulas, & exinde oculos, aures & nares michi diligenter
little-drops and thereupon eyes ears and nostrils for-me diligently
liniui. Postremo, an in hoc peccauerim ignoro, unam
I-anointed lastly whether in this I-sinned I-know-not one
eiusdem sanguinis stillam labiis ingessi & ex nimio cordis
of-the-same blood drop on-the-lips I-put and from too-great of-heart
desiderio etiam deglutiui. Quod reliquum pugillo exceperam,
desire also I-swallowed what remaining in-the-fist I-had-caught
seruandum decreui. Pedem quoque dextrum ymaginis sanguinare
to-be-kept I-decided the-foot also right of-the-image to-bleed
conspexi. Hesterna uero die quando michi redditus sum, cum
I-beheld on-yesterday's but day when to-me restored I-was when
nil sanguinis meis in manibus inuenissem, nimis indolui,
nothing of-blood my in hands I-had-found very I-grieved
semperque dolebo super amisso tanti precii thesauro.
and-always I-shall-grieve over the-lost of-so-great price treasure

[XII. Qualiter in capitulum venerit, disciplinas susceperit, et qualiter in extasi mentis raptus sit.]

XII · DISCIPLINE IN THE CHAPTER, AND THE RAPTURE

The two lights moved to the south side of the altar, and as he hurried after them he heard behind him the brother from whom he awaited discipline. In the chapter he received it again with confession and absolution, finding sweetness in every blow; when that brother sat in albs in the abbot's seat, he lay prostrate before him and was absolved again. Then a gray-haired old man with an angel's face, in linen whiter than snow, raised him by the right hand and said, "Follow me."

Uerum, ut cetera studiis uestris uel in parte
but that the-other-things to-the-pursuits your or in part
satisfacturus euoluam, lumina illa que altrinsecus circa
about-to-satisfy I-may-unfold the-lights those which on-both-sides about
crucem radiarant, elongari repente uidi, & in meridianam
the-cross had-shone to-be-removed suddenly I-saw and into the-southern
altaris plagam transferri. Quod cernens ego, qui in parte
of-the-altar region to-be-transferred which seeing I who in the-part
procumbebam aquilonari, scilicet ad latus crucifixi dextrum,
was-lying-prostrate northern namely at the-side of-the-crucified right
festinanter eo transire cupiebam, quo lumina emigrabant,
hastily thither to-pass I-desired whither the-lights were-migrating
sperans me aliquid spirituale ibidem conspicere uisibiliter.
hoping me something spiritual there to-behold visibly
Quo perueniens, audiui mox sonitum longiuscule retro me
whither arriving I-heard soon a-sound a-little-way behind me
factum, a fratre scilicet illo a quo disciplinas expectabam
made by the-brother namely that from whom disciplines I-was-awaiting
suscipere. Relictis itaque hiis que ibidem uideram,
to-receive left and-so those-things which there I-had-seen

nescio quali modo in capitulum confestim deueni, & post
I-know-not in-what way into the-chapter at-once I-came and after
disciplinas, ut prius, feceram sex uicibus, iterata confessione
disciplines as before I-had-done six times repeated confession
mea & oratione eius pro me, ut moris est, cum absolutione
my and the-prayer his for me as of-custom it-is with the-absolution
ipsius & benedictione in nomine Patris & Filii &
of-him and the-blessing in the-name of-the-Father and of-the-Son and
Spiritus Sancti, optabam sepius confessionem repetere &
of-the-Spirit Holy I-was-wishing more-often the-confession to-repeat and
pluries disciplinari. Incredibilis enim quedam michi per
more-times to-be-disciplined incredible for a-certain to-me through
singulas percussiones uice doloris infundebatur dulcedo &
the-several blows in-place of-pain was-poured-in sweetness and
inestimabilis suauitas. Sed illo abnuente surrexi. Ipse uero
inestimable pleasantness but with-him refusing I-rose he but
in sede abbatis, ut erat, albis indutus resedit. Tunc ego
in the-seat of-the-abbot as he-was in-albs clothed sat-down then I
prosternens me coram eo & ueniam petens, ac repetens
prostrating myself before him and pardon seeking and repeating
'confiteor deo & beate Marie & omnibus sanctis' & que
I-confess to-God and to-blessed Mary and to-all saints and what
sequuntur, denuo absolutionem, premisso 'Misereatur uestri
follow again absolution set-forth-first may-have-mercy on-you
omnipotens deus' et cetera, ac subiuncta benedictione, ab illo
almighty God and the-rest and added the-blessing from him
percepi. Cumque ad benedictionem eius respondissem Amen,
I-received and-when to the-blessing his I-had-answered Amen
continuo accedens ad me quidam senior angelicum habens
at-once approaching to me a-certain old-man an-angelic having
uultum, ueste indutus bissina, que nitore sui niuis
face in-a-garment clothed of-fine-linen which with-the-gleam its-own of-snow

candorem superaret, capillo canus, statura mediocris, erexit me,
the-whiteness surpassed in-hair gray in-stature middling raised me
hoc tantum dicens 'Sequere me'. Tenebat uero manum meam
this only saying follow me he-was-holding but hand my
dextram, tam firmiter quam leniter eam manu complexus.
right as firmly as gently it with-hand embracing

[XIII. Qualiter se primum raptum sensit.]

XIII · HOW HE FIRST FELT HIMSELF RAPT

Here, he says, he was first rapt in ecstasy. When his confessor tells him that neither he nor the other senior gave him discipline in the chapter or wore albs there, he marvels, for he felt the blows and heard their voices. He recalls leaving the chapter the first night and meeting Brother Martin, and being summoned the second night by a sound like a foot striking a stone, but cannot remember how he crossed the long, dark, obstructed way from the altar to the chapter without his staff.

Hic primum sensi me in excessum mentis raptum. Ad
here first I-felt me into ecstasy of-mind snatched at
hec frater ille, cui omnia retulit que supra gesta
these-things brother that to-whom all-things he-related which above done
sunt, inquisiuit dicens: 'Et putas,' inquid, 'frater, adhuc,
were asked saying and do-you-think he-says O-brother still
quod ego uel ille alius senior, ut dicis, reuera de noctibus
that I or that other senior as you-say really in nights
tibi disciplinas exibuimus, uel capitulum albis induti ingressi
to-you disciplines furnished or the-chapter in-albs clothed entered
sumus?' Qua ille percunctatione stupefactus 'nonne' ait
have which he by-questioning astonished surely he-says
'utique uerum esse scitis quod assero?' Cumque audiret hoc
certainly true to-be you-know what I-assert and-when he-heard this

ab inquirente omnino nec se fecisse, nec ordine
from the-questioner altogether neither himself to-have-done nor with-the-order
contradicente facere ullatenus potuisse, ille uehementer
forbidding to-do in-any-way to-have-been-able he vehemently
admirans dixit, 'Hec nempe indubitanter uerum fuisse
wondering said these-things indeed undoubtedly true to-have-been
hactenus credidi. Nullatenus autem dubium gero, id uigili
thus-far I-believed in-no-way moreover doubt I-bear it with-waking
& integro sensu corporaliter pertulisse, & a uiris
and whole sense bodily to-have-endured and from men
speciem uestri satis expresse proferentibus: nam & ictus
the-appearance of-you quite expressly presenting for both the-blows
audiui & sensi, & uocem exorantis & absoluentis bene
I-heard and felt and the-voice of-the-one-praying and of-the-one-absolving well
quasi uestram utriusque noui & intellexi. Prima uero nocte
as-if yours of-each I-knew and understood on-the-first but night
cum, de ipso capitulo uobis recedentibus, in magna, quam
when from the-very chapter you withdrawing in the-great which
ibi conceperam, cordis leticia ipso in loco usque ad lucem
there I-had-conceived of-heart joy that-very in place until to dawn
remorari cogitarem, strepitu egredientis de ecclesia conuentus
to-stay I-was-thinking by-the-din of-the-going-out from the-church of-the-convent
post finitas matutinas parumper inquietatus sum, & retractans
after the-ended matins a-little disturbed I-was and reconsidering
mecum ne forte presumptionis arguerer, si ibi pernoctarem,
with-myself lest perhaps of-presumption I-be-accused if there I-should-spend-the-night
cum fratribus ad lectulum nostrum iui, obuiumque habui
with the-brothers to bed our I-went and-meeting I-had
fratrem Martinum cum ostium exirem capituli. Peruigil
brother Martin when the-door I-was-going-out of-the-chapter wakeful
autem tota nocte illa permansi, & in ingenti alacritate
moreover whole night that I-remained and in huge eagerness

animi ita ferie sexte matutinas expectaui. Quibus cum
of-mind so of-the-weekday sixth the-matins I-awaited at-which when
interessem, ut iam dixi superius, circa principium tercie
I-was-present as already I-said above about the-beginning of-the-third
nocturne, de altari ubi oraueram accersitus, sonitu ut
nocturn from the-altar where I-had-prayed summoned by-a-sound as
premisi facto quasi hominis pede lapideum quod adiacebat
I-have-set-forth made as-if of-a-man by-the-foot the-stone which lay-near
cederetur pauimentum, capitulum adiui. Ipsa enim hora
was-struck pavement the-chapter I-approached that-very for the-hour
fuit qua, nocte anteacta, postrema uice simili de causa
was in-which on-the-night before at-the-last time like for reason
illo porreximus. Cetera, ut retuli, omnia euenerunt nobis.
thither we-went the-other-things as I-related all happened to-us
Hoc tamen nullatenus recordari ualeo, quomodo de oratorio
this yet in-no-way to-recall am-I-able how from the-oratory
hac ultima uice illuc deueni. Neque enim sine baculo eatenus
this last time thither I-came nor for without a-staff up-to-then
incedere ualebam, & ipsum circa altaris sacrarium me
to-walk was-I-able and it about of-the-altar the-sanctuary me
scio reliquisse. Qualiter uero interiacentem uiam longiorem,
I-know to-have-left how but the-intervening way rather-long
subobscuram & gradibus aliisque offendiculis quatuor aut
somewhat-dark and by-steps and-other obstacles four or
quinque in locis impeditam confecerim, nequeo meminisse.
five in places obstructed I-accomplished I-cannot remember
Nam & cum ad me ipsum sero redissem adeo impressa
for also when to me myself late I-had-returned so impressed
erant menti mee, que circa altare & crucem corporaliter
were on-mind my which about the-altar and the-cross bodily

expertus fueram, ut magis ibi quam in capitulo me crederem
experienced I-had that rather there than in the-chapter me I-believed
constitutum.' Hec de hiis frater ipse ita enarrauit.
placed these-things about these the-brother himself so related

[XIII a. De duobus egrotantibus curatis per sanguinem crucifixi & quid fratres inde egerint, & de visione super hoc monacho facta.]

XIII A · TWO SICK MEN HEALED BY THE BLOOD

The old brothers say the cross bled once before, and seven years ago the water that washed its feet cured a brother of a sudden fever. The brothers washed blood from the monk's hands and face when they found him, and at the place he named they find the altar and pavement spotted with blood, which they scrape up and keep. On Good Friday one sacristan wiped from his hand the blood he touched on the side, and another washed the bleeding foot; this one, doubting what to think, hears in sleep that it should be venerated as the blood that flowed from Christ's side. The writer returns to the monk's own words.

De cruce autem, quam prenominatus frater in sompno
about the-cross moreover which the-aforenamed brother in sleep
premonitus adierat & adorauerat, nos antiquorum fratrum
forewarned had-approached and had-adored we of-ancient brothers
attestatione olim cognouimus, quod & alia dudum uice
by-the-attestation once learned that also at-another formerly time
sanguinem distillauerit. Quidam uero e fratribus ante hoc
blood it-had-dripped a-certain but of the-brothers before this
septennium grauibus & repentinis febribus molestissime
seven-years by-heavy and sudden fevers most-grievously
urgeri cepit. Tunc, de consilio cuiusdam grandeui senioris,
to-be-pressed began then by the-counsel of-a-certain aged senior

eiusdem crucifixi pedes diluit sacrista, & bibendam febricitanti
of-the-same crucified the-feet washed the-sacristan and to-be-drunk to-the-fevered
eiusdem ablutionis optulit aquam; quam ut gustauit extimplo
of-the-same washing offered the-water which when he-tasted instantly
omni fugata molestia plene conualuit. Hoc relatione tam
all put-to-flight trouble fully he-recovered this by-the-relation as-much
illius, qui potionem tante salubritatis confecit & propinauit,
of-him who the-potion of-such healthfulness made and gave-to-drink
quam illius astipulatione, qui eodem antidoto recepta
as of-him by-the-confirmation who by-the-same antidote recovered
sospitate de morbo triumphauit, cognouimus. Supersunt enim
health over the-disease triumphed we-learned survive for
utrique, eiusdem ligni hactenus uirtutem magnis preconiis
both of-the-same wood thus-far the-power with-great praises
attolentes. Quod uero frater ille, de quo iam plura
extolling that but brother that about whom already more-things
retulimus, nimis dolere se dicebat, sanguinis amissionem,
we-have-related very to-grieve himself was-saying of-the-blood the-loss
quem manu collegerat, constat nimirum quia, inventus
which by-hand he-had-gathered it-is-evident doubtless because found
in capitulo, cum uelud exanimis aqua perfundebatur, de
in the-chapter when as-if lifeless with-water he-was-drenched from
manibus sicut & de oculis, fronte uel ore uel naso uel
the-hands as also from the-eyes the-brow or mouth or nose or
reliquis membris eius ipsum sanguinem fratres diluerunt &
other limbs his that-very blood the-brothers washed and
penitus exterserunt. Nasus uero circa medium exterius quidem
wholly wiped-off the-nose but about the-middle outside indeed
sanguine indurato concretus erat, sed liquido patebat de
with-blood hardened congealed was but clearly it-was-plain from
naribus ipsum nequaquam profluxisse. Ipse uero asserebat
the-nostrils it by-no-means to-have-flowed-out he-himself but was-asserting

quia, recedente lumine quod circa crucem uiderat, cum illi
that with-withdrawing the-light which about the-cross he-had-seen when to-it
obuiam festinato transire niteretur ut supradictum est, aliquid
to-meet hastily to-cross he-was-striving as above-said it-is something
sibi de manu in pauimentum decidisset; cuius rei fidem
to-him from the-hand onto the-pavement had-fallen of-which thing the-credit
experiri cupientes, lustrauimus curiose designatum locum, &
to-test desiring we-surveyed curiously the-designated place and
ipsum altare purpureo sanguine aspersum nescio quot
the-very altar with-purple blood sprinkled I-know-not how-many
locis, ubi crux steterat, inuenimus & guttulas aliquot
in-places where the-cross had-stood we-found and little-drops some
pauimento delapsas utroque ex altaris latere euidenter
onto-the-pavement fallen each from of-the-altar side evidently
conspeximus; quas reuerenter abrasimus, & puluerem de ipsis
we-beheld which reverently we-scraped-off and the-dust from them
conspersum reponentes cum diligentia seruamus. Dum autem
sprinkled putting-away with diligence we-keep while moreover
in die Parasceue ipsa crux de retro altari a sacrista
on the-day of-Good-Friday the-very cross from behind the-altar by the-sacristan
tolleretur ad adorandum de more a conuentu, digitos misit
was-being-taken for adoring by custom by the-convent the-fingers he-put
supra latus, quod sanguine adhuc madebat intinctum. Qui
upon the-side which with-blood still was-wet dipped who
pauefactus circumstantibus quibusdam manum ostendebat
frightened to-those-standing-around certain the-hand was-showing
cruentatam, sed inscius unde illud accidisset manum detersit.
bloodied but unaware whence that had-happened the-hand he-wiped
Latus uero crucifixi eiusdem adhuc uestigia cruoris manifesta
the-side but of-the-crucified the-same still traces of-gore manifest
conseruat. Pedem uero similiter cruentatum alius quidam e
keeps the-foot but likewise bloodied another certain of

sacristis incauta uelocitate, non bene preuentus, quia mox
the-sacristans with-incautious speed not well forewarned because soon
a uenerantibus crucem deosculandus erat, diluit & extersit.
by those-venerating the-cross to-be-kissed it-was washed and wiped
Aquam nichilominus eadem ablutione rubricatam inprouide
the-water nevertheless by-the-same washing reddened improvidently
eiecit, lintheolum conseruans illius detersione purpuratum.
he-threw-out the-small-linen-cloth keeping by-its wiping purpled
Postmodum autem, cum euentus seriem fratris iam
afterward moreover when of-the-event the-series of-the-brother already
crebro memorati insinuatione percepisset, expauit uehementer
often mentioned by-the-insinuation he-had-learned he-feared vehemently
quod fecerat, & (ut bene est) timoratus dominum sedulo
what he-had-done and as well is God-fearing the-Lord diligently
exorabat, quatinus ei huius ueniam reatus indulgeret.
he-was-entreating that to-him of-this pardon guilt he-would-grant
Ambigebat tamen non modice, quid de sanguine huiusmodi
he-was-doubting yet not moderately what about blood of-this-kind
sentire debuisset. Et ecce non post multum temporis in
to-think he-ought-to-have and behold not after much of-time in
stratu suo multa inde cogitanti & ex dubietate fluctuanti,
bed his many-things thence thinking and from doubt wavering
sompnus irrepsit; & audire sibi uisus est uocem in
sleep crept-in and to-hear to-himself seemed he-was a-voice in
sompnis hec protestantem: 'Sanguinem, super cuius
sleep these-things protesting the-blood over whose
estimationem fide titubas, ita noueris debere uenerari,
estimation in-faith you-waver so know to-be-bound to-be-venerated
sicut ipsum qui pacientis in cruce de latere Domini
as that-very which of-the-suffering on the-cross from the-side of-the-Lord
noscitur emanasse.' Quo circa, nos nichil temere discutere
is-known to-have-flowed which for we nothing rashly to-discuss

uel diffinire presumimus; magis autem diuina miracula
or to-define presume rather moreover divine miracles
humiliter ueneremur, tanta deitatis magnalia Spiritui sancto,
humbly let-us-venerate so-great of-the-deity wonders to-the-Spirit Holy
cuius patrantur maiestate, committentes discernenda.
by-whose they-are-accomplished majesty committing to-be-discerned
Ipse enim scrutatur etiam profunda Dei, qualiter &
he for searches even the-deep-things of-God how and
quantum uult suis aspirans, ut celestium noscant
how-much he-wishes to-his-own inspiring that of-heavenly they-may-know
abdita secretorum. Dulce tamen uniuersis est intueri,
the-hidden secrets sweet yet to-all it-is to-behold
quanta superne pietatis dispensatione actum sit,
by-how-great of-supernal piety dispensation done it-may-have-been
ut frater, qui, graui percussionis uerbere diu examinatus,
that the-brother who by-heavy of-striking blow long tested
iam consolationis munere diuinitus erat refouendus, tali
now with-the-gift of-consolation divinely was to-be-refreshed by-such
ac tanto summi regis munimine et corporaliter undique
and so-great of-the-highest king protection and bodily on-all-sides
septus tueretur, ut nec spiritualium tormentorum
fenced might-be-guarded that neither of-spiritual torments
uel hostium contuitu, quos erat uisurus, terreretur,
or of-enemies by-the-sight whom he-was about-to-see should-he-be-terrified
nec corporei strepitus uel inquietudinis uehementia, qua
nor of-bodily noise or disturbance by-the-vehemence by-which
sicut retulimus multipliciter fuerat exagitandus, ab intime
as we-have-related manifoldly he-had to-be-harassed from of-inmost
speculationis serenitate ullatenus intempestiue auocaretur.
contemplation the-serenity in-any-way untimely should-he-be-called-away
Hiis itaque dictis per quendam necessarie, ut puto,
these-things and-so said through a-certain necessary as I-think

digressionis excessum compendiose intersertis, ad directum
of-digression excess briefly inserted to the-straight
historie tramitem recurramus, non nostra sed illius, qui
of-the-history path let-us-run-back not our but of-him who
uidendo & experiendo cognouit, uerba uel sententias, quam
by-seeing and by-experiencing learned the-words or sentences as
proxime ualebimus, fideli calamo exprimentes. Ipsum
nearest we-shall-be-able with-faithful pen expressing him
etiam potius non modo loquentem, immo et tanquam
also rather not only speaking nay also as-if
scribentem inducimus, cuius cotidiana relatione de his
writing we-bring-in by-whose daily relation about these-things
ad unguem edocti que scribimus, ne in minimo quidem
to the-nail taught which we-write lest in the-least indeed
ab eius nos uerbis deuiare indubitanter scimus.
from his us words to-stray undoubtedly we-know

[XIV. Qualiter in extasi positus sit monachus & secutus fuerit ductorem suum.]

XIV · HOW THE MONK FOLLOWED HIS GUIDE

The old man took him on as his companion, the monk says, and they went hand in hand the whole time he was absent from his senses, from midnight before Good Friday until Saturday evening, when he was driven from that hidden quiet back into the world's company before the brothers' eyes.

'Senem itaque uenerabilem' ait frater predictus 'qui me et
the-old-man and-so venerable says the-brother aforesaid who me both
uocis imperio & ductu manus uie sue comitem
of-the-voice by-the-command and by-the-leading of-the-hand of-the-way his companion
asciuerat, alacriter comitatus sum; pariterque incedentes, simul
had-taken-on briskly accompanied I-have and-together going together

etiam manus iugiter consertas habebamus omni tempore quo
also hands continually joined we-had in-all the-time in-which
corporeis sensibus mente absens permansi. Hoc autem fuit
from-the-bodily senses in-mind absent I-remained this moreover was
a medio noctis que ferie sexte aurora terminatur,
from the-middle of-the-night which of-the-weekday sixth by-the-dawn is-ended
quo scilicet tempore in capitulo mentis excessum incurri,
at-which namely time in the-chapter of-mind ecstasy I-incurred
per totum fere sequens biduum, id est usque ad uesperam
through the-whole almost following two-days that is until to the-evening
sabati quo ad mundane conuersationis publicum uobis
of-the-sabbath at-which to of-worldly conversation the-public you
sum cernentibus a quietis quo fruebar secreto expulsus.
I-was beholding from of-the-quiet which I-was-enjoying the-secret driven-out

[XV. Qualiter venit in primum locum tormentorum.]

XV · HOW HE CAME TO THE FIRST PLACE OF TORMENT

Going due east, they came to a vast marshy region of hardened mud where countless people of every sex, rank, and order suffered torments matched to their sins. The monk could see what each had done and how far each had atoned. All hoped for salvation: some bore heavy pains calmly, trusting in their good deeds, and moved slowly toward lighter ones; others, leaping out, were seized by flames bursting from the ground; each advanced much, little, or not at all, as their merits and the prayers of their friends allowed.

Ibamus igitur per uiam planam recto orientis tramite
we-were-going therefore by a-way level by-the-straight of-the-east path
quousque peruenimus in regionem quandam spatiosam,
until we-came into a-region certain spacious
nimis uisu horrendam, palustri situ et luto in
very in-sight horrible with-marshy squalor and with-mud into

duritiem inspissato deformem. Ibi erat hominum uidere
hardness thickened misshapen there was of-men to-see
infinitam multitudinem, quam estimare nemo sufficeret, uariis
an-infinite multitude which to-reckon no-one would-suffice to-various
et inenarrabilibus expositam suppliciorum immanitatibus.
and unspeakable exposed of-punishments enormities
Ibi utriusque sexus, uniuerse conditionis, professionis et
there of-each sex of-every condition profession and
ordinis turba innumerabilis; ibi omnium quoque peccatorum
order a-crowd countless there of-all also sins
admissores, diuersis nescio quid est quique addicti pro
the-committers to-diverse I-know-not what it-is and-each assigned for
culparum uarietate et personarum qualitate generibus
of-faults the-variety and of-persons the-quality kinds
tormentorum. Uidebam et audiebam per late patentia
of-torments I-was-seeing and was-hearing through the-widely lying-open
illius campi spatia, cuius metas nulla circumspiceret acies
of-that field spaces whose bounds no could-survey the-sharpness
oculorum, miserorum choros nimium miserabiles, turmatim
of-the-eyes of-the-wretched choirs very pitiable in-troops
collectos et gregatim, criminum parilitate et pro similitudine
collected and in-flocks of-crimes by-the-equality and for similarity
constrictos, pariliter estuare et semper eiulare sub penarum
bound equally to-seethe and always to-wail under of-punishments
cumulis. Quoscunque uidi pro quibuscunque affligi peccatis,
the-heaps whomever I-saw for whatever to-be-afflicted sins
liquido aduertebam et peccati eius genus et modum et
clearly I-was-noticing both of-sin its the-kind and the-manner and
satisfactionis qualitatem, qua solummodo uel de reatu suo
of-satisfaction the-quality by-which only either from guilt their-own
penitendo et confitendo, uel aliorum remediis benefitiorum
by-repenting and confessing or of-others by-the-remedies of-benefits

adiunctis, meruissent in illo penali exilio ad patrie celestis
added they-had-deserved in that penal exile for of-the-country heavenly
ingressum preparari. Uniuersos enim ibi positos in spe salutis
the-entrance to-be-prepared all for there placed in hope of-salvation
quandoque capessende aliquatenus respirare dinoscebam. Omnes
sometime to-be-grasped somewhat to-breathe I-discerned all
quoque ac singulos diligentius intuenti e uestigio clarebat,
also and each more-diligently to-one-looking at once it-was-clear
quibus rebus penam meruissent uel leuamen. Quosdam
for-what things punishment they-had-deserved or relief some
grauiora cernebam equanimius ferre supplicia, et quasi de
heavier I-was-seeing more-calmly to-bear punishments and as-if from
conscientia reposite sibi mercedis bonorum, que egissent,
the-consciousness of-laid-up to-themselves the-reward of-the-good which they-had-done
operum et fiducia beatitudinis consecuture animo semper
of-works and from-the-trust of-blessedness to-follow in-mind always
proposita, leuia reputare horrenda, que perferebant, supplicia.
set-before light to-reckon the-horrible which they-were-enduring punishments
Gemebant quidem, flebant et eiulabant urgentibus penis,
they-were-groaning indeed were-weeping and were-wailing with-pressing punishments
et inter hec ad anteriora paulatim, semper scilicet minora
and among these-things to the-farther-things little-by-little always namely lesser
pertendebant, ut sic dixerim, palestre illius certamina.
they-were-making as thus I-may-say of-that wrestling-school the-contests
Nonnullos conspiciebam de loco quo torquebantur
some I-was-beholding from the-place in-which they-were-tortured
exilire repente, et uiam ad ulteriora tendentem ocius
to-leap-out suddenly and the-way to further-things stretching more-swiftly
festinando carpere; quos subito emergens ab ymis flamma,
by-hurrying to-seize whom suddenly emerging from the-depths a-flame
quasi dirupto malefidi soli gremio, inuoluebat, dureque
as-if burst of-the-treacherous soil from-the-bosom was-enveloping and-harshly

conflagratos, cum flagris ac tridentibus et uario tormentorum
burned-up with scourges and tridents and various of-torments
apparatu accurrentibus tortoribus, omnem in eos seuitiam
apparatus with-running-up torturers all on them savagery
exhausturis, denuo restituebat. Nichilominus, sic exusti, sic
about-to-exhaust again was-restoring nevertheless so burned so
cesi, et cedendo precordialiter discerpti, denuo euadentes simili
beaten and by-beating to-the-heart torn-apart again escaping in-like
semper conditione ulterius tendebant, de grauissimis iugiter
always condition farther they-were-making from the-heaviest continually
ad tolerabilia succedentes. In hac profectione alii multum,
to bearable-things succeeding in this advance some much
alii parum, alii pene nichil proficiebant. Quibusdam uero
others little others almost nothing were-progressing to-certain but
de atrocissimis ad crudeliora non profectus sed miserabiliter
from the-most-atrocious to the-crueler not progress but wretchedly
restabat defectus; et singuli quidem, quemadmodum uel
remained failure and each indeed according-as either
suis pristinis iuuabantur uel impediebantur meritis, et
by-their-own former were-helped or were-hindered merits and
presentibus carorum suorum amminiculabantur pro se
by-the-present of-dear-ones their-own were-aided for themselves
exhibitis benefitiis. Uerum de hiis euidencius quod mente
shown benefits but about these more-evidently what with-mind
intellexi, quodue alloquiis quorundam instructus percepi,
I-understood or-what by-the-addresses of-some instructed I-perceived
ut inferius declarabitur, paulo post enodabo.
as below shall-be-declared a-little after I-shall-unravel

[XVI. De diversitate penarum.]

XVI · THE DIVERSITY OF PUNISHMENTS

The torments were infinite: roasting, frying, fiery nails, baths of pitch and molten metal, poisonous worms, flaming stakes, forks, and scourges. Among them he saw many he knew, bishops, abbots, clerics, monks, laymen, and nuns, and those who had held honor and judged others suffered more bitterly. He would die a thousand times, he says, to spare even his worst enemy such pains, and urges his hearers to strive for themselves and to help their dead with works of mercy. He and his guide crossed the borders of the torments unharmed.

Infinite erant speties quas ibi uidi penarum. Hii ad ignes
infinite were the-kinds which there I-saw of-punishments these at fires
torrebantur. Hii in sartagine frigebantur. Hos ungues ignei
were-roasted these in a-frying-pan were-fried these nails fiery
usque ad ossa et solutionem compagum radendo sulcabant.
right to the-bones and the-loosening of-the-joints by-scraping were-furrowing
Illos balnea pice & sulphure cum fetore horrifico aliisque
those baths with-pitch and sulfur with stench horrible and-other
liquaminibus, plumbo etiam et ere, necnon et aliis
liquids with-lead also and with-bronze and-also and other
generibus metallorum calore solutis, extorquebant. Istos uermes
kinds of-metals by-heat melted were-torturing these worms
monstruosi ueneniferis rodebant dentibus. Illos denso ordine
monstrous with-poisonous were-gnawing teeth those in-dense order
substrati sudes flammatis aculeis, dum furcis regirantur,
laid-under stakes with-flaming points while with-forks they-are-turned-over
unguibus distrahuntur, flagellis innumeris ceduntur, diro
with-nails are-torn-apart with-scourges countless are-beaten with-dire
laniabant exemplo. Multos pridem agnitos michique familiares
were-tearing example many long-since known and-to-me intimate
in seculo atque karissimos ibi uario exitu conspexi
in the-world and dearest there with-various outcome I-beheld

tormentatos. Quorum episcopi uel abbates nonnulli fuerunt;
tormented of-whom bishops or abbots some were
alii aliis dignitatibus, quidam in clero, quidam in
others with-other dignities some in the-clergy some in
seculari foro, quidam in claustro floruerant, quos duplici
the-secular court some in the-cloister had-flourished whom with-double
super immunes personas uidebam cruciari dolore. Nam
beyond the-immune persons I-was-seeing to-be-tortured pain for
clericos & monachos, laicos et feminas, tam laicas quam
clerics and monks laymen and women as-much lay as
sanctimoniales, eo simplicioribus uidi addictos cruciatibus,
nuns by-so-much simpler I-saw assigned to-torments
quo in uita priori minoribus fuerant honorum fulti
by-how-much in life former lesser they-had-been of-honors propped-up
priuilegiis. In ueritate, speciali quadam pre ceteris acerbitate
by-privileges in truth with-special a-certain beyond the-others bitterness
supplicii angi uniuersos perspiciebam, quos iudices
of-punishment to-be-tormented all I-was-perceiving whom judges
aliorum uel prelatos nostra etate noueram extitisse. Longum
of-others or prelates in-our age I-had-known to-have-been long
nimis erat quid singuli meruissent, quidue paterentur
too it-was what each had-deserved or-what they-were-suffering
non modo ignoti sed et cogniti, uobis exponere, et de
not only unknown but also known to-you to-set-forth and about
omnibus preterire non foret gratum. Pauca igitur ex multis
all to-pass-over not would-be pleasing few-things therefore of many
perstringam, et de certis quibusdam personis, quid et
I-shall-touch-upon and about certain some persons what and
qua ex causa perferebant uel antea post obitum suum
what from cause they-were-enduring or before after death their-own
pertulerant (nam et hoc in singulis conspicuum michi
had-endured for also this in each conspicuous to-me

fuit) ex parte sicut ueraciter comperi, declarabo. 'Ex parte'
was in part as truly I-found I-shall-declare in part
dixerim, quia omnimodis illius seculi uel leuissima quolibet
I-may-say because in-every-way of-that world even the-lightest by-any
eloquio describere supplitia nulla lingua sufficeret, nulla
eloquence to-describe punishments no tongue would-suffice by-no
hominum estimatione concipi posset. Uarietatem etiam
of-men reckoning to-be-conceived could-it the-variety also
et multiplicitatem qua uicissim alternantibus subduntur
and the-multiplicity by-which in-turn alternating they-are-subjected
penis, nemo uere fateor dinumerare ualeret. Testis michi
to-punishments no-one truly I-confess to-number would-be-able witness to-me
deus est, quia si uiderem quempiam hominum, qui me et
God is that if I-should-see any of-men who me and
omnes caros meos omnibus que homini in hac uita constituto
all dear-ones my with-all which to-man in this life placed
possunt irrogari dampnis, iniuriis et lesionibus et extrema
can be-inflicted losses injuries and hurts and with-the-extreme
leti sorte affecisset; si, inquam, tam immanissimum hostem
of-death lot had-afflicted if I-say so most-monstrous enemy
meum illis suppliciis que uidi deputatum conspicerem
my to-those punishments which I-saw assigned I-should-behold
prolixius cruciandum, milies si fieri posset pro eius
more-lengthily to-be-tortured a-thousand-times if to-be-done it-could for his
ereptione mortem temporalem oppeterem; adeo quecunque ibi
rescue death temporal I-would-meet so whatever there
penalia sunt doloris et amaritudinis et miserie mensuram
penal-things are of-pain and of-bitterness and of-misery the-measure
excedunt et modum. Uiderimus nos quantis nisibus,
exceed and the-manner let-us-see we with-how-great efforts
quam castigatis moribus, quam laboriosis mandatorum
with-how chastened manners with-how laborious of-the-commandments

Dei et omnium bonorum denique exercitationibus operum,
of-God and of-all good-things at-last with-exercises of-works
deberemus conari, ut nos ipsi tot tamque immensis
we-ought to-strive that we ourselves from-so-many and-so immense
preripi meruissemus erumpnis, et hiis deputati pro
to-be-snatched might-have-deserved hardships and to-these assigned for
suis excessibus, karissimi parentes, amici dulcissimi et
their-own excesses dearest parents friends most-sweet and
suauissimi quondam dilectores nostri, pietatis et misericordie
most-pleasant once lovers our of-piety and of-mercy
exhibitionibus pro redemptionibus suis deuote a nobis
by-the-showings for the-redemptions their devoutly by us
impensis ut inde citius eicerentur.
spent that thence more-quickly they-might-be-cast-out
Prius uero quam speciales aliquorum describam agones,
before but than special of-some I-describe struggles
quos ibi repertos ab ipsis recognitus ipse agnoui, uolo
whom there found by them recognized I-myself recognized I-wish
breuiter percurrendo summatim commemorare, que et
briefly by-running-through summarily to-recount what also
alia suppliciorum stadia, postquam hoc penale transiuimus
other of-punishments the-stages after this penal we-passed
ergastulum, mesto compassionis affectu lustrando conspexi.
workhouse with-sad of-compassion affection by-surveying I-beheld
Erat sane huius prout uidebatur palestre impermeabilis
was indeed of-this as it-seemed wrestling-school impassable
longitudo; sed nos, dux scilicet meus et ego, ex transuerso
the-length but we the-leader namely my and I from across
illam pretermeauimus, sicut et alios quos inferius memorabo
it passed-by as also other which below I-shall-recall
tormentales fines. Confinia nempe transibamus cruciatuum;
tormental bounds the-borders indeed we-were-crossing of-torments

sed inter ipsos non incessimus, licet hoc, ut uidebatur
but among them not we-walked though this as it-seemed
michi, impauidi, indempnes et prorsus illesi potuissemus.
to-me fearless unharmed and wholly uninjured we-could-have

[XVII. De secundo loco tormentorum.]

XVII · THE SECOND PLACE OF TORMENT

Beyond a mountain reaching to the clouds lay a deep valley whose floor held a stinking river or lake, with a fire on one slope rising to heaven and a storm of snow and hail on the other. Souls swarmed there like bees, plunged in the stench, devoured by the fire, flung across to the cold, and driven back again, some pressed in the flames like olives. All had to traverse the whole valley, faster or slower by their merits and the prayers made for them, the pains easing toward its end. Here he found more people he knew than before, and spoke with some.

Igitur post hunc ad alium quoque deuenimus locum
therefore after this to another also we-came place
tormentorum. Mons uero, nubibus ipsis celsitudine sui
of-torments a-mountain but to-the-clouds themselves in-height its-own
pene contiguus, locum disterminabat utrumque. Huius nos
almost contiguous the-place was-dividing each of-this we
iuga tam facili quam ueloci gressu subegimus. Erat itaque
the-ridges as easy as swift with-step mounted there-was and-so
sub remoto ipsius montis latere uallis profundissima et
under the-remote of-that-very mountain side a-valley most-deep and
tenebrosa, altrinsecus iugis rupium eminentissimis cincta,
dark on-both-sides with-ridges of-rocks most-eminent girded
cuius longitudinem nullius perstringeret aspectus. Ima
whose length of-no-one might-take-in the-sight the-bottom
eiusdem uallis fluuius dixerim an stagnum nescio, tenebat,
of-the-same valley a-river shall-I-say or a-lake I-know-not held

amplitudine latissimum, teterrimo latice horrendum, quod
in-breadth most-broad with-most-foul liquid horrible which
nebulam fetoris indicibilis iugiter exalabat. Imminens uero
a-cloud of-stench unspeakable continually was-exhaling overhanging but
hac ex parte stagni montis latus rogum, ad ipsam
this from side of-the-lake of-the-mountain the-side a-pyre to the-very
usque celi cameram, succensum emittebat. Ex opposito
as-far-as of-heaven vault kindled was-sending-forth from opposite
autem promontorio collis eiusdem, tanta frigoris immanitas
moreover promontory of-the-hill same such of-cold a-monstrousness
certatim niuis et grandinis seuientibus procellis rigebat,
vying of-snow and of-hail with-raging storms was-stiff
ut illo eatenus algore nil penalius me conspexisse
that than-that so-far cold nothing more-penal me to-have-beheld
putauerim. Tractus prescripte uallis et utriusque montis
I-should-think the-tract of-the-aforesaid valley and of-each mountain
latera, que frigoris et ignis facies horrenda inuaserat, ita
the-sides which of-cold and of-fire the-face horrible had-invaded so
multitudine feruebant animarum, ut solent aluearia crebro
with-a-multitude were-seething of-souls as are-wont hives with-thick
apum examine scatere. Quibus hoc generale fuit supplicium,
of-bees a-swarm to-teem to-whom this general was punishment
quod nunc in amne fetido mergebantur, nunc inde erumpentes
that now in the-river fetid they-were-plunged now thence bursting-out
hinc obuiis uoluminibus ignium uorabantur, et deinde
on-this-side by-meeting volumes of-fires they-were-devoured and then
fluctuantibus flammarum globis tanquam fornacis scintille
with-fluctuating of-flames balls as-if of-a-furnace sparks
in editum delate, et in alterius ripe profunda demisse,
into the-height carried and into of-the-other bank the-depths sent-down
turbinibus uentorum, frigoribus niuium, et grandinum
by-whirlwinds of-winds by-the-colds of-snows and of-hails

asperitatibus excipiebantur; et inde precipitate ac quasi
by-the-harshnesses they-were-received and thence thrown-headlong and as-if
refugientes uiolenciam tempestatum, iterum fetoribus fluuii,
fleeing the-violence of-the-storms again to-the-stenches of-the-river
iterum concremationibus debacchantis incendii reddebantur.
again to-the-burnings of-the-raging fire they-were-returned
Quosdam flamme, quosdam frigora, diutius cruciabant, et
some the-flames some the-colds longer were-tormenting and
quidam in amnis fetore moram ducebant largiorem. Alios
some in of-the-river the-stench delay were-drawing longer others
quasi oleas in prelo ita mediis in flammis comprimi, quod
as-if olives in a-press so middle in flames to-be-pressed which
dictu quidem mirum est, et iugiter artari uidebam.
to-say indeed wondrous is and continually to-be-squeezed I-was-seeing
Omnium qui illo loco cruciabantur ista fuit condicio,
of-all who in-that place were-tormented this was the-condition
quod ad perficiendam purgationis sue plenitudinem,
that for completing of-purgation their-own the-fullness
omnia illius loci a principio usque ad finem permeare
all of-that place from the-beginning until to the-end to-traverse
cogebantur spatia. Maxima tamen et multiformis erat ibi
they-were-compelled the-spaces very-great yet and many-formed was there
afflictorum distinctio, quia istis leuior et ocior indulgebatur,
of-the-afflicted the-distinction because to-these lighter and swifter was-granted
pro meritorum qualitate et collatorum sibi post
according-to of-merits the-quality and of-conferred on-them after
funera solatiorum quantitate, transitus. Maioribus obnoxii
funerals of-solaces the-quantity the-passage to-greater liable
reatibus et restrictioribus adiuti remediis, graui et diutino
guilts and by-more-restricted helped remedies with-heavy and long
detinebantur supplicio. Omnibus uero, quanto plus ad finem
were-detained punishment to-all but by-how-much more to the-end

illius proximabant loci, eo mitior restabat cruciatio.
of-that they-drew-near place by-so-much milder remained the-torture
Crudelissimam uero in principio constituti perferebant,
the-cruelest but at the-beginning placed were-enduring
quamquam, ut premisi, non omnes equaliter. Grauissima
although as I-have-set-forth not all equally the-heaviest
istius loci tormenta immaniora fuerunt, quam loci
of-this place torments more-monstrous were than of-the-place
superius a nobis inspecti immanissima: similiter et minima
above by us inspected the-most-monstrous likewise and the-least
illius loci leuiora erant quam istius. Unde fiebat quod
of-that place lighter were than of-this whence it-happened that
multi ibi grauius quam hic uidebantur torqueri. Hic uero
many there more-heavily than here seemed to-be-tortured here but
plures notorum meorum quam superius, reperi et agnoui.
more of-known-ones my than above I-found and recognized
Quibusdam utrobique collocutus sum. Stature eorum non
with-some on-both-sides talked I-have of-stature their not
statim patebat mensura, quam pridem noueram: quorundam
at-once was-plain the-measure which formerly I-had-known of-some
uero uelud attenuata suppliciis et imminuta forma uidebatur;
but as-if thinned by-punishments and diminished the-form seemed
alii de granditate solita nil deposuerant. Ceterum
others of the-size wonted nothing had-laid-aside moreover
cognitioni intuentis in nullo preiudicabat ista diuersitas.
to-the-recognition of-the-one-looking in nothing prejudiced this diversity
Ita prompta michi fuit et manifesta omnium cognitio,
so ready to-me was and manifest of-all the-recognition
sicut in ipso tempore quo nobiscum degebant in seculo.
as in the-very time in-which with-us they-were-living in the-world

[XVIII. Qualiter beata Margareta quandam meretricem liberavit a demonibus.]

XVIII · SAINT MARGARET FREES A HARLOT

Amid the din of demons dragging a newly dead harlot toward hell, tossing her soul between them like a ball, the monk sees a light break from heaven and a host of virgins descend. The soul cries out to Saint Margaret, whom alone she had loved and honored with a lamp every Saturday. Margaret and her companions pray for her; then Margaret drives off the demons with a fan made from her sleeve, and the soul is plunged into a boiling ditch to finish the penance she neglected in life.

