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The Dialogue on Miracles

Caesarius of Heisterbach

Dialogus miraculorum

The Dialogue on Miracles

Part One: Demons, the Dying, and the Dead

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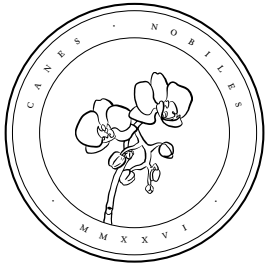
with a word-for-word interlinear English translation

preserving the original word order



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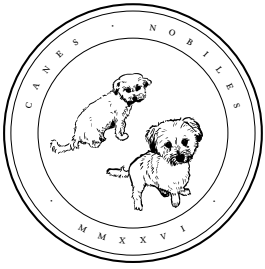

Volume 55 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Joseph Strange's text (Cologne, 1851), in its fifth, eleventh, and twelfth distinctions

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CAPITULUM I. De eo quod daemones sint, quod multi sint, quod mali sint et hominibus infesti

THAT DEMONS EXIST, ARE MANY, ARE EVIL, AND HOSTILE TO MEN

After temptation the Monk turns to the tempters. Every man has two angels, a good one to guard him and a bad one to try him. Scripture shows that devils exist, that they fell from heaven with Lucifer, a tenth of the angels, that they are many and wicked, and that eternal fire awaits them. Demons belong in the fifth distinction, since five is the apostate number. The Novice asks for living examples.

RECTE post tentationem tractandum videtur esse de
RIGHTLY after temptation to-be-treated seems to-be about
tentatoribus. Daemones anthonomasice dicuntur tentatores,
the-tempters demons by-antonomasia are-called tempters
quia maxime tentatio mentem impellens ad peccandum,
because chiefly the-temptation the-mind driving to sinning
vel ipsis fit auctoribus, vel incentoribus. Si
either by-themselves comes-about as-authors or as-instigators if
diabolus primum hominem tentavit in paradiso, si Christum
the-devil the-first man tempted in paradise if Christ
tentare praesumsit in deserto, quem hominum tentare non
to-tempt he-presumed in the-desert which of-men to-tempt not
audebit in hoc mundo? Duo siquidem angeli cuilibet
shall-he-dare in this world two indeed angels to-every
homini sunt deputati, bonus ad custodiam, malus ad
man are assigned a-good-one for guarding a-bad-one for
exercitium. NOVICIUS: De angelis sanctis mihi nulla inest
exercise NOVICE about angels holy to-me no is-present
dubietas, quin sint, quia Prophetarum scripta de illis
doubt that they-are because of-the-Prophets the-writings about them

saepe loquuntur. Quod vero daemones sint, quod multi
often speak that but demons are that many
sint, quod mali sint, et quod incendiis aeternis deputati
they-are that wicked they-are and that to-burnings eternal assigned
sint, ex scripturis utriusque testamenti vellem mihi
they-are from the-scriptures of-each testament I-should-wish to-me
demonstrari. MONACHUS: Plurima ad haec probanda
to-be-shown MONK very-many for these-things to-be-proved
exstant testimonia. De Lucifero, id est, diabolo, propter
exist testimonies about Lucifer that is the-devil because-of
decorem suae creationis sic dicto, eiusque casu ait Isaias:
the-beauty of-his-own creation so called and-of-his fall says Isaiah
Quomodo cecidisti, Lucifer, qui mane oriebaris? et
how you-have-fallen Lucifer who in-the-morning used-to-rise and
cetera. Quod factus sit diabolus, et quod de coelo ceciderit,
the-rest that made was the-devil and that from heaven he-fell
testis est Salvator, qui ait: Vidi Satanam tanquam fulgur de
witness is the-Savior who says I-saw Satan like lightning from
coelo cadentem. De quo Job: Quadam die cum venissent
heaven falling about whom Job on-a-certain day when had-come
filii Dei, ut assisterent coram Domino, affuit inter
the-sons of-God that they-might-stand before the-Lord was-present among
eos etiam et Satan. Et in Psalmo David loquens de
them also and Satan and in the-Psalm David speaking about
Juda proditore: Diabolus, inquit, stet a dextris eius. Item
Judas the-traitor the-devil he-says let-stand at the-right of-him likewise
Abacuc de Christo: Egredietur diabolus ante pedes eius. Et
Habakkuk about Christ shall-go-forth the-devil before the-feet of-him and
in aliis multis locis diabolum scriptura commemorat. Quod
in other many places the-devil scripture mentions that
autem solus non fuerit, nec solus ceciderit, testatur Johannes
moreover alone not he-was nor alone he-fell bears-witness John