Hic iam referre libet perpulcrum quoddam magne pietatis
here now to-relate it-pleases a-most-beautiful certain of-great piety
opus, quod tunc quidem meroris pariter et congratulationis
work which then indeed of-grief equally and of-rejoicing
michi prestitit insigne spectaculum, et toti semper
to-me furnished a-notable spectacle and to-the-whole always
mundo egregium esse ualeat pie in Deum et
world an-excellent to-be may-be-able of-devout toward God and
sanctos ac sanctas eius uenerationis documentum. Dum
the-saints and the-holy-women his of-veneration proof while
enim que supra retuli aliaque quamplura stupens
for the-things-which above I-have-related and-other very-many astonished
conspicio, et longiores cum notis meis confabulationes
I-behold and longer with acquaintances my conversations
protraho, audiebatur eminus strepitus commotionis magne,
I-draw-out there-was-heard from-afar a-din of-commotion great
ingensque tumultus quasi latrunculorum uociferantium super
and-a-huge tumult as-if of-robbers shouting over
preda quam cepissent, et hosti quem uicissent inconditis
booty which they-had-taken and an-enemy whom they-had-conquered with-uncouth

cachinnationibus insultantium. Et ecce post commotionem
guffaws insulting and behold after the-commotion
sequebatur ualida, immo nefanda, malignorum spirituum
was-following a-strong nay-rather unspeakable of-malign spirits
cohors, animam a se olim illaqueatam in seculo et modo
company a-soul by themselves once ensnared in the-world and just-now
inde abstractam ducentium, infernalibus mox ut sperabant
thence drawn-away leading to-the-infernal soon as they-hoped
claustris ingerendam. Deus bone, quas cruces, que supplicia
enclosures to-be-thrust O-God good what torments what punishments
infligebant captiue sue noui illi hospites illius, eo in
they-inflicted on-the-captive their new those hosts of-her by-so-much toward
exsulem immaniores, quo eam nouerant magis desolatam
the-exile more-savage by-how-much her they-knew more desolate
et destitutam auxilio. Quis unquam referenti crederet
and destitute of-help who ever to-one-relating would-believe
audiens nefandos diaboli satellites uicissim miserabilem
hearing the-unspeakable of-the-devil attendants in-turn the-wretched
animam ab isto ad illum quasi pilam iactare; et hunc
soul from this-one to that-one as-if a-ball to-toss and this-one
igneis tridentibus, illum furcis eque flammeis excipere uel
with-fiery tridents that-one with-forks equally flaming to-catch or
excipienti auferre. Quis, etsi credant que audiunt, ullo
from-the-catcher to-snatch-away who even-if they-believe what they-hear by-any
unquam sermone exponet, quomodo iecur, qualiter cordis
ever speech shall-set-forth how the-liver how of-the-heart
intima, quomodo abditos uiscerum recessus, flammigera
the-inmost-parts how the-hidden of-the-entrails recesses flame-bearing
terebrabant spicula furentium lanistarum, et tamen, ut Deus
were-piercing the-darts of-the-raging butchers and yet as God
ipse testis est, hec tanta talia tormenta tam uere quam
himself witness is these so-great such torments as truly as

seue irrogabant illi, pertulit illa, ego conspexi. Neque enim,
cruelly were-inflicting they endured she I beheld nor for
ut carnalium oculorum natura consueuit, eorum superficiem
as of-fleshly eyes the-nature is-wont of-those the-surface
tantummodo que uidebantur, perstringebant obtutus, sed
only which were-seen were-grazing the-gazes but
que in occultis bona uel mala sentiebant, qui afficiebantur
what in hidden-places good or bad they-were-feeling who were-affected
letis aut tristibus, omnia intuenti peruia fuerunt atque
by-glad or sad-things all to-one-gazing passable were and
conspicua. Ita ergo infelix anima presentium dolore
conspicuous thus therefore the-unhappy soul of-present with-pain
et eternorum metu angebatur dolorum, nec spes aliqua
and of-eternal with-fear was-tormented pains nor hope any
hec uel illa euadendi miseram refouebat, meritorum
this or that of-escaping the-wretched-woman was-reviving of-merits
suffragiis desolatam. Quidni hanc eius amaritudinem omnium
of-the-supports bereft why-not this her bitterness of-all
amaritudinum dixerim amarissimam, quam nec fiducia
bitternesses should-I-call most-bitter which neither confidence
mitigabat leuaminis, exaggerabat autem desperatio finis,
was-softening of-relief was-heaping-up moreover despair of-an-end
precipue autem conscientia torquebat reprobe actionis.
especially moreover conscience was-torturing of-reprobate conduct
Pridem libenter reiecerat honestatis clamidem, (fuerat
long-ago gladly she-had-cast-off of-decency the-cloak had-been
enim meretricium opus eius in seculo,) nunc confusionis
for whorish the-work her in the-world now of-confusion
operta diploide, quam scilicet et conscientie pudibunde
covered with-the-mantle which namely both of-conscience shamefaced
attestatio et insultantium urgebat insolens exprobratio. In
the-attestation and of-those-insulting was-pressing the-insolent reproach in

libro discebat experientie quid illud, quod semper quasi
the-book she-was-learning of-experience what that which always as-if
leue contempserat, amari habeat ponderis; unde in psalmis
light she-had-despised of-bitter may-have of-weight whence in the-psalms
canitur 'Ueniat mors super illos et descendant in infernum
it-is-sung let-come death upon them and let-them-go-down into hell
uiuentes'. Et illud beati Iob 'Ducunt in bonis dies suos,
living and that of-blessed Job they-spend in goods days their
et in puncto ad inferna descendunt'. Uel quod item
and in a-moment to the-lower-regions they-go-down or what likewise
legimus 'Merces carnis, ignis et uermis'. Dum itaque quasi
we-read the-wage of-the-flesh fire and worm while and-so as-if
triumphalibus hostium pompis infelix ob carnis
in-triumphal of-enemies processions the-unhappy-woman for of-the-flesh
illecebras agitur in gehennam, lux repente de sublimi
allurements is-driven into Gehenna a-light suddenly from the-lofty
celorum cardine copiosa emicuit, cuius hebetati radiis
of-the-heavens hinge abundant flashed-out whose dulled by-rays
predicti ministri tenebrarum, qui eam uehebant, ad terram
the-aforesaid ministers of-darkness who her were-carrying to the-ground
cum ea pariter dilabuntur. Cum luce uero premissa multitudo
with her equally slip-down with the-light but sent-before a-multitude
descendit uirginum niueis uestibus, auro et margaritis
descends of-virgins in-snowy garments with-gold and pearls
intermicantibus, refulgentium. Gratiam et gloriam uultus uel
glittering-between shining the-grace and glory of-the-face or
aspectus earum non describo, que tanta fuit quantam nec
of-the-look of-them not I-describe which so-great was as-great-as neither
animo recolere ipse qui uidi digne sufficio. Inter istas unam
in-mind to-recall I-myself who saw worthily am-sufficient among these one
speciosissimam, beatam scilicet Margaretam, agnoui, quam
most-beautiful blessed namely Margaret I-recognized whom

mox ut uidit anima prefata, criminum periculosius quam
soon as saw the-soul aforesaid of-crimes more-dangerously than
demonum captiua, miserabilibus uocibus exclamare cepit: 'O'
of-demons captive with-wretched cries to-cry-out began O
inquit 'sponsa Christi, sponsa pretiosa, subueni desperate,
she-says O-bride of-Christ O-bride precious help a-despairing-woman
miserere mei et ob scelera propria meritis iuste suppliciis
have-pity on-me and for crimes own by-deserts justly to-punishments
addicte. Confiteor, et uere confiteor, quia in omni uita
consigned I-confess and truly I-confess that in all life
mea mandata Dei contempsi, corpusque meum omni
my the-commandments of-God I-despised and-body my with-every
pollutionum labe fedaui: Deum uel aliquem sanctorum seu
of-pollutions stain I-defiled God or any of-the-saints or
sanctarum preter te nunquam uel affectu dilexi uel facto
of-the-holy-women except you never either in-affection I-loved or in-deed
uenerata sum. Te solam de supernorum ciuium numero ex
venerated I-have you alone from of-the-heavenly citizens the-number from
corde semper amaui, omnique die sabbati coram altari
the-heart always I-loved and-on-every day of-the-sabbath before altar
tuo luminare de meo exhibui; corrupte uite consuetudinem
your a-lamp from my-own I-presented of-corrupt life the-habit
bene sospes et mei plene compos, ob honorem et
well safe and of-myself fully in-control for the-honor and
dilectionem tui postposui et prorsus deserui; confessionis
love of-you I-set-aside and utterly abandoned of-confession
lauacro totius uite mee flagitia diluisse me credidi,
by-the-washing of-whole life my the-outrages to-have-washed-away I I-believed
sed hanc, heu proh dolor, nec precedens contritionis feruor,
but this alas oh grief neither preceding of-contrition fervor
nec subsequentes penitencie et satisfactionis digne fructus
nor following of-penance and of-satisfaction worthy fruits

congruam reddiderunt ad tot tantasque tamque inueteratas
fitting have-rendered for so-many and-so-great and-so inveterate
diluendas sordes. Adherent igitur, heu michi, non remisse
to-be-washed-away filth cling therefore alas to-me not remitted
iniquitates mee, quia neglexi illas dignis actionibus tegere.
iniquities my because I-neglected them with-worthy actions to-cover
Siccine ergo domina et dulcedo mea unica, peribunt michi
so-then therefore O-lady and O-sweetness my only shall-perish for-me
deuotionis mee munia fideliter impensa tibi? Immo egone
of-devotion my the-offices faithfully spent on-you nay I-(question)
sic peribo, non modo michi sed tibi, cui soli non
thus shall-perish not only for-me but for-you for-whom alone not
perire impense studui, cum michi et omnibus perii?' Hec
to-perish earnestly I-strove when for-me and for-all I-perished these
et alia in hunc modum uociferando et miserabiliter
and other-things in this manner by-shouting and wretchedly
eiulando, ac dure et amare supra quam credi possit
by-wailing and harshly and bitterly beyond what to-be-believed can
lacrimando (nam Deum testem inuoco, quod in grandinis
by-weeping for God as-witness I-invoke that in of-hail
modum lacrimas ab oculis eius erumpentes conspicere
the-manner tears from eyes her bursting-forth to-behold
michi uisus sum), talia, inquam, dum ista congeminat,
to-myself seemed I-have such-things I-say while these-things she-redoubles
beatissima uirgo et martir Margareta ad sodales, que
the-most-blessed virgin and martyr Margaret to the-companions who
simul aderant, uirgines conuersa 'O' inquit 'dulcissime sorores,
together were-present virgins turned O she-says O-sweetest O-sisters
uidetis periculum huius qualiscumque olim ueneratricis mee,
you-see the-danger of-this of-whatever-sort once venerator my
et scitis peruicaciam demonum qui ius sibi in
and you-know the-obstinacy of-the-demons who right for-themselves over

illam usurpare multis rationum fulti presidiis non differunt.
her to-usurp by-many of-reasons propped supports not delay
Agite ergo, quod solum remedii superest, eterno Iudici
come therefore what alone of-remedy remains to-the-eternal Judge
et pio Redemptori preces fundamus, quatinus ipse qui
and to-the-holy Redeemer prayers let-us-pour so-that he who
omnia potest, ob sui clemenciam et gratiam nostre
all-things can for of-himself the-clemency and grace our
huic ouicule suo sacro sanguine olim redempte, iam uero
to-this little-ewe by-his sacred blood once redeemed now but
uirulentis luporum dentibus prefocate, sicut nouit, aliquatenus
by-virulent of-wolves teeth strangled as he-knows in-some-measure
dignetur subuenire'. Hec cum perorasset uirgo gloriosa,
may-deign to-help these-things when had-concluded the-virgin glorious
incunctanter uniuerse, ad solum genibus demisse, palmis
without-delay all to the-ground on-knees sunk with-palms
in sublime porrectis, grata grate gratifico suo immortali
on high stretched-out pleasing pleasingly to-gracious their immortal
sponso pro peccatrice thura libant orationum. Nec tardius
bridegroom for the-sinner the-incense offer of-prayers nor more-slowly
quod petunt diuinitus impetrato, ab oratione surgunt. Et
what they-seek divinely obtained from prayer they-rise and
uirgo prefata, non minori uultus quam animi constancia,
the-virgin aforesaid with-not smaller of-face than of-mind steadfastness
sinistris spiritibus terribilis et minax, propius accedens,
to-the-sinister spirits terrible and threatening nearer approaching
quasi flabello de manica sua facto, ictus moliri cepit in
as-if with-a-fan from sleeve her made blows to-ply began on
nequam. Qui mox ut solent musce acte turbinibus hac
the-worthless who soon as are-wont flies driven by-whirlwinds this-way
illacque diffugiunt, captiuuam suam, male malo eatenus
and-that-way scatter captive their badly by-evil thus-far

stipatam comite, iam bene solam relinquentes. Extimplo
crowded companion now well alone leaving forthwith
apparuit in loco remotiori fossa bullientem habens aquam
appeared in a-place more-remote a-ditch boiling having water
ad summam plena. In hanc illam ream pariter et absolutam
to the-top full into this her guilty equally and absolved
repente dimersam uidi. 'Hic' ait miseratrix piissima et
suddenly plunged I-saw here says the-compassionate-one most-pious and
potentissima liberatrix eius, sepe memoranda, beata scilicet
most-mighty deliverer her often to-be-remembered blessed namely
Margareta 'hic penitenciam, quam peragere dissimulasti
Margaret here the-penance which to-carry-through you-neglected
in seculo, consummare necesse habes, intercessione mea
in the-world to-complete needful you-have by-intercession my
plurimum habitura leuaminis, & maculis deinde tuis expiatis
very-much about-to-have of-relief and stains then your expiated
per me gaudiis admittenda sempiternis'. Dici uero non
through me to-joys to-be-admitted everlasting to-be-said but not
potest quam hilaris et gaudens peccatrix dictatam exceperit
can how cheerful and rejoicing the-sinner dictated received
sententiam, in qua sic debitam agnouit iram, ut et
the-sentence in which so due she-recognized wrath that also
indebitam sentiret clementiam. Ita uirginalis acies specioso
undue she-felt clemency thus the-virginal battle-line splendid
seque digno potita triumpho celo recipitur.
and-of-itself worthy having-won triumph into-heaven is-received

[XIX. De quodam aurifabro per beatum Nicholaum a damnatione liberato.]

XIX · A GOLDSMITH SAVED BY SAINT NICHOLAS

The monk turns to a goldsmith he knew, a drunkard reported to have died suddenly of excessive drinking, whom the monk would reckon among those who sin unto death if the report were sure. He had himself prayed for the man only reluctantly. Among the punished he sees him suffering more lightly than most; the goldsmith greets the monk's guide with every sign of gratitude, and when the monk asks how he passed through his torments so quickly, he begins to tell.

Exigit uero similitudo miraculi, ut hic quoque non imparis
demands but the-likeness of-the-miracle that here also not of-unequal
misericordie, non inferioris potentie, sanctissimi presulis
mercy not of-inferior power of-the-most-holy prelate
et confessoris piissimi retexam, domini scilicet beati
and confessor most-pious I-should-unfold of-the-lord namely of-blessed
Nicholai, opus eximium, in quodam famulo suo, michi
Nicholas work excellent on a-certain servant his to-me
dudum familiariter ob quedam bona que illi uidebantur
long-since intimately for certain goods which in-him seemed
inesse cognito et dilecto, nuperrime patratum; quod ea
to-be-in known and beloved most-recently accomplished which that
ex ratione hic iam libencius replico, quia ductoris mei
from reason here now more-gladly I-unfold because of-guide my
cum nomine meritum quoque is de quo nunc agimus
with the-name the-merit also he about whom now we-treat
michi primitus declarauit, licet forte preuaricari uidear
to-me first declared although perhaps to-transgress I-may-seem
prescriptam hystorie seriem, qua superius dixi me prius
the-prescribed of-the-story order in-which above I-said I first

loca queque penalia michi ostensa summatim percursurum,
the-places each penal to-me shown summarily would-run-through
quam speciales aliquorum retexerem cruciatus: sed hoc aliorum
than special of-some I-should-unfold torments but this of-others
relatu dictum accipiatur, de quibus innumeras quas inferius
by-report said let-it-be-taken about whom countless which below
seriatim dilucidem narrationes referendas accepi ad cautelam
in-order I-may-elucidate narratives to-be-related I-received for the-caution
legencium siue audiencium. De isto in presenciarum ob
of-readers or of-hearers about this-one for the-present for
causas prelibatas agere opere precium nobis uidetur. Igitur
causes aforementioned to-treat of-the-work worth to-us seems therefore
meminisse uos credo ea tempestate qua me, passione
to-remember you I-believe at-that time at-which me with-the-affliction
quam sinanciam physici appellant desperabiliter percussum, in
which quinsy physicians call desperately stricken into
uillam quandam uisitaturus descenderatis, aurificem quendam
village a-certain about-to-visit you-had-gone-down a-goldsmith certain
eiusdem loci ciuem subita morte expirasse; de quo
of-the-same place a-citizen by-sudden death to-have-expired about whom
id etiam celebriter uulgatum fuerat, quod nimia uini
this also widely spread-abroad had-been that by-excessive of-wine
potatione ingurgitatus, uitam ebrietate uendiderit, letum
drinking gorged life for-drunkenness he-had-sold death
leticia non bene cautus institor emercatus. Hunc ergo ubi
for-joy not well wary trader having-bought this-one therefore where
sortem uocationis sue accepisse dicetis nisi inter illos de
the-lot of-calling his to-have-received shall-you-say unless among those about
quibus specialiter Iohannes in epistola sua scribere uidetur,
whom especially John in epistle his to-write seems
ita dicens ‘est peccatum ad mortem; pro quo non dico ut
thus saying there-is a-sin unto death for which not I-say that

quis oret'? Quis uero tam absolute peccatum ad mortem
anyone should-pray who but so absolutely a-sin unto death
dicetur admittere, quam qui uitam exuit et mortem
shall-be-said to-commit as he-who life put-off and death
excepit manens in crimine. Hic autem non qualicumque,
received remaining in crime this-one moreover not in-whatever
sed in illo crimine, nec modo usque ad mortem mansit, sed
but in that crime nor only up to death remained but
illud admittendo mortem sibi asciuit, quod occasio et
that by-committing death to-himself took-on which the-occasion and
seminarium solet esset omnium malorum. Ebrietas enim, ut
seedbed is-wont to-be of-all evils drunkenness for as
quidem dicunt, nullum uitium excusat. Ne autem offendamus
indeed they-say no vice excuses lest moreover we-offend
potentes ad bibendum uinum fortesque ad concinnandam
the-mighty at drinking wine and-the-strong at mixing
ebrietatem, qui negant uitio, cui deseruiunt, mortalis peccati
drunkenness who deny to-the-vice which they-serve of-mortal sin
thecam esse prefigendam, maxime cum contigerit illud non
the-label to-be to-be-fixed-on especially since it-has-happened that not
continuam febrem sed interpolatam imitari (cum tamen
a-continuous fever but an-intermittent to-imitate although yet
frequentior ac durior ac pene inexorabilis esse prenuntia
more-frequent and harsher and almost inexorable to-be the-harbinger
mortis soleat quartana, quam febris continua), ne, inquam,
of-death is-wont the-quartan than fever continuous lest I-say
eos qui huiusmodi sunt nimis exaggerando temulentie crimen
those who of-this-kind are too-much by-exaggerating of-drunkenness the-crime
scandalizemus, dicamus hoc quod uerum scimus, hunc,
we-offend let-us-say this which true we-know this-one
cuius modo et peccatum ut caueatur & periculum
of-whom now both the-sin that it-may-be-shunned and the-danger

innotescimus ut timeatur, cum in pristina uita ad ebrietatem
we-make-known that it-may-be-feared both in former life to drunkenness
nimis fuisse pronum, tum illo triduo quod in seculo
too to-have-been prone and in-those three-days which in the-world
uidit ultimum, in huius admissi reatu deguisse continuum. Si
he-saw last in of-this offense the-guilt to-have-spent continuous if
ergo pridem michi constitisset eum, licet nobis carum,
therefore long-ago to-me it-had-been-established him although to-us dear
tali ueraciter ex causa in fata concessisse, nil facto
from-such truly from cause into the-fates to-have-yielded nothing to-do
dignius censerem pro illo quam non orare, ne penes iustum
more-fitting I-should-judge for him than not to-pray lest with the-just
iudicem nil preter repulsam cassa oratio reperisset. Orare
judge nothing except repulse vain prayer should-have-found to-pray
tamen pro illo, licet egre, consueueram, multum scilicet
yet for him although reluctantly I-had-been-accustomed much namely
scandalizatus, sed non usquequaque certificatus fama tam
offended but not altogether assured by-the-report so
luctuosi euentus. Contigit ergo celesti prouisione, quod
of-mournful event it-happened therefore by-heavenly providence that
in loco tormentorum, quem postremo depinxi, hunc michi
in the-place of-torments which last I-depicted him to-me
cominus uicinum aspexi. Quem confestim agnoscens, et
close-at-hand near I-beheld whom at-once recognizing and
pre multis aliis quos uideram spe bona tormenta tolerare,
beyond many others whom I-had-seen with-hope good torments to-bear
leuius afflictum, cernens, opido miratus sum. Ductor uero
more-lightly afflicted perceiving very-much wondered I-have the-guide but
meus, cernens me illum attencius respectantem, sciscitatus
my perceiving me him more-attentively looking-at inquired
est an illum agnoscerem, et audiens illum notissimum
he-has whether him I-recognized and hearing him very-well-known

fuisse, ‘Ergo si’ inquit ‘nosti eum, loquere illi.’ Ipse
to-have-been therefore if he-says you-know him speak to-him he
uero intuens in nos et recognoscens, ineffabili gestu
but gazing on us and recognizing with-unspeakable gesture
leticie applaudebat uiro qui ducebat me, expansis manibus
of-joy was-applauding the-man who was-leading me with-spread hands
crebraque totius corporis inclinatione uenerans atque
and-with-frequent of-the-whole body bowing venerating and
salutans, et pro inpensis beneficiis inexplicabiles gratiarum
greeting and for bestowed benefits inexpressible of-thanks
referens actiones. Ego interim salutaui eum et ille me
rendering acts I meanwhile greeted him and he me
gratulabundus resalutauit. Tunc a me inquisitus quomodo
rejoicing greeted-back then by me asked how
immania tam cito pertransisset tormenta, que illum
the-monstrous so quickly he-had-passed-through torments which him
pertulisse ipso eius aspectu cognoui, ita infit.
to-have-endured by-the-very his look I-knew thus he-begins

[XX. Monachus hic primo scivit quod beatus Nicholaus fuit ductor suus.]

XX · THE MONK LEARNS HIS GUIDE'S NAME

The goldsmith tells the monk that his friends, who counted him lost and damned, did not know the mercy of his lord Saint Nicholas, present there as the monk's guide. The monk admits they had all been dismayed by his sudden death and asks to hear in order how he died and how he escaped eternal death.

'Uos' inquiens 'dilecte mi, in seculo unanimiter me uniuersi
you saying O-beloved my in the-world unanimously me all
quasi pro perdito et dampnato habetis, nescientes clementiam
as-if for lost and damned you-hold not-knowing the-clemency
& misericordiam presentis domini mei sancti Nicholai, qui
and mercy of-the-present lord my of-saint Nicholas who
me infelicem homuncionem et seruulum suum inutilem,
me unhappy little-man and little-servant his useless
meritam non est passus dampnationem perpetuo subire'.
deserved not he-has suffered damnation forever to-undergo
Ad quam ego 'Reuera' inquam 'ut asseris, nimium omnes
to whom I truly I-say as you-assert exceedingly all
amici tui repentina clade, qua te preuentum doluimus,
friends your by-the-sudden disaster by-which you overtaken we-grieved
animo consternati sumus, existimantes profecto te iudicium
in-mind dismayed we-are thinking surely you judgment
subiisse remota misericordia, cui uidimus ante mortis
to-have-undergone removed mercy to-whom we-saw before of-death
periculum omnia christianitatis abnegata remedia. Uerum
the-danger all of-Christianity denied remedies but
quia secus ac putabamus successisse tibi iam letissimus
because otherwise than we-thought to-have-turned-out for-you now most-joyful

comperi, magno opere a te ipso audirem omnem
I-have-learned with-great eagerness from you yourself I-would-hear all
euentus tui seriem, quo scilicet ordine et temporaliter
of-the-outcome your the-sequence in-what namely order both temporally
obisti, et mortis perpetue discrimina effugisti.
you-died and of-death perpetual the-perils you-escaped

[XXI. Narratio aurifabri de subita eius morte.]

XXI · THE GOLDSMITH'S ACCOUNT OF HIS SUDDEN DEATH

The goldsmith confesses a lifelong bondage to drink that he hated and could not break, alongside a devotion to Saint Nicholas: he never missed matins, kept a lamp in the saint's chapel, cared for the church's needs, and confessed twice a year. On Christmas, after communion, he drank himself senseless, and again on the days after; coming home deep in the night and sleeping in his clothes, he was strangled by the demon of drunkenness entering his mouth like a toad. Nicholas, whom he invoked in his last moment, snatched his soul from the demons. He still suffers for his cheating in trade, made to swallow burning coins.

Et ille 'libens' ait 'quod cupis tibi enarrabo. Nosti enim
and he gladly says what you-desire to-you I-shall-relate you-know for
quibus studiis in seculo uitam meam dicaueram, quantum ad
to-what pursuits in the-world life my I-had-dedicated as-far-as to
ea que in prospectu intuentibus patent. Crimini maximo
those-things which in view to-onlookers lie-open to-the-crime greatest
ebrietatis mala deuinctus consuetudine finetenus deseruiui,
of-drunkenness by-evil bound habit to-the-end I-was-devoted
non tamen uolens quantum ad interioris hominis uotum:
not yet willing as-far-as to of-the-inner man the-wish
multum enim michi displicebat multumque dolebam quod
much for to-me it-displeased and-much I-grieved that

uitium hoc deserere non potui. Frequenter enim erexi me
vice this to-abandon not I-could often for I-raised me
contra me, quasi firmiter proponens quod iugum turpissime
against me as-if firmly resolving that the-yoke most-foul
huius, qua detentum me uidi, abicerem seruitutis; sed
of-this by-which held me I-saw I-would-cast-off of-servitude but
mox bibendi uoluptate et bibentium importunitate, quibus
soon of-drinking by-the-pleasure and of-drinkers by-the-importunity with-whom
ex equo inique compotare urgebar deuictus, trahebar
on equal-terms unjustly to-drink-together I-was-urged overcome I-was-dragged
denuo captiuus in regnum peccati, quod erat in gula et
anew captive into the-kingdom of-sin which was in gullet and
faucibus meis. Inter hec uero per misericordiam Domini
throat my among these-things but through the-mercy of-Lord
nostri, qui neminem uult perire, in dominum meum,
our who no-one wishes to-perish toward lord my
quem felici comitatu presentem sequeris, sanctissimum
whom in-happy company present you-follow most-holy
Nicholaum scilicet, cuius eram parochianus, talem habui
Nicholas namely whose I-was parishioner such I-had
deuotionem, ut nulla unquam occasione pretermiserim, quin
devotion that on-no ever occasion I-omitted but-that
eius uenerationi quicquid potuissem deuotissime exhiberem.
his to-the-veneration whatever I-could most-devoutly I-should-present
Quantumlibet sero ebrietati indulsissem, matutinas de nocte
however-much late to-drunkenness I-had-indulged matins by night
nullatenus pretermittere consueui, sed mox pulsante signo,
by-no-means to-omit I-was-wont but soon with-ringing the-bell
ipso frequenter capellano ocior occurrebam. Lampadem
than-the-very often chaplain swifter I-hastened a-lamp
in oratorio domini mei sancti Nicholai de meo proprio
in the-oratory of-lord my of-saint Nicholas from my own

iugiter exhibebam. Que uero ad totius ecclesie
continually I-supplied the-things-which but for of-the-whole church
cultum, siue in luminaribus, siue in rebus diuersis, forent
the-worship whether in lights or in things diverse might-be
necessaria, sedulo quasi familiare ipsius mancipium in id
necessary diligently as-if household his servant for that
ipsum deputatum procurabam, et ubi proprie facultatis
very-thing appointed I-procured and where of-own means
minus suppetebant uires, comparochianos monebam ad
less were-sufficient the-powers fellow-parishioners I-urged to
conferendum que defore uiderentur. Dona uero conferentium
contributing what to-be-lacking seemed the-gifts but of-the-contributors
suscipiebam opportunis usibus fidelissime expendenda. Bis
I-received for-fitting uses most-faithfully to-be-spent twice
in anno scilicet ante Natale Domini et ante Pascha,
in the-year namely before the-Nativity of-the-Lord and before Easter
purissimam, prout sciebam, peccatorum meorum sacerdoti
most-pure as I-knew-how of-sins my to-the-priest
faciebam confessionem, penitentiam suscipiens et in parte
I-made confession penance receiving and in part
eam studiose adimplens; non enim sufficienter que precipiebar
it zealously fulfilling not for sufficiently what I-was-enjoined
obseruabam; hinc nonnunquam omittens facienda,
I-observed on-this-side sometimes omitting things-to-be-done
hinc et cauenda admittens. Dies dominico aduentui
on-that-side also things-to-be-shunned committing the-days to-the-Lord's coming
solempniter in ecclesia dicatos ex mandato domini sacerdotis
solemnly in the-church dedicated by command of-lord priest
mei abstinentia quadragesimali transigebam, quibus sponte
my in-abstinence Lenten I-passed to-which by-will
mea tot de prioribus adiciebam dies quot numerum
my so-many from the-former I-added days as-many-as the-number

adimplerent quadragenarium. Ita in die qua Uerbum, caro
would-fill of-forty thus on the-day on-which the-Word flesh
factum, de thalamo uteri uirginalis processit ut habitaret
made from the-chamber of-the-womb virginal proceeded that it-might-dwell
in nobis, et uideretur a nobis, corporis et sanguinis eius
in us and be-seen by us of-body and of-blood his
uiuifica percipiebam mysteria, sed heu, proh dolor, cum
the-life-giving I-received mysteries but alas oh grief although
illis sacrosanctis diebus dominice Natiuitatis cautius
on-those most-sacred days of-the-Lord's Nativity more-carefully
et sacratius uiuere oporteret, ne uisitantis nos tanti
and more-holily to-live it-behooved lest visiting us of-so-great
regis presentia, conuersatione nostra indisciplinali offensa,
king the-presence by-conduct our undisciplined offended
magis supplicia ingratis irrogasset, quam supplicibus et
rather punishments on-the-ungrateful should-inflict than on-suppliants and
legum suarum decreta seruantibus uotiua premiorum donatiua
of-laws his the-decrees keeping desired of-rewards gifts
largiretur, ego in contrarium ex mundana consuetudine
bestow I into contrary from worldly custom
deuoluebar institutum. O miram, immo miserabilem
I-was-rolling-down practice O wonderful nay-rather wretched
et omnino preposteram humane insensibilitatis uecordiam.
and wholly perverse of-human insensibility madness
Cum enim in preparationem sancti Pasche uel Natalis
since for in preparation of-holy Easter or of-the-Nativity
Domini diutina carnis maceratione soliti simus emundari,
of-the-Lord by-long of-the-flesh mortification wont we-are to-be-cleansed
ut diuinis conspectibus fiducialiter in solempni sacrorum
that to-divine sight confidently in the-solemn of-sacred
dierum reuolutione, quibus nos celitus uisitatos et liberatos
days recurrence on-which us from-heaven visited and freed

agnouimus, tanquam honoris uasa representari mereremur,
we-have-recognized as of-honor vessels to-be-presented we-might-deserve
supernorum ubertim munerum benedictionibus refouendi,
of-heavenly abundantly gifts with-blessings to-be-refreshed
nos e contrario mox ut affuisset uotiue exspectationis
we on the-contrary soon as had-come of-longed-for expectation
tempus, ita noxiis et ludicris, uanis et uoluptuosis studiis
the-time so to-harmful and playful vain and voluptuous pursuits
occupandos tradebamus, quasi premissam hoc tantum
to-be-occupied we-were-handing-over as-if the-preceding for-this only
fine subissemus continentiam, ut tunc auidi et inexplebiles
end we-had-undergone continence that then greedy and insatiable
peruersitatum omnimodarum redderemur executores. Quo
of-perversities of-every-kind we-might-be-rendered performers which
ex usu contigit, ut michi quoque in extremis insultaret
from habit it-happened that over-me also in the-last-moments should-exult
incentor malorum, angelus Sathane, qui et patri suo
the-instigator of-evils the-angel of-Satan who also to-father his
diabolo gratum de perditione mea detulisset obsequium,
the-devil a-pleasing from perdition my would-have-brought service
nisi domini mei sancti Nicholai pietas obstitisset. Grates
unless of-lord my of-saint Nicholas the-piety had-stood-in-the-way thanks
illi semper referat pro ereptione mea fidelium suorum
to-him always may-render for rescue my of-faithful his
pia deuotio, quia tam iuste dampnandum, tam seue
the-pious devotion because so justly to-be-damned so cruelly
cruciatum absoluit, tam pie, tam benigne refouit. De more
tortured he-absolved so piously so kindly he-revived from custom
siquidem, ut prelibaui, Natalis Domini die, que
indeed as I-mentioned-before of-the-Nativity of-the-Lord on-the-day which
uicinior exitus mei de corpore discrimen antecessit,
nearer of-the-departure my from the-body the-crisis preceded

cum essem uiuifica mense celestis participatione refectus,
when I-had-been life-giving of-the-table heavenly by-partaking refreshed
quod meminisse sine ingenti horrore non ualeo, nimia
which to-remember without huge horror not I-am-able by-excessive
potatione in ebrietatem traditus sum, non sine iniuria
drinking into drunkenness given-over I-am not without injury
et dolenda inhonoratione tanti hospitis, quem mentis
and lamentable dishonoring of-so-great guest whom of-mind
habitaculo susceperam. In crastino ad ecclesiam, ut moris fuit
in-the-dwelling I-had-received on the-morrow to church as of-custom was
michi, ante lucem processi, quod pridie feceram lugens
to-me before light I-went-forth what the-day-before I-had-done mourning
et dampnans ac de cetero emendare proponens. At id
and condemning and for the-rest to-amend resolving but that
frustra. Merito enim tanti excessus quem in tam sacra die
in-vain by-desert for of-so-great excess which on so sacred day
post tanti perceptionem sacramenti negligenter admiseram,
after of-so-great the-reception sacrament negligently I-had-committed
impletur in me quod in populo quodam hostibus suis resistere
is-fulfilled in me what in a-people certain to-enemies its to-resist
non ualenti, rex ipsorum euenisse deflet: 'Uenerunt'
not able the-king of-them to-have-happened laments have-come
inquiens 'filii usque ad partum, et uires non habet
saying the-children up to birth and strength not has
parturiens.' Sic, sic nimirum, uirile sobrietatis propositum,
the-woman-in-labor thus thus surely the-manly of-sobriety resolve
quod mente conceperam, occasione potandi ingesta, instigante
which in-mind I-had-conceived by-occasion of-drinking thrust-on with-urging
aduersario et uirtutis instancia destitutus, in facto non
the-adversary and of-strength by-the-persistence bereft in deed not
edidi, sed turpiter sicut heri, et hodie uitio blandiente
I-brought-forth but shamefully as yesterday and today with-vice flattering

succubui. Quid multis immoror? Die postera quoque
I-succumbed why on-many-things do-I-linger on-the-day following also
non ante a sobrietatis hostili infestatione destiti, quam
not before from of-sobriety by-hostile harassment I-desisted than
funditus ipsam a sensuum meorum inhabitatione profugaui.
utterly it from of-senses my the-dwelling I-put-to-flight
Iam, iamque nocte profunda de loco potationis proprios
now and-now in-night deep from the-place of-drinking own
lares, propriumque cubile repetens, sicut eram uestitus, calceis
hearth and-own bed seeking-again as I-was clothed with-shoes
etiam non solutis, modice dormiui. Nec mora; expergefactus
even not loosened a-little I-slept nor delay awakened
surgere uolebam, dicens, quod uerum credebam, quia iam
to-rise I-wished saying what true I-believed that already
pulsatum fuisset ad conuocandum eos qui matutinos essent
rung it-had-been for calling-together those who matins were
audituri. Sed prohibente thori socia nec longe post
about-to-hear but with-forbidding of-the-bed the-partner nor long after
tempus affore surgendi astruente, lectulo iterum non
the-time to-be-at-hand of-rising asserting to-the-little-bed again not
resurrecturus me restituo. In momento enim post hec,
about-to-rise-again me I-restore in a-moment for after these-things
dormitio prius quidem sompni et confestim mortis etiam me
the-sleep first indeed of-slumber and at-once of-death also me
peruasit. Qualiter autem mortem michi senserim obrepsisse
pervaded how moreover death to-me I-felt to-have-crept-upon
non tacebo. Demon quidem, quem ad malignum
not I-shall-keep-silent the-demon indeed whom to the-malign
ebrietatis desiderium incentorem habueram, reputans secum
of-drunkenness desire instigator I-had-had reckoning with-himself
quod me omni remota contradictione ad tartarum pertraheret,
that me every removed contradiction to Tartarus he-would-drag

si ita in tali articulo defungerem, presumens etiam quia tunc
if so in such moment I-should-die presuming also that then
ad quecumque uellet in me potestatem haberet, quod
for whatever he-might-wish over me power he-would-have because
eatenus illum sequendo sibi paruissem, uerens autem quam
thus-far him by-following to-him I-had-obeyed fearing moreover as
maxime ne aliquando meritis domini et patroni mei contra
most-greatly lest sometime by-the-merits of-lord and of-patron my against
ipsum per uitam emendatiorem preualuissem, si uiuendi
him through life more-amended I-should-prevail if of-living
spacia largiora non defuissent, me ex improuiso, presumpta
spaces larger not had-been-lacking me from the-unforeseen presumed
potestate abusus, crudeliter prefocauit. Sensi enim instar
power having-abused cruelly strangled I-felt for the-likeness
buffonis eum, os meum quod totiens male patulum
of-a-toad him mouth my which so-often badly open
bibendo laxaueram ingressum, mox per gule fistulam ad
by-drinking I-had-loosened having-entered soon through of-the-gullet the-pipe to
cordis abdita proserpere. Extemplo inimici agnoui
of-the-heart the-bidden-parts to-creep-forth forthwith of-the-enemy I-recognized
presenciam, nec immemor tamen miserationum domini &
the-presence nor unmindful yet of-the-mercies of-the-Lord and
miseriarum mearum, fixo iam proposito, Domino in mente
of-miseries my fixed now resolve to-the-Lord in mind
uoui, quod puram, fidelem et integram de omnibus peccatis
I-vowed that pure faithful and entire of all sins
meis facerem confessionem et ebrietatis uitium omnimodis
my I-would-make confession and of-drunkenness the-vice altogether
in eternum abdicarem. Ad hec fideiussorem michi
for ever I-would-renounce to these-things guarantor to-me
fore sanctum poscebam Nicholaum, ipsum etiam ut potui
to-be saint I-was-asking Nicholas him also as I-could

medullitus inuocando. Uerum ad huiusmodi deliberationem
from-the-marrow by-invoking but for of-this-kind deliberation
momentaneum uix michi spatium indulgebatur. Malignus
momentary scarcely to-me a-space was-granted the-Malign-one
enim confestim super cor meum decumbens, ipsumque
for at-once upon heart my lying-down and-it
brachiis nefandis undique complexus, horrificum etiam ueneni
with-arms unspeakable on-all-sides having-embraced a-horrific also of-poison
ore hyante uomitum ingerens, lateque diffundens, in
with-mouth gaping vomit thrusting-in and-widely spreading in
ictu oculi sedibus suis euulsum de corpore spiritum
a-blink of-an-eye from-seats its torn-out from the-body the-spirit
eiecit. Agebar itaque per loca tenebrosa incredibili
cast-out I-was-driven and-so through places dark with-incredible
spirituum malignorum, qui me trahebant, furore, atrocissime
of-spirits malign who me were-dragging fury most-atrociously
multipliciterque uerberatus, discerptus, dilaniatus et perustus,
and-manifoldly beaten torn mangled and scorched
nescio quo loci pro libitu eorum ad cruciatus et
I-know-not to-what of-place according-to pleasure their to tortures and
mortem immortalem deputandus. Et ecce piissimus, quem
death immortal to-be-assigned and behold most-pious whom
corde inuocaueram in extremis et semper in uita licet
with-heart I-had-invoked in the-last-moments and always in life although
peccator colueram, dominus et aduocatus meus sanctus
a-sinner I-had-worshiped lord and advocate my saint
Nicholaus adueniens, me potenter de manibus illorum
Nicholas arriving me mightily from the-hands of-them
eripuit, et in hoc purgationis loco constituit; ubi etsi dira
snatched and in this of-purgation place set where although dire
perpessus sim tormenta, nichil duco, timore malignorum
endured I-have torments nothing I-reckon the-fear of-malign

spirituum sublato, tyrannica et importabili seuitia eorum
spirits removed tyrannical and unbearable savagery their
frustrata, qua in me debacchati sunt. Ad hec
thwarted with-which against me raged they-have to these-things
autem etiam quietem et gaudium sempiternum per ipsum
moreover also rest and joy everlasting through that-very
dominum meum quandoque percepturum me certissime
lord my sometime about-to-receive me most-surely
confido. Quin etiam modo et semper, ex quo hiis penis
I-trust nay even now and always from when to-these punishments
subactus fui, cum nimis angebar et estuabam grauiori
subjected I-was when too-much I-was-tormented and was-burning with-heavier
supplicio, clementissima ipsius releuatus sum uisitatione. In
punishment by-most-merciful his relieved I-am visitation in
artificio sane quo uitam meam meorumque transigebam
the-craft indeed by-which life my and-of-my-own I-was-passing
in mundo, fraudes nonnunquam, adhuc in rudi etate
in the-world frauds sometimes still in raw age
constitutus et metu egestatis seductus, inferre presumpi; hoc
placed and by-fear of-want seduced to-inflict I-presumed this
itaque acerbissime nunc luo et pridem multo acerbius
and-so most-bitterly now I-pay-for and long-ago much more-bitterly
lui. Frequenter enim in cumulum nummorum ardentium
I-paid-for often for into a-heap of-coins burning
precipitatus intolerabiliter nimis exurebar; ipsos quoque
hurled unbearably exceedingly I-was-burned the-very also
igneos denarios ore hians uorare compulsus, omnia michi
fiery pennies with-mouth gaping to-devour compelled all to-me
uiscera ardere sensi. Hactenus etiam crebro illos numerare
entrails to-burn I-felt hitherto also often them to-count
compellor, et ex contrectatione eorum ipsas manus et
I-am-compelled and from handling of-them the-very hands and

digitos pessumdatos habeo. Sitis incendio nimium acri
fingers ruined I-have of-thirst by-the-burning exceedingly keen
uiscerum michi itidem interiora cum gutture, corde et
of-the-entrails to-me likewise the-inner-parts with throat heart and
faucibus iugiter tabescunt.' Hec et alia multa ab isto
jaws continually waste-away these-things and other many from this-one
ita manifeste audiui, sicut ab ullo in corpore uiuentium
so clearly I-heard as by any in the-body of-the-living
possent enuntiari.
could be-declared

[XXII. Documentum aurifabri contra mortem subitaneam.]

XXII · THE GOLDSMITH'S COUNSEL

Among the punished, the goldsmith tells him, are countless who died suddenly, struck down at the very moment of carrying out a planned sin, though those who repented in death's bitterness found their death counted toward expiation. Had he known in life what he knows now, he would have taught the world to write the two words Jesus Nazarene daily on the forehead and over the heart. His body lay two days unburied, his family hoping from its flush that he lived.

Quiddam uero inter cetera dixit michi quod lectorem celare
something but among the-rest he-said to-me which the-reader to-hide-from
non debeo. Subita enim morte extinctos ibi innumerabiles
not I-ought by-sudden for death extinguished there countless
conspexi, et fere omnes atrocitate immoderata uexabantur.
I-beheld and almost all with-atrocity immoderate were-harassed
De nonnullis autem id agnoui, quia positi in deliberatione
about some moreover this I-learned that placed in deliberation
peccandi, cum uentum esset ad perpetrationem, cuiuscumque
of-sinning when come it-had-been to the-perpetration of-whatever

id esset, reatus, et diceret quilibet eorum in corde suo
that was guilt and should-say each of-them in heart his
'Expleo ecce, quod multum optaui', tradebatur diuino
I-fulfill behold what much I-have-desired was-handed-over by-divine
nutu in exterminium mortis, ac si diuinitus audiret 'Stulte,
nod into the-destruction of-death as if divinely he-heard O-fool
en repetitur anima tua a te; ad quid cogitasti contra
lo is-demanded-back soul your from you for what did-you-devise against
Deum immo contra te ipsum nequitiam?' Qui tamen, sicut
God nay-rather against you yourself wickedness who yet as
de isto, ex ipso exponente, cognouimus, in ipsa mortis
about this-one from himself explaining we-learned in the-very of-death
amaritudine positi, culpas suas corrigere et deserere cupientes
bitterness placed faults their to-correct and to-abandon desiring
et proponentes, si daretur eis locus penitencie, Dei
and resolving if were-given to-them place of-penance of-God
et sanctorum eius auxilium et misericordiam in celeritate
and of-the-saints his help and mercy in the-swiftness
exitus sui enixius requisierunt; quamobrem mors ipsa
of-departure their more-strenuously sought wherefore death itself
acerbissima ex miseratione omnipotentis Dei reputata est eis
most-bitter from the-compassion of-almighty God reckoned is to-them
in expiationem non modicam commissorum, quam plenissime
for expiation not slight of-things-committed which most-fully
in penalibus postmodum locis consequebantur. Inquisiui igitur
in penal afterward places they-obtained I-inquired therefore
ab isto, de quo plura iam diximus, si possibile esset,
from this-one about whom more-things already we-have-said if possible it-were
ut homines quouis remedio muniti tale uitarent tamque
that men by-any remedy fortified such might-avoid and-so
horrendum cunctis exitium. Ad quod ille suspirans 'O' inquit
horrible to-all an-end to which he sighing O he-says

'profecto', si scissem cum eram in seculo quod scio modo,
surely if I-had-known when I-was in the-world what I-know now
totum mundum contra hoc munissem et instruxissem,
the-whole world against this I-would-have-fortified and would-have-instructed
qualiter tutus et saluus foret ab ingruentia eius. Si enim
how safe and sound it-might-be from the-onset of-it if for
cotidie superscriberentur in frontibus et circa locum cordis
daily were-written-over on foreheads and around the-place of-the-heart
digito uel quolibet modo hec duo uocabula, mysterium
with-a-finger or in-any manner these two words the-mystery
salutis humane continencia, scilicet Iesus Nazarenus, fideles
of-salvation human containing namely Jesus the-Nazarene the-faithful
proculdubio a periculo conseruarentur immunes: post
without-doubt from danger would-be-kept immune after
mortem quoque ipsarum effigies litterarum loca, in quibus
death also of-the-very the-images of-letters the-places in which
solebant depingi in uiuentibus, decore clarissimo in
they-were-wont to-be-painted in the-living with-beauty most-bright on
eis ipsis insignirent. Scio preterea quia biduo post
them themselves would-mark I-know besides that for-two-days after
exanimationem corporis mei me insepultum obseruauerunt
the-death of-body my me unburied kept
familiares mei, sperantes recuperationem meam propter
household my hoping recovery my on-account-of
ruborem et calorem, quem in facie et toto preferebam
the-redness and warmth which in face and whole I-displayed
corpore, quod nimirum uini fecerat feruens repletio; nam
body which surely of-wine had-made the-hot repletion for
meus de corpore tam uelox egressus fuit spiritus ut,
my from the-body so swift gone-out had spirit that
antequam coniux ipsa aduerteret meum incommodum uel
before wife herself noticed my trouble or

ad sacerdotem mitteret, carnis exuuias penitus reliquerim.'
to the-priest sent of-the-flesh the-spoils wholly I-left
Hec ita de istis ab isto uerissime cognoui.
these-things thus about these from this-one most-truly I-learned

[XXIII. Qualiter narraverit filius aurifabri de apparitione trina patris matri sue facta.]

XXIII · THE GOLDSMITH'S SON

Fifteen days later the goldsmith's son tells the monk, in tears, that his father appeared three nights running to his mother, angry that she had not sent to the monk to learn his state, and that he himself heard her talking with him on the third night. The monk reflects on the truth that alms quench sin as water quenches fire, and explains why he names none of the dead or their places, lest the weak be grieved and the curious press him with inquiries.

Post quindecim uero dies ex quo ista uidi et audiui,
after fifteen but days from when these-things I-saw and heard
uenit ad me iuuenis quidam predicti artificis filius, et
came to me a-youth certain of-the-aforesaid craftsman the-son and
multis perfusus lacrimis asserebat sepedictum patrem suum
with-many suffused tears was-asserting the-often-mentioned father his
matri sue, in stratu suo psalmos, uel orationes quas nosset,
to-mother his in bed her psalms or prayers which she-knew
ruminanti et Dominum deprecanti, dum adhuc uigilaret,
ruminating and the-Lord beseeching while still she-was-awake
tribus continue noctibus apparuisse, et precepisse ut
on-three continuously nights to-have-appeared and to-have-commanded that
ipsum filium suum ad nos mitteret, scitura ex nobis
the-very son her to us she-should-send about-to-know from us
statum suum; quo cognito fiducialius et obnixius ad
state his which known more-confidently and more-strenuously to

subueniendum sibi animaretur; ipsa etiam cum suis
helping him she-might-be-encouraged she also with her-own
ad cautius uiuendum eadem ipsa relatione nostra excitari
to more-carefully living by-that very report our to-be-roused
utiliter ualuisset. Testabatur cum uehementi iuratione idem
usefully might-be-able was-testifying with vehement oath the-same
adolescens, se nocte tercia eiusdem apparitionis patris sui
young-man himself on-night third of-the-same appearance of-father his
diutius audisse sermocinantem matrem, nunc inquirentem
for-a-long-time to-have-heard conversing the-mother now inquiring
nunc respondentem, & retulit michi (inquid) illius uerba.
now answering and related to-me he-says of-her the-words
Ipse uero colloquentis cum ea sermones non audiens,
he but of-the-one-conversing with her the-speeches not hearing
patienter sustinebat colloquia eorum, quia dixisset sibi mater
patiently was-enduring the-talks of-them because had-told him the-mother
quod bis a uiro antea audisset. Ira enim plenus,
that twice from husband before she-had-heard with-anger for full
ut ipsa fatebatur, improperabat ei neglectum se ab ea
as she confessed he-was-reproaching to-her neglected himself by her
et posthabitum, quod tantillum, per se ipsum admonita,
and set-aside because so-little by himself in-person admonished
facere noluisset pro ipso. Qua excusante se propter
to-do she-had-been-unwilling for him with-her excusing herself on-account-of
uisionum incertas uarietates et incertitudines uarias distulisse,
of-visions uncertain varieties and uncertainties various to-have-delayed
ne forte ipsam delirare crederemus, 'Mitte' ait ille 'incuntanter
lest perhaps her to-rave we-might-believe send says he without-delay
quo iubeo, et expone quotiens pro hoc ipso apparui
whither I-command and set-forth how-often for this very-thing I-appeared
tibi, dicetisque pro intersignis, quia in afflictione magna fui
to-you and-you-shall-say for tokens that in affliction great I-was

cum postremo me uidit, et inter alia que a me audiuit,
when last me he-saw and among other-things which from me he-heard
exposui ei quantum michi auxiliatus est sanctus Nicholaus'.
I-set-forth to-him how-much me helped has saint Nicholas
Rogauerat autem me multis precibus quatenus ipsis, scilicet
had-asked moreover me with-many prayers that to-them namely
relicte sue et uidue et filio, persuaderem et ex parte illius
relict his and widow and son I-should-urge and on behalf of-him
studiosius preciperem, ne famulatus obsequium, quod ipse in
more-zealously I-should-enjoin lest of-service the-homage which he in
uita sua et ipsi exemplo eius sancto consueuerant deferre
life his and they by-example his to-saint had-been-wont to-render
Nicholao, ulla occasione negligerent, sed magis ac magis tum
Nicholas on-any occasion they-should-neglect but more and more both
uite sue correctioni tum permaxime aduocati sui instantissime
of-life their to-the-correction and most-especially of-advocate their most-urgently
uenerationi de die in diem propensiorem operam adhiberent.
to-the-veneration from day to day more-eager effort they-should-apply
Uerum de isto hec omnia commemorare sufficiat.
but about this-one these all to-recall let-it-suffice
Nunc alium quoque quem postremo uidi locum miserorum
now another also which last I-saw place of-the-wretched
miseriis nimium miserabilem breuiter attingamus, et deinde
for-miseries exceedingly miserable briefly let-us-touch-on and then
aliqua ex hiis, que ab aliis etiam audiui et circa ipsos
some-things from these which from others also I-heard and about them
uidi, ex parte uobis communicabo.
I-saw in part to-you I-shall-communicate
Uir ille de quo superius iam prolixior est exacta
the-man that about whom above already rather-lengthy has-been completed
relatio, ante quindecim menses quam ipsi sum locutus de
the-account before fifteen months that to-him I-have spoken from

seculo emigrauit, qui reuera meritis aduocati sui in breui
the-world departed who truly by-the-merits of-advocate his in short
expleuit tormenta multa, ita ut uix quemquam uiderim, qui
fulfilled torments many so that scarcely anyone I-saw who
tantum in tempore tantillo profecerit. Unde profecto liquet
so-much in time so-little advanced whence surely it-is-clear
ueracem esse illam sacre auctoritatis sententiam, qua dicitur
truthful to-be that of-sacred authority sentence by-which it-is-said
'Non ei est bene, qui assiduus est in malis, et elemosinam
not to-him is well who assiduous is in evils and alms
non danti'. Danti enim elemosinam a pio retributore
not giving to-the-giver for alms by the-holy rewarder
dicetur 'Quod uni ex minimis meis fecisti, michi fecisti';
it-shall-be-said what to-one of least my you-did to-me you-did
nec poterit de mercede non esse securus, qui talem in
nor shall-be-able about the-reward not to-be secure who such-a-one by
beneficiis obligat sibi. Hic autem non quidem de minimis,
benefits binds to-himself this-one moreover not indeed of the-least
sed de precipuis et maximis Christi amicis, uni quod potuit
but of the-chief and greatest of-Christ friends to-one what he-could
fecit et expertus est illius quoque sentencie ueritatem, qua
did and experienced has of-that also sentence the-truth by-which
in physicis quidam peritissimus et bonus animarum medicus
in physical-things a-certain most-skilled and good of-souls physician
uirtutem huius antidoti de quo nunc agimus exprimit
the-power of-this antidote about which now we-treat expresses
dicens 'Sicut aqua extinguit ignem, ita elemosina extinguit
saying as water extinguishes fire so alms extinguishes
peccatum'. Erit itaque aliquando bene danti elemosinam,
sin it-shall-be and-so sometime well to-the-giver alms
et tanto citius et melius erit ei, quanto libentius
and by-so-much sooner and better it-shall-be to-him by-how-much more-gladly

et deuotius dederit, et per aliquem earum, ut sic
and more-devoutly he-shall-have-given and through some-one of-them as so
dixerim, portitorem et in magni regis curia familiarem,
I-may-say carrier and in of-the-great king court intimate
illas domino commendari sategerit. Quod totum quam
them to-the-Lord to-be-commended shall-have-taken-care which all how
prudenter iste procurauerit ex premissis satis elucet. Unde
prudently this-one managed from the-premises enough shines-out whence
licet uerax sit et illa rursum sententia que dicit 'Non
although truthful be also that again sentence which says not
redimuntur elemosinis peccata nisi que deseruntur'; iste
are-redeemed by-alms sins unless which are-abandoned this-one
tamen, qui assiduus erat in malis, idcirco meruit redimi
yet who assiduous was in evils therefore deserved to-be-redeemed
a peccatis, quia peccata sua oderat, et ut potuit confitendo
from sins because sins his he-hated and as he-could by-confessing
et alia que enumerauimus bona exequendo illa impugnabat.
and other which we-have-enumerated goods by-performing them he-was-attacking
Quod et ipsum ut mereretur hinc forte concessum est
which also itself that he-might-deserve hence perhaps granted is
ei, quia elemosinam, ut dictum est, tam prouide quam
to-him because alms as said is as providently as
deuote iugiter exercebat. Quod autem uerum sit quia et
devoutly continually he-was-practicing that moreover true is that both
in malis assiduo nec danti elemosinam non sit bene, ex
in evils to-the-assiduous nor giving alms not is well from
hiis que inferius promuntur, satis ut estimo perpendi ualet.
these which below are-brought-forth enough as I-reckon to-be-weighed can
De cetero autem non ignoramus quia futuris lectoribus
for the-rest moreover not we-are-ignorant that to-future readers
perspicatior & gratior hec nostra foret oratio, si uocabula
clearer and more-pleasing this our would-be speech if the-names

personarum et loca in quibus famosi deguissent hii,
of-the-persons and the-places in which famous had-lived these
quorum fata reteximus, uiderentur impressa pagiuncule.
whose fates we-have-unfolded were-seen impressed on-the-little-page
Uerumtamen ne tristitiam uel scandalum paterentur infirmi,
nevertheless lest sorrow or scandal should-suffer the-weak
de quorum fortasse amicis uel necessariis hic pleraque
about whose perhaps friends or kinsfolk here very-many-things
tam dura quam recentia scriberentur, neminem designari
as hard as recent might-be-written no-one to-be-designated
ex nomine consilium fuit. Non solum autem, sed et
by name the-counsel was not only moreover but also
importunitatem omnium excludimus, qui curiositatis instinctu
the-importunity of-all we-shut-out who of-curiosity by-the-impulse
inextricabilem nobis gignerent molestiam, dum de suis
inextricable for-us would-beget trouble while about their-own
singuli nos caris consulturi confluerent, si a nobis hos uisos
each us dear-ones about-to-consult should-flock if by us these seen
agnouissent. Lateant ergo lectorem nomina et habitationis
they-had-learned let-be-hidden therefore from-the-reader the-names and of-dwelling
loca non modo eorum de quibus texitur hic sermo, sub
the-places not only of-those about whom is-woven this discourse under
Dei testimonio uerissimus, sed lateat utinam relatoris
of-God the-witness most-true but let-be-hidden would-that of-the-relater
nomen. Lateat et quo loci idem degat; res ipse
the-name let-be-hidden also in-what of-place the-same may-live the-things themselves
diuulgentur ubique et locis cunctorum, nec sit qui se
let-be-spread everywhere and in-places of-all nor let-there-be who himself
abscondat a cognitione earum, ut hinc discatur feruencius,
may-hide from the-knowledge of-them that hence may-be-learned more-fervently
impleatur perfectius lex dei conuertens animas ab uniuersis,
may-be-fulfilled more-perfectly the-law of-God converting souls by all

scientibus cunctis et hec quoque per exempla plenius
knowing all and these-things also through examples more-fully
certificatis, quia factores uel neglectores illius retributio manet
assured that the-doers or neglecters of-it requital awaits
reuera, siue hos in bono, siue illos in malo, multa nimis.
truly whether these in good or those in evil many very

[XXIV. De tertio loco tormentorum.]

XXIV · THE THIRD PLACE OF TORMENT

Knowing now that his guide is the saint he long loved, the monk takes heart to view the third place, a vast field sunk deep in the earth under a chaos of sulfurous smoke and flame. Its floor teems with fire-breathing worms that devour the wretched, while demons hack, flay, and melt them, and they are restored only to be destroyed again, without end; the stench of the rotting worms exceeds every other torment.

Sed iam que restant de tertio quoque quem inspeximus
but now the-things-which remain about the-third also which we-inspected
loco, qui super omnia que mente concipi possunt exitialis
place which above all-things which in-mind to-be-conceived can deadly
erat, ut possumus, exprimamus. Nam prout magnitudo
was as we-can let-us-express for according-as the-magnitude
ipsius mali quod ibi est postularet, nemo (uere fateor)
of-the-very evil which there is would-demand no-one truly I-confess
exprimere uel extrema supplicia, quorum ibi uniuersitas
to-express even the-extreme punishments of-which there the-whole-number
innumerabilis seuit, quantolibet fretus ingenio sufficeret. Huius
countless rages by-however-great relying wit would-suffice of-this
inexplicabilem loci horrorem eo quodammodo alacrior
inexplicable place horror by-so-much in-some-way more-eager
uidere potui, quo eum quem amando et colendo
to-see I-could by-how-much him whom by-loving and by-worshiping

speciali uoto ambieram et desideraueram, iam noui ex nomine
with-special vow I-had-courted and had-desired now I-knew by name
ductorem esse meum. Quanto enim in uenerando michi
guide to-be my by-how-much for in venerating to-me
extiterat familiarior, tanto illius adeptus consortium undique
he-had-been more-intimate by-so-much his having-gained fellowship on-all-sides
efficiebar securior. Et ante quidem letum me et impauidum
I-was-made more-secure and before indeed glad me and fearless
illius ubique seruarat societas, sed ad immaniora tuenda
his everywhere had-kept fellowship but for more-monstrous to-be-beheld
supplicia, que nunc quoque ab illis absens animo recordari
punishments which now also from them absent in-mind to-recall
absque immensi horroris concussione non possum, geminata ex
without of-immense horror a-shock not I-can redoubled from
agnitione eius fiducia, usquequaque sum factus constantior.
recognition of-him by-confidence altogether I-have become more-steadfast
Relinquentes igitur iam dictam uere lacrimarum uallem quam
leaving therefore already mentioned truly of-tears valley which
secundo adiuimus loco, peruenimus ad campum maximum,
in-second we-visited place we-came to a-field very-great
in demerso quodammodo terre, ut uidebatur, gremio
in sunk in-some-way of-the-earth as it-seemed the-lap
situm et ab uniuersorum, preter eorum qui ibi tortores
situated and from of-all except of-those who there torturers
uel torti uidebantur, accessu sequestratum. Tegebat autem
or tortured seemed the-approach set-apart covered moreover
superiora illius campi chaos quoddam horrificum, quo
the-upper-parts of-that field a-chaos certain horrific in-which
permixtim rotabantur fumus sulfureus, nebula fetoris immensi,
intermingled were-whirled smoke sulfurous a-mist of-stench immense
flamma etiam, picea nigredine permixta, que montium
flame also with-pitchy blackness mixed which of-mountains

instar hinc inde emergens confuse per inane spargebatur.
the-likeness hither thither emerging confusedly through the-void was-scattered
Planities eiusdem loci ita multitudine uermium constrata
the-plain of-the-same place so with-a-multitude of-worms strewn
scatebat, ut iunco aree domorum solent operiri. Et hii
was-teeming as with-rush the-floors of-houses are-wont to-be-covered and these
super omnem estimationem horridi, monstruosi et deformes,
beyond all estimation horrid monstrous and deformed
terribili oris rictu et naribus ignem spirantes execrabilem,
with-terrible of-mouth gape and from-nostrils fire breathing execrable
turmas miserorum uoracitate inexplebili lacerabant; quos, iam
the-troops of-the-wretched with-voracity insatiable were-mangling whom now
iam absumptos, demones ubique discursantes insanientium
now consumed demons everywhere running-about of-madmen
more in miseros seuientes, nunc eosdem frustatim
in-the-manner against the-wretched raging now the-same piecemeal
igniferis per membra singula truncabant ferramentis, nunc
with-fire-bearing through limbs single were-lopping irons now
omnem carnem funditus ad ossa abradebant, nunc igni
all flesh utterly to the-bones were-scraping-off now into-fire
iniectos, ut solent metalla, liquefaciebant eos et in modum
thrown as are-wont metals were-melting them and into the-manner
ignis ardentis reddebant. Parum est, Deum testor, immo
of-fire burning were-rendering little it-is God I-call-to-witness nay-rather
tanquam nichil est, quicquid dicere nitimur presertim de
as-if nothing is whatever to-say we-strive especially about
penis illius loci. Ut Deus scit, in breuissimo temporis
the-punishments of-that place as God knows in most-brief of-time
spatio centum uel eo amplius penarum diuersitatibus
space a-hundred or by-that more of-punishments by-diversities
omnimodis annullatos et mox restitutos, iterumque in
of-every-kind annulled and soon restored and-again into

nichilum pene redactos et denuo redintegratos eos intuebar,
nothing almost reduced and anew made-whole them I-gazed-on
quos eo loci uita perdita cruciari cogebat: et
whom to-that of-place life lost to-be-tortured was-compelling and
harum uicissitudinum nullus erat finis, non aliqua meta
of-these alternations no was end not any goal
nec terminus ullus. Ignis illius tam edax fuit incendium,
nor limit any of-fire that so devouring was the-burning
ut quasi tepere crederes in comparatione quicquid
that as-if to-be-lukewarm you-would-believe in comparison whatever
feruere uel exurere solet. Uermes autem dirupti et mortui
to-boil or to-burn-up is-wont the-worms moreover burst and dead
ac per frusta comminuti sub infelicibus in congeriem
and into pieces crushed under the-unhappy into a-heap
glomerabantur. Hii tabe putredinis et fetore
were-massed these with-the-corruption of-rottenness and with-the-stench
tam execrande tabis adeo universa replebant, ut feculentia
so of-execrable corruption so-far all-things were-filling that foulness
illa omnem predictarum penarum excederet cruciatum. Restat
that all of-the-aforesaid punishments exceeded the-torment remains
uero adhuc quod, hiis omnibus exosum magis et graue
but still what than-these all hateful more and heavy
atque uerendum, illius loci tolerare cogebantur dampnaticii.
and to-be-feared of-that place to-endure were-compelled the-condemned

[XXV. De vitio sodomitico.]

XXV · THE SIN OF SODOM

All punished in the third place had committed the sin that may not be named. Fiery monsters force themselves on them until they collapse, only to be renewed for further torment. The monk is shocked to find women among them too, a sin he had not believed possible among Christians, and finds the stench and obscenity too great to look closely or stay long.

Omnes enim qui ibi puniebantur, sceleris quod nec nominari
all for who there were-punished of-the-crime which not-even to-be-named
decet non modo a christiano sed nec a quolibet etiam
it-is-fitting not only by a-Christian but not-even by any even
ethnico uel pagano, in seculo fuerant patratores. Hos itaque
heathen or pagan in the-world had-been perpetrators these and-so
monstra quedam ingentia, igneam qualitatem preferentia, uisu
monsters certain huge fiery quality displaying in-sight
autem super omnia que cogitari ualent terribiliter horrida et
moreover beyond all-things which to-be-thought can terribly horrid and
horrende terribilia, iugiter impetebant, et quamlibet renitentes
horribly terrible continually were-assailing and however-much resisting
ac fugientes sibi abusionis genere dampnabili permisceri
and fleeing with-themselves of-abuse by-a-kind damnable to-be-mingled
cogebant. Horreo referens, et sceleris obscenitate dum loquor
were-compelling I-shudder relating and of-the-crime by-the-obscenity while I-speak
in memetipso supra modum confundor. Ita uero nefandos
in myself beyond measure I-am-confounded so but unspeakable
inter complexus pre dolore nimio palpitabant, rugiebant et
among embraces for pain excessive they-were-quivering were-roaring and
ululabant: et deinde uelud exanimati et in mortem deficientes
were-howling and then as-if lifeless and into death failing

collabebantur innouatis mox cruciatibus excipiendi. Inauditum
were-collapsing with-renewed soon torments to-be-received unheard-of
sane et prorsus insuspicabile michi eatenus fuerat minorem
indeed and wholly unsuspectable to-me thus-far it-had-been the-lesser
sexum talibus immunditiis aliquatenus esse deprauatum. Neque
sex by-such impurities in-any-measure to-be depraved nor
enim que apostolus de talibus commemorat satis aduerteram,
for what the-apostle about such-things recounts enough I-had-heeded
ubi sexus utriusque innaturalem prostitutionem condempnat,
where of-sex of-each unnatural prostitution be-condemns
et si casu perpendissem, tantam impudentiam a sexu
and if by-chance I-had-weighed so-great shamelessness by a-sex
naturaliter pudibundo temporibus christianis potuisse
naturally modest in-times Christian to-have-been-able
presumi nullatenus credidissem. At, proh dolor, talium
to-be-presumed by-no-means I-would-have-believed but oh grief of-such
caterua tam innumerabilis, quam miserrime miserabilis,
a-crowd as countless as most-wretchedly wretched
ibidem reperiebatur. Personas eo loco multorum nec
in-that-same-place was-found the-persons in-that place of-many neither
agnoui nec inspexi diligentius, quia obscenitatis enormitas
I-recognized nor inspected more-diligently because of-obscenity the-enormity
et tormentorum ac fetoris immanitas nimium michi
and of-torments and of-stench the-monstrousness exceedingly on-me
tedium ingerebat simul et horrorem. Molestum michi fuit
weariness was-thrusting at-once and horror irksome to-me it-was
supra quam dici possit uel ad breue momentum ibi
beyond what to-be-said can either for a-brief moment there
consistere, uel que ibi erant intueri. Fetorem tamen, sicut
to-stand or what there were to-gaze-on the-stench yet as
nec aliarum penarum lesionem, per experientiam non sensi,
nor of-the-other punishments the-hurt through experience not I-felt

nec enim si sensissem, uiuere ulterius potuissem, ut michi
nor for if I-had-felt to-live further I-could-have as to-me
uidebatur: immo intellectualiter in mente horum omnium
it-seemed nay-rather intellectually in mind of-these all
intolerabilem magnitudinem satis perpendi. Miseri uero
the-intolerable magnitude enough I-weighed the-wretched but
illi hec uniuersa et alia infinita que nullus enarrare
those these-things all and other infinite which no-one to-relate
sufficeret sensibiliter experiebantur. Denique inter lamentabiles
would-suffice sensibly were-experiencing finally among lamentable
querimoniarum fletus dum clamaret unusquisque eorum 'Ue!
of-complaints weepings while cried each of-them woe
Ue! quare peccaui? quare non penitui? quare penitendo
woe why did-I-sin why not did-I-repent why by-repenting
peccata non correxi?' etiam suppliciorum dolores memorabant,
sins not did-I-correct also of-punishments the-pains they-recounted
et resultabat clamor hec flentium et plangentium nimia
and was-resounding the-cry here of-the-weeping and of-the-lamenting with-excessive
uociferatione, ut putares hunc in toto mundo audiri.
shouting that you-would-think it in whole world to-be-heard

[XXVI. De quodam legista sodomitico.]

XXVI · A SODOMITE LAWYER

The monk recognizes a famous canonist and teacher, enriched by church revenues, who in a nine months' illness thought only of recovering and would neither confess nor give alms. Ashamed before the priest, he confessed only light sins and died before the priest returned. Now he is forced to act out his old vice before all, while his tongue burns like a torch for perverting justice.

Itaque licet, quantum potui, que ibi fuerant refugerem intueri,
and-so although as-much-as I-could what there had-been I-sbrank to-look-at
unius tamen clerici, quem olim uideram, non potui effugere
of-one yet cleric whom once I-had-seen not I-could to-escape
mutuam agnitionem. Hic autem eorum quos legistas uel
mutual recognition this-one moreover of-those whom legists or
decretistas uocant suo tempore peritissimus habebatur. Earum
decretists they-call in-his time most-skilled was-held of-those
facultatum auditores in scolis quamplurimos instituerat, et
faculties hearers in the-schools very-many he-had-trained and
subinde magnatum familiarem noticiam sibi conciliarat.
thereupon of-magnates intimate acquaintance for-himself had-won
Hinc redditibus ecclesiarum ampliatus, cum affluentibus in
hence with-revenues of-churches enlarged while abounding by
diem opibus magis magisque inhiaret, nutu Dei, qui
day wealth more and-more he-was-gaping by-the-nod of-God who
omnes precepit ab errore ad penitentiam conuerti, incidit
all commanded from error to penance to-be-turned he-fell
in languorem, quo per nouem menses uexatus uixit.
into a-sickness by-which through nine months harassed he-lived
Hoc uero pia saluatoris dispensatione agebatur, ut uel
this but by-the-pious of-the-Savior dispensation was-done that at-least

percussione doloris commoneretur & corrigere satageret,
by-the-blow of-pain he-might-be-admonished and to-correct might-take-care
que blandiente incolumitate corporis exitialiter deliquisset.
what with-flattering soundness of-body fatally he-had-transgressed
Ille contra de sospitate duntaxat temporali, quam
he on-the-contrary about safety only temporal which
nimium diligebat, sollicitus erat, et consecuturum se
too-much he-loved anxious was and about-to-attain himself
inaniter sanitatem presumebat. Unde nec miserendo anime
vainly health he-presumed whence neither by-pitying soul
sue ut sapientia precipit, quod primum et precipuum est
his as wisdom enjoins which first and chief is
genus elemosinale, confiteri peccata studuit, nec pauperibus
the-kind of-alms to-confess sins he-strove nor with-the-poor
compatiendo, uel sanctis Dei obsequia munerum humiliter
by-sympathizing or to-the-saints of-God services of-gifts humbly
offerendo, pro eorum redemptione elemosinas saltem de
by-offering for their redemption alms at-least from
rebus exterioribus et caducis erogare, quoad uixit, curauit.
things external and perishable to-pay-out as-long-as he-lived he-took-care
Uidens itaque celestis medicus quia nil proficeret in eo
seeing and-so the-heavenly physician that nothing availed in him
cura pietatis adhibita, dum non egrederetur de uasculo
the-care of-piety applied while not went-out from the-little-vessel
corrupte carnis eius nimia rubigo, neque per afflictionem
of-corrupt flesh his the-excessive rust nor through the-affliction
ignis, misericorditer mala, que in uiuente emendari
of-fire mercifully the-evils which in the-living-man to-be-amended
nequibant, finire uel in moriente disposuit. Quid enim
could-not to-end at-least in the-dying-man he-arranged what for
clementius cum hiis ualet actitari, qui secundum duritiam et
more-mercifully with these can to-be-done who according-to hardness and

cor impenitens de die in diem thesaurizant sibi iram
heart impenitent from day to day treasure-up for-themselves wrath
in die ire et reuelationis iusti iudicii Dei, quam ut
in the-day of-wrath and of-the-revelation of-the-just judgment of-God than that
citius auferatur eis mundi dies in quo mali thesauri
sooner be-taken-away from-them of-the-world the-day in which of-evil treasure
cumulus in perniciem accrescit possessoris, et in noctem
the-heap to the-ruin grows of-the-possessor and into the-night
mortis recipiantur, qua nemo potest thesaurizare, quia
of-death they-be-received in-which no-one can treasure-up because
nec operari? Quid salubrius hiis fiet, qui stricto
nor to-work what more-healthfully for-these shall-be-done who with-drawn
per insaniam mucrone letum sibi inferre propriis
through madness sword death on-themselves to-bring by-their-own
uulneribus incipiunt, quam ut ligentur, ablatis quibus
wounds begin than that they-be-bound taken-away which
abutebantur armis, et parcere uel ligati compellantur, qui
they-were-abusing arms and to-spare at-least bound they-be-compelled who
male soluti parcere sibi nescierunt? Clericum hunc olim
badly loosed to-spare themselves knew-not the-cleric this once
in pueritia michi notum, post autem a prouincia qua
in boyhood to-me known after moreover from the-province in-which
degebam remotius separatum, obiisse nesciui. Quamobrem
I-was-living more-remotely separated to-have-died I-knew-not wherefore
talibus in penis eum reperiens, duplici admiratione
such in punishments him finding with-double wonder
tenebar, quia uiuum adhuc et semper eum honestum
I-was-held because alive still and always him an-honorable
uirum esse putaueram. Nimium autem miserans calamitatis
man to-be I-had-thought exceedingly moreover pitying of-calamity
pondus infinitum quo premebatur, inquirebam utrum
the-weight infinite by-which he-was-pressed I-was-inquiring whether

misericordiam se aliquando consecuturum speraret. Qui
mercy himself sometime about-to-attain he-hoped who
respondens 'Ue' inquit 'Ue! Ue! scio, scio quia citra diem
answering woe he-says woe woe I-know I-know that short-of the-day
iudicii misericordiam omnimodo non merebor: an autem
of-judgment mercy at-all not I-shall-deserve whether moreover
uel tunc incertum habeo. Semper enim ex quo in hec
even then uncertain I-hold always for from when into these
mala deuolutus sum, deterioratur pena mea ad peiora
evils rolled-down I-am grows-worse punishment my to worse-things
me trahens.' Cui ego 'Et quare in extremis non es
me dragging to-whom I and why in the-last-moments not have-you
confessus peccata tua, nec egisti penitentiam?' Et ille 'Quia
confessed sins your nor did-you-do penance and he because
spem' inquit 'habebam recuperandi sanitatem, et fallente
hope he-says I-had of-recovering health and with-deceiving
diabolo erubui tam turpe facinus confiteri, ne despectior
the-devil I-blushed so foul a-deed to-confess lest more-despised
inter eos haberer, in quibus male splendidus apparebam
among those I-should-be-held in whom wrongly splendid I-was-appearing
et gloriosus. Leuia enim peccata queque presbitero uenerabili
and glorious light for sins each to-the-priest venerable
quem et tu nosti confessus sum, et interroganti an
whom also you know confessed I-have and to-him-asking whether
aliorum michi conscius essem peccatorum, precepi ut tunc
of-other to-me conscious I-were sins I-bade that then
abiret, et iterum si quid occurrisset memorie sibi
he-should-go-away and again if anything had-occurred to-memory to-him
intimarem. Quo recedente iam et usque ad uicinam
I-would-make-known with-him withdrawing now and as-far-as to the-neighboring
capellam domui in qua decumbebam progresso, mori
chapel to-the-house in which I-was-lying having-gone-forward to-die

incipiebam. Ille a ministris reaccersitus, iam me inuenit
I-was-beginning he by servants summoned-back already me found
hominem exuisse. Nichil autem de mille penarum
the-man to-have-put-off nothing moreover of thousand of-punishments
generibus, quas omni die perfero, sic me excruciat quomodo
kinds which every day I-endure so me torments as
infausta erroris mei quo tenebar in seculo representatio,
the-ill-omened of-error my by-which I-was-held in the-world re-enactment
qua cogor actualiter turpitudini antique passionis
by-which I-am-compelled actually to-the-foulness of-ancient passion
deseruire: preter supplicii enim indicibilem uehemenciam,
to-be-devoted besides of-punishment for the-unspeakable vehemence
confusione uehemencius et intolerabilius premor, dum in
by-confusion more-vehemently and more-intolerably I-am-pressed while in
conspectu omnium de tali et tanto flagitio execrabilis fio.
the-sight of-all for such and so-great an-outrage execrable I-become
Ue! Ue! quis unquam crederet gloriam et fauorem, quibus
woe woe who ever would-believe the-glory and favor by-which
conspicui inter homines habebamur, tanta contemptibilitate
conspicuous among men we-were-held by-so-great contemptibility
et ignominia permutandos? Unde et permaxime confundor,
and ignominy to-be-exchanged whence also most-greatly I-am-confounded
quia fedus cunctis intuentibus ostendor, qui omnibus
because foul to-all onlookers I-am-shown who to-all
apparebam gloriosus.' Hec ille cum nimia eiulatione
I-was-appearing glorious these-things he with excessive wailing
profatus est. In momento autem dum miseriam tanti
spoken-out has in a-moment moreover while the-misery of-so-great
quondam uiri in magno animi stupore admiror, innumeris
once man in great of-mind stupor I-wonder-at in-countless
eum uidi modis excruciari, et ipsis cruciatibus uelud in
him I-saw ways to-be-tortured and by-the-very tortures as-if into

nichilum redigi et instar plumbi in liquidum quasi
nothing to-be-reduced and the-likeness of-lead into liquid as-if
per uim caloris dissolui. Senem etiam qui astabat
through the-force of-heat to-be-dissolved the-old-man also who was-standing-by
sciscitatus sum an possent aliquo genere remediari tanta
inquired-of I-have whether could by-any kind to-be-remedied so-great
hominis tormenta. Ille uero ad hoc 'Cum uenerit' inquit
of-the-man torments he but to this when shall-have-come he-says
'extremi dies iudicii, tunc Christi uoluntas fiet. Ipse
of-the-last the-day of-judgment then of-Christ the-will shall-be-done he
solus nouit corda omnium, et tunc quod nouit iustum
alone knows the-hearts of-all and then what he-knows just
omnibus retribuet.' Nichil itaque certa de liberatione
to-all shall-requite nothing and-so for-certain about the-deliverance
huius potui agnoscere. Ex hiis ergo, ut sufficienter prefati
of-this-one I-could to-learn from these therefore as sufficiently said-before
sumus, licet perpendi quod superius de sacro eloquio
we-have it-is-permitted to-be-weighed what above from the-sacred utterance
tetigi 'quod non sit ei bene, qui assiduus est in
I-touched-on that not is to-him well who assiduous is in
malis, et elemosinam non danti'. Uidi enim quam maxime
evils and alms not giving I-saw for as most-greatly
per elemosinarum largitionem et per opera misericordie,
through of-alms the-bestowal and through the-works of-mercy
que Dominus in euangelio memorat et commendat, omnes
which the-Lord in the-gospel recounts and commends all
adiuuari et refrigerari in aliis penarum locis, qui ea
to-be-helped and to-be-refreshed in other of-punishments places who them
exhibuissent in uita sua. Iste uero aliquando dictus sapiens,
had-shown in life their this-one but once called wise
et se reputans sapientem et confidens in hoc, alteriusque
and himself reckoning wise and trusting in this and-of-another

patrocinium quibusque operibus bonis implorare detrectans
the-patronage by-any works good to-implore refusing
contra peccata quibus in perditionem agebatur, ecce quam
against sins by-which into perdition he-was-driven behold how
stultus, quam uecors factus est. Quare ergo, proh dolor,
foolish how senseless become he-has wherefore therefore oh grief
finem accepit furori et dementie sue equa satis
an-end he-received to-the-fury and madness his with-equal enough
proportione consimilem, iam uere sciens maledictum hominem
proportion very-like now truly knowing cursed the-man
esse, qui confidit in homine; quod utique facit qui confidit
to-be who trusts in man which certainly does he-who trusts
in se. Ecce quod nunc de isto, et tunc de illo paulo
in himself behold what now about this-one and then about that-one a-little
ante aurifice expositum est, etiam illius loci sententiam
before goldsmith set-forth has-been also of-that passage the-sentence
confirmat, que in Sapientie huius libro habetur; 'Exiguo' ait
confirms which in of-Wisdom this book is-had to-the-small it-says
'conceditur misericordia, potentes potenter tormenta patientur.'
is-granted mercy the-mighty mightily torments shall-suffer
Ille enim, etsi peccator, exiguus fuit in oculis suis, neque
that-one for although a-sinner small was in eyes his neither
de sapientia sua, neque de uirtute sua presumebat, sed
about wisdom his nor about strength his was-presuming but
infirmum se et imprudentem propter peccata sua, et
weak himself and imprudent on-account-of sins his and
non peccandi impotentiam reputabat: quare magni, sapientis,
of-not sinning the-inability he-reckoned wherefore of-a-great wise
fortis aduocati suffragium, quibus potuit, elemosinarum donis
strong advocate the-support by-what he-could of-alms gifts
ambiebat. Unde concessam percepit misericordiam. E diuerso
he-was-courting whence granted he-received mercy on the-contrary

quasi ex adipe hinc honoris et opum, illinc scientie
as-if from the-fat on-this-side of-honor and of-wealth on-that-side of-knowledge
et presumptionis, de hiis omnibus egressa est iniquitas
and of-presumption from these all gone-out has the-iniquity
istius, et quia exceptum se putabat a labore hominum,
of-this-one and because exempted himself he-thought from the-labor of-men
en quam seuo exemplo eum non cum hominibus flagellatum.
lo how by-cruel example him not with men scourged
Quod enim de iniquitate legitur Sodome in propheta, adhuc
what for about the-iniquity is-read of-Sodom in the-prophet still
in filiis suis uiget, qui per superbiam et abundantiam in
in sons her thrives who through pride and abundance into
reprobum sensum traducti, faciunt que non conueniunt,
a-reprobate sense led-over do what-things not are-fitting
contumeliis afficientes corpora sua in semetipsis. Quos non
with-insults affecting bodies their in themselves whom not
homines probabili satis ratione dixerim: et duplici ex
men by-plausible enough reason I-would-call and double from
causa, quia et scelus quod comprobatur a natura humana
cause because both the-crime which is-proved from nature human
in bestialem, immo demoniacam, eos degenerare ostendit
into bestial nay-rather demonic them to-degenerate shows
insaniam, et semel admissi erroris insania mentem funditus
insanity and once committed of-error the-insanity mind utterly
eos rationabilem confundit exuisse: cuius propium fore debet
them rational confounds to-have-put-off whose proper-part to-be ought
quod fecerit inconsultius, utilius retractando corrigere.
what it-has-done too-rashly more-usefully by-retracting to-correct
Linguam preterea istius assidua uidi conflagratione in
the-tongue besides of-this-one with-constant I-saw burning in
modum facule ardentis de ore ipsius prominentem
the-manner of-a-little-torch burning from mouth his projecting

exuri. Constat uero hoc illum propterea sustinere,
to-be-burned-up it-is-established but this him for-this-reason to-endure
quia iusticiam sepius, ut puta homo potens in sermone,
because justice rather-often as for-example a-man mighty in speech
munerum et personarum acceptione peruerterit. Non enim
of-gifts and of-persons by-acceptance he-perverted not for
admodum otiosa loquebatur, uir grauis quantum ad uerba
very idle-things he-was-speaking a-man grave as-far-as to words
et serius: sed, quod deterius est, frequencius in uerbis magis
and serious but what worse is more-frequently in words more
eo nociuis, quo iusticie et ueritati contrariis et
by-so-much harmful by-how-much to-justice and to-truth contrary and
insontes ledentibus, excesserat. Nec mirum si pro huius
the-innocent harming he-had-transgressed nor wonder if for of-this
lingue excessibus, huiusmodi perferebat lingue cruciatus,
tongue excesses of-this-kind he-was-enduring of-the-tongue torments
cum de diuite in euangelio legatur quod propter otiosa,
since about the-rich-man in the-gospel it-is-read that on-account-of idle-things
que inter epulandum garriebat, eius lingua cruciabatur
which during feasting he-was-chattering his tongue was-tortured
in flamma. Uenit autem ad nos sacerdos uenerabilis, cui
in the-flame came moreover to us the-priest venerable to-whom
leuia tantisper confessum se dixit delicta sua, et inter
light for-a-while confessed himself he-said offenses his and among
cetera, cum audisset a nobis qualiter abire eum iusserit,
the-rest when he-had-heard from us how to-go-away him he-ordered
et mox illo abeunte expirauerit, ut iam dictum est,
and soon with-him going-away he-expired as already said it-has-been
in fletum amarissimum prorupit, Deum testans quia
into weeping most-bitter he-burst God calling-to-witness that
hec uerissima essent certissime; hinc remota ambiguitate
these-things most-true were most-certainly hence removed ambiguity

constare sibi, quia hec ab alio perceperim, qui
to-be-established for-him because these-things from another I-had-received who
solus preter se ista cognouerit. Hunc uero solum in
alone besides himself these-things knew this-one but alone in
illa multitudine infelicium agnoui, et hec dixit michi.
that multitude of-the-unhappy I-recognized and these-things he-said to-me
Citius uero tunc discedentes peruenimus ad regionem
more-quickly but then departing we-came to the-region
feliciter conquiescentium, in qua multos a nobis cognitos in
happily of-resting-ones in which many by us known in
multa exultatione positos inuenimus. Uerum de loci illius
much exultation placed we-found but about of-place that
amenitate et ibi consistentium mira claritate, uel etiam
the-pleasantness and there of-those-abiding wondrous brightness or even
de meritis eorum aliqua que nobis comperta sunt, ut
about merits their some-things which to-us ascertained have-been as
Dominus dederit, postmodum disseremus. Nunc ad ea
the-Lord shall-have-given afterward we-shall-discourse now to those-things
que omisimus de penis et meritis quorumdam, quos
which we-omitted about the-punishments and merits of-certain-ones whom
pridem in seculo uideramus et in locis superius memoratis
long-ago in the-world we-had-seen and in places above mentioned
cruciatibus addictos inueneram, stili cursum reflectamus.
to-torments consigned I-had-found of-the-pen the-course let-us-turn-back

[XXVII. De hiis quos in primo loco tormentorum monachus viderat cruciari.]

XXVII · THOSE IN THE FIRST PLACE OF TORMENT

In the first place the monk had seen the ruler of a religious house, dead that year, punished less for his own faults than for his subjects': he enriched his kin from the church's goods and, fearing to lose his office, let discipline slide and abetted the lax against the zealous. Each new sin of the monks he left behind is cast in his teeth by demons and adds to his pain. He names four whom he bids the monk warn.

Rector cuiusdam ecclesie religiose congregationis, quem bene
the-ruler of-a-certain church of-a-religious congregation whom well
noueram, anno presenti regimen animarum, quod diutius
I-had-known in-the-year present the-rule of-souls which for-a-long-time
in sui ipsius & gregis sibi commissi graue tenuerat
to of-his-own self and of-the-flock to-him committed grave he-had-held
dispendium, mortis benefitio tandem absolutus deposuit:
loss of-death by-the-benefit at-last released laid-down
de cuius moribus, in utramlibet partem se habentibus,
about whose manners to either side themselves holding
multa que non inutiliter scriberentur ad cautelam legentium
many-things which not uselessly might-be-written for the-caution of-readers
noui, pro quibus & pene & itidem cuiuscumque solatii
I-knew for which both of-punishment and likewise of-whatever solace
uicissitudinem percepisse uisus est; sed tedio lectoris
the-alternation to-have-received seemed he-has but for-the-weariness of-the-reader
consulens plura ex his que circa hunc uel alios quosque
caring more-things of these which about him or others any
uidi uel audiui silentio preterire decreui. Hunc quoque in
I-saw or heard in-silence to-pass-over I-decided him also in
penis ad quos primo uenimus in loco, inter primos
punishments to which first we-came in the-place among the-first

quos uidimus agnoui. Erat uero in tormentis maximis &
whom we-saw I-recognized he-was but in torments very-great and
nunc in igne nunc in balneis fedis sulphure & pice mixtim
now in fire now in baths foul with-sulfur and pitch mixedly
feruentibus grauissima perferebat supplicia: uultu exanguis
boiling most-grievous he-was-enduring punishments in-face bloodless
nimiumque deformatus aspectu erat. Qui statim me ut uidit
and-exceedingly deformed in-appearance he-was who at-once me as he-saw
blanda satis & supplici uoce & affatu compellari cepit ac
with-coaxing enough and suppliant voice and address to-accost began and
salutare: quem & ego conpatientissimo affectu resalutaui &
to-greet whom and I with-most-compassionate feeling greeted-back and
multa ei sum locutus et ipse michi. Querebam enim
many-things to-him I-have spoken and he to-me I-was-asking for
an propter delicta iuuentutis sue talia ac tanta pateretur,
whether on-account-of the-offenses of-youth his such and so-great he-suffered
quando forsitan negligentius ordinis sacri, quem in infantia
when perhaps rather-negligently of-the-order sacred which in infancy
susceperat, obseruasset instituta. Ille econtra: 'Dura' inquit
he-had-taken-up he-had-observed the-institutes he on-the-contrary hard-things he-says
'& ualde et nimium amara patior, nec tam pro excessibus
and very and exceedingly bitter I-suffer nor so-much for the-excesses
quos in propria admisi persona torqueor, licet in multis
which in own I-committed person I-am-tortured although in many-things
offenderim, quam pro peccatis & nequitiis olim subditorum.
I-offended as for the-sins and wickednesses once of-subjects
Nam mea utcumque ferrem peccata & his debitas
for my somehow I-would-bear sins and to-these due
equanimiter sustinerem penas; hec enim crebra confessione
calmly I-would-sustain punishments these for by-frequent confession
& disciplinarum perceptione assidua orationibus frequentissimis
and of-disciplines by-receiving assiduous by-prayers most-frequent

& aliis pluribus modis redimere & castigare consueueram.
and by-other several ways to-redeem and to-chastise I-had-been-wont
Ex his tamen grauius me premunt amor parentum &
of these yet more-heavily me press the-love of-kinsmen and
carnalium propinquorum, quorum aliis ecclesiastica beneficia
of-carnal relatives of-whom for-some ecclesiastical benefices
cum minus digni essent adquisiui, & omnibus illis multa
although less worthy they-were I-acquired and to-all them many-things
de bonis ecclesie quam regebam indiscrete contradidi; qui
from the-goods of-the-church which I-was-ruling indiscreetly I-handed-over who
mei curam modo in hac necessitate mea omnino postponunt.
of-me the-care now in this necessity my wholly set-aside
Amor uero excellencie & honoris ac fauoris humani tum
the-love but of-excellence and of-honor and of-favor human both
suo ipsius uitio tum aliorum occasione malorum, que illius
by-its own vice and of-other by-the-occasion evils which of-it
michi causa merito imputantur, principaliter nocuit, &
to-me for-the-sake deservedly are-imputed chiefly harmed and
(heu dolori meo) sicut modum sic & terminum, nisi deus
alas to-grief my as measure so also end unless God
misereatur, funditus ademit. Cupido enim retinendi honoris
have-mercy utterly took-away the-desire for of-retaining honor
auida & amittendi timida ita excecauerat oculos cordis mei,
greedy and of-losing fearful so had-blinded the-eyes of-heart my
ut discipline habenas subiectorum uoluntati omnino relaxarem,
that of-discipline the-reins of-subjects to-the-will wholly I-relaxed
permittens eos uelut clausis oculis uoluptatibus & desideriis
permitting them as-if with-closed eyes to-pleasures and desires
suis, ne forte illos adquirerem prelationis mee insidiatores, si
their lest perhaps them I-should-acquire of-prelacy my plotters-against if
suis leuitatibus meum experirentur rigorem oppositum. De
to-their levities my they-experienced rigor opposed for

cetero nec ipse bonos & ordinem feruenti amore zelantes
the-rest nor I-myself the-good and the-order with-fervent love zealous-for
in bonum opitulando uel saltem fauendo, aliquatenus in
in good by-aiding or at-least by-favoring in-any-measure in
religionis conuersatione iuui, sed quod nimis preposterum fuit
of-religion conduct I-helped but what too perverse was
his una cum emulis eorum clam derogare & professionis
to-these together with rivals their secretly to-detract and of-profession
sacre transgressores multo amplius dampnabiliter fouere
sacred transgressors much more damnably to-cherish
solebam. Quod totum partim leuitatis proprie instinctu,
I-was-wont which all partly of-levity own by-the-impulse
partim obtentu tuendi primatus mei faciebam. Nam ludicra
partly by-pretext of-guarding primacy my I-was-doing for playful
& inania queque facere & preferre, atque inter seculares
and empty things-each to-do and to-display and among seculars
otiose peruagari solebam. Satis licebat ipsis, sat
idly to-wander-about I-was-wont enough it-was-permitted to-them enough
etiam licebat et michi. Qua crudeli lenitate mea
also it-was-permitted also to-me by-which cruel lenity my
abutentes quidam eorum execranda & nefanda plurima
abusing certain of-them execrable and unspeakable very-many-things
presumpserunt attemptare. Hinc autem desperabiliter torqueor,
presumed to-attempt hence moreover desperately I-am-tortured
quia licet non animo approbante, me tamen sciente &
because although not with-mind approving me yet knowing and
ex inani, ut dixi, formidine dissimulante, in presumptione
from empty as I-said dread dissembling in presumption
& abusionibus suis nonnulli ex ipsis in deteriora uergentes
and abuses their some of them to worse-things inclining
permanserunt. Alii in malis suis ad mortem persistentes,
remained others in evils their to death persisting

me adhuc superstite in mundo, eternaliter perierunt. Alii
me still surviving in the-world eternally perished others
nunc usque in mortuis operibus deterius uiuentes, continuis
now until in dead works worse living with-continual
enormitatibus & sibi inextinguibiles & michi pariter,
enormities both for-themselves inextinguishable and for-me equally
ut uereor, succendunt ardores. Denique ab hora exitus
as I-fear kindle burnings finally from the-hour of-departure
mei de corpore indicibilibus fui addictus suppliciis, &
my from the-body to-unspeakable I-was consigned punishments and
tamen michi leuissima uisa sunt que tunc pertuli,
yet to-me most-light seemed they-have the-things-which then I-endured
comparatione malorum in quibus modo sum. Eratque michi
in-comparison of-the-evils in which now I-am and-was to-me
dies prima omnibus deinceps diebus remissior, dum ex
the-day first than-all thereafter days milder while from
omnibus que illi post decessum meum ex consuetudine
all-things which they after decease my from habit
praua committunt, quam per meam uidentur contraxisse
depraved commit which through my seem to-have-contracted
incuriam, augentur pene cruciatus mei. Et quia aliquos,
carelessness are-increased the-punishments of-torment my and because some
super cetera mala ipsorum in crimine singulariter odibili
beyond the-rest evils of-them into crime singularly hateful
deo & omnibus hominibus detestabili, quod nec nominare
to-God and to-all men detestable which not-even to-name
licet, siue iam destructos siue dampnabilius in carne
is-permitted whether now destroyed or more-damnably in the-flesh
uiuentes, prolapsos sciui & correctionis manum non adhibui,
living fallen I-knew and of-correction the-hand not I-applied
nil ita timeo quam meorum eatenus deteriorationem
nothing so I-fear as of-my thus-far the-worsening

accrescere michi tormentorum, quousque fetorem etiam, quo
to-grow for-me of-torments until the-stench even by-which
talium admissores flagitiorum cruciantur, sustinere conpellar.
of-such the-committers outrages are-tortured to-sustain I-be-compelled
Hunc enim scio cunctis penis intolerabiliorem, quas
this for I-know than-all punishments more-intolerable which
undecunque rei alii perferunt peccatores. Quociens enim
from-whatever-quarter guilty other endure sinners as-often-as for
dampnabile aliquid perpetrant quos superstites post me reliqui,
damnable something perpetrate whom surviving after me I-left
accurrunt demones inde michi cum nimia exprobratione
run-up demons thence over-me with excessive reproach
insultantes, penas priores nouis & atrocioribus semper
exulting punishments former to-new and more-atrocious always
accumulantes'. Dicebat enim michi quo die uel loco uel
heaping-up he-was-saying for to-me on-what day or place or
tempore, postquam migrauit a seculo, que persona quoque
time after he-departed from the-world what person also
quale comisisset piaculum & referebat pleraque de
what-sort-of had-committed sin and he-was-relating very-many-things about
factis plurimorum, asserens mox, ut a suis olim discipulis
the-deeds of-very-many asserting soon as by his once disciples
eadem mala impleta fuissent, hec sibi per angelos
the-same evils fulfilled had-been these-things to-him through angels
ministros Sathane improperari et suos continue cruciatus
ministers of-Satan to-be-reproached and his continually torments
aumentari. Constat uero aliquos ex amicis & fratribus
to-be-increased it-is-established but some of the-friends and brothers
eiusdem cui iste prefuerat congregationis, zelo iusticie
of-the-same which this-one had-presided-over congregation with-zeal of-justice
& feruore uere religionis succensos, multam impendisse
and with-fervor of-true religion kindled much to-have-spent

operam, ante mortem quoque ipsius, quatenus exordinationibus
effort before death also of-him that with-the-disorders
indisciplinatorum amotis uel correctis, ordinis puritas cum
of-the-undisciplined removed or corrected of-the-order the-purity with
integritate ipso in loco conseruaretur. Hoc etiam &
integrity the-very in place might-be-preserved this also and
michi conpertum fuit; quamobrem & dixi ei: 'Quomodo
to-me ascertained was wherefore also I-said to-him how
ergo disseminatum est longe lateque quasi plurimum
therefore spread-abroad has-it-been far and-wide as-if very-much
emendationis prouenerit ante finem uestrum in domo illa
of-amendment had-come-about before end your in house that
cui prefuistis, cum tanta tamque enormia uobis de
which you-presided-over when so-great and-so enormous to-you about
incolis eiusdem loci nuntientur.' Ille uero ad hec:
the-inhabitants of-the-same place are-reported he but to these-things
'Uera nimis esse scio hec que commemoras, nec tamen
true very to-be I-know these-things which you-recount nor yet
falsum esse nonnulla ibi solito probabilius et correctius
false to-be some-things there than-usual more-commendably and more-correctly
constare. Uerumtamen ipsa me mala ad penam respiciunt.
to-stand nevertheless the-very me evils for punishment regard
De melioratione uero nullus michi fructus, merces nulla
from the-improvement but no to-me fruit reward none
ascribitur, immo & augetur cruciatus; nimis enim infestus
is-ascribed nay-rather also is-increased torment too for hostile
obstiti correctionibus eorum, et ne corrigerentur que
I-opposed the-corrections of-them and lest they-be-corrected what-things
uel correcta sunt, uel corrigenda essent nisi correctioni
either corrected have-been or to-be-corrected would-be unless correction
obuiassem, quam maxime impediui. Confusione enim illa,
I-had-obstructed as most-greatly I-hindered by-confusion for that

que ut dicit scriptura adducit peccatum, insipienter preuentus,
which as says scripture brings-on sin foolishly forestalled
peccatis et negligentiis meis exigentibus, erubui manifestam
sins and negligences my demanding I-blushed-at open
eorum correctionem, que minus erubui incorrecta, cum
their correction which less I-blushed-at uncorrected when
passim in uulgo forent ignominiose diffamata. Tanta
everywhere in the-common-folk they-were ignominiously defamed so-great
enim in quibusdam obstinatione conualuerunt germinis
for in some obstinacy have-grown-strong of-the-seed
detestandi plantaria, ut & eos estimem prorsus incorrigibiles,
detestable the-nurseries that both them I-reckon wholly incorrigible
& per eorum factiones, nisi mira deitatis omnipotentia
and through their factions unless wondrous of-the-deity omnipotence
auxilietur seruis suis, qui nequitiis eorum aduersantur,
help servants its who wickednesses their oppose
quicquid ibi ad emendationem ceptum creditur in infectum
whatever there for amendment begun is-believed into undone
deducetur. Ue, Ue, cur me unquam talium consiliis credidi?
shall-be-led woe woe why me ever of-such to-the-counsels did-I-trust
Ue; cur tales in sublime extuli, per quos adeo diuine
woe why such into high did-I-raise through whom so-greatly of-divine
maiestatis incurri offensam, dum campum eis laxaui,
majesty I-incurred the-offense while the-field to-them I-opened
quecunque uellent per se suosque complices inique
whatever they-might-wish by themselves and-their accomplices iniquitously
operandi? Illis uero quatuor (& nominatim expressit uocabula
of-doing to-them but four and by-name he-stated the-names
eorum) dicere poteris uerbis meis, quod eterna eos &
of-them to-say you-shall-be-able in-words my that eternal them and
ineffabilia manent in gehenne baratro supplitia, nisi celerius
unspeakable await in of-Gehenna the-abyss punishments unless more-quickly

dignam deo de malis suis factis uel consiliis, quibus tam
worthy to-God for evil their deeds or counsels by-which as-much
se quam sibi acquiescentes perdiderunt, satisfactionem
themselves as to-them acquiescing they-have-ruined satisfaction
optulerint. Et reuera si usque ad suppremum iudicii
they-shall-have-offered and truly if up to the-last of-judgment
diem in satisfaciendo laborarent quantumuis, modicum
day in making-satisfaction they-should-labor however small
omnino uideri debuisset in conpensationem & expiationem
wholly to-seem it-ought-to-have for compensation and expiation
tam magne tam diuturne prauitatis sue, qua me ipsum
so of-great so long-lasting depravity their by-which me myself
extreme calamitati fecerunt obnoxium et domum pene totam
to-extreme calamity they-made liable and the-house almost whole
multiplicibus malis interfecerunt. Hos enim uix unquam
with-manifold evils they-have-slain these for scarcely ever
uel leuiter contristare uolebam, sed ad nutum eorum,
even lightly to-sadden I-was-wishing but to the-nod of-them
quodcumque eis libuisset, inclinabar. Preterea debita michi
whatever to-them had-pleased I-was-inclined besides due to-me
in psalmis & missis suffragia intercessionum uix pauci ex
in psalms and masses the-supports of-intercessions scarcely few of
omni congregatione plenarie soluunt. Multi autem ex ipsis
all the-congregation fully pay many moreover of them
pro quibus precipue ad penas teneor, nil omnino earum
for whom chiefly to punishments I-am-held nothing at-all of-those
rerum implent. Pro his igitur omnibus dolore presentium &
things fulfill for these therefore all by-pain of-present and
instantium formidine malorum undique coangustor.' Talia
of-impending by-dread evils on-all-sides I-am-hemmed-in such-things
circa istum uidi & sic locutus est michi.
about this-one I-saw and thus spoken has to-me

[XXVIII. De quadam inclusa.]

XXVIII · A RECLUSE

The monk meets a recluse he loved, newly arrived from the world and hastening toward paradise; the fires that wrap the others only scorch her as they touch her. Believing her alive, he takes it for a dream, until he remembers that three days before a neighbor told him she had died. He learns that those destined for rest pass from harsher to lighter pains, while the gravely guilty find their torments grow harsher day by day.

Inclusam quoque quandam bone conuersationis agnoueram,
a-recluse also certain of-good life I-had-known
quam & impensius dilexeram. Hanc ibi quasi de seculo
whom also very-earnestly I-had-loved her there as-if from the-world
uenientem de nouo uidi. Erat autem uultu admodum
coming from new I-saw she-was moreover in-face very
constanti & aspectu uenusto, quam uia quidem laboriosa
steadfast and in-aspect comely whom the-way indeed laborious
fatigabat inmodice; penis etiam ignium, quibus alii
was-wearying immoderately by-the-punishments also of-fires in-which others
hinc inde inuoluebantur, illa frequentius attacta solum modo
hither thither were-wrapped she more-often touched only just
urebatur. Ipsa uero hec quasi pro exiguo ducens, iter ad
was-burned she but these-things as-if for slight reckoning the-way to
paradisum ocius festinando multumque profitiens agebat.
paradise more-swiftly by-hastening and-much advancing was-making
Hec cum uiderem (deus scit) fantasma & quasi sompnum
these-things when I-saw God knows a-phantasm and as-if a-dream
illud reputabam, quia illam nullatenus mortuam esse credebam.
that I-was-reckoning because her by-no-means dead to-be I-was-believing
Dicebam uero in meipso ita: meritum michi potius karissime
I-was-saying but in myself thus the-merit to-me rather of-the-dearest

ancille Christi in ymaginatione ista insinuatur: nam in ueritate
handmaid of-Christ in imagination this is-intimated for in truth
ea ipsa, que adhuc uiuit in corpore, hic esse non potest.
she herself who still lives in the-body here to-be not can
Hodie nunc tercius dies, quo locutus est mecum quidam
today now the-third day on-which spoken has with-me a-certain
olim conuicaneus meus, quem rogaui ut salutaret eam uerbis
once neighbor my whom I-asked that he-should-greet her in-words
meis, deuote supplicans, quatenus pro me attentius orare
my devoutly beseeching that for me more-attentively to-pray
dignaretur. Is autem respondit: Tu autem magis pro uenerabili
she-would-deign he moreover answered you moreover rather for venerable
illa communi amica nostra intercede obnixius. Mortis enim
that common friend our intercede more-strenuously of-death for
debitum iam soluisse eam cognoscas. Obstupui, fateor,
the-debt already to-have-paid her know I-was-astounded I-confess
uehementius, & uerum fuisse, quod de illa conperueram,
very-greatly and true to-have-been what about her I-had-learned
tunc primum ipse credere cepi. De cetero hanc fore generalem
then first I-myself to-believe began for the-rest this to-be the-general
omnium conditionem morientium euidentissime agnoui.
of-all condition of-the-dying most-evidently I-recognized
Uniuersos autem, qui ad percipiendam ante resurrectionis &
all moreover who to receiving before of-the-resurrection and
iudicii tempus quietem destinati sunt, ab hora exitus
of-judgment the-time rest destined are from the-hour of-departure
mortis semper duriora relinquentes, leuiora subibant
of-death always harsher leaving lighter were-undergoing
tormenta, nisi forte occasione sui aliqua uiuentibus
torments unless perhaps by-occasion of-themselves some-things by-the-living
committerentur, que sibi iuste imputari potuissent, dum
were-committed which to-them justly to-be-imputed could since

ante mortem satisfaccionis munere non obtinuissent, ut eis
before death of-satisfaction by-the-office not they-had-obtained that to-them
ignosceretur, transmissa ad posteros materia delinquendi. Illos
it-be-forgiven transmitted to posterity the-matter of-sinning those
uero quos grauior astrinxit causa, qua puniri eternaliter
but whom a-heavier bound cause by-which to-be-punished eternally
demeruissent, incipiebant quidem a penis grauissimis,
they-had-deserved were-beginning indeed from punishments most-heavy
que successu grauiorum indies iugiter augmentabantur, &
which by-succession of-heavier daily continually were-increased and
fiebat eis omnis dies sequens precedente amarior.
became to-them every day following than-the-preceding more-bitter

[XXIX. De quodam episcopo.]

XXIX · A BISHOP

A famous bishop, English by birth but serving overseas, burns for the sins of his youth, yet his garment grows lovelier in the flames. Saint Nicholas explains that he always took special pity on the naked and clothed them generously, and his vestment will keep its beauty until his penance is done and he receives the robe of joy.

In predictis etiam penis episcopum quemdam longe
in the-aforesaid also punishments a-bishop certain far
lateque famosum strenuitatis immense prerogatiua qua
and-wide famous of-vigor immense by-the-prerogative by-which
preminebat, natum quidem de terra hac, sed presulatus
he-was-preeminent born indeed from land this but of-the-prelacy
honore functum in partibus transmarinis, quem semel
the-honor having-discharged in parts overseas whom once
tantum uideram, recognoui. Obiit uero anno presenti circa
only I-had-seen I-recognized he-died but in-the-year present about

festum sancti Michaelis, nam & diem transitus ipsius tunc
the-feast of-saint Michael for also the-day of-the-passing of-him then
liquido noui, sed iam memorie excidit; mente scilicet mea
clearly I-knew but now from-memory it-has-fallen mind namely my
circa multa que uidebam occupata, innumera eorum nec
about many-things which I-was-seeing occupied countless of-them neither
diligenter notare, nec omnia potui que notaueram arcius
diligently to-note nor all-things I-could which I-had-noted more-tightly
retinere. Ille uero quem superius memoraui de transitu
to-retain he but whom above I-mentioned about the-passing
incluse michi certitudinem attulisse, & hunc rebus
of-the-recluse to-me certainty to-have-brought also this-one from-things
humanis exceptum cercius denunciauit, sed quo tempore
human taken more-surely announced but at-what time
obisset ignorabat. Repatriarat enim quidam adolescens
he-had-died he-did-not-know had-returned-home for a-certain young-man
eiusdem presulis consanguineus, qui illius dum uiueret
of-the-same prelate kinsman who of-him while he-lived
adheserat famulatui, eique certum detulerat nuncium de
had-clung to-the-service and-to-him certain had-brought news about
obitu ipsius. Flammis autem continuis adurebatur & maxime
the-death of-him by-flames moreover continual he-was-scorched and especially
propter lubricos adolescencie sue excessus. Aliis etiam
on-account-of slippery of-youth his excesses in-other also
modis innumeris torquebatur: cuius mencionem iccirco non
ways countless he-was-tortured of-whom the-mention therefore not
pretermittendam putaui, quia mirum quiddam circa ipsum
to-be-passed-over I-thought because wonderful something about him
specialiter uidi. Cum enim iugi arderet incendio ignis,
especially I-saw although for with-continual he-burned burning of-fire
uestis semper honestissima, qua erat indutus, non modo
the-garment always most-seemly with-which he-was clothed not only

illesa sed seipsa formosior per flammas reddebatur. Cuius
unharmed but than-itself more-beautiful through the-flames was-rendered of-which
miraculi racionem michi dux meus exposuit dicens, 'Hoc ei
miracle the-reason to-me guide my set-forth saying this for-him
priuilegium prisce consuetudinis sue beneficio comparatum:
privilege of-former custom his by-the-benefit procured
enimuero' ait 'nudis semper specialius compati & eorum
for-indeed he-says with-the-naked always more-especially to-sympathize and their
indigenciam liberalissime solebat releuare. Quare uestis eius
need most-liberally he-was-wont to-relieve wherefore the-garment his
decore non carebit, donec penitencie spacio excurso stola
beauty not shall-lack until of-penance the-space run-through with-the-robe
diuinitus iocunditatis & leticie donetur sempiterno.'
divinely of-delight and of-gladness he-be-presented everlasting

[XXX. De cuiusdam vxore.]

XXX · THE WIFE OF A COMMONER

The wife of a plain man, devout and generous beyond her means, suffers lightly as she hastens toward glory; her heavier fault was railing at those who wronged her and nursing resentment, a vice she hated in herself. The monk reflects that hardly anyone in these degenerate days keeps the gospel's justice unblemished, so venial faults must be purged in the next world, while mortal sins unrepented go to judgment unchanged.

Uiri cuiusdam plebei uxor, bonis admodum una cum
of-a-man certain plebeian the-wife with-good very together with
marito predita moribus & studiis, anno preterito huic
husband endowed manners and pursuits in-the-year past to-this
instabili luci ultimum ualefecit. Hanc familiariter olim
unstable light last bade-farewell her intimately once

michi caram ibi sub leui afflictione, respectu aliorum, ad
to-me dear there under light affliction in-respect of-others to
immensum glorie fastigium celestis alacriter properantem
the-immense of-glory summit heavenly eagerly hastening
gratulabundus aspexi. Inde uero grauiorem reatum contraxerat
rejoicing I-beheld thence but heavier guilt she-had-contracted
& supplicium quia emulis suis & quibuscunque sibi iniuste
and punishment because rivals her and to-whomever to-her unjustly
inimicantibus impacienti dicacitate conuiciari & obloqui
being-hostile with-impatient raillery to-revile and to-speak-against
et in animo dolorem rancoris tenere consueuerat. Hoc
and in mind the-pain of-rancor to-hold she-had-been-wont this
tamen uicium, inuincibile sibi propter imperfeccionem
yet vice invincible to-her on-account-of imperfection
suam, & semper oderat in se & frequencius deflebat.
her both always she-hated in herself and rather-often bewailed
Quare & uicinior restabat & facilior illius uenia commissi.
wherefore both nearer remained and easier of-that pardon offense
Fuerat enim in deuocione & oracionis studio feruentissima,
she-had-been for in devotion and of-prayer zeal most-fervent
elemosine, hospitalitati, uel reliquis misericordie operibus super
to-alms to-hospitality or to-the-rest of-mercy works beyond
possibilitatem facultacule sue dedita & intenta. Ad ultimum
the-possibility of-little-means her devoted and intent at the-last
uero diuturno langore ut fornacis aurum examinata, omnem
but by-long sickness as of-the-furnace gold tried all
pene uiciorum scoriam deposuerat. Sed omnino perrarum
almost of-vices dross she-had-laid-down but wholly very-rare
est, ut hiis diebus, quibus a mera illius nascentis pridem
it-is that in-these days in-which from the-pure of-that being-born long-ago
ecclesie simplicitate & innocencia omnium pene mores
church simplicity and innocence of-all almost the-manners

degenerant, quisquam in hac mortalitate degens, euangelicam
degenerate anyone in this mortality living evangelical
ad plenum conseruet aut recuperet iusticiam & puritatem,
to the-full should-preserve or recover justice and purity
quas donec quisque promeruerit, nec in tabernaculo
which until each shall-have-merited neither in the-tabernacle
celestium habitare mansionum, nec in monte paradisiace
of-heavenly to-dwell mansions nor on the-mount of-paradisal
amenitatis requiescere ualebit. Quamobrem quicquid animabus
pleasantness to-rest shall-be-able wherefore whatever to-the-souls
migrancium de hoc seculo immundicie equitatique contrarium
of-those-departing from this world of-impurity and-to-equity contrary
inheserit in illo seculo purgari habet, ut per supplicia
shall-have-clung in that world to-be-purged has that through punishments
purificatis aditus pateat beate quietis, & in quietis loco
for-the-purified access may-lie-open of-blessed rest and in of-rest the-place
perfeccius ex desiderio diuine uisionis dignificatis animabus
more-perfectly from desire of-divine vision to-dignified souls
introitus reseretur celestis glorie. Hoc autem tantum
the-entrance may-be-unbarred of-heavenly glory this moreover only
de illis credi oportet iniquitatibus & maculis, quas
about those to-be-believed it-behooves iniquities and stains which
inter uenialia concedunt annumerari uel sui qualitas in
among venial-things allow to-be-numbered either of-itself the-quality in
mali pondere leuis uel penitencie satisfaccio & confessionis.
of-evil weight light or of-penance the-satisfaction and of-confession
Nam de criminalibus que & sui natura mortifera
for about criminal-sins which both of-themselves by-nature deadly
sunt & penitencie remedio leuigata non fuerunt, restat
are and of-penance by-the-remedy lightened not have-been it-remains

proculdubio ut talis quisque in futuro presentetur iudicio,
without-doubt that such each in the-future be-presented judgment
qualis recessit de hoc seculo.
as he-withdrew from this world

[XXXI. De viris religiosis quas penas, pro quibus delictis, pertulerint.]

XXXI · THE PENALTIES OF THE RELIGIOUS

Every sin has its proper torment: monks who ate outside meal hours roll burning coals in their mouths; laughter is paid with blows, idle words with slaps, idle signs with flayed fingers, roaming with being tossed about; broken vows are punished most severely of all.

Omnes uero tam pro magnis quam pro leuioribus peccatis
all but as-much for great as for lighter sins
certas & quasi singulorum peccatorum proprias uidi perferre
fixed and as-if of-single sins proper I-saw to-endure
penas. Grauia ualde michi uidebantur eciam que minima
punishments heavy very to-me seemed even which least
ibi & pro leuioribus inferebantur excessibus, ut pro risu
there and for lighter were-inflicted excesses as for laughter
immoderato & uerbis ociosis, pro cogitacionibus uagis cum
immoderate and words idle for thoughts wandering when
nimis mentem per incuriam occupassent, uel certe que
too-much the-mind through carelessness they-had-occupied or surely which
a uiris obseruanciam regularem professis committitur ordinis
by men observance regular professed is-committed of-order
sui & institucionis transgressio facilis, scilicet in gestu
their and of-institution transgression easy namely in bearing
indisciplinato & signis nimiis, in euagacione de claustro uel
undisciplined and signs excessive in wandering from the-cloister or

cellis inutili et indiscreta & in aliis, que in hunc modum
cells useless and indiscreet and in other-things which in this manner
sunt. Nam & aliquos uidi pro eo quod extra locum &
are for also some I-saw for that that outside the-place and
horam legittime refeccionis herbas uel arborum fructus non
the-hour of-lawful refection herbs or of-trees fruits not
medicine sed uoluptatis impulsu comedere presumpsissent,
of-medicine but of-pleasure by-the-impulse to-eat they-had-presumed
prunas ardentes in ore uoluere, miserabiliter deflentes se
coals burning in mouth to-roll wretchedly lamenting themselves
non cibum sed supplicium, cum illa sumerent, comedisse.
not food but punishment when those-things they-took to-have-eaten
Pro risu uero immoderato uerbera, pro uerbis ociosis in facie
for laughter but immoderate blows for words idle in the-face
cesiones, pro cogitacionibus inutilibus & nimium ex more
strikings for thoughts useless and too-much from habit
uagis aeris uariam inclemenciam perferebant. Qui in gestu
wandering of-the-air various inclemency they-were-enduring who in bearing
dissoluciori peccassent, vinculis asperrimis & nonnulli igneis
too-dissolute had-sinned with-bonds most-harsh and some with-fiery
artabantur. Pro signorum numerositate superflua, quibus
were-constrained for of-signs the-multitude superfluous by-which
ludicra & ociosa queque contulissent adinuicem, digiti
playful and idle things-each they-had-exchanged with-one-another the-fingers
negligencium uel excoriabantur uel tunsionibus quassabantur.
of-the-negligent either were-flayed or by-beatings were-shattered
Uagacio instabilium dura de loco in locum iactacione,
the-wandering of-the-unstable by-hard from place to place tossing
distraccione & collisione inter se membrorum molestius
tearing-apart and collision among themselves of-limbs more-grievously
plectebatur. Sermones uero impuritate aliqua & irreligiositate,
was-punished speeches but with-impurity some and irreligion

qualibetue turpitudine sordentes, in uiris presertim ordinis
or-with-any foulness filthy in men especially of-order
sacri, sicut capitalia crimina pene puniebantur. Uotorum
sacred as capital crimes almost were-punished of-vows
quorumcunque fracciones & precipue cum aliquid impendentis
of-whatever-kind the-breakings and especially when something of-impending
periculi metu quique domino uel sanctis eius pro erepcione
danger by-fear each to-the-Lord or to-saints his for rescue
uouissent, & securitate recepta eiusdem uoti preuaricacionem
had-vowed and security recovered of-the-same vow the-violation
non uitassent, inestimabilibus penis luebantur.
not had-avoided with-inestimable punishments were-atoned

[XXXII. De quodam milite, qui votum fregit.]

XXXII · A KNIGHT WHO BROKE HIS VOW

A young knight burning on a pyre tells the monk that his vain and vicious life torments him less than the crusader's cross he took for show and then cast off. Each night he labors to complete the pilgrimage, weak and penniless, scarcely covering a day's journey before demons drag him back at dawn. All who forsake the cross bear the same burden, if they repented and confessed it before death; otherwise that sin binds them to eternal damnation.

Inter eiusmodi preuaricatores iuuenem quendam de ordine
among of-that-kind transgressors a-young-man certain of order
militari, michi dudum familiarem, uidi medio in rogo ardere.
military to-me long-since intimate I-saw middle in the-pyre to-burn
Quem sciscitatus cur tantis subderetur malis, hec ab
whom having-asked why to-so-great he-was-subjected evils these-things from
eo audiui. 'Uita' inquit 'mea omnino sterilis & uana,
him I-heard life he-says my wholly barren and vain

sed multorum fertilis uiciorum, immo uiciis plena. Feda
but of-many fertile vices nay-rather of-vices full foul
enim libidine, elacione insolens erat. Uerum inde crucior
for with-lust with-pride insolent it-was but thence I-am-tormented
precipue, quia crucem reieci, quam sumpseram in uoto
especially because the-cross I-cast-off which I-had-taken in a-vow
Ierosolimam adeundi, quamquam non instinctu deuocionis sed
Jerusalem of-going-to although not by-impulse of-devotion but
inanis glorie obtentu, quam a domino cui militabam
of-empty glory by-pretext which from the-lord for-whom I-was-soldiering
captare sategi, illam susceperim. Omni uero nocte iter
to-catch I-took-pains it I-took-up every but night the-journey
illud quanta ualeo profeccione consummare laboro. Uerum
that with-what I-can progress to-complete I-labor but
debilis uiribus, destitutus sumptibus, aeris contrarietate,
weak in-strength destitute of-expenses of-the-air by-the-contrariness
& asperitatibus insuper uie non leuiter prepedior.
and by-roughnesses besides of-the-way not lightly I-am-hindered
Unde uix breuissimam explere ualeo dietam. Erumpente
whence scarcely a-very-short to-fill I-can day's-journey with-breaking-forth
autem mane aduolant terrores mei, angeli tenebrarum,
moreover the-morning fly-up terrors my angels of-darkness
omnique crudelitate debachantes ad locum me reuehunt
and-with-every cruelty raging to the-place me carry-back
tormentorum, ubi totis semper diebus, cum quadam tamen
of-torments where whole always days with a-certain yet
melioracione hesterni doloris, licet permodica, incendor et
improvement of-yesterday's pain although very-small I-am-burned and
multipliciter affligor. Denuo nocte reddita, illo restituor
manifoldly I-am-afflicted anew night restored that I-am-restored
in loco ubi pridie finiui iter. Unde uiam omisse
in place where the-day-before I-ended the-journey whence the-way of-the-omitted

peregrinacionis demum aggredior, mane iugiter suppliciis
pilgrimage at-length I-approach in-the-morning continually to-punishments
de more subdendus. Omnes quoque qui crucem reicientes
from custom to-be-subjected all also who the-cross casting-off
Ierosolimitanam postposuerint quam uouerint peregrinacionem,
of-Jerusalem shall-have-set-aside which they-vowed pilgrimage
simili fatigacione hanc tenentur explere, si tamen, sicut
with-like weariness this are-bound to-fill if yet as
& michi celitus concessum est, uel in uite suppremo
also to-me from-heaven granted has-been even in of-life the-last
ex hoc digne penituerint & per confessionis salutare
for this worthily they-shall-have-repented and through of-confession the-saving
refugium hoc crimen sibi ueniale reddiderint. Alias
refuge this crime for-themselves venial they-shall-have-rendered otherwise
peccatum illud suos admisores dampnacioni eterne astringit.'
sin that its committers to-damnation eternal binds

[XXXIII. De alio milite.]

XXXIII · ANOTHER KNIGHT

A knight dead ten years, famed for hospitality and for thirty years of chaste widowhood, has passed through his heavier torments and is bound for joy. Yet a hawk on his fist tears his hand, because all his life he delighted in hawking and never knew it as a sin. With this the monk ends his account of the first place of torment.

Alium quoque militem qui ante hoc decennium miliciam uite,
another also knight who before this decade the-warfare of-life
que super terram est, defunccione salutari omiserat, ibidem
which upon earth is by-death saving had-quit in-the-same-place
recognoui. Hic autem tunc temporis omnes quidem penas
I-recognized this-one moreover then of-time all indeed punishments

evicerat grauiores, sed prius in eis multipliciter estuauerat.
had-overcome heavier but before in them manifoldly had-burned
Cuius ideo defunccionem salutarem dico, quia & per
whose therefore death saving I-call because also through
tanti spacii cruciatus ad gaudia tamen migrabat omnium
of-so-long space torments to the-joys yet he-was-passing of-all
seculorum. Auiculam quandam niso similem pugno
ages a-little-bird certain to-a-sparrowhawk like on-fist
ferebat. Hic uero in uita pristina pre omnibus prouincie
he-was-carrying this-one but in life former beyond all of-province
sue hominibus beneficium hospitalitatis, ut monet apostolus,
his men the-benefit of-hospitality as admonishes the-apostle
liberalius & studiosius quibusque aduentantibus exhibere
more-liberally and more-zealously to-all arriving to-show
gaudebat. Annis ferme triginta continenciam uidualem, coniuge
he-rejoiced for-years almost thirty continence widowed wife
sua quam maritali castitate dilexerat ad Dominum premissa,
his whom with-marital chastity he-had-loved to the-Lord sent-before
sectari uidebatur. Dapsilis, omnibus affabilis & beneficus
to-pursue he-seemed bountiful to-all affable and beneficent
uixerat. Mirabar itaque uehementer cur tanto tempore
he-had-lived I-was-wondering and-so vehemently why in-so-long time
uir honeste morigeratus quietem plenissimam minime
a-man honorably mannered rest most-full not-at-all
percepisset. Uerum dixit michi hoc mirandum non esse,
had-received but he-said to-me this to-be-wondered-at not to-be
cum in mundo diucius uiuens non potuerit plurima non
since in the-world rather-long living not he-could very-many-things not
commisisse, presertim in puericia & iuuentute cum delicacius
to-have-committed especially in boyhood and youth when rather-delicately
nutriretur, et tum a sodalibus, tum feruore indiscrete
he-was-reared and both by companions and by-the-heat of-indiscreet

etatis, ad noxia multipliciter traheretur, que uidelicet
age to harmful-things manifoldly he-was-drawn which namely
in conuersacione seculari, ubi conuiuencium moribus
in life secular where of-those-living-together to-the-manners
conformari oportet, ad plenum nequiuerit expiare. Auem uero
to-be-conformed it-behooves to the-full he-could-not to-expiate the-bird but
quam pugno gestabat, penaliter sibi manum rostro &
which on-fist he-was-bearing penally to-him the-hand with-beak and
ungulis lacerare querebatur. Cuiusmodi tedium ea ex re
claws to-tear he-was-complaining which-kind-of annoyance that from thing
molestius & infestius sibi imminere fatebatur, quia in lusu
more-grievously and more-hostilely to-him to-threaten he-confessed because in the-sport
auium, quarum uolatu alias raperet, omni uite sue tempore
of-birds by-whose flight others he-would-seize in-all of-life his time
inani quadam uoluptate impensius delectari consueuisset.
with-empty certain pleasure very-greatly to-be-delighted he-had-been-wont
Quod genus delinquendi nec in senio reliquerit uel defleuerit,
which kind of-transgressing neither in old-age he-had-left or bewailed
quia hoc in peccatum deputari nescisset. Multa eciam
because this as sin to-be-reckoned he-had-not-known many also
& alia uidi in loco quem primo inspexi tam circa
and other-things I-saw in the-place which first I-inspected as-much about
notos meos quam circa promiscuas omnium graduum &
acquaintances my as about mingled of-all ranks and
professionum multitudines, quorum singuli, ut longe superius
of-professions multitudes of-whom each as far above
breuiter sub quadam generalitate complexus sum, innumeris
briefly under a-certain generality embraced I-have by-countless
afficiebantur penarum asperitatibus & amaritudinibus. Uerum
were-afflicted of-punishments harshnesses and bitternesses but
hec interim pauca de multis dixisse sufficiat.
these meanwhile few of many to-have-said let-it-suffice

[XXXIV. De hiis quos in secundo loco tormentorum monachus viderit.]

XXXIV · THOSE THE MONK SAW IN THE SECOND PLACE

The monk turns briefly to the second place, where he saw more people he had known than anywhere else, weeping among the torments for having strayed from God's commandments.

Iam ex hiis, que loco secundo notauimus nobis
now from these-things which in-place second we-noted to-us
insinuata, aliqua compendiose memoremus. Hoc in loco,
intimated some-things concisely let-us-recall this in place
ut prefati sumus, multo plures quam in aliis nobis
as said-before we-have many more than in others to-us
dudum familiares & notos, ea in quibus a dei
long-since intimate and known those-things in which from of-God
cognicione & familiaritate abalienati sunt deuiando, scilicet
knowledge and intimacy estranged they-are by-straying namely
a mandatis eius, inter supplicia deflere conspexi.
from commandments his among punishments to-bewail I-beheld

[XXXV. De tribus episcopis.]

XXXV · THREE BISHOPS

Three bishops roll in chains through fire, hail, and a stinking pool: a pleader who oppressed the just, his tongue burning; an unchaste one, though at last a monk, plunged in the stench; a vain one tossed between heat and cold. Ill-taught subjects add daily to their pains.

Tres ibi episcopos olim sepius a nobis uisos cathenis
three there bishops once rather-often by us seen with-chains
igneis arcius constrictos inter globos ignium & procellas
fiery rather-tightly bound among balls of-fires and storms
grandinum ac niuium & turbines uentorum & interfluentis
of-hail and of-snows and whirlwinds of-winds and of-the-flowing-between
stagni fetores miserabili ordine uolutari cernebam. Non
pool stenches in-wretched order to-be-rolled I-perceived not
multum ab inuicem dissimiliter cruciabantur. Unus tamen
much from one-another dissimilarly they-were-tortured one yet
pre ceteris inmanissime ea potissimum ex causa torquebatur,
beyond the-rest most-monstrously that chiefly from cause was-tortured
quia placitatoris loco inter seculares iudices consedere
because of-a-pleader in-the-place among secular judges to-sit
plurimumque in hoc delectari soleret, multis etiam bona
and-very-much in this to-be-delighted he-was-wont to-many also on-good
consciencia nitentibus in litigando uiolentus contra iusticiam
conscience relying in litigating violent against justice
oppressor extiterit. Hiante iugiter ore linguam sibi
an-oppressor he-had-been gaping continually with-mouth the-tongue to-him
flammis ultricibus ardere querebatur; et cum uicissim nunc
with-flames avenging to-burn he-was-complaining and while in-turn now
ignibus totus cremaretur, nunc niue madidus geluque
by-fires wholly he-was-burned now with-snow soaked and-with-frost

constrictus obrigesceret, nunc stagni fetoribus cenoque
bound grew-stiff now of-the-pool by-the-stenches and-with-mud
oblimatus sorderet, lingue semper sue continuabantur incendia.
smeared was-filthy of-tongue always his were-continued the-burnings
Alius continencie cingulo aliquando negligencius usus est.
another of-continence the-girdle sometimes rather-negligently used has
Quod nefas, in episcopo nimis immensum, crebra putentis
which wickedness in a-bishop too immense by-frequent of-stinking
demersione stagni illius, quod estus & frigora interiacere
plunging pool of-that which heats and colds to-lie-between
supradiximus, puniebatur. Profuit ei multum inter alia
we-said-above was-punished profited him much among other
satisfaccionis bona quod calcato prelacionis ambitu humilem
of-satisfaction goods that trampled of-prelacy ambition the-humble
monachorum ante finem suum corde contrito susceperat
of-monks before end his with-heart contrite he-had-taken-up
habitum. Hoc enim quibusque facientibus plurimum confert,
habit this for to-any doing very-much confers
quia & meritis & interuentu sanctorum, qui hoc
because both by-the-merits and by-intervention of-the-saints who this
habitu usi sunt, specialius iuuantur, & in ordine eorum
habit used have more-especially they-are-helped and in the-order of-those
resuscitandi noscuntur, qui mundum pro domino funditus
to-be-raised-again are-known who the-world for the-Lord utterly
reliquerunt, si uel in extremis plena deuocione mundo
left if even in the-last-moments with-full devotion the-world
renunciauerunt. Tercii peculiare fuerat uicium, inanis
they-renounced of-the-third peculiar had-been vice empty
gloria. In cuius compensacione delicti frequencius altissimis
glory in of-which compensation offense more-often by-most-high
flammarum spiris in sublime agebatur. Et quia per hoc
of-flames coils into high he-was-driven and because through this

uicium precipue a divino amore in frigus itur mundani
vice especially from divine love into the-cold one-goes of-worldly
torporis, cadentem illum excipiebant partis opposite algores.
torpor falling him received of-the-part opposite chills
Commune illorum trium exicium fuit animarum incuria,
common of-those three ruin was of-souls carelessness
diuiciarum cura, despeccio erga pauperes, in principes
of-riches care contempt toward the-poor toward princes
adulacio, sollicitudo illicita & immoderata propinquorum,
flattery solicitude unlawful and immoderate of-relatives
& ut uno sermone breuiter multa concludam, quilibet
and as in-one word briefly many-things I-may-sum-up each
que sua erant quesisse, que Ihesu Christi neglexisse
the-things-which his-own were to-have-sought what of-Jesus Christ to-have-neglected
conuincebatur. Generale autem huius & complurium quos
was-convicted general moreover of-this-one and of-very-many whom
uidi prelatorum malum fuit neglectus officii suscepti,
I-saw prelates evil was neglect of-the-office undertaken
honoris delectacio, oneris dissimulacio. In hiis omnibus
of-the-honor delight of-the-burden dissembling in these all
potestate qua prediti fuerant in sui perniciem
the-power with-which endowed they-had-been to of-their-own ruin
& subditorum perdicionem se abusos inenarrabili
and of-subjects perdition themselves having-abused with-unspeakable
luctu plangebant. Horum fere omnium tormenta ita
grief they-were-lamenting of-these almost all the-torments so
sicut superius de quodam rettuli cotidianis fere cumulis
as above about a-certain-one I-related with-daily almost heaps
augmentabantur, ut quicquid diutina uexacione & amicorum
were-increased that whatever by-long vexation and of-friends
uiuencium suffragiis in missis, elemosinis & ceteris
living by-supports in masses alms and other-things

huiusmodi mitigari de penis eorum debuisset, nouis &
of-this-kind to-be-mitigated of punishments their it-ought by-new and
recentibus suorum criminibus, quos in uiciis suis perniciose
recent of-their-own crimes whom in vices their perniciously
fouerant, aut minime pro gradus sui debito corripuerant,
they-had-cherished or not-at-all for of-rank their duty they-had-rebuked
amplius indies aggrauabantur. Quare uniuersi, qui tali
more daily were-aggravated wherefore all who on-such
condicione supplicia perferebant, de salute sua omnino dubii
condition punishments were-enduring about salvation their wholly doubtful
& ancipites pene desperabiliter fluctuabant. Nichil uero in
and wavering almost desperately were-fluctuating nothing but in
tormentis ita exiciale ducebant, sicut indulgencie quandoque
torments so deadly they-reckoned as of-pardon sometime
percipiende incertitudinem. Nichil e diuerso aliorum dolorem
to-be-received the-uncertainty nothing on the-contrary of-others the-pain
sic mitigabat, quemadmodum fida consequende remissionis
so was-mitigating as the-trusting of-attaining remission
presumpcio. Incertis quoque de fine malorum suorum
presumption to-the-uncertain also about the-end of-evils their
uel hoc ipsum magnum quodammodo uidebatur esse solacium,
even this itself great in-some-way seemed to-be a-solace
quod dampnacionis sue certitudine non tenebantur. Nam hoc
that of-damnation their by-the-certainty not they-were-held for this
malum peremptorium, scilicet desperacio, quantum perpendere
evil deadly namely despair as-much-as to-weigh
mecum secundum ea que uidebam ibi sufficio, omnibus
with-myself according-to those-things which I-was-seeing there I-am-able than-all
cruciatibus plus cruciat, omnibus angustiis plus angustat, &
tortures more tortures than-all straits more straitens and
penis omnibus magis grauat.
than-punishments all more weighs-down

[XXXVI. De quodam archiepiscopo.]

XXXVI · AN ARCHBISHOP

A great monk who rose to archbishop and primate suffers for slackness in office: he consented to unworthy promotions, feared to displease the king who raised him, and pursued old grudges. The monk reflects on prelates who bury their learning and holiness under a bushel and tolerate clerical incontinence. Saint Thomas, the English martyr archbishop, aids him for the pilgrims' hostel he founded in the Land of Promise, and the crusade lightens his pains.

Uidi preter istos quendam meriti quondam & nominis
I-saw besides these a-certain of-merit once and of-name
magni uirum, qui post humile cenobitarum contubernium,
great man who after the-humble of-cenobites companionship
ubi reuera deuote uixerat, in religione feruens, in corporis
where truly devoutly he-had-lived in religion fervent in of-the-body
maceracione rigidus, in sacris meditacionibus strenuus,
mortification rigid in sacred meditations vigorous
in multarum carismatibus uirtutum prestantissimus, ad
in of-many graces virtues most-outstanding to
pontificatus & demum ad primatus apicem in regione
of-the-bishopric and at-last to of-the-primacy the-summit in a-region
latissima profecerat. Uerum prothdolor quantum per hoc
most-broad had-advanced but oh-grief as-much-as through this
in oculis hominum creuerat, tantum in iudicio interni
in the-eyes of-men he-had-grown so-much in the-judgment of-the-inner
inspectoris decreuisset, si non diuina miseracione &
inspector he-would-have-decreased if not by-divine compassion and
precedentis uite meritis adiutus, in qua in humili
of-preceding life by-the-merits helped in which in humble
habitu bene placuerat domino, in bono proposito &
habit well he-had-pleased the-Lord in good purpose and

labore deo acceptabili uite terminum conclusisset. In
labor to-God acceptable of-life the-term he-had-closed in
pontificali enim regimine minori iusto solercia, maxime
pontifical for rule with-less than-just skill especially
cum scientia magna premineret, saluti inuigilauit
since in-knowledge great he-was-preeminent over-the-salvation he-watched
populorum. Indignissimorum eciam promocionibus ad honores
of-peoples of-most-unworthy also to-the-promotions to honors
ecclesiasticos ignauiter consensit. Regiis nutibus propter
ecclesiastical slothfully he-consented to-royal nods on-account-of
iuris execucionem displicere, quia specialiter regio fauore
of-right the-execution to-displease because especially by-royal favor
tantum honorem uidebatur adeptus, aut formidauit aut
so-great honor he-seemed to-have-gained either he-dreaded or
erubuit. Denique & simultatum equo tenacior, multa
blushed finally also of-grudges than-just more-tenacious many-things
quibusque studuit irrogare aduersa, quos promocioni sue
to-any he-strove to-inflict adverse whom to-promotion his
inprimis nouerat renitentes. Hiis & huiusmodi excessibus
at-first he-had-known resisting by-these and of-this-kind excesses
enormiter offenderat. Hoc etiam sibi ad maiorem reputabatur
enormously he-had-offended this also to-him to greater was-reckoned
culpam, quod religionis & sapientie auctoritatem, quibus
fault that of-religion and of-wisdom the-authority for-which
opinatissimus celebrabatur, & quibus multis prodesse ualuisset,
most-renowned he-was-celebrated and by-which to-many to-profit he-could-have
sub cuiusdam ignauie modio inutiliter deprimendo occultauit.
under of-a-certain sloth a-bushel uselessly by-pressing-down he-hid
Qui enim hoc faciunt suppliciis enormibus deputantur; quia
who for this do to-punishments enormous are-assigned because
& scandalum magis parant ecclesie dei quique sanctitatis
both scandal more prepare for-the-church of-God whoever of-holiness

& sapientie titulis illustres, dum nec uicia & abusionum
and of-wisdom by-titles illustrious while neither vices and of-abuses
male sata & peius radicata plantaria euellunt, nec uirtutum
badly sown and worse rooted nurseries pluck-out nor of-virtues
& honestatis insignia edificare & plantare pro iure
and of-decency the-insignia to-build and to-plant for the-right
officii sui in plebe sibi subdita satagunt, quam alii qui
of-office their in the-people to-them subject take-pains than others who
utriusque boni prerogatiua destituti, cum sint eque inutiles,
of-each good by-the-prerogative destitute since they-are equally useless
noscuntur. Enimuero ab istis exigi non potest, quod
are-known for-indeed from these to-be-exacted not can what
eis creditum non est. Quamobrem & leuiter ferendum
to-them entrusted not has-been wherefore also lightly to-be-borne
esse creditur si inutilitate natiua terram occupant nitore
to-be it-is-believed if with-uselessness native the-earth they-occupy with-the-gloss
mundane ambicionis quasi foliis quibusdam umbrosis
of-worldly ambition as-if with-leaves certain shady
pulcri, sed fructus dulcedine uacui: illorum uero torpor &
beautiful but of-fruit of-the-sweetness empty of-those but the-torpor and
remissio etiam istis securitatem perniciosam transmittit, ut
slackness also to-these security pernicious transmits that
credant se strenuos ministerii sui executores in quo tam
they-believe themselves vigorous of-ministry their executors in which so
famosis rectoribus uel predecessoribus uel collegis suis aut
famous to-rulers either predecessors or colleagues their either
pares inueniuntur aut parum inferiores. Deus tamen & ab
equal they-are-found or little inferior God yet both from
insciis, quod habere debuerunt ut fierent capita in
the-ignorant what to-have they-ought that they-might-become heads in
populis, expetit; & sciolis, quod steriliter habuerunt,
peoples demands and for-the-half-learned what barrenly they-had

in ipsorum perniciem & penam inmaniorem conuertit.
into their-own ruin and punishment more-monstrous turns
De publica autem presbiterorum & clericorum incontinencia
from the-public moreover of-priests and of-clerics incontinence
maxime periclitantur moderni pontifices, quia tam enorme
most-greatly are-endangered modern bishops because so enormous
scelus in iniuriam celestium sacramentorum, in quibus omnis
a-crime to the-injury of-heavenly sacraments in which all
fidelium salus & uita consistit, que isti, quantum in
of-the-faithful salvation and life consists which these as-much-as in
ipsis est, temerare, cum sint polluti et fedi, non uerentur,
them is to-violate since they-are polluted and foul not they-fear
corrigere dissimulant. De negligencia decanorum, officialium
to-correct they-dissemble about the-negligence of-deans of-officials
& archidiaconorum pleraque que uidi referre supersedeo,
and of-archdeacons very-many-things which I-saw to-relate I-refrain
& qualiter, illis uel consencientibus uel propter numerum
and how with-them either consenting or for of-gifts
aut personarum accepcionem dissimulantibus, Christianitatis
or of-persons acceptance dissembling of-Christianity
status omnis euertitur. Id enim in uiuencium operibus uel
the-state whole is-overturned that for in of-the-living works or
moribus euidencius ostenditur. Horum itaque dissolucio &
manners more-evidently is-shown of-these and-so the-laxity and
languor erga zelum domus dei tum maxime clero &
languor toward the-zeal of-the-house of-God both most-greatly for-the-clergy and
populo tum precipue & sibi & suis auctoribus
for-the-people and especially both for-themselves and for-their-own authors
dampnacionem adquirit eternam. De hiis uero omnibus &
damnation acquires eternal for these but all and
aliis in hunc modum innumeris, prefatus in regione sua
other in this manner countless the-aforesaid in region his

presulum maximus graui sub questione laborabat. Iuuit autem
of-prelates greatest heavy under inquisition was-laboring helped moreover
precipue hunc preciosissimus martir Anglorum archiepiscopus
especially him the-most-precious martyr of-the-English archbishop
sanctus Thomas, quem suffragatorem hinc potissimum
saint Thomas whom as-supporter hence chiefly
obtinuerat, quia in terra Promissionis ad quam peregre
he-had-obtained because in the-land of-Promise to which abroad
deuenerat xenodochium instituerat nomine sancti Thome
he-had-come a-hostel he-had-founded by-the-name of-saint Thomas
intitulatum ad magnum scilicet refugium peregrinorum. Quod
entitled for great namely refuge of-pilgrims which
factum ibi primo cognoui, sed pridie quidam monachus
deed there first I-learned but the-day-before a-certain monk
id michi sciscitanti, an uerum esset, rettulit per ordinem
it to-me inquiring whether true it-was related in order
qualiter illud institutum est. Auxit preterea non modice
how it founded has-been increased besides not slightly
remedia ipsius peregrinacionis labor, quem in expedicione
the-remedies of-him of-pilgrimage the-labor which in the-expedition
Ierusolimitana sustinuit, que nuper de omnibus pene mundi
of-Jerusalem he-sustained which lately from all almost of-the-world
partibus contra inimicos crucis Christi, qui ipsam urbem
parts against the-enemies of-the-cross of-Christ who the-very city
peccatis incolarum exigentibus peruaserunt, profecta est.
the-sins of-the-inhabitants demanding invaded set-out has
Sacerdotum plures qui incontinencie sue reatus penitendo
of-priests many who of-incontinence their the-guilt by-repenting
& confitendo reliquerant, sed penitenciam non peregerant,
and by-confessing had-left but penance not had-completed
innumeris & immensis suppliciis & ardoribus ibi confectos
by-countless and immense punishments and burnings there consumed

misera per omnia sorte uidi. Uerum cogitanti intra me
wretched through all lot I-saw but to-me-thinking within me
quod nimis pauci ibi reperirentur ad multitudinem
that too few there were-found compared-to the-multitude
nimiam eorum quam ubique terrarum castimoniam polluendo
excessive of-those which everywhere of-lands chastity by-polluting
penas demeruisse post mortem suspicabar, responsum est
punishments to-have-deserved after death I-suspected answered it-was
michi quod ideo paucissimi de multitudine talium ibi
to-me that therefore very-few of the-multitude of-such there
torquerentur quia vix & rarus quisquam ex eis uere
were-tortured because scarcely and rarely anyone of them truly
penitens super iniquitate & fornicacionibus suis inueniatur:
repenting over iniquity and fornications his is-found
unde multitudinem ipsorum maximam ad illos, quos in carne
whence the-multitude of-them greatest to those whom in the-flesh
morientes mors eterna excipit, pertinere & illorum penis
dying death eternal receives to-belong and to-their punishments
indicibilibus coniungi non esset ambiguum. Ego autem in tota
unspeakable to-be-joined not was doubtful I moreover in whole
uisione ista neminem conspexi, qui spem funditus amisisset
vision this no-one I-beheld who hope utterly had-lost
indulgencie & sub certitudine estuaret perdicionis eterne.
of-pardon and under certainty was-burning of-perdition eternal

[XXXVII. Quedam descripsio monachi de quibusdam hominum generibus & de eorum penis.]

XXXVII · KINDS OF SINNERS AND THEIR PUNISHMENTS

Every sin of scripture has its torment here, and the monk lists many: even religious men suffer for vanity over their hands. Travelers murdered by robbers suffer mildly; thieves hanged after a full confession, forgiving their persecutors, are treated with special mercy, while those who denied their crimes to the end hang and burn on fiery gallows, though they have not lost hope.

Longum supra modum foret si uiritim omnium
long beyond measure it-would-be if man-by-man of-all
condicionum uel graduum uel ordinum personas quos
conditions or of-ranks or of-orders the-persons whom
ibi noui recenserem: fastidiosum etiam nimis lectori,
there I-knew I-should-review tedious also too to-the-reader
si singillatim supplicia criminum singulorum, prout
if one-by-one the-punishments of-crimes single according-as
nobis ostensa sunt, temptarem exponere. Nullum in
to-us shown they-were I-should-attempt to-set-forth no in
scripturis sanctis peccati genus describitur, cuius in hiis
scriptures holy of-sin kind is-described of-which in these
locis certa non sint auctoribus suis preparata tormenta.
places fixed not are for-the-authors its prepared torments
Pretereo igitur homicidas, adulteros, fornicatores, incestuosos,
I-pass-over therefore murderers adulterers fornicators the-incestuous
mendaces, periuros, commessatores, proditores, auaros,
liars perjurers revelers traitors the-avaricious
superbos, inuidos, detractores, odientes proximos, & cenodoxie
the-proud the-envious detractors hating neighbors and to-vainglory
seruientes, & alias in hunc modum mille pestes, quarum
serving and other in this manner thousand plagues of-which

ibi merces copiosa nimis diuisim suis preparatur operariis.
there the-wage abundant very separately their is-prepared for-workers
Quis enim hec omnia referre ualeat cum bene religiosos
who for these-things all to-relate could since well religious
uiderim pro eo tantum, quod manuum decore & digitorum
I-saw for that only that of-hands in-the-beauty and of-fingers
productiori nitore gloriari solerent, amara nimis perferre
in-the-longer sheen to-glory they-were-wont bitter very to-endure
supplicia? Uiatores repentinis latronum insidiis trucidatos
punishments travelers by-sudden of-robbers ambushes slaughtered
modestius cruciari pro suis quibusque reatibus uidi. Fures
more-moderately to-be-tortured for their several guilts I-saw thieves
uero, quod omnimodis pretereundum non est, qui suspendio
but which by-all-means to-be-passed-over not is who to-hanging
adiudicati sacerdoti tantum, uel quod maxime iuuat, puplice
adjudged to-a-priest only or what most helps publicly
crimina & opera sua mala in uera cordis contricione confessi
crimes and works their evil in true of-heart contrition confessed
sunt, ipsumque mox patibulum pacienter in remissionem
have and-the-very soon gallows patiently for remission
peccatorum omnium subierunt, remittentes ex animo
of-sins all underwent remitting from mind
persecutoribus & inimicis suis iniurias & afflicciones, ipsam
to-persecutors and enemies their injuries and afflictions the-very
etiam mortem suam, cum speciali quadam uenerabilitate in
also death their with special a-certain venerableness in
penis micioribus uidi contrectari. Alios pro simili punitos
punishments milder I-saw to-be-handled others for like punished
scelere, qui confiteri iam leto imminente obiecta facinora
crime who to-confess now with-death impending charged crimes
palam noluerunt, sperantes (scilicet diabolica fraude decepti)
openly were-unwilling hoping namely by-devilish fraud deceived

quod, negantes unde criminabantur, dimitterentur illesi,
that denying whence they-were-accused they-would-be-dismissed unharmed
propositum autem firmum habentes relinquendi peccata sua ac
resolve moreover firm having of-leaving sins their and
digne penitendi, si speratas percepissent inducias, tunc etiam
worthily of-repenting if hoped-for they-had-received respites then also
presbitero, si adesset, confiteri parati, sed hiis omnibus
to-a-priest if he-were-present to-confess ready but of-these all
frustrati, dei solius & sanctorum eius misericordiam in uite
disappointed of-God alone and of-saints his the-mercy in of-life
suppremo enixius interpellantes, nimia uidi attrocitate
the-last more-strenuously entreating with-excessive I-saw atrocity
uexari. Uenie tamen consequende spem nec isti
to-be-harassed of-pardon yet to-be-attained hope not-even these
amiserant. Igneis autem patibulis lorisque flammeis compediti
had-lost with-fiery moreover gallows and-thongs flaming fettered
& suspensi, mediis in rogis palpitabant, quos flagris
and hung middle in pyres they-were-quivering whom with-whips
& tridentibus cedentes et discerpentes tortores inmanissimi
and tridents beating and tearing torturers most-monstrous
facinora sua cum insultacionibus nimiis improperabant.
crimes their with insults excessive were-reproaching

[XXXVIII. De veneficis.]

XXXVIII · POISONERS

Poisoners, and women who exposed, killed, or aborted their children, are torn apart and forced to drink molten metal mixed with filth, which passes through them and is given them again. Monsters with vipers' mouths hang from their breasts, sucking and gnawing.

Ueneficos & mulierculas, que fetus suos aut editos
poisoners and little-women who offspring their either born
exposuerant abdicatos aut interfecerant uel conceptos abortire
had-exposed disowned or had-killed or conceived to-miscarry
maleficiis suis coegerant, dilacerari multimoda cede &
by-sorceries their had-forced to-be-torn-apart by-manifold slaughter and
ungularum abrasione uidi. Metalla etiam diuersa, ut es
of-claws by-scraping I-saw metals also diverse as bronze
& plumbum, igne soluta, admixtis quibusdam fetidissimis
and lead by-fire melted mixed-in certain most-fetid
sordibus, potare cogebantur. Quod genus poculi execrandum,
filth to-drink they-were-compelled which kind of-cup execrable
interiora eorum exurens, omnia miserabili clade penetrabat
the-inner-parts their burning-up all with-wretched destruction was-penetrating
& emissum per secreciora iterum miseris bibendum
and discharged through more-secret-parts again to-the-wretched to-be-drunk
ingerebatur. Immania uero quedam monstra portentuosis lacertis
was-thrust-on monstrous but certain monsters with-portentous arms
ipsas complectencia, unguibus alcius immersis in ceruices &
them embracing with-claws rather-deeply plunged into necks and
costas, uberibus huiusmodi feminarum dependebant, ore
ribs from-the-breasts of-such women were-hanging with-mouth
uipereo & dentibus sugentes & corrodentes mammas earum.
viperous and teeth sucking and gnawing breasts their

[XXXIX. De feneratoribus.]

XXXIX · USURERS

Usurers lie buried in heaps of fiery coins, wailing that they fed the flame of avarice with unjust gains.

Feneratores, nummorum cumulis instar moncium igneorum
usurers of-coins in-heaps the-likeness of-mountains fiery
coaceruatis immersi, auaracie flammam malo suo se
piled-up immersed of-avarice the-flame to-harm their themselves
iniquis aluisse compendiis, dum in seculo uixerant,
by-unjust to-have-fed gains while in the-world they-had-lived
indefessis eiulatibus testabantur.
with-unwearied wailings were-testifying

[XL. De fugitivis.]

XL · FUGITIVES

Monks who fled their vows and returned to the world like dogs to their vomit suffer beyond telling; a bitter late repentance may save them from hell, but their apostasy is punished long and severely.

Fugitiui de sacris professionibus, quibus diuino se
fugitives from sacred professions by-which to-divine themselves
famulatui deuouerant, & post uotum mundanarum sordium
service they-had-devoted and after the-vow of-worldly filth
uomitum ritu canino repetentes, tantis ibi afficiebantur
the-vomit in-the-manner canine seeking-again by-so-great there were-afflicted
malis, ut eorum exponere supplicia, que uidi, nullo sciam
evils that their to-set-forth punishments which I-saw by-no I-would-know

eloquio. Amarissima uix penitudo & resipiscencia in
eloquence most-bitter scarcely repentance and recovery-of-sense in
extremis, adiuncta confessione, tales quidem interdum
the-last-moments joined with-confession such indeed sometimes
a gehennali suspendit interitu, sed ipsa eorum apostasia
from hellish holds-back destruction but the-very their apostasy
nimiis & diutissimis cruciatibus punitur.
by-excessive and most-long-lasting tortures is-punished

[XLI. De quodam principe.]

XLI · A PRINCE

A most powerful prince rides a horse breathing pitchy flame, in burning armor whose spurs, saddle, and weight torture him; he wishes he could ransom the pain of one spur with the whole world. His sins were bloodshed, adultery, putting men to death or maiming them for taking his game, and oppressing his peoples; his heirs and flatterers give him no help. The monk adds that he names only a few of the countless he saw.

Quid uero de principe quodam, quem inter tocius mundi
what but about a-prince certain whom among of-the-whole world
principes uidimus potentissimum, dicam? quem hinc tantis
princes we-saw most-mighty shall-I-say whom here by-so-great
cernere erat calamitatibus pressum & undique coangustatum
to-perceive it-was calamities pressed and on-all-sides hemmed-in
ut in eo specialius impletum uiderim quod de mistica
that in him more-especially fulfilled I-saw what about the-mystic
Babilone in Iohannis Apocalipsi precipitur. 'Quantum' inquit
Babylon in of-John the-Apocalypse is-enjoined as-much-as it-says
'dilatauit se & in deliciis fuit, tantum date ei tormentum
she-spread herself and in delights was so-much give to-her torment

& luctum.' Quis enim uel mente concipiat quantis
and grief who for even in-mind could-conceive with-how-great
cruciatibus corpore toto & membris omnibus torquebatur,
tortures in-body whole and in-limbs all he-was-tortured
qui equo insidens, piceam ore & naribus flammam
who on-a-horse sitting pitchy from-mouth and nostrils flame
cum fumo & fetore tartareo iugiter in supplicium sessoris
with smoke and stench hellish continually for the-punishment of-the-rider
afflanti, armis omnibus tanquam ad bellum erat indutus,
breathing-on in-arms all as-if for war was clothed
que ei supplicium inenarrabile extiterunt? Ipsa enim
which to-him punishment unspeakable were the-very for
arma quibus tegebatur uelut candens ferrum cum malleis
arms with-which he-was-covered as glowing iron when with-hammers
contunditur igneum scintillabant imbrem, quo totus
is-beaten a-fiery were-sparking shower by-which wholly
medullitus exurebatur. Exterius uero flammea, nimio pondere
to-the-marrow he-was-burned outwardly but flaming by-excessive weight
sui onerabant, nimioque ardore incendebant utentem
of-themselves they-were-loading and-with-excessive heat they-were-kindling the-one-using
eis. Itaque de galea, scuto, lorica & ocreis taceo, quorum
them and-so about helmet shield breastplate and greaves I-am-silent of-which
omnium concremacione & onere, quantum cruciaretur,
all by-the-burning and weight how-much he-was-tortured
nullus estimare sufficeret. Optabat sane, si fieri posset,
no-one to-reckon would-suffice he-was-wishing indeed if to-be-done it-could
tocius orbis dacione tormentum redimere, quod per unius
of-the-whole world by-giving the-torment to-redeem which through of-one
calcaris usum, quo uectorem suum in uaria urgebat
spur the-use by-which carrier his into various he-was-urging
precipicia, tollerabat. Sella, que sub ipso erat, clauis &
precipices he-was-bearing the-saddle which under him was with-nails and

uerubus igneis hinc inde prefixa, eminus intuenti horrorem
spits fiery hither thither fixed from-afar to-one-gazing horror
permaximum incuciebat. Sedentis uero in ea iecur &
very-great was-striking-in of-the-one-sitting but in it the-liver and
precordia uniuersa aculeis illis transfigebantur. Nocebant eum
vitals all by-points those were-pierced were-harming him
tam crudeliter sanguinis humani iniusta effusio & legittimi
so cruelly of-blood human the-unjust shedding and of-lawful
thori adulterina transgressio. In hiis duobus frequencius
bed adulterous transgression in these two rather-often
mortaliter deliquerat. Seuientes enim carnifices hec
mortally he-had-transgressed raging for executioners these-things
ei improperabant, insultantes preterea uehementissime quia
to-him were-reproaching insulting besides most-vehemently because
in ulcionem ferarum irracionabilium, que de iure naturali
in vengeance of-wild-beasts irrational which by right natural
communiter omnibus cedere deberent, homines racione
in-common to-all to-fall ought men reason
utentes & eodem sanguine Christi redemptos & nature
using and by-the-same blood of-Christ redeemed and of-nature
indifferentis parilitate consortes aut multasset leto aut
undifferenced by-the-equality partners either he-had-punished with-death or
membris diuersis crudeliter mutilasset. Super hec omnia
in-limbs diverse cruelly had-mutilated above these all
egram penitus & parum deuotam penitenciam in uite
sickly wholly and little devout penance in of-life
termino habuerat. Subsidia uero paucissima superstites filii
the-end he-had-had aids but very-few surviving sons
& amici, quibus bona temporalia inmensa contulerat, ut
and friends on-whom goods temporal immense he-had-conferred as
miserabiliter querebatur, defuncto exhibuerant. 'Nichil'
wretchedly he-was-complaining to-the-dead-man had-shown nothing

inquit 'remedii omnes pridem fautores & alumpni mei in hiis
he-says of-remedy all formerly supporters and nurslings my in these
erumpnis michi prestiterunt. Heus! siccine omnem laborem
troubles to-me have-furnished ho thus-then all labor
meum & sollicitudinem perdidi quibus pro heredibus
my and solicitude have-I-lost with-which for heirs
meis ditandis frustra desudaui? Heu obsequencium fallax
my to-be-enriched in-vain I-toiled alas of-the-obsequious the-false
adulacio, quid contulit michi infortunato, quorum gracia
flattery what has-it-brought to-me unfortunate of-whom for-the-sake
tot gazas pessumdedi, quibus tot inaniter redditus
so-many treasures I-ruined on-whom so-many vainly revenues
conferre sategi, pro quibus in tantis deliqui uiuens
to-confer I-took-pains for whom in so-great-things I-transgressed living
& iam defunctus per illos in nullo remedia percepi?
and now dead through them in nothing remedies I-have-received
Uiri tamen sacre religionis aliquantulum meam suis
men yet of-sacred religion somewhat my by-their
oracionibus lenierunt calamitatem.' Intellexi preterea quod
prayers have-eased calamity I-understood besides that
inde precipue spem gereret adipiscende misericordie, quia
thence especially hope he-bore of-obtaining mercy because
religiosis uiris pro Domino sepius beneficus & affabilis
to-religious men for the-Lord rather-often beneficent and affable
extitisset. Tercium uero, unde preter premissa grauius
he-had-been the-third but whence besides the-foregoing more-heavily
ingemiscebat afflictus, uaria extitit depressio populorum, quos
he-was-groaning afflicted various was the-oppression of-peoples whom
uehemencius aliquociens indebitis onerauit exaccionibus.
rather-vehemently sometimes with-undue he-burdened exactions

Hucusque compendiose multa percurro &, sicut de
thus-far concisely many-things I-run-through and as about
pluribus nichil, ita & de paucis a nobis cognitis non omnia
more nothing so also about the-few by us known not all-things
que ueraciter & utiliter dicere possem retexo. Uniuersa
which truthfully and usefully to-say I-could I-unfold all-things
enim complecti nec multa uolumina possent. Nemo autem
for to-embrace not-even many volumes could no-one moreover
exaggerando aliquid me suspicetur uel de penis uel de
by-exaggerating anything me should-suspect either about punishments or about
querelis referre dolencium. Secretorum testis & conscius
the-complaints to-relate of-the-grieving of-secrets witness and privy
deus ipse nouit, quod relegens que iam scripta sunt de
God himself knows that rereading what already written has-been about
quorundam suppliciis & recolens que circa ipsos conspexi,
of-certain-ones the-punishments and recalling what about them I-beheld
tanquam nichil expressum sit de miseriis eorum, ita
as-if nothing expressed has-been about the-miseries their so
inania pocius quam leuia reputo in comparacione uisorum
empty rather than light I-reckon in comparison of-things-seen
ea que digesta sunt. Colligat igitur ex hiis lectoris
those-things which set-out have-been let-gather therefore from these of-the-reader
prudencia aliquod edificacionis sue emolumentum, discatque
the-prudence some of-edification its-own profit and-let-it-learn
ex minimis & paucissimis, que scripta relegit, ingencia
from the-least and fewest which written it-rereads huge-things
metiri, que uel referri ob sui magnitudinem
to-measure which either to-be-related on-account-of of-themselves the-magnitude
& numerum innumerabilem nequiunt uel, si utcunque
and number countless cannot or if somehow
possent, magis forte tediosa & minus credibilia infirmis
they-could more perhaps tedious and less credible to-weak

quibusque & tediosis uiderentur. Paucorum adhuc mencionem
any and to-the-weary they-would-seem of-few still mention
subinfero, quos in hac pridem mortali uita specialius
I-add-below whom in this formerly mortal life more-especially
dilexi. Numerus autem eorum quos recordacioni nostre &
I-loved the-number moreover of-those whom to-recollection our and
aspectui representauit illa hora, innumerabilis est. Quosdam
to-sight presented that hour countless is some
notorum, quos uiuere credebam adhuc, ibi mortuis
of-acquaintances whom to-live I-was-believing still there with-the-dead
admixtos obstupui. De dormicione quorundam eorum
mingled I-was-astounded-at about the-falling-asleep of-certain of-them
certitudinem plenam ibidem concepi. De quibusdam
certainty full in-the-same-place I-conceived about some
uero pre admiracione nimia, scilicet non credens eos obisse,
but for wonder excessive namely not believing them to-have-died
certus non sum redditus. Nam & sciscitari propter alia
certain not I-am rendered for also to-inquire on-account-of other
infinita, que contemplabar, dissimulaui, uel a ductore
infinite-things which I-was-contemplating I-neglected either from guide
meo uel ab ipsis; sed iam indubitata quorundam relacione
my or from them but now by-undoubted of-certain-ones report
super eorum decessu certioratus sum.
about their decease assured I-am

[XLII. De quodam episcopo, qui licet in penis esset, tamen miracul[is] coruscavit.]

XLII · A BISHOP WHO WORKED MIRACLES

An archbishop-elect, dead four years, was austere in secret, wearing a hair shirt behind a cheerful face, yet suffers for negligence in office. Miracles of healing reported after his death may well be true, for God honors hidden merit, but he remains in torment; the skeptical are referred to Gregory's story of the deacon Paschasius.

Iam quartus, ut arbitror, elapsus est annus, quo pontifex
now the-fourth as I-judge elapsed has year since a-bishop
quidam in archipresulem electus cita morte preuentus
certain as archbishop elected by-swift death forestalled
episcopatus onus ante deposuit quam honorem consequeretur,
of-the-bishopric the-burden before laid-down than the-honor he-attained
ad quem petebatur, gradus eminencioris. Extiterat autem in
to which he-was-sought of-rank more-eminent he-had-been moreover in
abscondito interioris hominis bene religiosus pureque deuotus,
the-hidden-part of-the-inner man well religious and-purely devout
asperrimo cilicii usu multisque aliis cruciatibus carnem
by-most-harsh of-haircloth use and-by-many other tortures the-flesh
macerans corpusque proprium domans. In facie uero non
mortifying and-body own taming in face but not
multum a secularibus distare uidebatur, nonnunquam pro
much from seculars to-differ he-seemed sometimes for
uitanda inanis glorie aura, que uirtutum semper floribus
avoiding of-empty glory the-breeze which of-virtues always to-the-flowers
probatur inimica, leticiam uultu pretendens & uerbis, cum
is-proved hostile gladness in-face displaying and in-words when
interius esset corde contritus & affectu compunctus. Illud
inwardly he-was in-heart contrite and in-feeling pricked that

autem sapientis memoriter tenebat, 'Frons tua populo
moreover of-the-wise-man by-heart he-was-holding brow your to-the-people
conueniat, cum intus sint omnia dissimilia.' Episcopus autem,
let-agree while within be all-things dissimilar the-bishop moreover
de quo nunc agimus, excessus tam quotidianos, qui in
about whom now we-treat the-excesses both daily which in
magnis sollicitudinibus & negociis sepe difficilibus constituto
great cares and affairs often difficult to-him-placed
subripuerant, quam minoris quoque etatis, quando seculi
had-stolen-upon and of-lesser also age when of-the-world
lasciuiam minus declinauerat, lacrimis frequentibus & uaria
wantonness less he-had-avoided with-tears frequent and with-various
ut predixi castigacione corporis punire solebat. Uerum
as I-said-before chastisement of-body to-punish he-was-wont but
in episcopali officio multa per negligenciam grauiter
in episcopal office many-things through negligence gravely
offenderat, sicut & alii de quibus superius mencionem feci.
he-had-offended as also others about whom above mention I-made
De isto plurimorum iam vulgatum assercione audiui quod
about this-one of-very-many now spread-abroad by-the-assertion I-heard that
per ipsum miracula curacionum in quibusdam debilibus
through him miracles of-healings in certain feeble
& infirmis post eius transitum fuerint perpetrata. Quod
and sick after his passing had-been performed which
fortassis uerum esse non negamus, Domino huiusmodi
perhaps true to-be not we-deny the-Lord with-such
beneficiis famulum suum honorante, ut daret intuentibus
benefits servant his honoring that he-might-give to-onlookers
ostensionem, quod sibi grata fuerint merita ipsius, que in uite
a-showing that to-him pleasing had-been the-merits of-him which in of-life
austeritate occulta & mentis puritate interna suis conspectibus,
austerity hidden and of-mind purity inner to-his sight

qui corda intuetur, placuissent. Uerumtamen in penis adhuc
who hearts beholds had-pleased nevertheless in punishments still
& ipsum, restante sibi proculdubio multa premiorum
also him remaining for-him without-doubt with-much of-rewards
recompensacione, inueni. Qui uero non credit fieri aliquociens
recompense I-found who but not believes to-be-done sometimes
miraculum meritis eorum qui in purgatoriis uexantur, quartum
a-miracle by-the-merits of-those who in purgatories are-harassed the-fourth
librum dialogi beati Gregorii relegat & ibi plenius
book of-the-dialogue of-blessed Gregory let-him-reread and there more-fully
huius rei exemplum, scilicet de Paschasio diacono, reperiet.
of-this thing an-example namely about Paschasius deacon he-shall-find

[XLIII. De quodam abbate.]

XLIII · AN ABBOT

An abbot's faithful monk distributed his alms after his death and has himself died a holy death. The abbot still suffers for lavishing the monastery's goods on his kin, a common fault, since churchmen must account for every surplus; he thanks the monk effusively. Saint Nicholas praises the monk's zeal and laments that carnal monks persecute the spiritual and that prelates seek luxury instead of feeding their flocks.

Abbas quidam sane religiosus magneque frugalitatis ante
an-abbot certain indeed religious and-of-great frugality before
hoc decennium, transiturus e seculo, fidelissimo cuidam
this decade about-to-pass from the-world to-a-most-faithful certain
monacho delegauit solidos non paucos, quos in scriniis
monk delegated shillings not few which in chests
habebat, in pauperum refrigeria pro salute anime sue
he-had for of-the-poor the-refreshments for the-salvation of-soul his
dispensanda. Qui sagaciter uotum testatoris adimplens deuote
to-be-dispensed who shrewdly the-wish of-the-testator fulfilling devoutly

largiebatur egenis subsidia. Si quem fame uel languore
was-bestowing on-the-needy aids if anyone by-hunger or sickness
afflictum grauius, si quos a claris natalibus & honestis
afflicted more-heavily if any from bright births and honorable
moribus ad indigencie necessitatem redactos didicisset, qui &
manners to of-indigence necessity reduced he-had-learned who both
mendicare confunderentur, & uictualia comparare undecunque
to-beg were-ashamed and victuals to-procure from-anywhere
non ualebant, aperiebat benediccionibus manum suam &
not were-able he-was-opening with-blessings hand his and
replebat pro uiribus animas eorum, etiam calciamentis
was-filling according-to strength the-souls their also with-shoes
uel uestibus tegens eos. Anachoritis & uiduis necnon &
or garments covering them to-anchorites and widows and-also also
senibus deuotis uel clericis multa tribuebat, omnibus
to-old-men devout or clerics many-things he-was-giving to-all
indicens quatinus pro anima illius qui hec sibi per
enjoining that for the-soul of-him who these-things to-him through
manus suas largienda destinasset orare sedulo meminissent.
hands his to-be-bestowed had-destined to-pray diligently they-should-remember
Quod etiam ab illis haut segniter implebatur. Hic ergo
which also by them not sluggishly was-fulfilled this therefore
fidelis dispensator, cum omnia dispergendo que acceperat
faithful dispenser when all-things by-scattering which he-had-received
pauperibus erogasset, in languorem & ipse decidit; quo
to-the-poor he-had-paid-out into sickness also himself fell in-which
tempore non modico excoctus ante hos quatuor annos
time not small purged before these four years
hominem sancto fine beatus exuit. Hos utrosque ibidem
the-man by-holy end blessed put-off these both in-the-same-place
repperi. Uerum abbas suppliciis adhuc detinebatur acrioribus
I-found but the-abbot by-punishments still was-detained sharper

ea potissimum ex causa, quod propinquis & carnaliter se
that chiefly from cause that to-relatives and carnally him
contingentibus nimie teneritudinis affectu fuisset obnoxius,
touching of-excessive tenderness by-feeling he-had-been liable
nimiumque erga illos munificus, de bonis monasterii sui
and-too toward them munificent from goods of-monastery his
plus in eis, quam deceret, expendisset. Plane hoc uicium,
more on them than was-fitting he-had-spent plainly this vice
amor scilicet propinquorum intensior equo, omnes fere,
the-love namely of-relatives more-intense than-just all almost
etiam qui in aliis probabiliter se gesserant, sacri
even who in other-things commendably themselves had-conducted of-sacred
ordinis professores & quoslibet ecclesiasticos dispensatores
order professors and any ecclesiastical dispensers
in illis penis plurimum grauabat. Ut enim de illis
in those punishments very-much was-weighing-down that for about those
taceam qui ecclesiastica, quibus locupletati sunt,
I-may-be-silent who ecclesiastical with-which enriched they-have-been
beneficia in luxu uestium & uentris concupiscencia, in equis
benefices in luxury of-clothes and of-the-belly lust on horses
& uariis uanitatibus & mundi pompis absumunt, illi etiam
and various vanities and of-the-world pomps consume those even
qui ita frugaliter hiis utuntur ad necessitatem, ut nichil
who so frugally these use for necessity that nothing
horum admittant ad superfluitatem, racionem nichilominus
of-these they-admit to superfluity an-account nevertheless
exactissime de illis tenentur exsoluere, que suo fuerint
most-exactly of those-things are-bound to-pay-out which to-their had-been
necessario usui residua. Debent enim ea primitus &
necessary use left-over they-ought for them first and
abundancius indigentibus sue cure subditis ministrare,
more-abundantly to-the-needy of-their care subject to-minister

deinde mediante discrecione parentum indigenciam, remota
then with-mediating discretion of-kinsmen the-need removed
superfluitate, & quorumlibet inopum sine culpa, immo cum
superfluity and of-any destitute without fault nay-rather with
fructu misericordie, poterunt releuare. Hanc enim regulam
fruit of-mercy they-shall-be-able to-relieve this for rule
ecclesiarum uicariis & personis, abbatibus & episcopis
of-churches for-vicars and parsons for-abbots and bishops
statutam ibi primo didici, quam sine graui uindicta non
established there first I-learned which without heavy vengeance not
licet preuaricari. Prius enim quam ista uidi longe
it-is-permitted to-transgress before for than these-things I-saw far
aliter de hiis sensi, quia longe aliter morem ipsorum
otherwise about these-things I-thought because far otherwise the-custom of-them
se habere sciui. Qui uero ista bene ut iustum est
itself to-hold I-knew who but these-things well as just is
obseruant, tanquam serui boni, ita pro hiis remunerantur,
observe as servants good so for these-things are-rewarded
ac si de suis patrimoniis hec pro domino prestitissent.
as if from their-own patrimonies these-things for the-Lord they-had-furnished
Predictus igitur abbas, inter duros agones penarum ad
the-aforesaid therefore abbot among harsh contests of-punishments for
requiem anhelans paradisi, monachum prefatum qui respectu
the-rest panting of-paradise the-monk aforesaid who in-respect
sui satis leniter uexabatur in parte quadam a tormentis
of-himself rather gently was-harassed in part a-certain from torments
difficilioribus remota intuens, frequenti inclinacione sui,
more-difficult removed beholding with-frequent bowing of-himself
manibus etiam protensis grates ei piissimo affectu
with-hands also stretched-out thanks to-him with-most-pious feeling
exsoluebat pro pietate sibi in premissa solidorum distribucione
was-paying for the-piety to-him in the-aforesaid of-shillings distribution

impensa. Monachus autem uenusto admodum aspectu, ueste
spent the-monk moreover with-comely very aspect in-garment
nitida rarissimis tamen maculis respersa, iocunda etiam
shining with-very-rare yet spots sprinkled with-pleasant also
quodammodo alacritate sui graciosum de se prebebat
in-some-way briskness of-himself gracious from himself was-presenting
intuenti spectaculum abbati. Quod dum mecum stupens
beholding spectacle to-the-abbot which while with-myself astonished
admiror, hanc ab ore ductoris mei de eo audiui
I-wonder-at this from the-mouth of-guide my about him I-heard
testificacionem. 'Noueris' inquit 'hunc quem cernis multa
testimony know he-says this-one whom you-perceive with-much
cordis sinceritate & corporis castimonia domino placuisse,
of-heart sincerity and of-body chastity the-Lord to-have-pleased
plurimaque per eum in loco quo degebat mala ne
and-very-many through him in the-place in-which he-was-living evils lest
fierent fuisse impedita. Fuit enim iusticie zelo
they-should-be-done to-have-been hindered he-was for of-justice with-zeal
feruidus, odio habens malum ex animo. Multas etiam sepe
fervent in-hatred holding evil from mind many also often
contrarietates & probra pacienter sustinuit pro defensione
oppositions and reproaches patiently he-sustained for the-defense
honestatis & religionis, machinantibus hiis qui religionis
of-decency and of-religion plotting those who of-religion
habitum ad hoc portant, ut religionem destruant, in castris
the-habit for this wear that religion they-may-destroy in the-camps
spiritualis milicie non spiritui sed carni officiosissime
of-spiritual warfare not to-the-spirit but to-the-flesh most-dutifully
obsequentes. Per tales, prothdolor, hodie speciale quondam
complying through such oh-grief today the-special once
sancte ecclesie decus & gloria paulominus ad nichilum
of-holy church ornament and glory almost to nothing

redigitur, dum crescit super numerum multitudo carnalium,
is-reduced while grows beyond number the-multitude of-the-carnal
cui cedit paucitas spiritualium, magis eligens aliena
to-which yields the-fewness of-the-spiritual rather choosing alien
mala dissimulando in sese quiescere, quam increpando
evils by-dissembling in themselves to-rest than by-rebuking
furencium in se bella concitare. Qui & si sileant
of-the-raging against themselves wars to-stir-up who even if they-be-silent
& quiescant, a talium insidiis quieti esse non ualent.
and rest from of-such the-snares quiet to-be not are-able
Sicut enim quondam Ysmael, qui secundum carnem natus
as for once Ishmael who according-to the-flesh born
est, persequebatur Ysaac qui secundum spiritum, ita et nunc
was was-persecuting Isaac who according-to the-spirit so also now
carnales spiritualibus inexorabiles conflictus ingerunt, frementes
the-carnal on-the-spiritual inexorable conflicts thrust raging
& tabescentes quia eos suis peruersitatibus nequiunt
and wasting-away because them to-their perversities they-cannot
conformare. Plures quoque, quod nimis lugendum est,
conform many also which too to-be-mourned is
spiritu incipientes, tempore procedente uel pusillanimitate
in-the-spirit beginning time proceeding either by-faintheartedness
uicti uel simplicitate seducti, in hoc certamine succumbunt
overcome or by-simplicity seduced in this contest succumb
in corrupcionem & miserabilem uite torporem, exemplis
into corruption and wretched of-life torpor by-examples
& persuasionibus infelicium abstracti & illecti. Uerum hec
and persuasions of-the-unhappy drawn-away and enticed but these
tanta cenobite uite dispendia, que instar celestis rei
so-great of-cenobitic life losses which the-likeness of-the-heavenly common
puplice temporibus patrum insignissime floruit, modernos
weal in-the-times of-the-fathers most-signally flourished modern

prelatos maxime respiciunt, qui hec sciunt & negligunt,
prelates most-greatly regard who these-things know and neglect
immo ita hec contempnunt, ut nec ea sic se
nay-rather so these-things they-despise that not-even them so themselves
habere aduertant. Sciunt enim ad quid uenerunt, sed
to-hold they-notice they-know for for what they-came but
ignorant ad quid uenisse debuerunt. Uenerunt enim ad
they-do-not-know for what to-have-come they-ought they-came for to
luxum & ad gloriam mundi, uenisse autem debuerant ad
luxury and to the-glory of-the-world to-have-come moreover they-ought for
imitacionem paupertatis Christi, ad sollicitudinem Pauli, ad
the-imitation of-the-poverty of-Christ for the-solicitude of-Paul for
custodiam circumspectam gregis sibi commissi. Hoc ergo
keeping circumspect of-the-flock to-them committed this therefore
sequuntur, hoc curant, hoc querunt, ad quod uenerunt:
they-follow this they-care-for this they-seek for which they-came
gregem uero domini non pascunt, immo depascunt, &
the-flock but of-the-Lord not they-feed nay-rather they-devour and
a rectitudine quam forte habent deicientes spiritualiter
from the-rectitude which perhaps they-have casting-down spiritually
mactant, & sibi eos conformantes perdunt, non se
they-slaughter and to-themselves them conforming destroy not themselves
pastores sed lupos exhibentes & fures. Talium promociones
shepherds but wolves showing and thieves of-such the-promotions
reges & pontifices & alii iam procurant potentes: ipsi
kings and bishops and other now procure mighty-men the-very
quoque subiecti tales propensius exquirunt non rectores sed
also subjects such more-eagerly seek-out not rulers but
peruersores animarum suarum; sub quibus omne, quod
perverters of-souls their under whom every-thing which
eis libuerit, liceat. Quare iusto dei iudicio
to-them shall-have-pleased may-be-permitted wherefore by-the-just of-God judgment

& regna turbantur & ecclesie confunduntur & status
both kingdoms are-troubled and churches are-confounded and the-state
terrigenarum prorsus euertitur. Fiunt enim hoc ordine deo
of-the-earth-born utterly is-overturned become for in-this order to-God
execrabiles, qui pro uiuis & defunctis pii ad deum &
execrable who for the-living and the-dead pious with God and
exaudibiles fore deberent intercessores, quorum specialius
heard to-be ought intercessors by-whose more-especially
meritis & interuentu omnium conseruari & augeri
merits and intervention of-all to-be-preserved and to-be-increased
debuerat incolumitas Christianorum, omnisque clades a
ought the-safety of-Christians and-every disaster from
plebe dei propelli & amoueri.' Hec & in hunc
the-people of-God to-be-driven-off and to-be-removed these-things and in this
modum plurima de lapsu & defectu sacre religionis
manner very-many about the-fall and failing of-sacred religion
sancto dei Nicholao conquerente & de preconiis eorum,
with-holy of-God Nicholas complaining and about the-praises of-those
qui in hiis periculis uiriliter stare & alios corroborare
who in these dangers manfully to-stand and others to-strengthen
non signiter curant, sublimia quedam commemorante, alios
not sluggishly take-care lofty certain-things recalling others
atque alios, quos ante noueram, uariis dextra leuaque
and others whom before I-had-known by-various on-the-right and-on-the-left
uidebam detineri cruciatibus. Pre ceteris uero quos pridem
I-was-seeing to-be-detained tortures beyond the-rest but whom formerly
cariores habueram hiis curiosius intendebam.
dearer I-had-held to-these more-carefully I-was-attending

[XLIIII. De quadam abbatissa.]

XLIV · AN ABBESS

A venerable abbess, dead that year, is near the end of her pains. She sends thanks to her nuns, whose psalms, prayers, and masses have relieved her, and says she was helped by her compassion toward the afflicted and her humility in the lowest offices.

E quibus uenerabilis quedam abbatissa fuit, que anno
of whom a-venerable certain abbess was who in-the-year
presenti spe felici presentis uite erumpnas euadens, ad
present with-hope happy of-present life the-troubles escaping to
interminabilem perpetue lucis diem peruentura a corpore
the-endless of-perpetual light day about-to-arrive from the-body
migrauit. Hec michi quam plurima de statu suo tam
departed she to-me very many-things about state her as-much
presenti quam preterito insinuauit. Germanis etiam sororibus
present as past intimated to-own-blood also sisters
suis sub uirginitatis titulo inter sacras uirgines in monasterio,
her under of-virginity the-title among sacred virgins in the-monastery
cui prefuerat, ad amplexus celestis sponsi piis
which she-had-presided-over for the-embraces of-the-heavenly bridegroom with-pious
desideriis anhelantibus, quibusdam certorum intersignorum
desires panting by-certain of-sure tokens
indiciis nonnulla per me illis intimanda mandauit.
indications some-things through me to-them to-be-made-known she-sent
Ex quibus quedam hic referam, aliis quibusdam suppressis,
of which certain here I-shall-relate other certain suppressed
que auditu forent graciosa, ni uetuisset ea aliis
which in-hearing would-be pleasing had-not she-forbidden them to-others
diuulgari quam ipsis pro quibus ea specialiter mandasse
to-be-spread than to-them for whom them especially to-have-sent

videbatur. Aiebat itaque se non modicum leuamen
she-seemed she-was-saying and-so herself not small relief
psalmis, oracionibus & lacrimis ancillarum dei quibus
from-the-psalms prayers and tears of-the-handmaids of-God to-whom
mater spiritualis extiterat percepisse. Gracias illis referendas
mother spiritual she-had-been to-have-received thanks to-them to-be-rendered
mandauit quod & per se ipsas multa ei contulissent
she-sent because both by themselves in-person many to-her they-had-conferred
beneficia, & quod a quibuscunque ualebant religiosis
benefits and because from whatever they-could religious
missarum & oracionum ei sategissent impetrare suffragia;
of-masses and of-prayers for-her they-had-taken-pains to-obtain supports
insuper annuas hostias pro se diatim sine intermissione
besides annual sacrifices for her daily without intermission
domino fecissent immolari. Scirent procul dubio hinc
to-the-Lord they-had-caused to-be-offered let-them-know far from-doubt hence
premia ipsis deberi ingencia, se uero acerbissima per
rewards to-them to-be-owed huge herself but most-bitter through
hec supplicia euasisse & de residuis adhuc penis, si
these punishments to-have-escaped and from remaining still punishments if
perseruerarent in inceptis, cito euasuram. Referebat quoque
they-persevered in things-begun quickly about-to-escape she-was-relating also
multum sibi profuisse quod ante susceptum gradum regiminis
much to-her to-have-profited that before undertaken the-rank of-rule
compacientissimam se quibusque afflictis sororibusque multa
most-compassionate herself to-any afflicted and-sisters with-much
benignitate prestitisset & quod quibuslibet sese extremis
kindness she-had-shown and that to-any herself lowest
uilibusque officiis deuocius persepe mancipasset.
and-vile offices more-devoutly very-often she-had-delivered

[XLV. De duabus monialibus leprosis.]

XLV · TWO LEPROUS NUNS

The abbess recalls two young nuns with leprosy whom the others shrank from and whom she bathed and nursed herself; they bore it joyfully and now follow the Lamb. She suffers, though, for neglecting a destitute young cleric entrusted to her by a bishop. The monk also sees several of her nuns in lighter pains.

‘Fuerunt nempe’ ait ‘quodam tempore in monasterio nostro
there-were indeed she-says at-a-certain time in monastery our
due tenere quidem etatis uirgungule, lepre contagio
two of-tender indeed age little-virgins of-leprosy by-the-contagion
miserabiliter supra modum infecte, in tantum ut uirulenta
wretchedly beyond measure infected in so-much that the-virulent
pernicies carnes earum plerisque in locis usque ad ossa
pestilence the-flesh their in-very-many in places as-far as the-bones
exederet, cutis superficie inmaniter pustulis frequentissimis
ate-away of-the-skin the-surface monstrously with-pustules most-frequent
turgescente. Has uniuersis pene sororibus tangere uel aspicere
swelling these to-all almost sisters to-touch or to-look-at
horrori erat. Michi autem ipsos sinibus meis confouere
for-a-horror it-was to-me moreover them in-bosom my to-cherish
& ulnis, lauare in balneis, manicis etiam meis ulcera
and with-arms to-wash in baths with-sleeves also my the-sores
earum detergere dulcissimum uidebatur. Ipse uero in summa
their to-wipe most-sweet it-seemed they but in highest
equanimitate & graciarum accione plagam sibi diuinitus
equanimity and of-thanks giving the-plague to-them divinely
illatam perferentes, ita tali delectabantur incommodo ac si
brought enduring so in-such were-delighted trouble as if
percepissent a suo quem tenerrime dilexerant sponso uarii
they-had-received from their whom most-tenderly they-had-loved bridegroom of-varied

ornatus pignora graciosa. Hinc longo pridem coronate martirio
adornment pledges gracious hence by-long long-ago crowned martyrdom
iam sine macula felices sequuntur agnum quocumque
now without stain happy they-follow the-lamb wherever
ierit. Huius quoque pietatis obtentu celerrimum
he-shall-have-gone of-this also piety by-reason most-swift
in omni angustia mea persensi refrigerium.' Alia autem
in every strait my I-felt refreshment other moreover
multa predicta michi abbatissa nunciauit, conquerens inter
many-things the-aforesaid to-me abbess announced complaining among
alia sibi non exiliter obfuisse in penis, quod
other-things to-her not slightly to-have-been-hurtful in punishments that
clericum quendam, amicorum omnium solacio destitutum,
a-cleric certain of-friends all of-the-solace destitute
etate paruulum, cuiusdam episcopi commendacione ei
in-age little of-a-certain bishop by-the-commendation to-her
ad educandum traditum, mox penitus neglexisset; qui ob
for rearing handed-over soon wholly she-had-neglected who for
hoc uitam diucius protraxit erumpnosam. De sui quoque
this life rather-long dragged-out troublesome from of-her also
monasterii cetu aliquot sanctimoniales feminas leuioribus
monastery the-company some nun women lighter
in penis ibidem recognoui.
in punishments in-the-same-place I-recognized

[XLVI. De quodam milite symoniaco.]

XLVI · A SIMONIAC KNIGHT

A knight who sold a church's living repented, took the cross, and died on crusade. He has borne terrible pains, at first swallowing the burning coins of the sale, lightened by his pilgrimage and by five trentals of masses his wife had said at his request through named priests. He suffers cold for being stingy to the poor, and hopes seven more trentals will free him.

Miles quidam cuiusdam ecclesie patronus uiginti septem
a-knight certain of-a-certain church patron for-twenty seven
marcis cuidam clerico uendiderat personatum. Qui postea
marks to-a-certain cleric had-sold the-parsonage who afterward
facti penitens in recompensacionem tanti piaculi crucem
of-the-deed repenting in recompense of-so-great sin the-cross
susceperat, sepulcrum domini, si daretur facultas, aditurus,
had-taken-up the-sepulcher of-the-Lord if were-given opportunity about-to-visit
suisque erratibus ueniam petiturus. Ea tempestate terram
and-for-his errors pardon about-to-seek at-that time the-land
Promissionis barbaries gentilium, expugnatis Christianis,
of-Promise the-barbarism of-the-gentiles conquered the-Christians
peruasione nefaria occupauerat. Ad quorum perfidiam
by-invasion wicked had-occupied for whose perfidy
propulsandam Christicolis de cunctis mundi partibus
to-be-repelled the-Christ-worshipers from all of-the-world parts
adunatis, hic miles sese coniunxit; ubi tactus incommodo,
gathered this knight himself joined where touched by-trouble
pro domino exul spontaneus uitam in castris terminauit.
for the-Lord an-exile voluntary life in the-camps ended
Hunc igitur mediocribus in suppliciis positum repperi.
him therefore moderate in punishments placed I-found

Fatebatur autem quod pro crimine symonie superius
he-was-confessing moreover that for the-crime of-simony above
memorato grauissimos pertulisset cruciatus, adiciens quod
mentioned most-heavy he-had-endured tortures adding that
nisi diuina preuentus miseracione ante mortis horam adeo
unless by-divine forestalled compassion before of-death the-hour so-much
super hoc penituisset, eternum nullatenus effugisset
over this he-had-repented eternal by-no-means he-would-have-escaped
interitum. 'Pene uero,' ait 'tante iniquitati debite,
destruction the-punishments but he-says to-so-great iniquity due
multum pro labore peregrinacionis, quam pro domino
much for the-labor of-pilgrimage which for the-Lord
suscepi, michi sunt alleuiate. Indultum preterea diuina
I-undertook for-me have-been lightened granted besides by-divine
bonitate fuit michi, ut dudum per quendam fidelem
goodness was to-me that a-while-ago through a-certain faithful
clericum in sompni uisione admonitum uxori quondam
cleric in of-sleep vision admonished to-wife former
mee mandarem, quatinus pro salute mea quinque missarum
my I-should-send that for salvation my five of-masses
tricennalia cum officiis psalmorum, leccionum & oracionum,
trentals with offices of-psalms of-lessons and of-prayers
que pro defunctis recitari mos ecclesiasticus instituit,
which for the-dead to-be-recited custom ecclesiastical established
per honeste & continentis uite presbiteros, quos etiam
through of-honorable and continent life priests whom also
nominatim expressi, sollicite procuraret celebrari. Quod
by-name I-specified carefully she-should-procure to-be-celebrated which
ipsa fideliter impleri satagens, ipsosque sacerdotes postea ut
she faithfully to-be-fulfilled taking-pains and-the-very priests afterward as
digni erant remunerans, maximam michi penarum mearum
worthy they-were rewarding the-greatest for-me of-punishments my

mitigacionem impetrauit. Nam circa primordia post decessum
mitigation obtained for about the-beginnings after decease
meum cotidie frequencius denarios, quos pro uendicione
my daily rather-often the-pennies which for the-sale
ecclesie perceperam, ardentes uorare compellebar. A cuius
of-the-church I-had-received burning to-devour I-was-compelled from of-which
inmanitate supplicii iam superna pietate illius potissimum
the-monstrousness punishment now by-supernal piety of-that chiefly
remedii subuencione immunis sum redditus. Asperitate
remedy by-the-aid immune I-am rendered by-the-harshness
frigoris adhuc immoderacius coartor, quia nudis &
of-cold still too-immoderately I-am-constrained because to-the-naked and
algentibus inclemencior uixi & incompaciens. Quamuis enim
freezing more-unkind I-lived and uncompassionate although for
sepius alimoniam famelicis largirer, tenacitatis tamen uicio
rather-often nourishment to-the-hungry I-bestowed of-tenacity yet by-the-vice
denarios in refrigeria eorum cauebam expendere.' Ad quem
pennies for the-refreshments of-them I-was-wary to-spend to whom
ego 'Si adhuc' inquam 'pro uobis fieret missarum celebracio,
I if still I-say for you were-made of-masses celebration
nonne perfectam reciperetis quietem?' Et ille 'Eciam' inquit
surely perfect you-would-receive rest and he yes he-says
'si modo septem pro me tricennalia cum officiis coherentibus,
if only seven for me trentals with offices attached
scilicet dirige & placebo, exsoluerentur, spero quod hiis
namely dirige and placebo were-paid I-hope that these
completis mox de penis transferrer ad quietis eterne
completed soon from punishments I-would-be-transferred to of-rest eternal
mansionem.' Hec ille. Animaduertendum uero est quod
the-mansion these-things he to-be-noticed but it-is that
idem defunctus, sicut michi certissime iam compertum est,
the-same dead-man as to-me most-certainly now ascertained has-been

quinque castissimos sacerdotes, ex nomine electos, in uisione
five most-chaste priests by name chosen in the-vision
ad hec pro se peragenda missarum officia designauerit;
for these-things for himself to-be-performed of-masses offices designated
quorum persone & nomina & mansionum loca, que singula
whose persons and names and of-dwellings places which singly
diligenter expressit, tam sibi dum in corpore uixerat,
diligently he-specified as-much to-himself while in the-body he-had-lived
quam clerico quo mediante hec uxori sue nunciata
as to-the-cleric by-whom mediating these-things to-wife his announced
sunt, quam eidem eciam mulieri fuerunt incognita.
have-been as to-the-same also woman were unknown

[XLVII. De monacho sacrista.]

XLVII · A SACRISTAN MONK

A young sacristan, during an oil shortage, left the lamps before the images of the Virgin unlit at Pentecost and the Ascension. Struck with fever, he saw the Virgin on a stair warning that she would take his light as he had taken hers. He vowed amends, but the sentence stood, and he died three days later, still in punishment for laxity in his office and conduct.

Iuuenem quendam sub monachili habitu religiose in multis
a-young-man certain under monastic habit religiously in many-things
se habentem aliquando uideram; qui sacriste eciam officio
himself conducting once I-had-seen who of-sacristan also the-office
in ecclesia sua fungebatur. Ymagines autem tres uel quatuor
in church his was-discharging images moreover three or four
in ueneracione sancte dei genitricis Marie, auro &
in veneration of-holy of-God mother Mary with-gold and
coloribus decenter ornate, Saluatoris in forma puerili yconas
colors fittingly adorned of-the-Savior in form childlike icons

in gremio gestantes, in ecclesia illa per singula altaria
in the-lap bearing in church that through single altars
disponuntur, magnum intuentibus pie deuocionis prebentes
are-arranged a-great to-onlookers of-pious devotion furnishing
incentiuum. Ex consuetudine uero ecclesie singulis precipuis
incentive from custom but of-the-church on-single chief
festiuitatibus per annum, totis a uespera usque ad
festivals through the-year whole from evening up to
uesperam diebus & noctibus, singule lampades ante singulas
evening days and nights single lamps before single
ymagines ardere consueuerant, totam suo fulgore ecclesiam
images to-burn had-been-wont the-whole with-their brilliance church
reddentes choruscam. Contigit autem quodam tempore in
rendering flashing it-happened moreover at-a-certain time in
diebus sacriste illius olei magnam in regione illa fieri
the-days of-sacristan that of-oil a-great in region that to-be-made
penuriam, quia & unde fieret nulli indigenarum
scarcity because both whence it-might-be-made to-none of-the-natives
suppetebat materies & aduenarum rarus quisquam eisdem
was-available the-material and of-strangers rarely anyone in-those
in horis id genus mercimonii in uenalibus proponebat.
in hours that kind of-merchandise among salables was-setting-out
Unde habita desperacione adquirendi liquoris prefati in usus
whence had despair of-acquiring liquid aforesaid for uses
quosque necessarios, predictus sacrista, ubi licenciosius fore
any necessary the-aforesaid sacristan where more-permissibly to-be
putauit, lampadum interim resecauit usum, ita quod in
he-thought of-the-lamps meanwhile cut-back the-use so that at
Pentecoste, uel in ascensione Domini, lampadibus que in
Pentecost or at the-ascension of-the-Lord to-the-lamps which at
istis solemnitatibus ardere consueuerant, ignem non admouit.
these solemnities to-burn had-been-wont fire not he-applied

Sed non impune: tercia namque feria Pentecostes, cum
but not unpunished on-the-third for weekday of-Pentecost when
sanissimus uideretur, & per omnia incolumis, repente
most-healthy he-seemed and through all-things unharmed suddenly
acutis febribus usque ad mentis alienacionem uexatus,
by-acute fevers up to of-mind derangement harassed
secunda feria sequentis ebdomade defungitur. Mane
on-the-second weekday of-the-following week he-dies in-the-morning
uero die sabbati, que festum sancte Trinitatis antecedit,
but on-the-day of-the-sabbath which the-feast of-holy Trinity precedes
cum adhuc in extremis ageret, intuetur in uisione
when still in the-last-moments he-was-struggling he-beholds in vision
angelorum reginam, deique matrem piissimam, in limine
of-the-angels the-queen and-of-God mother most-pious on the-threshold
cuiusdam coclee, que uni de supradictis ymaginibus uicina
of-a-certain winding-stair which to-one of the-above-said images near
imminet, consistere. Qua uisa, sui non immemor langoris
overhangs to-stand whom seen of-his not unmindful sickness
& periculi exclamare uidebatur 'O sancta Maria, miserere'.
and danger to-cry-out he-seemed O holy O-Mary have-mercy
Illa uero ad hec, uoce & aspectu seuerior, ita infit
she but to these-things in-voice and aspect more-severe thus begins
'Tu' inquit 'luminis decus michi preripuistis in terris:
you she-says of-light the-ornament from-me have-snatched in lands
ego tibi preripiam uite presentis lumen'. Hac ille (nec
I from-you shall-snatch of-life present the-light by-this he nor
mirum) comminacione perterritus prosternere se uidebatur
wonder threat terrified to-prostrate himself seemed
ad pedes domine cum nimio eiulatu, ueniamque postulare
at the-feet of-the-lady with excessive wailing and-pardon to-demand
commissi, emendacionem de cetero polliceri. Ad hec illa
of-the-offense amendment for the-rest to-promise to these-things she

cuius eciam mine de misericordia manare consueuerunt,
whose even threats from mercy to-flow have-been-wont
clemencius in eum respiciens & manu innuens, limen
more-mercifully on him looking-back and with-hand nodding the-threshold
cui suprastabat ei ostendit, dicens 'Sede hic': tunc ille
on-which she-stood-above to-him showed saying sit here then he
ad uestigia eius residere tremebundus cepit, cum illa subito
at the-footsteps her to-sit-down trembling began when she suddenly
disparuit. Ille uero ad se reuersus, fratres conuocauit,
vanished he but to himself returned the-brothers called-together
uisionem seriatim exposuit, & ut sequenti nocte, cum
the-vision in-order set-forth and that on-the-following night with
die succedente, luminaria de more inextincta lucerent cum
the-day succeeding the-lights by custom unextinguished should-shine with
magnis adiuracionibus precepit, & summa cum instancia
great adjurations he-commanded and highest with insistence
flagitauit; uouitque quod, si redderetur cupite sospitati, ad
demanded and-vowed that if he-were-restored to-desired safety for
gloriam perpetue uirginis & matris ueri luminis et solita
the-glory of-the-perpetual virgin and mother of-true light both the-wonted
conseruaret & ecclesie luminaria perpetim conseruanda
he-would-keep and of-the-church lights perpetually to-be-kept
augeret. Sed nequiuit reuocari sentencia quam mater
he-would-increase but could-not be-recalled the-sentence which the-mother
ueritatis ueraci ore dictauerat. Obiit enim post hec
of-truth with-truthful mouth had-dictated he-died for after these-things
die tercia, quasi premissa in illa, que intercessit, sancte
on-day third as-if sent-before on that which intervened of-holy
Trinitatis sollemnitate ex luminarium restitucione aliqua sui
Trinity solemnity from of-the-lights restoration some of-his
reatus satisfaccione. In penis uero hactenus ipsum uidi
guilt satisfaction in punishments but hitherto him I-saw

detentum, quia sepe & multum in ordinis uel diuini
detained because often and much in of-the-order or of-divine
officii execucione negligens extitisset, & in cibis & potibus,
office execution negligent he-had-been and in foods and drinks
in risu & iocis remissius quam deceret sese habuisset.
in laughter and jests more-slackly than was-fitting himself he-had-held

[XLVIII. De quodam clerico scolastico qui sancte vixerat.]

XLVIII · A HOLY CLERIC OF THE SCHOOLS

A brilliant young cleric devoted to the Virgin passes lightly toward paradise, comforted by her. He suffers only from the inclemency of the air and from thirst, because once rich he grew less generous to the poor. With him the monk ends his account of the places of torment.

Clericum quendam preterea in ipso iuuentutis flore ex hac
a-cleric certain besides in the-very of-youth flower from this
luce sublatum quem spiritu scientie illustrante omnes
light taken-away whom with-the-spirit of-knowledge illuminating all
pene coetaneos tam in diuinis quam in liberalium
almost contemporaries as-much in divine-things as in of-liberal
artium disciplinis uidimus transcendisse, faciliori purgacione
arts disciplines we-saw to-have-surpassed by-easier purgation
mediocriter afflictum, ad paradisi gaudia ex bone consciencie
moderately afflicted to of-paradise the-joys from of-good conscience
testimonio hillariter pertendentem, eodem in loco uidi. Uixerat
the-testimony cheerfully pressing-on same in place I-saw he-had-lived
enim moribus probis & studiis preditus, pudicicia fulgidus,
for with-manners upright and pursuits endowed with-modesty shining
caritate beniuolus, aliisque uirtutum carismatibus deo &
with-charity benevolent and-by-other of-virtues graces to-God and

bonis omnibus acceptus. Precipue uero egregium culmen
good all accepted especially but the-excellent summit
optime structure bonarum accionum impositum preferebat,
on-the-best structure of-good actions placed-on he-was-displaying
dileccionem scilicet sancte uirginis dei matris Marie, in cuius
the-love namely of-the-holy virgin of-God mother Mary in whose
ueneracione extiterat deuotissimus, crebras persepe & prolixas
veneration he-had-been most-devout frequent very-often and lengthy
coram altaribus eius spiritu contrito & humiliato exercens in
before altars her with-spirit contrite and humbled exercising in
oracionibus & fletibus excubias, multisque stipem necessariam
prayers and weepings vigils and-to-many alms necessary
pro illius amore impendens. Unde proculdubio restabat ei
for her love spending whence without-doubt remained for-him
in celis ab eadem piissima angelorum celique regina
in the-heavens from the-same most-pious of-the-angels and-of-heaven queen
preparata merces immarcessibilis gloriaque perhennis. Illius
prepared reward unfading and-glory perennial her
quoque beneficiis ab hora exitus sui multiplicia receperat
also by-benefits from the-hour of-departure his manifold he-had-received
refrigeria, continuo illius solacio inter penarum gemitus
refreshments by-continual her solace among of-punishments groans
misericorditer refocillatus. Aeris solummodo intemperancia
mercifully revived of-the-air only by-the-intemperance
affligi uidebatur, per frigus scilicet & estum, cum michi
to-be-afflicted he-seemed through cold namely and heat when to-me
ostendebatur. Dictum uero michi est sciscitanti, utrum
he-was-shown said but to-me it-was inquiring whether
& alias undelibet sustineret penas, quod preterea sitis
also other from-anywhere he-sustained punishments that besides of-thirst
quoque interdum cruciaretur ardore, quia iusto parcius
also at-times he-was-tortured by-the-burning because than-just more-sparingly

desideria egenorum, cum multis abundaret facultatibus,
the-desires of-the-needy when in-many he-abounded means
exsaciasset. Et quidem bene compaciens uidebatur & egenis
he-had-satisfied and indeed well compassionate he-seemed and to-the-needy
multa erogare dum uixit: sed tamen pauperes multociens
many-things to-pay-out while he-lived but yet the-poor many-times
fastidiuit, ex quo diues apparuit, in tantum ut, quibus
he-disdained from when rich he-appeared in so-much that to-whom
ipse pauperior affabilis uixerat & subuentor deuotus,
himself poorer affable he-had-lived and helper devoted
iam locupletatus, austerior aliquociens cerneretur: unde cum
now enriched more-austere sometimes he-was-seen whence with
ingenti metu animaduertendum est, quam districte ab hiis
huge fear to-be-noticed it-is how strictly from those
qui ecclesiastica perceperint beneficia, exigetur racio
who ecclesiastical have-received benefices shall-be-exacted the-account
dispensacionis sue, dicente in euangelio Salvatore 'cui plus
of-dispensation their with-saying in the-gospel the-Savior to-whom more
committitur, plus exigetur ab eo.' Iam uero quia multa
is-committed more shall-be-exacted from him now but because many-things
ex hiis que in locis tormentorum comperimus, ut potuimus
of these which in places of-torments we-learned as we-could
fideli pocius quam falerato sermone digessimus, hic de
in-faithful rather than in-trapped-out speech we-have-set-out here about
penis, uel in eis positis animabus narracionem interim
punishments or in them placed souls the-narrative meanwhile
terminamus. Post hec de gaudio & exultacione bonorum
we-end after these-things about the-joy and exultation of-the-good
in sede amena & iocunda feliciter quiescencium aliqua que
in a-seat pleasant and delightful happily resting some-things which
uidimus exprimere prout dominus dederit, temptabimus.
we-saw to-express as the-Lord shall-have-given we-shall-attempt

[XLIX. De paradiso & hominum multitudine quam monachus in illo uidit.]

XLIX · PARADISE AND ITS MULTITUDE

Beyond the places of torment a sweet light and fragrance open onto a flowering field where countless souls rest after their pains. Those at its edge wear white garments, unstained but not yet shining, and among them the monk recognizes many he knew.

Nunc de solaciis quiescencium & eterna gloria bonorum
now about the-solaces of-the-resting and eternal glory of-the-good
aliqua utcunque dicamus. Nam sufficienter nemo posset.
some-things somehow let-us-say for sufficiently no-one could
Ait itaque frater predictus: — Postquam diucius per
says and-so brother aforesaid after for-rather-long through
diuersorum suppliciorum genera incedentes, per tria ut iam
of-diverse punishments the-kinds advancing through three as already
supra memorauimus loca uarios miserorum labores inspeximus
above we-recalled places various of-the-wretched labors we-inspected
& dolores, ad ulteriora tendentibus lumen nobis gratissimum
and pains to further-things striving a-light to-us most-welcome
paulatim cepit apparere. Hinc odoris fragrancia suauissimi,
gradually began to-appear hence of-scent the-fragrance most-sweet
& non multo post campi multimoda florum iocunditate
and not much after of-a-field with-manifold of-flowers delight
uernantis amenitas incredibilem nobis prestitit uoluptatem.
blooming the-pleasantness incredible to-us furnished pleasure
Hoc in campo hominum seu pocius animarum milia infinita
this in field of-men or rather of-souls thousands infinite
repperimus, felici quiete post excursa supplicia iocundancium.
we-found in-happy rest after run-through punishments rejoicing
Quos autem in prima illius campi margine inuenimus albis
whom moreover in the-first of-that field border we-found white

quidem sed non satis nitentibus utebantur uestibus: nigredinis
indeed but not enough shining were-using garments of-blackness
uero aut cuiuslibet macule nichil eis uidebatur inesse, minori
but or of-any stain nothing in-them seemed to-be-in with-lesser
tamen gracia candoris pollebant. Inter quos plerosque dudum
yet grace of-whiteness they-were-strong among whom very-many long-since
bene michi cognitos recognoui; ex quibus multorum interim
well to-me known I-recognized of whom of-many meanwhile
suppressa mencione, de paucis aliquid uobis breuiter referam.
suppressed mention about few something to-you briefly I-shall-relate

[L. De quadam abbatissa.]

L · AN ABBESS

The first he recognizes is an abbess of holy life, just out of torment and pale as if from a long illness. Though strict with her kin, she suffered for having given them the monastery's goods while her nuns went short, setting her household an example of care for relatives they should have left with the world.

Quedam uite admodum uenerabilis abbatissa, quam adhuc
a-certain of-life very venerable abbess whom still
puer noueram, ante hos quatuordecim annos migrauit ad
a-boy I-had-known before these fourteen years departed to
dominum. Fuit autem tam pudicicie, quam tocius honestatis
the-Lord she-was moreover as-much of-modesty as of-all decency
zelo feruida, misericordie uisceribus affluentissima, in
with-zeal fervent of-mercy in-the-bowels most-abounding in
custodia gregis sibi commissi solers & deuota. Hanc inter
keeping of-the-flock to-her committed skillful and devout her among
eos quos exteriores iamdicte amenitatis oras habitare
those whom the-outer of-the-already-said pleasantness borders to-inhabit

uidi, primam recognoui. Nuper uero de locis tormentorum
I-saw first I-recognized lately but from places of-torments
euaserat, & uestibus immaculatis, parum tamen candentibus,
she-had-escaped and in-garments unstained little yet gleaming
induebatur. Marcida specie & tali habitudine uidebatur,
she-was-clothed withered in-appearance and in-such condition she-seemed
quasi longa egritudine confecta & ex balneis nuper fuisset
as-if by-long sickness worn-out and from baths lately had-been
egressa. Transeo cetera leuiora propter que meruerat
come-out I-pass-over the-other lighter-things on-account-of which she-had-deserved
penas, iras eciam iusto acerbiores, inanis glorie motum
punishments angers also than-just more-bitter of-empty glory the-motion
inter uirtutum merita & laudancium blandimenta non
among of-virtues the-merits and of-the-praising blandishments not
plene edomitum, & alia pretereo innumera, in quibus
fully subdued and other I-pass-over countless-things in which
eciam bonorum ignorancia sepe delinquit infirmitas. Hoc
even of-the-good by-ignorance often transgresses weakness this
sibi precipue penas dicebat peperisse, quod carnales
for-her especially punishments she-was-saying to-have-borne that carnal
propinquos carnali teneritudine dilexerat & eis de bonis
relatives with-carnal tenderness she-had-loved and to-them from the-goods
monasterii quod regebat multa contulerat, plerisque
of-the-monastery which she-was-ruling many-things had-conferred very-many
ancillis Christi, quarum mater spiritualis fuerat, tam
handmaids of-Christ of-whom mother spiritual she-had-been as-much
uictus quam uestitus inedia laborantibus. Stupebam ad
of-food as of-clothing by-want laboring I-was-astounded at
ista uehementer quippe qui certissime noueram uix
these-things vehemently inasmuch-as I-who most-certainly had-known scarcely
quempiam hodie prelatum inueniri, qui in tantis diuiciis
any today prelate to-be-found who in so-great riches

tanta circa propinquos parcitate utatur, quanta utebatur illa.
so-great toward relatives sparingness uses as-great-as was-using she
Uix enim necessaria, ut de superfluis taceam, alicui
scarcely for necessities that about superfluities I-may-be-silent to-any
suorum unquam impenderat. Nepotes & neptes seu alias
of-her-own ever she-had-spent nephews and nieces or other
cognatas sibi personas non matrimonio iungebat carnali, sed
related to-her persons not in-marriage she-was-joining carnal but
monasteriis Christo famulaturas tradebat. Tanta quoque
to-monasteries to-Christ about-to-serve she-was-handing-over so-great also
vultus & uerborum austeritate uigebat in consanguineos,
of-face and of-words with-austerity she-was-strong toward kinsfolk
ut cum extraneis omnibus amicabilis esset & cum multa
that while to-strangers all friendly she-was and with much
benignitate affabilis, suis tantum affinibus terribilis
kindness affable to-her-own only relations terrible
uideretur. Erratus suorum & solertissime inquirere solebat
she-seemed the-errors of-her-own both most-skillfully to-inquire-into she-was-wont
&, quando fortuitu deprehendere potuisset, seuerissime
and when by-chance to-detect she-had-been-able most-severely
puniebat. Honestatem morum exigebat & castitatis
she-was-punishing decency of-manners she-was-demanding and of-chastity
decorem ab omnibus quos in monasterii tocius officiis
the-beauty from all whom in of-the-monastery whole offices
seruientes habebat, sed maxime ab hiis qui aliquo affinitatis
serving she-had but most-greatly from those who by-some of-kinship
titulo seipsam contingebant. Non denique frater, non soror
title herself touched not finally brother not sister
ea penes illam confidencia utebatur, qua ceteri a sua
that with her confidence was-using which the-others from their-own
parentela remoti. Ista retenens & eciam quod bonam
kindred removed these-things retaining and also that good

educacionem in multis fecisset, quos religionis propositum
upbringing in many she-had-made whom of-religion the-purpose
cum habitu laudabiliter suscepto seruare deuote noueram,
with the-habit laudably taken-up to-keep devoutly I-had-known
hec ab eadem audiui abbatissa: 'Vera quidem,' ait, 'sunt
these-things from the-same I-heard abbess true indeed she-says are
que commemoras, sed tamen pro carnali affectu quo
the-things-which you-recount but yet for the-carnal feeling which
medullitus non carui, cum essem spiritualis propositi debito
to-the-marrow not I-lacked when I-was of-spiritual purpose by-the-debt
tam professionis quam regiminis racione obnoxia, apud
as-much of-profession as of-rule by-reason bound before
districtum iudicem per rigorem, superficietenus exhibitum,
the-strict judge through rigor superficially shown
excusacionis locum minime inueni; ea quam maxima ex
of-excuse place not-at-all I-found that as greatest from
causa, quod murmuracionis causa et exemplum sollicitudinis
cause that of-murmuring the-cause and example of-solicitude
superflue ancillis Christi pro cura suorum ex meo
superfluous to-the-handmaids of-Christ for the-care of-their-own from my
facto nascebatur. Oportuerat enim me lesionem pocius
deed was-born it-had-behooved for me the-harm rather
michi commissarum precauere animarum, quam parentum,
to-me committed to-guard-against of-souls than of-kinsmen
quos semel cum seculo pro Christo reliqueram, temporales
whom once with the-world for Christ I-had-left temporal
utilitates procurare.' Hiis & aliis multis que breuitatis
advantages to-procure these and other many-things which of-brevity
causa non exprimo a predicta uenerabili femina auditis,
for-the-sake not I-express from the-aforesaid venerable woman heard
ad interiora illius campi properauimus.
to the-inner-parts of-that field we-hastened

[LI. De quodam priore qualiter sancte obierat.]

LI · A PRIOR WHO DIED A HOLY DEATH

Deeper in the field the monk meets a prior, a monk from childhood, virginal, humble, and tireless in charity, who kept the choir despite the loss of an eye and illness. On his last night Christ and his mother appeared and invited him to follow, and he died the next morning amid psalms and the Passion, kissing the cross.

Hic quendam pie recordacionis uirum, qui prioratus officio
here a-certain of-pious memory man who of-the-priorate the-office
in quodam monasterio functus ante hoc triennium
in a-certain monastery having-discharged before this three-year-space
sarcinam carnis exuit, uidi & agnoui. Uidebam eum beata
the-burden of-the-flesh put-off I-saw and recognized I-was-seeing him with-blessed
cum spiritibus iustorum quiete felicem, penis omnibus
with the-spirits of-the-just rest happy from-punishments all
exemptum, iocunditate qua donatus fuerat hilarem,
exempt with-the-delight with-which presented he-had-been cheerful
certa expectacione uisionis diuine, qua erat munerandus,
in-sure expectation of-the-vision divine with-which he-was to-be-rewarded
incomparabiliter leciorem. Monachicum ab infancia usque ad
incomparably more-joyful the-monastic from infancy up to
senectutem & habitum gesserat & animum. Uirginitatem
old-age both habit he-had-worn and mind the-virginity
mentis & corporis humilitatis sinu tutauerat. Humilitati
of-mind and of-body of-humility in-the-bosom he-had-guarded to-humility
pacienciam indissolubili federe copulauerat. Abstinenciam
patience by-an-indissoluble bond he-had-joined abstinence
rigidiorem uigiliarum prolixitate reddebat, deuocione
more-rigid of-vigils by-the-length he-was-rendering by-devotion
utrasque superare nitebatur. Psalmodie & laudis diuine
both to-surpass he-was-striving of-psalmody and of-praise divine

officia tunc solum non mutus omiserat, cum magis pro
the-offices then only not mute he-had-omitted when more for
tempore necessaria caritatis obsequia compulissent. Nemo
the-time necessary of-charity services had-compelled no-one
temptatis misericordius illo compaciebatur: egrotantibus
with-the-tempted more-mercifully than-he was-sympathizing to-the-sick
nullus eo deuocius uel sollicicius obsequebatur. Ita se
no-one than-he more-devoutly or more-solicitously was-attending so himself
iuxta apostolum omnibus omnia exhibuerat, ut cum suus
according-to the-apostle to-all all-things he-had-shown that while his-own
in necessariis raro, in refrigeriis rarissime, in uoluptuosis
in necessities rarely in refreshments most-rarely in pleasures
nunquam esse crederetur, in utilibus semper pro posse
never to-be he-was-believed in useful-things always according-to ability
aliorum erat. Nunquam peticionibus afflictorum solatium quod
of-others he-was never to-the-petitions of-the-afflicted the-solace which
adhibere posset denegauit. Sola penes eum insinuacione, ut
to-apply he-could he-denied with-sole with him intimation that
merentibus subueniret, opus fuit. Indigencium enim non dico
to-the-mourning he-should-help need was of-the-needy for not I-say
preces, sed uota quoque anticipare satagebat remediorum
the-prayers but the-wishes also to-anticipate he-took-pains of-remedies
impensis. Cum talibus uite sanctissime studiis corporis eciam
by-outlays with such of-life most-holy pursuits of-body also
multiplici ualitudine multis ante obitum suum annis continue
by-manifold ill-health many before death his years continuously
laborauerat, adeo ut vi langoris unius oculi biennio ante
he-had-labored so-much that by-force of-sickness of-one eye for-two-years before
mortem funditus priuaretur aspectu, cum reliqua corporis
death utterly he-was-deprived of-sight while the-other of-body
membra clade pene deficerent. Uerum, ut ait Salomon, spiritus
limbs by-ruin almost failed but as says Solomon the-spirit

hominis sustentat imbecillitatem eius; nunquam propter
of-man sustains the-weakness his never on-account-of
hec a conuentu, nunquam a choro potuit auelli:
these-things from the-community never from the-choir could to-be-torn-away
communem refectorii mensam cum fratribus adiens,
the-common of-the-refectory table with brothers approaching
fratrum pocius quam sua saginabatur refeccione. A
of-the-brothers rather than his-own he-was-fattened by-refection from
carnibus post adolescencie annos funditus abstinuerat; fratribus
meats after of-youth the-years utterly he-had-abstained for-brothers
tamen, debilitate aut morbo confectis, eas sedula deuocione
yet by-weakness or disease worn-out them with-diligent devotion
pro eorum reparacione uolebat offerri. Tandem dissenteriam
for their restoration he-wished to-be-offered at-length dysentery
incurrens, cum ad uite iam extrema perductus fuisset,
incurring when to of-life now the-extremes led he-had-been
dominici corporis uiatico premunitus, sacrique olei
of-the-Lord's body with-the-viaticum fortified and-of-sacred oil
delibutus unccione, decem ferme diebus absque cibo permansit,
anointed with-unction ten almost days without food he-remained
diuinis tantum beneficiis & fratrum exhortationi intentus.
to-divine only benefits and of-the-brothers to-exhortation intent
Nocte uero, que transitus sui precessit diem, instante
on-the-night but which of-passing his preceded the-day with-impending
iam nocturnalis officii hora, uidit Dominum nostrum Ihesum
now of-the-nightly office the-hour he-saw Lord our Jesus
Christum cum matre sua uirgine illibata comitatum ad se
Christ with mother his virgin undefiled accompanied to himself
accedere & nutu benignissimo ad se sequendum inuitare.
to-approach and with-nod most-kind to him following to-invite
Statimque accitis ad se fratribus uisionem exposuit &
and-at-once summoned to himself the-brothers the-vision he-set-forth and

se in crastino migraturum a seculo corde letissimo
himself on the-morrow about-to-depart from the-world with-heart most-joyful
predixit. Quod & factum est. Longum foret si uniuersa
foretold which also done was long it-would-be if all-things
percurrerem que ante exitum suum dixit, cum omnia uerba
I-should-run-through which before departure his he-said since all words
eius & oraciones, quibus & se & filios suos domino
his and prayers with-which both himself and sons his to-the-Lord
commendabat & ad perseueranciam boni operis informabat,
he-was-commending and to perseverance of-good work was-shaping
non tam uerba fuerunt hominis quam spiritus sancti qui
not so-much words were of-man as of-the-spirit holy who
loquebatur in eo. Circa terciam itaque diei sequentis
was-speaking in him about the-third and-so of-the-day following
horam in cinere & cilicio recubans, horis diurnis, horis
hour in ash and haircloth lying with-the-hours daytime with-hours
eciam de sancta Trinitate & de beata dei genitrice, quas
also of holy Trinity and of blessed of-God mother which
ab infancia deuote frequentauerat, cum fratribus percantatis,
from infancy devoutly he-had-frequented with the-brothers chanted-through
passione quoque dominica secundum quatuor euangelistas
the-passion also of-the-Lord according-to four evangelists
cum psalmis c° primo et c° secundo & c° tercio
with psalms hundred first and hundred second and hundred third
ante eum recitatis & ab eo intentissime cum gemitu &
before him recited and by him most-intently with groaning and
spiritus contricione perauditis, inter crucis dominice oscula,
of-spirit contrition heard-through among of-the-cross of-the-Lord kisses
inter salutaciones beate uirginis, fratribus benedicens, diem
among the-salutations of-the-blessed virgin the-brothers blessing day
clausit extremum. Hunc igitur tantum & talem uirum,
closed last him therefore so-great and such man

michique a primeua etate amicissimum deuote mox uisum
and-to-me from earliest age most-friendly devoutly soon seen
salutaui & multa ab eo benignissime resalutatus audiui.
I-greeted and many-things from him most-kindly greeted-back I-heard

[LII. De quodam sancto adolescente monacho.]

LII · A HOLY YOUNG MONK

The prior shows the monk a young monk of pure life who foretold the hour of his own death, at which heavenly song was heard. Having sinned only in small things he suffered little and now equals the prior in glory, though the prior looks for a higher reward.

Ostendit autem michi adolescentulum quendam monachum, qui
he-showed moreover to-me a-young-lad certain monk who
sacre religionis habitum adhuc puer ardentissima deuocione
of-sacred religion the-habit still a-boy with-most-ardent devotion
quesitum & puro ac mundo corde & corpore in monasterio
sought and with-pure and clean heart and body in the-monastery
predicti prioris aliquamdiu gestatum, morte preuentus
of-the-aforesaid prior for-some-time worn by-death forestalled
immatura, stola immortalitatis feliciter commutauerat. Non
untimely for-the-robe of-immortality happily had-exchanged not
quidem eum in corpore positum uideram, sed de innocencie
indeed him in the-body placed I-had-seen but about of-innocence
& deuocionis illius puritate & sancto eius transitu multa
and of-devotion his the-purity and holy his passing many-things
crebro a fratribus eiusdem loci referri audieram. Dixit
often by the-brothers of-the-same place to-be-related I-had-heard said
itaque michi senior prefatus: 'Hic,' ait ille, 'meus est filius de
and-so to-me the-elder aforesaid this-one says he my is son about

quo frequenter audisti. Hic meus fuit in deuocione &
whom often you-have-heard this-one my was in devotion and
spirituali proposito socius, hic comes est michi tendenti
spiritual purpose companion this-one comrade is to-me making-my-way
ad celum. Hic in beatitudine eterna coheres michi futurus
to heaven this-one in beatitude eternal co-heir to-me about-to-be
est sempiternus.' Idem uero adolescens horam transitus sui
is everlasting the-same but youth the-hour of-passing his
fratribus euidenter predixerat. In eius quoque decessu audita
to-the-brothers evidently had-foretold in his also decease heard
celestis cantilena fuit, ut multi perhibent, qui in monasterio
heavenly song was as many assert who in monastery
eodem consistunt. Prior quoque pro uariis negligenciis suis &
same dwell the-prior also for various negligences his and
suorum, quos regebat, diuersis erratibus aliquantas pertulerat
of-his-own whom he-was-ruling diverse errors some had-endured
penas. Nunc uero predicto adolescenti, qui sicut in minutis
punishments now but to-the-aforesaid youth who as in small-things
deliquerat ita in minimis senserat penas, in candore
he-had-transgressed so in least he-had-felt punishments in whiteness
& gaudio equalis fuit. Eminencioris uero glorie fiduciam
and joy equal was of-more-eminent but glory the-confidence
pro maioribus uirtutum meritis prior habere uidebatur.
for greater of-virtues merits the-prior to-have seemed

[LIII. De quodam venerabilis vite sacerdote.]

LIII · A PRIEST OF VENERABLE LIFE

A priest whose preaching reclaimed multitudes, some sworn to the devil, suffered briefly and awaits unspeakable glory. As the monk goes deeper, the light, fragrance, and joy increase; all here are citizens of the heavenly Jerusalem, passing their pains the more easily the less they had been entangled in worldly vice.

Uidi quoque in eisdem locis uenerabilem quendam sacerdotem,
I-saw also in the-same places a-venerable certain priest
quem predicacionis uerbo & animarum saluti precipuam
whom of-preaching to-the-word and of-souls to-the-salvation special
suis temporibus uidimus exhibuisse diligenciam. Zelo siquidem
in-his times we-saw to-have-shown diligence with-zeal indeed
rectitudinis cum uite exemplis ita predicacionis graciam habebat
of-rectitude with of-life examples so of-preaching the-grace he-had
coniunctam, ut non modo in parochiis quas regebat, sed
joined that not only in parishes which he-was-ruling but
per diuersarum longe lateque ecclesiarum populos innumeras
through of-diverse far and-wide churches the-peoples countless
multitudines nunc a mortiferis criminibus reuocaret, nunc
multitudes now from deadly crimes he-recalled now
in uirtutum meritis feliciter proficientes & usque ad finem
in of-virtues merits happily advancing and up to the-end
debite consummacionis in iusticia & sanctitate perseuerantes
of-due consummation in justice and holiness persevering
exhiberet. Quosdam ita diabolicis laqueis irretitos, ut diabolo,
he-presented some so by-devilish snares entangled that to-the-devil
quod dictu quoque nefas est, seruitute premissa uisibiliter eius
which to-say even wicked is servitude sent-before visibly to-his
se dominio mancipassent, orando & predicando ex baratro
themselves dominion they-had-delivered by-praying and by-preaching from the-abyss

perdicionis reuocauit, et per confessionis & penitencie
of-perdition he-recalled and through of-confession and of-penance
satisfaccionem multos, qui nunquam in grauioribus deliquerant,
satisfaction many who never in graver-things had-transgressed
reddidit miserante deo in fide & bonis operibus perfecciores.
he-rendered with-pitying God in faith and good works more-perfect
Quibus tamen ex causis modico tempore uarias pertulerit
which yet from causes for-a-short time various he-endured
penas, quia iam multa de similibus dixi, interim
punishments because already many-things about like-things I-have-said meanwhile
sileo. Hoc uero silendum non est, quod sibi & per
I-am-silent this but to-be-kept-silent not is that for-him and through
eum cooperante deo innumeris aliis gloria restabat inenarrabilis.
him with-co-working God for-countless others glory remained unspeakable
Hinc ad interiora predicte amenitatis accedentibus nobis
hence to the-inner-parts of-the-aforesaid pleasantness approaching to-us
maior semper & lucis claritas et odoris suauitas &
greater always both of-light the-brightness and of-scent the-sweetness and
ibidem degencium candor et iocunditas arridebat. Cur
in-that-same-place of-those-living the-whiteness and delight was-smiling why
autem diucius immorer personas eorum & merita recensendo,
moreover longer should-I-linger the-persons of-those and merits by-reviewing
quos ibi uel ignotos prius in seculo uel notos uidi? Omnes
whom there either unknown before in the-world or known I-saw all
enim, quos locus iste tenet, superne Ierusalem ciues
for whom place this holds of-the-supernal Jerusalem citizens
sunt ascripti; omnes de seculi istius certamine demonum
are enrolled all from of-world this the-contest of-demons
triumphatores migrauerunt; penas omnes tam facile
triumphers departed punishments all as easily
transierunt, quam uiciis mundanis minus fuerunt irretiti.
they-passed-through as by-vices worldly less they-were entangled

[LIV. De representacione dominice passionis inter agmina bonorum facta.]

LIV · THE PASSION AMONG THE GOOD

Further in, the monk sees the Passion presented among countless blessed spirits: Christ on the cross, scourged and bleeding, his mother and the beloved disciple standing joyful beside him, while all hasten to adore. He weeps with grief and joy at the memory, and writes of it only reluctantly, for those he knows will believe.

Iam uero, que ad interiora progressi uidimus, nec lingua
now but what to the-inner-parts having-advanced we-saw neither the-tongue
retexere nec mens humana digne ualet perpendere. Quis
to-unfold nor the-mind human worthily is-able to-weigh who
enim digne uerbis exponat, qualiter in medio beatorum
for worthily in-words could-set-forth how in the-midst of-blessed
spirituum, quorum infinita milia ibi circumstabant, crucis
spirits of-whom infinite thousands there were-standing-around of-the-cross
Christi misterium adorabatur, uelut presencialiter in carne
of-Christ the-mystery was-adored as-if in-presence in flesh
dominica passio celebraretur? Uidebatur pius generis humani
of-the-Lord the-passion were-celebrated was-seen the-holy of-the-race human
redemptor tanquam in crucis stipite appensus, flagellis toto
Redeemer as-if on of-the-cross the-trunk hung with-scourges in-whole
corpore cruentus & liuidus, sputis dehonestatus, coronatus
body bloody and livid with-spittings dishonored crowned
spinis, confossus clauis & lancea perforatus; per
with-thorns pierced with-nails and with-the-lance perforated through
manus & pedes riuos perfluere purpurii cruoris: ex sacro
hands and feet streams to-flow-through of-purple gore from the-sacred
autem latere sanguis largiter stillabat & aqua. Hinc mater
moreover side blood abundantly was-dripping and water here the-mother

non iam lugubris & anxia sed gaudens & hilaris uultu
not now mournful and anxious but rejoicing and cheerful with-face
serenissimo tanto tamque inenarrabili astabat spectaculo.
most-serene at-so-great and-so unspeakable was-standing-by spectacle
Inde discipulus ille, quem diligebat Iesus, inter quosdam alios
there the-disciple that whom loved Jesus among certain others
visus est astitisse. Iam uero quis unquam uel tacita mente
seen was to-have-stood-by now but who ever even in-silent mind
coniciat, quanta cum alacritate ad hoc tam uitale spectaculum
could-guess how-great with eagerness to this so life-giving spectacle
vndique concurrebatur, que intuencium erat deuocio, quis
from-all-sides there-was-concourse what of-the-beholders was the-devotion what
adorancium concursus, quante pro tantis beneficiis graciarum
of-the-adorers concourse how-great for so-great benefits of-thanks
acciones & Christo gloriam concinencium quam mira
givings and to-Christ glory of-those-singing-together how wondrous
fuit exultacio? Hec michi alcius recolenti dolor nescio
was the-exultation these-things to-me more-deeply recalling pain I-know-not
an deuocio, compassio an congratulacio animum distrahunt
whether devotion compassion or rejoicing mind distract
infelicem; fauces & lumina singultus & lacrime indesinenter
unhappy jaws and eyes sobs and tears unceasingly
fatigant. Stupor uero et admiracio meipsum funditus alienum
weary stupor but and wonder myself utterly estranged
& quodammodo michimet absentem reddunt. Quis enim non
and in-some-way from-myself absent render who for not
inmanissime doleat tam uenusti decoris pulchritudinem
most-monstrously would-grieve so of-comely grace the-beauty
tam fedis subactam fuisse iniuriis & penis? Quis non
so to-foul subjected to-have-been injuries and punishments who not
compaciatur nimio affectu tante pietati tam impiis
would-sympathize with-excessive feeling with-so-great piety so by-impious

exagitate suppliciis & obprobriis? Quid uero deuocionis
harassed punishments and reproaches what but of-devotion
quantumque congratulacionis habet quod hiis suppliciis &
and-how-much of-rejoicing has-it that by-these punishments and
contumeliis diabolus uincitur, tartarus debellatur, alligatur
insults the-devil is-conquered Tartarus is-subdued is-bound
fortis, arma eius diripiuntur & spolia, perditus homo
the-strong-one arms his are-plundered and spoils lost man
reparatur, & preda demonum, a penali erepta ergastulo
is-restored and the-prey of-demons from the-penal snatched workhouse
inferni, choris inseritur angelorum? Quis uero non
of-hell to-the-choirs is-inserted of-angels who but not
admiretur et stupeat tantam in saluatore nostro clemenciam,
would-wonder and be-astounded so-great in Savior our clemency
tanteque uiscera pietatis, ut, quod semel in carne passibili
and-of-so-great the-bowels of-piety that what once in flesh passible
sustinuit pro nobis in mundo, hoc immortalitatis iam gloria
he-sustained for us in world this of-immortality now with-glory
uestitus ob nimium humanarum animarum amorem ad earum
clothed for excessive of-human souls love for their
gaudium et deuocionem ampliandam ymaginaliter representare
joy and devotion to-be-increased in-image to-represent
dignetur in paradiso? Multa que hic uidi & audiui
he-should-deign in paradise many-things which here I-saw and heard
interim pocius silencio quam stilo credenda existimo. Hoc
meanwhile rather to-silence than to-the-pen to-be-entrusted I-reckon this
ipsum autem, quod iam uictus deuocione uestra retuli, tam
very moreover which now overcome by-devotion your I-have-related as
inuitus profero, quam insolitum & pene illis incredibile
unwilling I-bring-forth as unusual and almost to-those incredible
scio, qui presencia tantum & ea humana dumtaxat racione
I-know who present-things only and that human only by-reason

estimare didicerunt. Uobis tamen, quos scio illius participes
to-reckon have-learned to-you yet whom I-know of-that partakers
esse spiritus, qui omnia scrutatur, etiam profunda dei,
to-be spirit which all-things searches even the-depths of-God
ex omnibus que passim uidi aliqua uel summatim ideo
from all-things which everywhere I-saw some-things even summarily therefore
fidentur insinuo, quia quam tutis auribus quam deuotis
confidently I-intimate because to-how safe ears how devout
mentibus loquor, non ignoro. Denique post moram non
minds I-speak not I-am-ignorant finally after a-delay not
modicam in tam beata uisone expletam, uisio ipsa repente
small in so blessed vision filled-out the-vision itself suddenly
disparuit. Frequencia autem eorum qui conuenerant, adorato
vanished the-throng moreover of-those who had-come-together adored
loco ubi steterat gloria tanti sacramenti, sensim cepit
the-place where had-stood the-glory of-so-great sacrament gradually began
rarescere, & singuli ad proprias sedes cum gaudio & leticia
to-thin and each to own seats with joy and gladness
rediere. Ego precedentem ducem nostrum inter mansiones
returned I going-before leader our among mansions
lucidissimas gaudio & admiracione plenus ad ulteriora
most-bright with-joy and wonder full to further-things
subsequebar. Hic iam consistencium candor, hic odoris
was-following-after here now of-those-standing the-whiteness here of-scent
fragrancia, hic armonia deo laudes canencium inestimabilis,
the-fragrance here the-harmony to-God praises of-those-singing inestimable
& omnia sensibus uix credenda mortalium.
and all-things to-the-senses scarcely to-be-believed of-mortals

[LV. De ingressu porte paradisi & de gloria domini que intro apparuit.]

LV · THE GATE OF PARADISE AND THE GLORY WITHIN

A crystal wall rises before them with a radiant gate barred by a cross that lifts to admit some and sinks to bar others. It lets Saint Nicholas through but stops the monk until he trusts in Christ. Within, an indescribable light; steps lead upward to Christ enthroned and adored by the newly arrived, though this is not yet the heaven of heavens, where God is seen face to face.

Multo inter hec iam emenso uie spacio, & crescente
much among these-things now traversed of-the-way space and growing
semper ante nos locorum iocunditate, uidi eminus quasi
always before us of-the-places delight I-saw from-afar as-if
murum cristallinum, cuius altitudo peruideri non potuit,
a-wall crystalline whose height to-be-seen-through not could
longitudinis quoque metam nequiui comprehendere. Quo iam
of-length also the-limit I-could-not to-comprehend to-which now
appropinquantibus nobis, portam uidi lucidissima introrsus
approaching us a-gate I-saw with-most-bright inwardly
claritate micantem, apertumque eius aditum, sed crucis
brightness flashing and-open its entrance but of-a-cross
tantum vnius obice signatum. Accedebat illuc cateruatim
only of-one by-the-barrier marked was-approaching thither in-troops
multitudo eorum, qui uiciniores erant, ingredi exoptans.
the-multitude of-those who nearer were to-enter desiring
Crux uero in medio porte sita, mirabile dictu, nunc
the-cross but in the-middle of-the-gate placed wonderful to-say now
se attollens ad superiora, latum aduentantibus pandebat
itself raising to the-upper-parts a-wide to-those-arriving was-opening
ingressum, nunc ima petens intrare cupientibus aditum
entrance now the-lowest seeking to-enter to-those-desiring access

negabat. Quam uero gaudenter introibant admissi, quam
was-denying how but joyfully were-entering the-admitted how
reuerenter subsistebant exclusi iterum crucis eleuacionem
reverently were-halting the-excluded again of-the-cross the-raising
prestolantes, exprimere non sufficio. Substitit hic mecum dux
awaiting to-express not I-am-able halted here with-me guide
meus aliquamdiu & has uicissim crucis eleuaciones &
my for-some-time and these in-turn of-the-cross raisings and
demissiones, accedencium nunc introitum nunc exclusionem,
lowerings of-those-approaching now the-entry now the-exclusion
diucius stupens intuebar. Demum accessimus & nos.
rather-long astonished I-was-gazing-on at-last approached also we
Incedebamus autem, ut predixi, manibus inuicem consertis.
we-were-advancing moreover as I-said-before with-hands mutually joined
Igitur accedentibus nobis crux erigitur, iter patet
therefore approaching us the-cross is-raised the-way lies-open
ingressuris. Socius meus libere ingreditur, sequebar
to-those-about-to-enter companion my freely enters I-was-following
et ego; uerum crux ex improuiso super manus nostras
also I but the-cross from the-unforeseen upon hands our
descendit, meque a ducis mei consectatu arcebat. Quod
descended and-me from of-guide my the-following was-keeping-off which
senciens ego, nimiumque pertimescens, ista piissimi comitis
feeling I and-exceedingly fearing these of-most-pious companion
monita audiui: — 'Ne paueas' inquit 'fidem tantum
admonitions I-heard not be-afraid he-says faith only
certissimam habeto in Dominum Ihesum Christum &
most-sure have in the-Lord Jesus Christ and
securus ingredere.' Post hec redeunte fiducia crux
secure enter after these-things returning confidence the-cross
cessit & intraui. Quantus uero inestimabilis fulgor claritatis,
yielded and I-entered how-great but inestimable radiance of-brightness

quanta luminis gracia interius uniuersa possederit, a
how-great of-light grace within all-things possessed from
me nemo requirat. Hoc enim non uerbis promere, sed
me no-one should-ask this for not in-words to-bring-out but
nec mente sufficio recordari. Splendor ille choruscus &
not-even in-mind I-am-able to-recall splendor that flashing and
blandus, serenus & lenis, sic intuentem rapiebat in se,
soothing serene and gentle so the-beholder was-seizing into itself
sic nitoris immensitate ferebat super se, ut nichil in
so of-sheen by-the-immensity was-bearing above himself that nothing in
eius comparacione crederem esse, quicquid eatenus me
its comparison I-would-believe to-be whatever thus-far me
contigit uidisse. Splendor iste quamlibet ineffabilis, quamlibet
it-befell to-have-seen splendor this however ineffable however
inestimabilis, tamen non reuerberabat sed pocius acuebat
inestimable yet not was-dazzling but rather was-sharpening
intuentis obtutum. Micabat quidem ineffabiliter sed multo
of-the-beholder the-gaze it-was-flashing indeed ineffably but much
inestimabilius inspicientem demulcens, uisioni sue mirabiliter
more-inestimably the-onlooker soothing to-vision its wonderfully
coaptabat. Inferius nichil aliud occurrebat intuenti nisi
was-fitting below nothing else was-meeting the-beholder except
lux & murus candore perspicuus, per quem ingressi
light and the-wall in-whiteness transparent through which entered
sumus. Erant quoque ab imo usque ad summitatem
we-have there-were also from the-lowest up to the-summit
eius gradus mira pulcritudine dispositi, per quos
of-it steps with-wondrous beauty arranged by which
ascendebant agmina letancium, mox ut fuissent per ianuam
were-ascending the-hosts of-the-rejoicing soon as they-had through the-door
introgressi. Nullus fuit ascendencium labor, difficultas nulla,
entered no was of-those-ascending labor difficulty none

non quelibet in ascendendo mora; superior semper alacrius
not any in ascending delay the-higher always more-eagerly
quam inferior scandebatur gradus. In plano itaque deorsum
than the-lower was-climbed step on the-level and-so below
consistens, deducebam longo oculorum intuitu per hos
standing I-was-leading with-long of-eyes gaze along these
gradus ascendentes in sublime, quos modo per ianuam
steps ascending into high whom just-now through the-door
uideram intrantes. Ad alciora uero oculos defigens conspexi
I-had-seen entering to higher-things but eyes fixing I-beheld
in trono glorie residentem Dominum & Saluatorem
on the-throne of-glory sitting the-Lord and Savior
nostrum in specie humana, & in circuitu accedentes et
our in form human and in circuit approaching and
cum graciarum accione adorantes eum, ut michi uidebatur,
with of-thanks giving adoring him as to-me it-seemed
quingentorum uel septingentorum spiritus bonorum, qui nuper
of-five-hundred or of-seven-hundred spirits of-the-good who lately
itinere predicto ad locum troni conscenderant. Plerique
by-the-way aforesaid to the-place of-the-throne had-climbed very-many
etiam remocius per summos muri sepedicti fines huc
also more-remotely along the-highest of-the-wall often-mentioned bounds hither
illucque uelut spaciando deambulare uidebantur. Michi autem
and-thither as-if by-strolling to-walk-about seemed to-me moreover
certissime constat quod celum celorum ubi exultant iusti
most-certainly it-is-established that the-heaven of-heavens where exult the-just
in conspectu Dei uidentes eum in maiestate sua, sicuti est,
in the-sight of-God seeing him in majesty his as he-is
ubi eciam milia milium ministrant ei & decies milia
where also thousands of-thousands minister to-him and ten-times thousands
centena milia assistunt ei, non erat locus ille sedentis in
hundred thousands stand-by him not was place that of-the-one-sitting on

trono, quem ego uidebam: sed inde iam remota difficultate
the-throne whom I was-seeing but thence now removed difficulty
& omni dilacione, ascenditur ad celum illud, eterne deitatis
and every delay one-ascends to heaven that of-eternal deity
uisione beatum, solis angelis & iustorum spiritibus angelica
by-the-vision blessed to-only angels and of-the-just spirits angelic
iam perfeccione consummatis peruium, ubi facie ad faciem
now by-perfection consummated passable where face to face
uidebitur immortalis et inuisibilis rex seculorum, qui solus
shall-be-seen the-immortal and invisible king of-ages who alone
habet immortalitatem & lucem habitat inaccessibilem, quem
has immortality and light inhabits inaccessible whom
nullus mortalium uidit, sed nec uidere potest. Uidetur autem
no of-mortals has-seen but nor to-see can he-is-seen moreover
a mundis corde, quos nec cordis nec corporis corrupcio
by the-clean in-heart whom neither of-heart nor of-body corruption
deprimens grauat. In hac tamen uisione tantum leticie &
pressing-down weighs in this yet vision so-much of-gladness and
gaudii, tantum iocunditatis & exultacionis concepi animo,
of-joy so-much of-delight and of-exultation I-conceived in-mind
ut, quicquid humanis dici potest uerbis, minus sit ad
that whatever by-human to-be-said can words less be for
exprimendum cordis mei gaudium quo ibi fructus sum.
expressing of-heart my the-joy which there enjoyed I-have

[LVI. Qualiter monachus egressus est ianuam paradisi.]

LVI · HOW THE MONK CAME OUT OF PARADISE

Saint Nicholas tells the monk he has seen, in part, what he longed to see and must now return to the world's battles; if he perseveres in the fear of the Lord he will win all of it and more. He leads the grieving monk back out, urging him to keep a pure life and await his calling.

Hiis igitur et aliis innumeris uisis & auditis sanctus dei
these therefore and other countless-things seen and heard saint of-God
Nicholaus hec michi breuiter est locutus — 'En' inquit
Nicholas these-things to-me briefly has spoken lo he-says
'uel ex parte iam, fili, ut petisti & nimio desiderio
at-least in part now O-son as you-asked and with-excessive desire
concupisti, seculi futuri statum, pericula errancium,
you-longed-for of-the-world future the-state the-perils of-the-erring
supplicia peccatorum, purgatorum quietem, tendencium
the-punishments of-sinners of-the-purged the-rest of-the-striving
desideria, gaudia eorum qui iam ad celi curiam perueniunt,
the-desires the-joys of-those who now to of-heaven the-court arrive
passionis dominice misteria, & Christi iam regnantis gloriam,
of-the-passion of-the-Lord the-mysteries and of-Christ now reigning the-glory
ut tibi possibile fuit, conspexisti. Iam tibi ad tuos
as for-you possible it-was you-have-beheld now for-you to your-own
& ad seculi pugnas est redeundum. Percipies autem
and to of-the-world battles is to-be-returned you-shall-receive moreover
si perseueraueris in timore domini bona que oculis
if you-shall-have-persevered in fear of-the-Lord the-goods which with-eyes
conspexisti & multo hiis maiora, que solus uidere
you-have-beheld and much than-these greater which alone to-see
merebitur, qui sine fine illa possidere dignus erit.' Hec
shall-deserve who without end them to-possess worthy shall-be these-things

dicens satis mestum & supra quam dici potest merentem,
saying rather sad and beyond what to-be-said can mourning
quia de tanta beatitudine ad mundi erumpnas me redire
because from so-great beatitude to of-the-world the-troubles me to-return
debere cognoui, per ianuam qua ingressi sumus eduxit me,
to-have-to I-knew through the-door by-which entered we-have he-led-out me
multum instruens & exhortans quatinus immaculato corpore
much instructing and exhorting that with-unstained body
et innocenti corde cum pie religionis studio diem uocacionis
and innocent heart with of-pious religion zeal the-day of-calling
mee prestolari satagerem: 'diligenter' inquiens 'mandata
my to-await I-should-take-pains diligently saying the-commandments
dei obserua & uitam tuam ad exempla iustorum institue.
of-God observe and life your to the-examples of-the-just shape
Sic enim fiet ut in eorum collegio post exactum uite
so for it-shall-be that into their college after completed of-life
mortalis terminum perpetuo beatus merearis admitti.'
mortal term perpetually blessed you-may-deserve to-be-admitted

[LVII. De classico quod monachus audiuit & qualiter ad se reuersus fuerit.]

LVII · THE PEAL AND HIS RETURN TO HIMSELF

A peal of wonderful sweetness sounds, as if all the world's bells rang at once; when it fades the monk finds himself back among the brothers at his bed, healed but sorrowful, and begs their prayers.

Dum adhuc mecum talia loqueretur subito classicum
while still with-me such-things he-was-speaking suddenly a-peal
mire suauitatis cepit audiri, quasi tocius mundi campane
of-wondrous sweetness began to-be-heard as-if of-the-whole world the-bells
uel quicquid sonorum est una simul pulsacione concuteretur.
or whatever of-sounds is with-one together striking were-shaken
In hoc classico mirabilis suauitas & uaria melodie permixtio
in this peal a-wondrous sweetness and varied of-melody intermingling
magnitudine nescio an dulcedine soni plus stupenda
in-magnitude I-know-not whether in-sweetness of-sound more to-be-wondered-at
fuit. Ad tam insolitum auditum sollicite attentus & nimium
was to so unwonted a-hearing anxiously attentive and exceedingly
animo suspensus, mox ut sonitus ille desiit audiri, a ducis
in-mind suspended soon as sound that ceased to-be-heard from of-guide
mei dulcis comitatu me ex insperato destitutum uidi. Ad
my sweet the-company me from the-unhoped-for bereft I-saw to
meipsum uero reuersus, uoces mox audiui fratrum nostrorum
myself but returned the-voices soon I-heard of-brothers our
qui lectulo nostro astabant; uiribus eciam corporis paulatim
who at-little-bed our were-standing the-strength also of-body gradually
redeuntibus, oculis quoque in usum uidendi sensim patefactis,
returning the-eyes also to the-use of-seeing gradually opened
sicut ipsi uidistis, pristine egritudinis molestia funditus
as you-yourselves saw of-former sickness the-trouble utterly

deleta, non modo incolumis, uerum debilitate qua diu
blotted-out not only unharmed but the-weakness by-which long
fueram oppressus exclusa, tam ualidus & fortis quam mestus
I-had-been oppressed shut-out as strong and vigorous as sad
et lugubris coram uobis resedi. Putabam autem me in
and mournful before you I-sat-up I-was-thinking moreover me in
ecclesia coram altari esse, ubi crucem dominicam primitus
the-church before the-altar to-be where the-cross of-the-Lord at-first
adoraueram. Eorum nempe memoria que ibi corporaliter
I-had-adored of-those indeed the-memory which there bodily
egeram et perspexeram multo magis herebat animo meo
I-had-done and had-seen much more was-clinging to-mind my
quam eorum que in capitulo, licet ea posterius perpessus
than of-those which in the-chapter although them later endured
fueram. Eorum uero que circa me corporaliter acciderunt
I-had of-those but which about me bodily happened
postquam in capitulo prostratus fui, nichil omnino sensi aut
after in the-chapter prostrate I-was nothing at-all I-felt or
sciui. Moram quoque in uisione illa, que michi ostensa est,
knew a-delay also in vision that which to-me shown was
me aliquam fecisse non credidi, sed tantummodo sexte
me any to-have-made not I-believed but only of-the-sixth
ferie matutinas tunc primum percantatas fuisse estimabam.
weekday matins then first chanted-through to-have-been I-was-reckoning
Hec ego uobis, que michi in corpore uel in spiritu
these-things I to-you which to-me in the-body or in the-spirit
reuelata sunt, caritate illectus & coactus uestre sanctitatis
revealed have-been by-charity enticed and compelled of-your holiness
imperio, quam potui compendiose narraui. Vos autem
by-the-command as I-could concisely I-have-narrated you moreover
queso et cum immenso lacrimarum fonte supplex postulo,
I-beg and with immense of-tears fountain suppliant I-demand

quatinus pro me infelice & misero instancius apud Dominum
that for me unhappy and wretched more-urgently with the-Lord
intercedere dignemini, ut supplicia, que uidi, reorum
to-intercede you-deign that the-punishments which I-saw of-the-guilty
euadere & gaudia que agnoui iustorum innocenter & pie
to-escape and the-joys which I-recognized of-the-just innocently and piously
uiuendo, soluto mortis debito, merear introire, dulcemque
by-living paid of-death the-debt I-may-deserve to-enter and-the-sweet
dei & Domini mei Ihesu Christi faciem, dominam quoque
of-God and of-the-Lord my Jesus Christ face lady also
meam sanctam Mariam in eternum merear intueri.
my holy Mary for ever I-may-deserve to-behold

[LVIII. Argumentum ad visionem monachi confirmandum.]

LVIII · PROOF OF THE MONK'S VISION

The writer, who took this down from the monk's mouth at the command of great men, sets out why it should be believed: no feigning could explain his deep sleep after long sleeplessness, his insensibility to goads and noise, his sunken eyes and faint pulse, or his tears. Above all, a year-old ulcer on his shin vanished without a scar. Ever since, any bell recalls the heavenly peal, which he learned had marked Easter.

Quibusdam igitur tum breuitatis studio tum aliis certis de
some-things therefore both of-brevity by-zeal and other certain from
causis pretermissis, ego qui hec utcunque magnorum
causes passed-over I who these-things somehow of-great
uirorum compulsus imperio literis tradidi, omnia hec,
men compelled by-command to-letters I-have-committed all these-things
ipso qui hec uidit referente, didici, & quam potui
the-very who these-things saw with-relating I-learned and as I-could
studiose narracionis eius nunc sensum nunc eciam uerba
zealously of-narrative his now the-sense now even the-words

expressi. Ceterum michi sicut & plerisque aliis, qui illum
I-expressed for-the-rest to-me as also to-very-many others who him
familiarius nouerunt, satis persuasum est ex multis rebus
more-intimately knew enough persuaded it-is from many things
fidem indubitatam uerbis illius haberi debere. Ut enim
faith undoubted to-the-words his to-be-had to-have-to that for
secreciora preteream, multa sunt documenta manifesta, ex
more-secret-things I-may-pass-over many are proofs manifest of
quibus circa principium huius narracionis nonnulla memoraui,
which about the-beginning of-this narrative some I-mentioned
que euidenter probare uidentur non humano commento sed
which evidently to-prove seem not by-human invention but
nutu diuino hec innotuisse fidelibus. Uerum sit
by-the-nod divine these-things to-have-become-known to-the-faithful but be
tanta infidelitas, uel, ut temperancius loquar, sit infirmitas
so-great the-faithlessness or as more-temperately I-may-speak be weakness
ista quorundam, ut premissis non credant, licet talem ac
this of-certain-ones that the-foregoing not they-believe although such and
tantam tamque inauditam hominis infirmitatem tam cito,
so-great and-so unheard-of of-the-man infirmity so quickly
tam insperato in testimonium ostense uisionis uiderint
so unhoped-for in testimony of-the-shown vision they-have-seen
curatam: dicant, si uelint, fictam egritudinem cuius racionem
cured let-them-say if they-wish feigned the-sickness whose reason
nullus medicorum sciuit: mentiantur tantam hominis fuisse
none of-physicians knew let-them-lie so-great of-the-man to-have-been
peruicaciam ut simulata eius dormicio, qui iugi
obstinacy that feigned his sleep who with-continual
prius insompnietate per longum tempus laborauerat, non
before sleeplessness for long time had-labored not
uocibus repentinis clangencium, non punccionibus adhibitis
by-voices sudden of-those-clanging not by-prickings applied

stimulorum aliquatinus exagitari potuerit: fuerit tanta uersute
of-goads in-any-measure to-be-roused could was so-great of-crafty
simulacionis fraudulencia, ut, oculis in ima demersis,
feigning the-fraudulence that with-eyes into the-lowest sunk
effossa uisus sit habere lumina, omnimodis spirare biduo
dug-out seemed he-has to-have eyes in-every-way to-breathe for-two-days
non sit uisus, arteriarum motum post longissima horarum
not he-has seemed of-the-arteries the-motion after most-long of-hours
spacia uix tandem ad modum tenuissimi fili permiserit
spaces scarcely at-last to the-manner of-a-most-fine thread it-allowed
sentiri: lacrimas etiam postmodum per multos dies fere
to-be-felt the-tears also afterward through many days almost
indesinentes irrideant: uidimus in eo preter hec omnia
unceasing let-them-mock we-saw in him besides these all
quiddam satis pulcrum nec minus certum superne curacionis
something rather beautiful nor less certain of-supernal healing
indicium. Habebat enim toto fere unius anni spacio in
sign he-had for for-whole almost of-one year the-space on
sinistra tibia ulceris genus acerbissimum, et non modice
the-left shin of-ulcer a-kind most-bitter and not moderately
latum, quo intollerabiliter cruciabatur. Dicere solebat talem
wide by-which intolerably he-was-tortured to-say he-was-wont such
sibi ex hoc adesse dolorem quasi ferri candentis laminam
to-him from this to-be-present pain as-if of-iron glowing a-plate
tibie iugiter alligatam gestaret. Nullum emplastrum,
to-the-shin continually bound he-were-bearing no plaster
non aliquod unguentum uel medicina alia, quamuis plurima
not any ointment or medicine other although very-many
adhiberentur a medicis, uel cruciatum eius lenire uel
were-applied by physicians either torment his to-ease or
locum vulneris coartare ualebat. Sub illa uero dormicione
the-place of-the-wound to-contract was-able under that but sleep

ita plenissime sanatus apparuit, ut ipse quoque nobiscum
so most-fully healed he-appeared that he also with-us
stupens miraretur dolorem cum vulnere ita deletum, ut
astonished wondered the-pain with the-wound so blotted-out that
nec cicatricis uestigium nec ruboris aut alboris indicium
neither of-a-scar a-trace nor of-redness or of-whiteness sign
diuine superfuerit medicine. Hoc autem solo a reliqua
of-divine remained medicine by-this moreover alone from the-rest-of
tibia locus distabat sanati doloris, quod pilis omnino
shin the-place differed of-the-healed pain that of-hairs wholly
nudus fuit.
bare it-was

Delectabile sibi admodum perhibet esse quociens pulsari
delightful to-him very he-declares to-be as-often-as to-be-rung
classicum uel sonare aliquod signum audierit, quia ex
a-peal or to-sound any bell he-shall-have-heard because from
hoc sibi ad mentem redit classicum illud suauissimum,
this to-him to mind returns peal that most-sweet
quod in regione beatorum audiuit. Sibi uero post excessum
which in the-region of-the-blessed he-heard to-himself but after the-ecstasy
redditus, cum ei diceretur a fratribus iam Paschalem
restored when to-him it-was-said by the-brothers now the-Paschal
adesse festiuitatem, tunc primum asserentibus credidit,
to-be-at-hand festival then first to-those-asserting he-believed
cum signum completorii pulsari audiuit. Iamque certus
when the-bell of-compline to-be-rung he-heard and-now certain
animaduertit classicum illud hoc innuisse quod apud
he-perceived peal that this to-have-signified that among
celi ciues non sine ineffabili iocunditate exultacionis,
of-heaven the-citizens not without ineffable delight of-exultation
nec absque festiua celebritate recolitur humane salutis
nor without festive celebration is-recalled of-human salvation

effectus, quam in sollemnitate Paschali operatus est in medio
the-effecting which in the-solemnity Paschal worked has in the-midst
terre, qui uno eodemque momento olim creauit ex
of-the-earth he-who in-one and-the-same moment once created from
nichilo celum & terram Ihesus Christus Dominus noster,
nothing heaven and earth Jesus Christ Lord our
cui est cum Patre & Spiritu sancto honor & gloria
to-whom is with the-Father and Spirit Holy honor and glory
in secula seculorum. Amen. Explicit uisio monachi de
into ages of-ages Amen ends the-vision of-the-monk of
Egnesham.
Eynsham

De quadam visione Purgatorii

The Vision of Thurkill

De quadam visione Purgatorii et pœnis malorum et gloria beatorum

THE VISION OF PURGATORY

In the diocese of London a simple, hospitable farmer of Tidstude named Thurkill is clearing water from his field on the eve of Simon and Jude when a stranger, Saint Julian the Hospitaler, tells him he has been sent to show him hidden things and will lodge with him that night. When Thurkill has gone to bed apart from his wife, the saint wakes him and leads his soul away, leaving breath in his body.

Hoc anno, vir quidam in episcopatu Londoniensi in villa
in-this year a-man certain in the-bishopric of-London in a-village
quæ Tidstude dicitur degens, simplex operique assuetus rurali,
which Tidstude is-called living simple and-to-work accustomed rural
et juxta facultatum mediocritatem hospitalitati deditus,
and according-to of-means the-moderateness to-hospitality given
dum post horam vespertinam in vigilia Apostolorum Symonis
while after the-hour evening on the-vigil of-the-Apostles Simon
et Judæ agellum suum, quem eadem die seminaverat,
and Jude little-field his which on-the-same day he-had-sown
ab aquarum inundatione per rivulos laticem deducendo,
from of-waters the-flooding through runnels the-liquid by-drawing-off
evacuaret, oculos subito sursum erigens, videt hominem
was-emptying the-eyes suddenly upward raising sees a-man
quendam ad se eminus properantem. Quem cum aspexisset,
certain to himself from-afar hastening whom when he-had-looked-at
et orationem Dominicam inchoasset, ecce protinus ei
and the-prayer of-the-Lord had-begun behold forthwith by-him
assistens hortatus est, ut, finita quam inchoaverat oratione,
standing urged has that finished which he-had-begun prayer
secum loqueretur. Completa autem oratione, sese ad invicem
with-him he-should-speak completed moreover the-prayer themselves to one-another

salutarunt. Tunc ille qui supervenerat percunctatur, ubi nocte
they-greeted then he who had-come-up inquires where on-night
illa inter vicinos posset congruentius hospitari. Cumque
that among neighbors he-could more-fittingly to-lodge and-when
requisitus quorundam vicinorum sedulitatem hospitalitatis
asked of-certain neighbors the-diligence of-hospitality
collaudasset, requisitor nominatorum quorundam hospitalitatem
he-had-praised the-asker of-named certain-ones the-hospitality
reprobavit. At ille intelligens virum qui advenerat vicinorum
rejected but he understanding the-man who had-come of-neighbors
suorum habere notitiam, rogavit instantius, ut secum hospitari
his to-have knowledge asked more-urgently that with-him to-be-lodged
dignaretur. Cui ille; "Conjux tua duas mulieres pauperculas
he-would-deign to-whom he wife your two women poor
hospitalitatis gratia jam recepit, et ego hac nocte ad
of-hospitality for-the-sake already has-received and I on-this night to
domum tuam divertam, ut te ad dominum tuum, Sanctum
house your shall-turn-aside that you to lord your Saint
videlicet Jacobum, perducam, quem nunc devote adorasti.
namely James I-may-lead whom now devoutly you-have-adored
Ego enim sum Julianus hospitator, qui missus sum propter
I for am Julian the-hospitaler who sent have-been for
te, ut secreta quædam, quæ homines in carne degentes latent,
you that secret certain-things which men in the-flesh living escape
tibi divinitus ostendantur. Perge ergo domum quantocius,
to-you divinely may-be-shown go therefore home as-quickly-as-possible
et ad iter te præparare stude." Quo dicto, disparuit
and for the-journey yourself to-prepare be-zealous which said vanished
ilico vir qui cum illo loquebatur. Thurchillus vero (hoc
on-the-spot the-man who with him was-speaking Thurkill but this
autem erat nomen viri) concito gradu domum pergens,
moreover was the-name of-the-man with-quick step home going

caput et pedes lavit; duasque mulierculas hospitio receptas
head and feet washed and-two little-women to-lodging received
comperit, sicut sibi Sanctus prædixerat Julianus. Deinde
he-found as to-him Saint had-foretold Julian then
in stratu suo, quem seorsum ab uxore ob continentiam
in bed his which apart from the-wife for continence
præparaverat in domo, extra thalamum se collocans
he-had-prepared in the-house outside the-chamber himself placing
obdormivit. Cumque omnes de familia sopori membra
fell-asleep and-when all of the-household to-sleep limbs
dedissent, Sanctus affuit Julianus, virumque somno excutiens
had-given Saint was-present Julian and-the-man from-sleep shaking
ait, "Ecce assum sicut promiseram; tempus enim est ut eamus.
says behold I-am-here as I-had-promised time for it-is that we-go
Quiescat in stratu tuo corpus tuum; sola enim anima tua
let-rest in bed your body your alone for soul your
mecum est itura. Et ne corpus videatur extinctum, vitalem
with-me is about-to-go and lest the-body seem extinguished vital
in te flatum dimittam." Sicque ambo a domo recedentes,
in you breath I-shall-leave and-thus both from the-house withdrawing
Thurchillus Sanctum Julianum præeuntem sequebatur.
Thurkill Saint Julian going-before was-following

Ut vir de corpore eductus ad quandam basilicam, ubi est congregatio animarum, adductus fuerit

THE BASILICA WHERE THE SOULS GATHER

At the world's center they enter a vast basilica resting on three columns, lit by a flame that does not burn, fed by the tithes of the just. Saint James meets them and bids Julian and Saint Domninus show his pilgrim the places of the wicked and the just. Here, by the Virgin's intercession, every soul newly dead assembles free of demons to receive its place; white souls fill the hall, while spotted ones stand outside the northern wall.

Cumque ad mundi medium, sicut ductor viri fatebatur,
and-when to of-the-world the-middle as the-guide of-the-man was-declaring
contra Orientem properarent, intraverunt quandam basilicam
toward the-East they-were-hastening they-entered a-certain basilica
miræ structuræ, quæ tribus tantum columnis in tecti
of-wondrous structure which on-three only columns in of-the-roof
fastigio nitebatur. Eratque basilica grandis nimis et spaciosa,
the-gable was-resting and-was the-basilica large very and spacious
sed absque parietibus, per girum dependens ut claustrum
but without walls around the-circuit hanging-down as the-cloister
monachorum. Verum a parte aquilonali murus erat non
of-monks but on the-side northern a-wall was not
nimis altus, sed quasi sex pedum, basilicæ a fastigio
too high but about of-six feet to-the-basilica from the-gable
per tres columnas dependenti conjunctus. In medio
through three columns hanging-down joined in the-middle
basilicæ erat quasi ingens quoddam baptisterium, de quo
of-the-basilica was as-it-were a-huge certain baptistery from which
maxima flamma non comburens, sed totam basilicam ac loca
a-very-great flame not burning but the-whole basilica and places
vicina per circuitum mirabiliter quasi splendor meridianus
neighboring around the-circuit wonderfully as-if splendor of-midday

indesinenter illustrans, consurgebat. Hic autem splendor de
unceasingly illuminating was-rising this moreover splendor from
decimatione justorum proveniebat, sicut a Sancto edoctus
the-tithing of-the-just came-forth as by Saint taught
est Juliano. Intrantibus autem illis basilicam Sanctus Jacobus
he-was Julian entering moreover them the-basilica Saint James
quasi infulatus occurrit. Qui videns peregrinum suum, pro
as-if mitered ran-to-meet who seeing pilgrim his for
quo miserat, ait Sancto Juliano et Sancto Domnio, qui
whom he-had-sent says to-Saint Julian and to-Saint Domninus who
custodes illius erant loci, ut ostenderent peregrino suo loca
guardians of-that were place that they-should-show to-pilgrim his the-places
pœnalia malorum, simul et mansiones justorum. Et his dictis
penal of-the-wicked together and the-mansions of-the-just and these said
pertransiit. Tunc Sanctus Julianus intimavit educto illi hanc
he-passed-on then Saint Julian intimated led-out to-him this
basilicam esse locum omnium animarum a corpore nuper
basilica to-be the-place of-all souls from the-body lately
exeuntium; ut ibi sortiantur mansiones et loca, secundum
going-out that there they-may-obtain mansions and places according-to
merita sua sibi divinitus destinata, tam damnandæ quam
merits their to-them divinely destined as-much to-be-damned as
per purgatorii pœnas salvandæ. Locus enim iste per
through of-purgatory the-punishments to-be-saved place for this through
intercessionem gloriosæ Virginis Mariæ a Domino Sanatore
the-intercession of-glorious Virgin Mary by the-Lord Healer
misericorditer est constitutus, ut ibidem omnes animæ
mercifully has been-established that in-that-same-place all souls
in Christo renatæ, mox ut a corpore exierint,
in Christ reborn soon as from the-body they-shall-have-gone-out
absque ulla dæmonum invasione conveniant et judicium
without any of-demons invasion may-assemble and judgment

secundum opera sua recipiant. In hac ergo basilica Sanctæ
according-to works their may-receive in this therefore basilica of-Saint
Mariæ, quæ Congregatio animarum dicitur, multas vidi[t]
Mary which the-Congregation of-souls is-called many he-saw
animas justorum ex omni parte candidas, vultusque quasi
souls of-the-just on every side white and-faces as-if
adolescentium habentes. Extra murum aquilonalem adductus,
of-youths having outside the-wall northern led
conspexit animas plurimas muro vicinius assistentes,
he-beheld souls very-many to-the-wall nearer standing
maculis albis et nigris respersas; quarum quædam plus
with-spots white and black sprinkled of-which some more
candoris quam nigredinis, quædam e contrario, similitudinem
of-whiteness than of-blackness some on the-contrary the-likeness
præferebant. Illæ vero quæ candidiores erant, muro vicinius
were-displaying those but which whiter were to-the-wall nearer
adhærebant; et quæ longius a muro distabant, nihil in
were-clinging and which farther from the-wall were-distant nothing in
se candoris habentes, ex omni parte deformes apparebant.
themselves of-whiteness having on every side deformed appeared

De [in]justis decimationibus

ON UNJUST TITHING

By the wall opens the mouth of the pit of hell, breathing a stench that comes from tithes withheld or falsely paid. Thurkill coughs twice at it. Julian tells him he has not tithed rightly; when he pleads poverty, the saint says his field would bear more if he did, and bids him confess it publicly.

Erat autem juxta murum putei gehennalis introitus, qui
there-was moreover beside the-wall of-the-pit hellish the-entrance which
indesinenter fumum cum teterrimo fœtore per quasdam
unceasingly smoke with most-foul stench through certain
cavernas circumquaque in vultus astantium exhalabat, qui
caverns all-around into the-faces of-the-bystanders was-exhaling which
fumus ex decimis injuste detentis proveniebat et de
smoke from tithes unjustly withheld was-coming-forth and from
frugibus injuste decimatis, qui fœtor circa omnium præcordia,
crops unjustly tithed which stench about of-all the-vitals
qui tali reatu culpabiles erant, angustiam incomparabilem
who by-such guilt culpable were anguish incomparable
ingerebat. Unde et ille qui eductus erat, bis eundem
was-thrusting whence also he who led-out had-been twice the-same
sentiens fœtorem, tantum ei molestiæ intulit, ut cogeret
feeling stench so-much to-him of-annoyance it-brought that it-compelled
eum angustiosius bis tussire; et, sicut assistentes circa corpus
him more-distressfully twice to-cough and as the-bystanders about the-body
asserebant, corpore ejus eadem hora bis similiter tussiente.
were-asserting the-body his at-the-same hour twice likewise with-coughing
Cui Sanctus Julianus; "Apparet," inquit, "te non recte
to-whom Saint Julian it-appears he-says you not rightly
messem tuam decimasse, et ideo hunc sensisti fœtorem."
harvest your to-have-tithed and therefore this you-have-felt stench

Cumque ille causaretur paupertatem, ait Sanctus agrum suum
and-when he pleaded poverty says the-Saint field his
fructum uberiorem prolaturum, si rectas decimas persolvisset.
fruit more-abundant about-to-bring-forth if right tithes he-had-paid
Præcepitque Sanctus, ut hunc reatum in ecclesia palam cunctis
and-commanded the-Saint that this guilt in church openly to-all
confiteretur, atque a sacerdote absolutionem expeteret.
he-should-confess and from a-priest absolution should-seek

De igne et stagno et ponte purgatorii et de quadam basilica in monte gaudii sita

THE FIRE, THE POOL, AND THE BRIDGE

East of the basilica a purgatorial fire runs between two walls to an icy salt pool, beyond which a bridge set with spikes leads to a great church on the mount of joy. Souls burn in the fire according to their faults, sink into the pool to varying depths at Saint Nicholas's nod, and cross the bridge, the unaided crawling bloodied over its nails, until at the forecourt they forget their pains.

In orientali parte basilicæ jam dictæ erat ignis quidam
in the-eastern part of-the-basilica already mentioned there-was a-fire certain
purgatorius permaximus, inter duos muros constitutus; murus
purgatorial very-great between two walls set wall
enim unus a parte septentrionali consurgebat, et alter ab
for one on the-side northern was-rising and the-other on
australi, ab invicem amplo spatio in latitudine distantes; qui
the-southern from one-another by-ample space in breadth standing-apart which
in longitudinem diutius protendebantur versus orientem usque
in length rather-long were-stretched toward the-east up
ad stagnum quoddam, multa capacitate amplissimum, in quo
to a-pool certain of-much capacity most-ample into which

immergebantur animæ per ignem purgatorium transeuntes.
were-plunged souls through the-fire purgatorial passing
Eratque aqua stagni illius incomparabiliter salsa et frigida,
and-was the-water of-pool that incomparably salt and cold
sicut educto illi postmodum est ostensum. Restabat
as led-out to-him afterward has-been shown remained
deinde pons magnus, aculeis et sudibus per totum affixus,
then a-bridge great with-spikes and stakes through the-whole fixed
quem pertransire quemlibet oportebat, antequam ad montem
which to-cross anyone it-behooved before to the-mount
gaudii perveniret. In quo monte gradatim sita est tam
of-joy he-arrived on which mount by-degrees situated is so
grandis ecclesia et structuræ mirabilis, quæ capere sufficeret,
large a-church and of-structure wonderful which to-hold would-suffice
ut sibi videbatur, omnes habitatores orbis. Conduxit ergo
as to-him it-seemed all inhabitants of-the-world led therefore
beatus virum eductum per ignem præfatum omnino
the-blessed-one the-man led-out through the-fire aforesaid wholly
illæsum usque ad stagnum jam dictum; incedentesque
unharmed up to the-pool already mentioned and-advancing
pariter per viam, quæ medias inter flammas a basilica
together along the-way which the-middle between flames from the-basilica
protendebatur. Nec enim aliqua lignorum materia igni
was-stretched nor for any of-woods material to-the-fire
memorato fomitem ministravit, sed flamma quædam, exurgens
mentioned tinder supplied but a-flame certain rising-up
sicut in clibano vehementer succenso cernitur, per totum
as in an-oven vehemently kindled is-seen through whole
illud spatium æqualiter diffundebatur, quæ animas nigras et
that space equally was-spread which souls black and
maculosas secundum modum culparum brevius aut diuturnius
spotted according-to the-measure of-faults more-briefly or longer

exurebat. Animæ vero, quæ ignem evaserant, in stagno illo
was-burning souls but which the-fire had-escaped in pool that
frigidissimo ac salsissimo ad nutum beati Nicholai, qui huic
most-cold and most-salt at the-nod of-blessed Nicholas who over-this
purgatorio præerat, descendebant; quarum quædam usque ad
purgatory presided were-descending of-which some up to
verticem, quædam usque ad collum, quædam ad pectus usque
the-crown some up to the-neck some to the-breast as-far
et brachia, aliæ ad umbilicum et renes, quædam ad genua, et
and arms others to the-navel and loins some to the-knees and
nonnullæ vix usque cavillam pedum immersæ fuerunt. Post
some scarcely up-to the-ankle of-the-feet immersed were after
stagnum restat transitus pontis, qui est ad atrium ante
the-pool remains the-crossing of-the-bridge which is to the-forecourt before
faciem ecclesiæ prædictæ, in occidentali parte. Sed pontem
the-face of-the-church aforesaid in the-western part but bridge
hunc quædam animæ nimis laboriose et tarde, quædam
this some souls very laboriously and slowly some
levius atque velocius, nonnullæ vero libere et ocius
more-lightly and more-swiftly some but freely and more-quickly
pertransibant, nullam moram in transitu vel angustiam
were-crossing no delay in the-crossing or anguish
sentientes. Nam quidam ignem tardius transeuntes annis
feeling for some the-fire more-slowly passing for-years
multis in eo morabantur. Et qui nullis specialium missarum
many in it were-delaying and who by-no of-special masses
ac elemosinarum suffragiis adjuvantur, vel nullis misericordiæ
and of-alms supports are-helped or by-no of-mercy
operibus erga pauperes studuerunt peccata redimere dum
works toward the-poor strove sins to-redeem while
vivebant, hi nimirum, cum ad pontem præfatum pervenerint,
they-lived these surely when to the-bridge aforesaid they-shall-have-come

transire cupientes ad requiem destinatam, nudis pedibus
to-cross desiring to the-rest destined with-bare feet
per sudes et clavos præacutos et ponti affixos nimis
over stakes and nails very-sharp and to-the-bridge fixed very
angustiose incedunt; et cum vehementem doloris cruciatum
distressfully advance and when the-vehement of-pain torment
in plantis pedum diutius [perferre] nequeunt, manus suas
in the-soles of-the-feet longer to-endure they-cannot hands their
super clavos quasi adjutrices deficiendo imponunt. Quibus
upon the-nails as-if helpers by-failing they-place which
ilico perforatis ex vi doloris et angustiæ, ventre
on-the-spot pierced from the-force of-pain and of-anguish with-belly
ac toto corpore simul super clavos volutantes, paulatim ad
and whole body together upon the-nails rolling gradually to
pontis ulteriora repunt, horribiliter cruentati et ex omni
of-the-bridge the-further-parts they-creep horribly bloodied and on every
parte transfixi. Sed cum ad atrium ecclesiæ jam dictæ
side transfixed but when to the-forecourt of-the-church already mentioned
pervenerint, felicem introitum ibidem præstolantes,
they-shall-have-come the-happy entrance in-that-same-place awaiting
omnium vehementiam cruciatuum minime recordantur.
of-all the-vehemence of-tortures not-at-all remember

Ut Sanctus Michael et Apostoli Petrus et Paulus loca animabus largirentur sibi divinitus ordinata

THE SOULS ASSIGNED THEIR PLACES

At dawn on Saturday Saint Michael leads all the white souls unharmed through the fire to the church on the mount, and Saint Peter sends the spotted souls into the purgatorial fire to be cleansed.

His igitur inspectis, redeunt denuo per medium flammæ
these therefore inspected return again through the-middle of-the-flame
Sanctus Julianus et vir ille eductus ad basilicam beatæ
Saint Julian and man that led-out to the-basilica of-blessed
Mariæ, ibique cum candidis animabus, quæ nuper advenerant,
Mary and-there with white souls which lately had-arrived
substiterunt; animæque illæ a Sancto Juliano et Sancto
they-halted and-souls those by Saint Julian and Saint
Domnio aqua benedicta aspergerentur, ut candidiores
Domninus with-water blessed were-sprinkled that whiter
fierent. Ecce circa horam primam illucescentis Sabbati
they-might-become behold about the-hour first of-dawning Saturday
Sanctus Michael archangelus et Apostoli Petrus et Paulus,
Saint Michael archangel and Apostles Peter and Paul
ut animabus, quæ intus et extra basilicam erant congregatæ,
that to-the-souls which within and outside the-basilica were gathered
loca sibi divinitus ordinata pro meritis largirentur.
the-places to-them divinely ordained for merits they-might-bestow
Sanctus enim Michael omnes animas candidas per medias
Saint for Michael all souls white through the-middle
ignis flammas purgatorii et per cætera loca pœnalia illæsas
of-fire flames of-purgatory and through the-other places penal unharmed
transire fecit, usque ad introitum illius magnæ basilicæ, quæ
to-pass made up to the-entrance of-that great basilica which

est in monte gaudii, habens portam a parte occidentali semper
is on the-mount of-joy having a-gate on the-side western always
patentem. Animas vero maculis albis et nigris respersas, extra
open the-souls but with-spots white and black sprinkled outside
basilicam muro septentrionali innitentes, sine aliqua operum
the-basilica on-the-wall northern leaning without any of-works
discussione, per portam quandam, quæ erat in orientali parte
examination through a-gate certain which was in the-eastern part
basilicæ, beatus Petrus introduci fecit in ignem purgatorium,
of-the-basilica blessed Peter to-be-led-in made into the-fire purgatorial
ut a maculis quas a contagione peccatorum contraxerant
that from the-spots which from the-contagion of-sins they-had-contracted
per adustionem possent debacchantis incendii emundari.
through the-scorching they-could of-the-raging burning to-be-cleansed

De ponderatione bonorum et malorum

THE WEIGHING OF GOOD AND EVIL

Saint Paul and the devil sit on either side of the northern wall with a balance between them. The wholly black souls come one by one to have their deeds weighed; when the scale tips toward Paul he sends the soul into the purgatorial fire, and when it tips toward the devil the demons hurl it, cursing its parents, into the flaming pit.

Beatus quoque Paulus Apostolus ad finem muri
blessed also Paul the-Apostle at the-end of-the-wall
septentrionalis residere cœpit intra basilicam; et extra murum
northern to-sit-down began within the-basilica and outside the-wall
ex opposito Apostoli diabolus cum suis satellitibus residebat.
from opposite of-the-Apostle the-devil with his attendants was-sitting
Puteus autem flammivomus, qui os erat putei gehennalis,
the-pit moreover flame-vomiting which the-mouth was of-the-pit hellish

secus pedes diaboli erumpebat. Quædam vero libra, æqua
beside the-feet of-the-devil was-bursting-forth a-certain but balance with-equal
lance dependens, affixa erat super murum inter Apostolum
pan hanging fixed was upon the-wall between the-Apostle
et diabolum, cujus pars media dependebat ante conspectum
and the-devil of-which part middle was-hanging before the-sight
[Apostoli interius et altera pars ante conspectum] diaboli
of-the-Apostle inside and the-other part before the-sight of-the-devil
exterius. Habebat itaque Apostolus duo pondera, majus et
outside had and-so the-Apostle two weights greater and
minus, omnino nitida et quasi aurea; et diabolus similiter duo
lesser wholly shining and as-if golden and the-devil likewise two
fuliginea et obscura. Accesserunt igitur animæ ex toto nigræ
sooty and dark approached therefore souls on the-whole black
cum magno timore ac trepidatione una post alteram, singulæ
with great fear and trembling one after another singly
ponderationem operum suorum ibidem visuræ bonorum et
the-weighing of-works their there about-to-see good and
malorum. Nam pondera prædicta ponderabant singularum
evil for the-weights aforesaid were-weighing of-single
opera animarum, secundum quod fecerant bonum sive
the-works souls according-to what they-had-done good or
malum. Cum ergo statera se versus Apostolum inclinaret
evil when therefore the-steelyard itself toward the-Apostle inclined
per suorum librationem ponderum, tollebat Apostolus
through of-his the-balancing weights was-taking-up the-Apostle
animam illam, et introduxit eam per portam orientalem,
soul that and led-in it through the-gate eastern
quæ conjuncta erat basilicæ, in ignem purgatorium, ut
which joined was to-the-basilica into the-fire purgatorial that
illic crimina expiaret. Cum vero pars stateræ ad
there crimes it-might-expiate when but the-part of-the-steelyard to

diabolum se inclinaret et præponderaret, mox ille cum
the-devil itself inclined and outweighed soon he with
satellitibus suis animam miseram nimis ejulantem, patremque
attendants his the-soul wretched exceedingly wailing and-father
suum ac matrem, qui eam ad æterna genuerant tormenta,
its and mother who it for eternal had-begotten torments
maledicentem, rapientes cum multo cachinno, præcipitabant
cursing seizing with much guffawing were-hurling
in foveam profundam et flammivomam, quæ secus pedes
into the-pit deep and flame-vomiting which beside the-feet
diaboli librantis erat. De hujusmodi libratione bonorum et
of-the-devil weighing was about of-this-kind weighing of-good and
malorum in sanctorum patrum scriptis sæpius repperitur.
of-evil in of-the-holy fathers writings rather-often it-is-found

De quadam anima quam diabolus in equinam formam transformaverat

A SOUL THE DEVIL HAD TURNED INTO A HORSE

On Saturday evening a demon rides in on a black horse, the soul of an English noble who died unconfessed after oppressing his people at his wife's urging. Domninus beats him until he explains, and he says only Sunday's theatrical games keep him from hell. Seeing Thurkill, the demon says it once entered Thurkill's church disguised as a woman and was driven out by holy water with a shriek the parishioners heard.

Die vero sabbati circa horam vespertinam, dum esset
on-the-day but of-the-sabbath about the-hour evening while was
Sanctus Domnius cum Sancto Juliano in basilica præfata, ecce
Saint Domninus with Saint Julian in the-basilica aforesaid behold
a parte aquilonali dæmon quidam venit, equum nigerrimum
from the-side northern a-demon certain came a-horse most-black

præcipiti cursu obequitans, ipsumque per multos amfractus
with-headlong course riding and-it through many windings
cum multo subsannationis plausu deducendo perurgens. Cui
with much of-mockery applause by-leading driving-hard to-whom
multi spirituum malignorum, de adducta præda ad invicem
many of-spirits malign about the-brought-in prey to one-another
cachinnantes, cum magno tripudio obviam processerunt.
guffawing with great dancing to-meet went-forth
Sanctus quoque Domnius dæmoni mandat equitanti, ut
Saint also Domninus to-the-demon orders riding that
ad se quantocius veniat, et cujus sit anima quam
to him as-quickly-as-possible he-should-come and whose be the-soul which
adduxerat edicat. Quo diutius dissimulante præ
he-had-brought he-should-declare with-him for-rather-long dissembling for
immenso gaudio, quod de misera anima habebat, Sanctus
immense joy which from the-wretched soul he-was-having the-Saint
confestim flagellum arripiens, dæmonem graviter verberavit;
at-once a-scourge seizing the-demon heavily beat
sicque Sanctum secutus est usque ad murum aquilonalem,
and-thus the-Saint followed has as-far as the-wall northern
ubi libratio extiterat animarum. Deinde Sanctus interrogat
where the-weighing had-been of-souls then the-Saint asks
dæmonem, cujus illa sit anima quam sic equitando torquebat.
the-demon whose that be soul which thus by-riding he-was-tormenting
Qui ait hunc unum fuisse ex proceribus regis Angliæ,
who says this one to-have-been of the-nobles of-the-king of-England
"qui nocte præcedenti absque confessione et Dominici
who on-night preceding without confession and of-the-Lord's
corporis perceptione obierat. Et inter cætera flagitia quæ
body reception had-died and among other outrages which
commiserat, præcipue erga homines suos crudelis existens, ad
he-had-committed especially toward men his cruel being to

extremam inopiam multos perduxit; quod maxime instinctu
extreme poverty many he-brought which chiefly at-the-instigation
uxoris suæ fecerat, quæ eum semper ad sævitiam incitavit.
of-wife his he-had-done who him always to savagery incited
In equinam formam illam transformavi, quia damnatorum
into equine form it I-transformed because of-the-damned
animas licet nobis in formas quaslibet transformare. Et
the-souls it-is-permitted to-us into forms any to-transform and
nunc descendissem cum ea in infernum, poneremque eam
now I-would-have-descended with it into hell and-I-would-put it
in supplicium æternum, nisi nox Dominica instaret,
into punishment eternal unless the-night of-the-Lord's-day were-impending
in qua ludis nostris theatralibus vacare nos oportet, et
in which to-games our theatrical to-give-time us it-behooves and
vehementiores cruciatus animabus miseris adaugere." Cumque
more-vehement tortures to-souls wretched to-increase and-when
hæc dixisset, defixit aspectum propensius in virum
these-things he-had-said he-fixed the-gaze more-intently on the-man
eductum, et Sancto dixit; "Quis est agrestis iste qui stat
led-out and to-the-Saint said who is rustic this who stands
tecum?" Cui Sanctus; "Nonne cognoscis illum?" Et dæmon,
with-you to-whom the-Saint surely you-know him and the-demon
"Hunc hominem vidi in Essexia in ecclesia de Tidstude, in
this man I-saw in Essex in the-church of Tidstude on
festo dedicationis ejusdem." Ait Sanctus; "In quali habitu
the-feast of-the-dedication of-the-same says the-Saint in what-sort-of dress
ecclesiam ingressus es?" "In habitu," inquit, "muliebri;
the-church entered have-you in dress he-says womanly
sed cum processissem usque ad baptisterium, volens intrare
but when I-had-proceeded as-far as the-baptistery wishing to-enter
cancellum, obvius mihi fuit diaconus cum aspersorio aquæ
the-chancel in-the-way to-me was a-deacon with a-sprinkler of-water

benedictæ, qui me illius aquæ aspergine ita præcipitanter
blessed who me of-that water by-the-sprinkling so headlong
effugavit, ut clamorem emittens saltum fecerim ab ecclesia
put-to-flight that a-shout sending-forth a-leap I-made from the-church
usque ad pratum, quod fere per duo stadia ab eadem est
as-far as the-meadow which almost by two furlongs from the-same is
ecclesia separatum." Affirmabat autem vir ille eductus, sed
church separated was-affirming moreover man that led-out but
et plerique parrochianorum idipsum testabantur, se
also very-many of-the-parishioners the-same-thing were-testifying themselves
clamorem illum audisse, sed causam penitus ignorasse.
shout that to-have-heard but the-cause wholly to-have-been-ignorant-of

De ludis theatralibus dæmonum

THE DEMONS' THEATER

The demon warns the saints not to bring the rustic, but they follow him and take Thurkill secretly. Beyond a mountain lies a vast sooty house with streets of fiery stakes and iron seats studded with nails, in which countless souls sit pierced and burning while demons watch from the walls. From behind a low wall at the entrance Thurkill sees everything.

His ita gestis, Sanctus Domnius ad dæmonem ait; "Volumus
these thus done Saint Domninus to the-demon says we-wish
tecum ire ut ludos vestros videamus." Cui dæmon; "Si
with-you to-go that games your we-may-see to-whom the-demon if
mecum vultis venire, cavete ne agrestem hunc vobiscum
with-me you-wish to-come beware lest rustic this with-you
adducatis; quia cum suis redditus esset, actus nostros ac
you-bring because when to-his-own restored he-had-been acts our and
secreta pœnarum genera apud viventes detegeret, et multos
secret of-punishments kinds among the-living he-would-uncover and many

a nostris operibus revocaret." Cui Sanctus; "Festinanter
from our works would-recall to-whom the-Saint hastily
præcede; nam ego et Sanctus Julianus te sequimur." Præcedente
go-before for I and Saint Julian you follow with-going-before
itaque dæmone sequebantur Sancti, virum illum eductum secum
and-so the-demon were-following the-Saints the-man that led-out with-them
latenter deducentes. Perrexerunt ergo ad plagam aquilonalem,
secretly leading they-went-on therefore to the-region northern
quasi montem ascendendo; et ecce in descensu montis
as-if a-mountain by-ascending and behold in the-descent of-the-mountain
domus erat amplissima et fuliginosa, muris veternis circumdata;
a-house was most-ample and sooty by-walls ancient surrounded
erantque in ea quasi multæ plateæ, innumeris sudibus ferreis
and-there-were in it as-it-were many streets with-countless stakes iron
et ignitis circumquaque repletæ. Sedes autem candentibus
and fiery all-around filled seats moreover with-glowing
circulis ferreis et ex omni parte clavatis, superius et inferius,
rings iron and on every side nailed above and below
a dextris et a sinistris extructæ erant, atque homines in
on the-right and on the-left built-up were and men in
eis diversæ conditionis et sexus miserabiliter residebant; ex
them of-diverse condition and sex wretchedly were-sitting on
omni namque parte candentibus clavis perforabantur, atque
every for side by-glowing nails they-were-pierced and
ex circulis ignitis undique constringebantur et exurebantur.
by rings fiery on-all-sides were-bound and were-burned
Tanta erat sedium illarum multitudo et hominum in eis
so-great was of-seats those the-multitude and of-men in them
residentium, quod lingua nulla eas dinumerare sufficeret.
sitting that tongue no them to-count-out would-suffice
Erant muri ferrei et nigerrimi in circuitu platearum, et
there-were walls iron and most-black in the-circuit of-the-streets and

sedes aliæ juxta muros, in quibus residebant dæmones per
seats other beside the-walls in which were-sitting demons around
circuitum, quasi ad lætum spectaculum, de cruciatibus
the-circuit as-if at a-glad spectacle about the-tortures
miserorum ad invicem cachinnantes, et peccata pristina
of-the-wretched to one-another guffawing and sins former
illis retractantes. Juxta introitum hujus detestandi spectaculi,
to-them going-over beside the-entrance of-this detestable spectacle
in descensu montis, sicut diximus, erat murus quidam
in the-descent of-the-mountain as we-said was a-wall certain
altitudine quinque pedum, ex quo perspicue videri poterat
in-height of-five feet from which clearly to-be-seen could
quicquid in illo pœnali loco agebatur. Ad hunc igitur
whatever in that penal place was-done at this therefore
murum Sancti prædicti deforis stabant, cernentes quicquid
wall the-Saints aforesaid outside were-standing perceiving whatever
intus miseri perferebant. At vir ille eductus, inter Sanctos
within the-wretched were-enduring but man that led-out among the-Saints
delitescens, clare prospexit omnia quæ interius agebantur.
lurking clearly saw all-things which within were-done

De superbo et ejus cruciatu

THE PROUD MAN AND HIS TORMENT

The proud man is dragged from his seat to act out his swagger before the laughing demons; then they tear him apart, baste him in boiling fat, rejoin him, and thrust him back into the seat he built in life.

Residentibus ad ludibriosum spectaculum ministris tartareis,
sitting at the-mocking spectacle the-ministers hellish
princeps illius nefandæ cohortis satellitibus suis ait; "Abstrahatur
the-prince of-that unspeakable cohort to-attendants his says let-be-dragged
de sedili suo superbus violenter, et ludat coram nobis."
from seat his the-proud-man violently and let-him-play before us
Abstractus autem a dæmonibus et veste nigra indutus,
dragged-away moreover by demons and in-a-garment black clothed
omnem gestum hominis supra modum superbientis coram
every gesture of-a-man beyond measure being-proud before
dæmonibus ad invicem applaudentibus recitavit. Cervix erigitur,
demons to one-another applauding he-performed the-neck is-raised
vultus attollitur, oculi cum arcuatis superciliis surgunt in
the-face is-lifted the-eyes with arched brows rise into
obliquum, imperiose tumidis intonat verbis, ludunt humeri,
slant imperiously with-swollen he-thunders words play the-shoulders
vix brachia ferre præ fastu valentes, ardescit oculus,
scarcely the-arms to-carry for haughtiness able kindles the-eye
vultuque minatur, in ortillos surgens crure stat inverso,
and-with-face he-threatens on toes rising with-leg he-stands turned-back
in pectus tenditur, collum supinat, vultu candet, ignitis
into the-breast is-stretched the-neck he-tilts-back with-face he-glows with-fiery
oculis iram pronosticat, nasumque digito percutiens magna
eyes wrath he-forebodes and-the-nose with-finger striking great-things

minatur. Sic ventosa superbia de facili turgens risum præbebat
he-threatens so windy pride from easy swelling laughter was-furnishing
spiritibus monstruosis. Et cum de vestibus gloriaretur,
to-spirits monstrous and when about clothes he-was-glorying
manicasque consuendo constringeret, subito in igneam formam
and-the-sleeves by-sewing was-tightening suddenly into fiery form
vestes conversæ totum corpus miseri hominis exurebant.
the-clothes turned the-whole body of-the-wretched man were-burning
Dæmones denique ira incandescentes tridentibus uncisque
the-demons finally with-anger glowing with-tridents and-hooks
ferreis et ignitis miserum membratim discerpunt. Unus autem
iron and fiery the-wretch limb-by-limb tear-apart one moreover
ex eis adipem cum pice et aliis liquaminibus in sartagine
of them fat with pitch and other liquids in a-frying-pan
ferventi torrens, singula membra discerpta respersit cum illo
boiling roasting the-single limbs torn-apart sprinkled with that
unguine bullienti; et ad singulas dæmonis respersiones membra
grease boiling and at single of-the-demon sprinklings the-limbs
stridorem emittebant, velut cum aqua frigida proicitur in
a-hissing were-sending-forth as when water cold is-thrown into
sagimine bullienti. Cumque membra sic torrefacta denuo simul
fat boiling and-when the-limbs thus roasted again together
fuissent compaginata, superbus ille rediit in statum priorem.
had-been joined proud-man that returned into the-state former
Moxque ad miserum accesserunt malleatores Herebi cum
and-soon to the-wretch approached the-hammerers of-Erebus with
malleis et tribus laminis ignitis, triplici ordine clavatis; duasque
hammers and three plates fiery in-triple row nailed and-two
laminas in anteriori parte corporis ad dextram et ad sinistram
plates on the-front part of-the-body to the-right and to the-left
applicuerunt, et cum clavis candentibus crudeliter cum
they-applied and with nails glowing cruelly with

malleis affixerunt. Hæ autem laminæ a pedibus incipientes
hammers fixed these moreover plates from the-feet beginning
deducebantur per tibias et femora usque ad humeros, et
were-drawn along shins and thighs up to the-shoulders and
ita recurvabantur in collo. Tertia vero lamina a genitalibus
so were-bent-back at the-neck the-third but plate from the-genitals
incipiens per ventrem usque ad verticem attingebat. Cumque
beginning along the-belly up to the-crown was-reaching and-when
miser ille præscriptis diutissime affligeretur tormentis,
wretch that by-the-aforesaid very-long was-being-afflicted torments
truculenter in sedem pristinam trudebatur. In qua repositus
savagely into seat former he-was-thrust in which replaced
undique clavis candentibus, quinque digitorum in longitudine
on-all-sides by-nails glowing of-five fingers in length
protensis, crudeliter ex omni parte torquebatur. Illoque sic
stretched-out cruelly on every side he-was-tortured and-him thus
ab hoc loco pœnali sublato, in sede propria, quam sibi
from this place penal removed in the-seat own which for-himself
vivens fabricaverat, repositus est denuo cruciandus.
living he-had-built replaced he-was again to-be-tortured

De quodam sacerdote

A PRIEST

A priest who neither taught his flock nor repaid their offerings with prayers and masses has his tongue torn out through his throat, is torn apart and remade, and is set back in his burning chair.

Sacerdos quidam ex cathedra sua ignita a ministris
a-priest certain from chair his fiery by the-ministers
iniquitatis in hoc ludibrium crudeliter extractus, coram larvis
of-iniquity into this mockery cruelly dragged-out before specters
sistitur monstruosis, cujus linguam protinus per medium
is-set monstrous whose tongue forthwith through the-middle
secti gutturis violenter extrahentes, radicitus amputarunt.
of-the-cut throat violently drawing-out by-the-roots they-cut-off
Hic populum sibi commissum nec sermone sanctæ
this-one the-people to-him committed neither by-speech of-holy
exhortationis, nec exemplo piæ actionis [instruxerat, sed
exhortation nor by-example of-pious action had-instructed but
nec] pro bonis temporalibus ab eo receptis orationum aut
nor for goods temporal from it received of-prayers or
missarum suffragia, dum potuit, rependebat. Postea, sicut
of-masses supports while he-could was-repaying afterward as
de superbo jam diximus, membratim illum discerpentes
about the-proud-man already we-said limb-by-limb him tearing-apart
et iterum redintegrantes, in tormentali cathedra locaverunt.
and again making-whole in the-torment chair they-placed

De quodam milite

A KNIGHT

A knight who spent his life in killing, tournaments, and plunder rides a fire-breathing horse in burning armor, charges the demons, and is thrown down, torn apart, roasted, and bound in plates like the rest before being thrust back into his seat.

Post hunc adductus est miles quidam, qui vitam suam in
after him brought was a-knight certain who life his in
cædibus innocentum et torneamentis peregerat et rapinis. Hic
slaughters of-the-innocent and tournaments had-spent and plunders this-one
omnibus armis militaribus armatus equo nigerrimo insidebat,
with-all arms military armed on-a-horse most-black was-sitting
qui piceam flammam cum fœtore et fumo per os et nares,
which pitchy flame with stench and smoke through mouth and nostrils
cum urgeretur calcaribus, in supplicium sui sessoris efflabat.
when it-was-urged with-spurs for the-punishment of-its rider was-breathing-out
Sella equi clavis igneis et prælongis erat undique præfixa;
the-saddle of-the-horse with-nails fiery and very-long was on-all-sides fixed
lorica et galea, scutum et ocreæ, ex toto flammantia,
the-breastplate and helmet shield and greaves on the-whole flaming
nimio sui pondere militem graviter onerabant, sed
by-excessive of-themselves weight the-knight heavily were-loading but
non minori cruciatu eum medullitus exurebant. Miles autem
not with-lesser torment him to-the-marrow were-burning the-knight moreover
postquam equum cursu præcipiti agitaverat, hastamque contra
after the-horse in-course headlong he-had-driven and-the-lance against
dæmones sibi obviantes eique illudentes vibraverat, priores
the-demons him meeting and-him mocking he-had-brandished former
militiæ suæ gestus replicando, ab ipsis equo dejectus,
of-knighthood his gestures by-repeating by them from-the-horse thrown

membratim discerpitur, membraque execrabili liquore supradicto
limb-by-limb is-torn-apart and-the-limbs with-execrable liquid above-said
torrentur; torrefacta vero et ad invicem compaginata, modo
are-roasted roasted but and to one-another joined in-the-manner
quo superiores, tribus laminis constringuntur. Sicque
in-which the-former with-three plates are-bound and-thus
redivivus iterum in sedem propriam violenter retruditur.
revived again into seat own violently is-thrust-back

De quodam legista

A LAWYER

A lawyer famous throughout England, who sat at the king's Exchequer and took bribes from both sides, died that year without a will. He is made to act out his double dealing, swallow the coins he counts, and vomit them under a spiked wheel. His wife sits on a spiked seat for having churches excommunicate the supposed thief of a ring she had mislaid herself.

Post militem vero adducitur in medium quidam legum
after the-knight but is-brought into the-midst a-certain of-laws
mundanarum peritissimus, a suo sedili cum cruciatu magno
worldly most-skilled from his seat with torment great
abstractus, quod sibi per longum tempus male vivendo
dragged-away which for-himself through long time badly by-living
fabricaverat et judicia [acceptis muneribus subvertendo].
he-had-built and judgments received bribes by-subverting
Hic autem per totius Angliæ fines inter summos
this-one moreover through of-all England the-bounds among the-highest
famosissimus habebatur, sed anno quo hæc visio contigit,
most-famous was-held but in-the-year in-which this vision happened
vitam miserabiliter terminavit. Nam sine omni testamenti
life wretchedly he-ended for without any of-testament

executione subito decedens, ab alienis, quicquid rapaci
execution suddenly dying by strangers whatever with-rapacious
ingluvie adquisierat, distracta sunt penitus et consumpta. Ad
gluttony he-had-acquired scattered were wholly and consumed at
scaccarium enim regis residere consueverat, ubi ab utraque
the-exchequer for of-the-king to-sit he-had-been-wont where from each
litigantium parte dona frequenter acceperat. Hic quoque cum
of-the-litigants side gifts often he-had-received this-one also when
in ludibrium theatrale coram spiritibus nefandis adduceretur,
into mockery theatrical before spirits unspeakable he-was-brought
insultantibus larvis coactus est actus vitæ pristinæ replicare.
insulting specters compelled was the-acts of-life former to-repeat
Nam modo a dextris, modo a sinistris se divertens,
for now to the-right now to the-left himself turning
illos de causa proponenda, istosque in causis contradictoriis
those about the-case to-be-put-forward and-these in cases contradictory
instruebat; nec inter hæc manus a munere cohibens,
he-was-instructing nor among these-things the-hands from the-gift restraining
nunc ab his, nunc vero ab illis acceptam pecuniam
now from these now but from those received money
numerabat, numeratamque in loculis reponebat. Cumque
he-was-counting and-counted into the-purse he-was-putting-back and-when
diutius dæmones miseri hominis gestum ludificando
rather-long the-demons of-the-wretched man the-gesture by-mocking
conspexissent, nummi subito velut ardentes effecti miserum
had-watched the-coins suddenly as-if burning made the-wretch
miserabiliter exurebant; quos in os suum ardentes proicere,
wretchedly were-burning which into mouth his burning to-throw
atque in ore receptos compulsus est deglutire. Quibus
and in the-mouth received compelled he-was to-swallow which
absorptis, accesserunt duo dæmones cum rota plaustri ferrea,
swallowed approached two demons with a-wheel of-a-wagon iron

verubus et clavis in orbem confixa, et super dorsum
with-spits and nails in a-circle fixed and upon the-back
peccatoris eam truculenter revolventes, dorsum totum crebro
of-the-sinner it savagely rolling-back the-back whole with-frequent
et flammanti rotatu contriverunt, nummosque, quos ore
and flaming rolling they-crushed and-the-coins which with-mouth
hianti angustiose deglutiverat, angustiosius per vomitum
gaping distressfully he-had-swallowed more-distressfully through vomit
reicere compulerunt. Quos cum evomuisset, jussit eos
to-throw-up they-compelled which when he-had-vomited ordered them
colligere dæmon, ut de illis simili modo iterum cibaretur;
to-gather the-demon that from them in-like manner again he-might-be-fed
postea vero ministri tartarei in furorem versi omnia quæ
afterward but the-ministers hellish into fury turned all which
supradicta sunt tormenta in eum expenderunt. Uxor vero
above-said have-been torments on him expended the-wife but
ejus in sede quadam ignita et aculeata compressa sedebat, eo
his in a-seat certain fiery and spiked pressed was-sitting for-this
quod in pluribus ecclesiis pro quodam anulo excommunicari
that in several churches for a-certain ring to-be-excommunicated
fecerat, quem in scrinio suo ignoranter posuerat et furatum
she-had-caused which in chest her unknowingly she-had-put and stolen
esse dicebat. Ab quo transgressionis piaculo nunquam
to-have-been she-was-saying from which of-transgression sin never
fuerat absoluta, a diræ mortis subita necessitate præventa.
she-had-been absolved by of-dire death sudden necessity forestalled

De adultero et adultera

AN ADULTERER AND AN ADULTERESS

An adulterous pair must repeat their lewd acts before the demons, then turn on each other in hatred, gnawing with their teeth, before being torn apart like the rest; the writer leaves the fornicators' other torments unspoken.

Adductus est post illum ad spectaculum furiosorum
brought was after him to the-spectacle of-furious
dæmonum adulter cum adultera, qui fœda pariter conjuncti
demons an-adulterer with an-adulteress who by-foul together joined
copula, turpissimos motus venereos gestusque impudicos
coupling most-shameful motions venereal and-gestures unchaste
cum multa sui confusione ac dæmonum exprobratione
with much of-themselves confusion and of-demons reproach
palam omnibus replicarunt. Deinde quasi in insaniam versi,
openly to-all repeated then as-if into madness turned
alternatim sese dentibus corrodendo lacerabant; illumque
alternately each-other with-teeth by-gnawing were-mangling and-that
superficialem amorem, quem prius habere videbantur, in
superficial love which before to-have they-seemed into
crudelitatem commutarunt et odium. Postmodum vero
cruelty they-changed and hatred afterward but
membris omnibus a turba furiosa dissectis, pœnam sortiti
with-limbs all by the-throng furious cut-apart punishment obtained
sunt similem prædictorum. Similibus autem omnes qui
they-have like of-the-aforesaid with-like moreover all who
aderant fornicatores affligebantur tormentis, quæ pro sui
were-present fornicators were-afflicted torments which for of-their
suppliciorum immanitate scriptori silentium imponunt.
punishments monstrousness on-the-writer silence impose

De detractoribus

DETRACTORS

Two detractors, their mouths split to the ears, glare at each other while they chew from either end of a burning spear until they meet and tear each other's faces.

Inter alios quoque miseros, duo de collegio detractorum
among other also wretches two of the-college of-detractors
in medium sunt adducti. Quorum ora ad auriculas usque
into the-midst were brought whose mouths to the-ears as-far
distorquendo dehiscentes, versis ad invicem vultibus, torvis
by-twisting gaping turned to one-another with-faces grim
sese oculis perstringebant. Apposita autem sunt duo
each-other with-eyes were-grazing placed moreover were the-two
capita cujusdam hastæ ardentis in ore utriusque; quam
ends of-a-certain spear burning in the-mouth of-each which
commasticantes ac ore distorto corrodentes, celeriter ad
chewing and with-mouth twisted gnawing quickly to
medietatem hastæ appropinquantes pervenerunt; sicque sese
the-middle of-the-spear approaching they-arrived and-thus each-other
mutuo laniantes, vultum suum totum masticando cruentabant.
mutually tearing face their whole by-chewing were-bloodying

De furibus et incendiariis

THIEVES AND ARSONISTS

Thieves, arsonists, and violators of holy places are rolled on fiery wheels set with spikes that shower sparks.

Adducti sunt inter cæteros fures, incendiarii, et sacrorum
brought were among the-rest thieves arsonists and of-sacred
violatores locorum; qui a ministris tartareis positi sunt super
violators places who by ministers hellish placed were upon
rotas ferreas et ignitas, aculeis sudibusque affixas, quæ ex
wheels iron and fiery with-spikes and-stakes fixed which from
nimia succensione imbrem igneum scintillabant. Super has
excessive kindling a-shower fiery were-sparking upon these
itaque miseri volutati cruciatum horrificum perferebant.
and-so the-wretches rolled torment horrific were-enduring

De mercatoribus

MERCHANTS

A merchant with false weights, and clothiers who stretched their cloth until it tore and sold it mended in dim shops, act out their frauds before being tortured like the rest.

Affuit huic ludibrio mercator cum stateris suis et
was-present at-this mockery a-merchant with steelyards his and
ponderibus dolosis, necnon et illi qui pannos novos in
weights deceitful and-also also those who cloths new on
tentoriis ita vehementer trahendo in longum distendunt et
tenters so vehemently by-drawing into length stretch and

latum ut fila rumpantur et scissura fiat; scissurasque
breadth that the-threads are-broken and a-rent is-made and-the-rents
subtiliter consuentes, pannos illos in locis vendunt subobscuris.
subtly sewing cloths those in places sell dim
Isti de sedibus truculenter evulsi, scelerum suorum gestus
these from seats savagely torn of-crimes their gestures
priores ad ignominiam et pœnarum aggravationem iterare
former for ignominy and of-punishments aggravation to-repeat
cogebantur, et tandem, sicut diximus de superioribus, a
were-compelled and at-last as we-said about the-former by
dæmonibus torquebantur.
demons were-tortured

De puteo gehennali et caldariis pœnalibus

THE PIT OF HELL AND THE CAULDRONS OF PUNISHMENT

Near the entrance of lower hell lie four streets of cauldrons: boiling pitch, snow and ice, stinking sulfurous water, and black brine. Murderers, thieves, poisoners, and oppressive rich men are kept in them with forks, and every eight days are shifted from boiling to freezing and from brine to stench.

Vidit præterea eductus ille secus introitum inferni inferioris
saw besides led-out-man that beside the-entrance of-hell lower
quasi quatuor plateas, quarum prima innumeras fornaces
as-it-were four streets of-which the-first countless furnaces
habebat et caldarias amplas et latas, pice ferventi et aliis
had and cauldrons ample and broad with-pitch boiling and other
liquaminibus ad summum usque repletas. In singulis autem
liquids to the-top as-far filled in single moreover
animæ congestæ acriter bulliebant, quarum capita velut
souls heaped-together sharply were-boiling of-which the-heads as-if

nigrorum piscium in ferventi liquamine, ex vi ebullitionis,
of-black fish in boiling liquid from the-force of-the-boiling
nunc sursum præminebant, nunc deorsum ruebant. Secunda
now upward were-projecting now downward were-rushing the-second
platea similiter caldarias habebat, sed nive et rigida glacie
street likewise cauldrons had but with-snow and rigid ice
refertas, in quibus animæ horrido frigore et cruciatu intolerabili
crammed in which souls with-horrid cold and torment intolerable
torquebantur. Caldariæ vero, quæ in platea tertia erant, aqua
were-tortured the-cauldrons but which in street third were with-water
sulphurea bullienti et cæteris rebus quæ fœtorem emittere
sulfurous boiling and other things which stench to-send-forth
solent cum fumo fœtido repletæ erant, in quibus animæ in
are-wont with smoke fetid filled were in which souls in
fœtore libidinis vitam finientes specialiter torquebantur. Quarta
the-stench of-lust life ending especially were-tortured the-fourth
vero platea habebat caldarias aqua salsissima et nigerrima
but street had cauldrons with-water most-salt and most-black
plenas; cujus aquæ austeritas ex sua salsedine quodlibet
full of-which water the-harshness from its saltness any
lignum in illa demersum confestim decoriaret. In his autem
wood in it sunk at-once would-strip-of-bark in these moreover
caldariis multitudo peccatorum, homicidarum, furum, raptorum,
cauldrons a-multitude of-sinners of-murderers of-thieves of-robbers
veneficarum mulierum, et divitum qui homines suos injustis
of-poisoner women and of-rich-men who men their with-unjust
exactionibus opprimebant, indesinenter bulliebant; quos ministri
exactions were-oppressing unceasingly were-boiling whom the-ministers
iniquitatis undique astantes cum furcis ferreis candentibus,
of-iniquity on-all-sides standing-by with forks iron glowing
ne liquaminum ardorem effugerent, introrsum comprimebant.
lest of-the-liquids the-heat they-should-escape inward were-pressing

Illi autem qui in ferventi liquore per dies septem bullierant,
those moreover who in boiling liquid for days seven had-boiled
die octava in frigus illud horridum, quod in secunda platea
on-day eighth into cold that horrid which in the-second street
erat, deponebantur; et e converso, illi qui afflicti fuerant
was were-put-down and on the-contrary those who afflicted had-been
in frigore, ponebantur in liquamine bullienti. Similiter, qui
in cold were-put in liquid boiling likewise who
in aqua salsa bullierant, in fœtoribus torquebantur. Has vero
in water salt had-boiled in stenches were-tortured these but
mutationum vicissitudines per octo dies semper observabant.
of-changes alternations through eight days always they-observed

De basilica in monte gaudii sita et de suffragiis animarum

THE CHURCH ON THE MOUNT OF JOY

At Sunday dawn the saints lead Thurkill through the fire, the pool, and the bridge to the forecourt of the church on the mount, where cleansed souls await entry. On the south side countless souls look toward the church, longing for their friends' masses; Thurkill recognizes many, and Michael tells him how many masses would free each, though all draw nearer through the church's common prayers.

His itaque inspectis, illucescente jam Dominicæ diei aurora,
these and-so inspected with-dawning now of-the-Lord's day the-dawn
Sancti memorati cum viro educto perrexerunt ad montem
the-Saints mentioned with the-man led-out went-on to the-mount
gaudii per ignem purgatorii et per stagnum ac pontem
of-joy through the-fire of-purgatory and through the-pool and the-bridge
aculeatum, donec pervenerunt ad atrium quod erat in parte
spiked until they-arrived at the-forecourt which was in the-part
occidentali templi prædicti, quod situm erat in monte.
western of-the-temple aforesaid which situated was on the-mount

Eratque ibi porta quædam speciosa et ampla semper patens,
and-there-was there a-gate certain beautiful and ample always open
per quam inducebantur a Sancto Michaele animæ ex toto
through which were-led-in by Saint Michael souls on the-whole
candidatæ. In hoc enim atrio congregabantur animæ expiatæ,
whitened in this for forecourt were-gathered souls expiated
sub magno expectationis desiderio felicem illius introitum
under great of-expectation desire the-happy of-that entrance
præstolantes. In australi quoque plaga templi exterius
awaiting in the-southern also region of-the-temple outside
perspexit eductus ille animas infinitas, quæ omnes versis
saw led-out-man that souls infinite which all turned
vultibus ad basilicam cum magnæ fatigationis expectatione
with-faces to the-basilica with of-great weariness expectation
suffragia viventium desiderabant amicorum, per quæ basilicæ
the-supports of-living were-desiring friends through which of-the-basilica
illius adipisci introitum mererentur. Et quanto specialius
that to-obtain the-entrance they-might-deserve and by-how-much more-especially
juvabantur, tanto basilicæ vicinius adhæreba[n]t. In hoc
they-were-helped by-so-much to-the-basilica nearer they-were-clinging in this
loco multos de notis suis recognovit, necnon et omnes
place many of acquaintances his he-recognized and-also also all
illos quorum notitiam in sæculo habuerat vel exilem. Sanctus
those of-whom acquaintance in the-world he-had-had even slight Saint
vero Michael de singulis animabus, quas ibi cernebat
but Michael about single souls which there he-was-perceiving
vir ille eductus, intimabat quot missis unaquæque anima
man that led-out was-intimating by-how-many masses each soul
potuit liberari et ad templi ingressum admitti. Animæ
could to-be-freed and to of-the-temple the-entry to-be-admitted souls
quoque, quæ ibidem expectabant ingressum, nulla
also which in-that-same-place were-awaiting entry by-no

pœnalitate afficiebantur, nisi quod præstolabantur aliquod
penalty were-affected except that they-were-awaiting some
speciale suffragium amicorum. Veruntamen omnes animæ, quæ
special support of-friends nevertheless all souls which
ibi subsistebant, per generalia universalis ecclesiæ suffragia
there were-halting through the-general of-the-universal church supports
de die in diem ad basilicæ introitum appropinquant.
from day to day to of-the-basilica the-entrance draw-near

De diversis mansionibus basilicæ memoratæ

THE MANY DWELLINGS OF THAT CHURCH

Inside, Thurkill sees many he knew in white, growing brighter as they climb the steps eastward, and shining mansions where the just dwell crowned with gold. At set hours they hear music from heaven that refreshes them like a feast, which those in the forecourt cannot hear; the saints have dwellings there to receive their own devotees.

Vir autem ille, a Sancto Michaele introductus in templum,
man moreover that by Saint Michael led-in into the-temple
conspexit ibi multos utriusque sexus, quos in sæculo
beheld there many of-each sex whom in the-world
viderat, candidos, qui omnes templum conscenderant et
he-had-seen white who all the-temple had-climbed and
magnæ felicitatis gaudio fruebantur. Et quanto magis
of-great happiness the-joy were-enjoying and by-how-much more
per gradus templi versus orientem animæ conscenderant,
through the-steps of-the-temple toward the-east souls had-climbed
tanto candidiores et nitidiores fiebant. Multæ mansiones
by-so-much whiter and brighter they-became many mansions
præclarissimæ in illa magna visebantur basilica, in quibus
most-splendid in that great were-seen basilica in which

justorum animæ nive candidiores mansitabant, quorum
of-the-just the-souls than-snow whiter were-dwelling whose
vultus et coronæ velut lux aurea rutilabant. Singulis diebus
faces and crowns as light golden were-glowing on-single days
certis horis cantica de cælis audiunt; velut si concordi
at-fixed hours songs from the-heavens they-hear as if with-harmonious
melodia omnia musicorum genera concreparent, quæ
melody all of-musical-instruments the-kinds sounded-together which
ita omnes templum inhabitantes suavi quadam dulcedine
so all the-temple inhabiting with-sweet a-certain sweetness
demulcet ac refovet, velut si omnium reficerentur delitiis
soothes and refreshes as if of-all they-were-refreshed with-the-delights
ferculorum. Illæ vero, quæ exterius in atriis basilicæ
dishes those but which outside in the-forecourts of-the-basilica
consistebant, nullum de hoc cælesti concentu sonum
were-standing no from this heavenly concert sound
merebantur audire. Hic autem plerique sanctorum quasi
deserved to-hear here moreover very-many of-the-saints as-it-were
propria habebant domicilia, ubi [suos] specialiter sibi
own had dwellings where their-own especially to-them
post Deum in aliquo famulantes feliciter recipiebant, eos
after God in something serving happily they-were-receiving them
postmodum præsentaturi ante conspectum Dei.
afterward about-to-present before the-sight of-God

De paradiso et Adam primo parente

PARADISE AND ADAM, THE FIRST PARENT

To the east lies a garden with a fountain pouring four streams beneath a great tree, where a giant man in a many-colored robe laughs with one eye and weeps with the other. Michael explains that he is Adam, glad of his saved children and grieving for the damned; the robe of glory he lost is being restored through the righteous since Abel, and when it is complete the world will end.

Divertentes autem ad plagam templi prædicti orientalem,
turning-aside moreover to the-region of-the-temple aforesaid eastern
pervenerunt ad locum amœnissimum herbarum florumque
they-arrived at a-place most-pleasant of-herbs and-of-flowers
varietate splendidum, arborum fructuumque fragrantia refertum,
with-variety splendid of-trees and-of-fruits with-fragrance filled
ubi conspexit eductus ille fontem lucidissimum, qui ex se
where beheld led-out-man that a-fountain most-bright which from itself
quatuor rivulos diversi liquoris et coloris emittebat. Super
four streams of-diverse liquid and color was-sending-forth over
hunc fontem erat arbor pulcherrima, miræ magnitudinis
this fountain was a-tree most-beautiful of-wondrous size
et immensæ proceritatis, quæ omnigenum abundantia
and of-immense height which of-every-kind with-abundance
fructuum ac specierum redolentia affluebat. Sub hac
of-fruits and of-spices with-fragrance was-abounding under this
arbore prope fontem requiescebat homo quidam venustæ
tree near the-fountain was-resting a-man certain of-comely
formæ ac gigantæi corporis, qui a pedibus usque ad
form and of-giant body who from the-feet up to
pectus indutus erat quodam vestimento varii coloris et
the-breast clothed was with-a-certain garment of-varied color and

mira pulcritudine contexto. Ex uno oculo ridere et
with-wondrous beauty woven with one eye to-laugh and
lugere ex altero videbatur. "Hic," inquit Sanctus Michael,
to-weep with the-other he-seemed this says Saint Michael
"est primus parens generis humani Adam; qui per
is the-first parent of-the-race human Adam who through
oculum ridentem innuit lætitiam, quam habet de filiorum
the-eye laughing signifies the-gladness which he-has about of-sons
suorum salvandorum ineffabili glorificatione; et per alium
his to-be-saved the-ineffable glorification and through the-other
lacrimantem denunciat tristitiam, quam habet de quorundam
weeping announces the-sadness which he-has about of-certain
filiorum suorum reprobatione et justo Dei judicio
sons his the-reprobation and by-the-just of-God judgment
damnandorum. Vestimentum quo tegitur, sed nondum
to-be-damned the-garment with-which he-is-covered but not-yet
ex toto, stola est immortalitatis et vestis gloriæ, qua
on the-whole the-robe is of-immortality and the-garment of-glory of-which
in primaria prævaricatione fuerat spoliatus. Nam ab Abel
in the-first transgression he-had-been despoiled for from Abel
justo filio suo usque nunc cœpit hanc vestem recuperare,
the-just son his up-to now he-began this garment to-recover
per totam filiorum suorum justorum successionem. Et sicut
through the-whole of-sons his just succession and as
variis virtutibus enituerunt electi, ita hæc vestis colore vario
by-various virtues have-shone the-elect so this garment with-color varied
picturatur. Cum vero completus fuerit electorum numerus
is-painted when but completed shall-have-been of-the-elect the-number
filiorum, tunc Adam ex toto stola immortalitatis et
of-sons then Adam on the-whole with-the-robe of-immortality and
gloriæ vestietur; et sic mundus finem sortietur."
of-glory shall-be-clothed and thus the-world end shall-obtain

Ut vir ille eductus ad corpus suum redierit

HOW THE MAN RETURNED TO HIS BODY

Beyond a jeweled gate stands a golden temple, where Thurkill sees Saints Katherine, Margaret, and Osyth. Michael bids Julian take him back quickly before the water his watchers are pouring into his mouth chokes him. He wakes after two days and nights, is too simple to speak of it until Julian commands him, and from All Saints' Day tells the vision in English with an eloquence that astonishes and moves all who hear.

Ex hoc tandem loco paululum progredientes, pervenerunt
from this at-length place a-little advancing they-arrived
ad portam quandam speciosissimam, gemmis ornatam et
at a-gate certain most-beautiful with-gems adorned and
lapidibus pretiosis. Murus per girum quasi aureus rutilabat.
stones precious the-wall around the-circuit as-if golden was-glowing
Statim ut portam intraverunt, apparuit templum quoddam
at-once as the-gate they-entered appeared a-temple certain
aureum multo magnificentius priori in omni pulcritudine,
golden much more-magnificent than-the-former in all beauty
suavitatis dulcedine, et luminis choruscantis splendore, ita
of-pleasantness in-sweetness and of-light flashing in-splendor so
ut loca prius visa nullius amœnitatis reputarentur ad istius
that the-places before seen of-no pleasantness were-reckoned to of-this
loci respectum. Cumque templum hoc introissent, conspexit
place regard and-when temple this they-had-entered he-beheld
a latere ædiculam quandam mirabili decore refulgentem,
at the-side a-chapel certain with-wondrous grace shining
in qua residebant tres virgines inedicibili pulcritudine
in which were-sitting three virgins with-unspeakable beauty
choruscantes. Hæ autem, sicut ab archangelo edoctus est,
flashing these moreover as by the-archangel taught he-was

[erant] Sancta Katerina, Sancta Margareta, et Sancta Ositha.
were Saint Katherine Saint Margaret and Saint Osyth
Quarum pulchritudinem cum admirando contemplaretur,
whose beauty when wondering he-was-contemplating
Sanctus Michael ait Sancto Juliano; "Reduc festinanter ad
Saint Michael says to-Saint Julian lead-back hastily to
corpus suum virum hunc; quia nisi citius reductus
body his man this because unless rather-quickly led-back
fuerit, aqua frigida, quam in os ejus astantes
he-shall-have-been the-water cold which into mouth his the-bystanders
inicere moliuntur, ipsum ex toto suffocabit." Et his dictis
to-throw-in are-endeavoring him on the-whole shall-suffocate and these said
continuo, quo ordine nesciens, ad corpus reductus in stratu
forthwith in-what order not-knowing to the-body led-back in bed
suo resedit. Jacuerat autem in stratu suo, quasi in excessu
his he-sat-up he-had-lain moreover in bed his as-if in ecstasy
mentis, duobus diebus cum totidem noctibus, id est ab
of-mind for-two days with as-many nights that is from
hora vespertina sextæ feriæ, usque ad vesperam Dominicæ
the-hour evening of-the-sixth weekday up to evening of-the-Lord's
diei sequentis, velut gravi sopore depressus. Mane siquidem
day following as-if by-heavy slumber pressed-down morning indeed
facto, ad ecclesiam properabat; et post missæ celebrationem
made to the-church he-was-hastening and after of-mass the-celebration
sollicitabat eum presbyter cum aliis parrochianis, qui illum velut
was-urging him the-priest with other parishioners who him as-if
exanimem paulo ante viderant, ut ea quæ sibi revelata
lifeless a-little before had-seen that those-things which to-him revealed
fuerant illis intimaret. Ille vero præ nimia simplicitate
had-been to-them he-should-make-known he but for excessive simplicity
visionem referre dissimulabat, donec nocte sequenti Sanctus
the-vision to-relate was-shirking until on-night following Saint

Julianus apparens ei præcepit ut omnia quæ viderat revelet;
Julian appearing to-him commanded that all-things which he-had-seen he-reveal
quia ad hoc eductus fuerat, ut ea quæ audierat et
because for this led-out he-had-been that those-things which he-had-heard and
viderat publicaret. Qui jussis sancti obtemperans, in
had-seen he-should-publish who to-the-orders of-the-saint complying on
die Omnium Sanctorum et deinceps visionem constanter
the-day of-All Saints and thereafter the-vision steadily
et aperte lingua Anglica [enarravit], cunctis audientibus et
and openly in-tongue English related all hearing and
admirantibus insolitam viri eloquentiam, cum antea præ
wondering-at the-unwonted of-the-man eloquence since before for
nimia simplicitate rusticanus semper extiterit et elinguis.
excessive simplicity rustic always he-had-been and tongue-tied
Nec prius destitit ab inspectæ visionis narratione, donec
nor before he-ceased from of-the-inspected vision the-narration until
multos ad lamenta et gravia suspiria commovit.
many to laments and heavy sighs he-moved