in Apocalypsi dicens: Factum est proelium magnum in
in the-Apocalypse saying done was a-battle great in
coelo; Mychael et angeli eius pugnabant cum dracone, et
heaven Michael and the-angels of-him were-fighting with the-dragon and
draco pugnabat et angeli eius; et non valuerunt, neque
the-dragon was-fighting and the-angels of-him and not they-prevailed nor
locus eorum inventus est amplius in coelo. Factus est per
the-place of-them found was any-more in heaven made was through
malitiam suam draco Lucifer gloriosus, de cuius decore
malice his-own a-dragon Lucifer glorious about whose beauty
ac pulchritudine per Ezechielem dicitur: Tu signaculum
and loveliness through Ezekiel it-is-said you the-seal
similitudinis Dei, plenus sapientia atque decore, in deliciis
of-the-likeness of-God full of-wisdom and of-beauty in the-delights
paradisi Dei fuisti. Omnis lapis pretiosus operimentum
of-the-paradise of-God you-were every stone precious the-covering
tuum, et cetera. Decima pars angelorum creditur cecidisse.
of-you and the-rest the-tenth part of-the-angels is-believed to-have-fallen
Unde ob multitudinem Apostolus vocat eos aereas
whence because-of the-multitude the-Apostle calls them aerial
potestates. Cadendo enim aerem repleverunt. De quorum
powers by-falling for the-air they-filled about whose
malitia Propheta Christo dicit in Psalmo: Malitia eorum,
malice the-Prophet to-Christ says in the-Psalm the-malice of-those
qui te oderunt, ascendit semper. Et Dominus in Evangelio
who you have-hated ascends always and the-Lord in the-Gospel
Judaeis: Vos opera patris vestri diaboli facitis. Ille mendax
to-the-Jews you the-works of-the-father your of-the-devil do he a-liar
fuit ab initio, et pater eius. Quod hominibus infestus
was from the-beginning and the-father of-it that to-men hostile
sit, testis est Job, qui ait: Absorbebit fluvium, et non
he-is witness is Job who says he-shall-swallow-up a-river and not

mirabitur, id est, infideles: paganos scilicet, Judaeos et
he-shall-wonder that is the-unbelievers pagans namely Jews and
haereticos; et habet fiduciam quod influat Jordanis in os
heretics and he-has confidence that may-flow the-Jordan into the-mouth
eius, scilicet fideles baptizati. Unde Apostolus Petrus nos
of-him namely the-faithful baptized whence the-Apostle Peter us
admonet dicens: Fratres, vigilate, sobrii estote, quia adversarius
admonishes saying O-brothers be-watchful sober be because the-adversary
vester diabolus tanquam leo rugiens circuit, quaerens quem
your the-devil like a-lion roaring goes-about seeking whom
devoret; cui resistite fortes in fide. Quod de uno dicitur,
he-may-devour whom resist strong in faith what about one is-said
de ceteris intelligendum est, quia saepe numerus singularis
about the-rest to-be-understood is because often the-number singular
pro plurali ponitur. Quod aeternaliter damnandi sint, habetur
for the-plural is-put that eternally to-be-damned they-are is-held
ex verbis Domini, qui in iudicio reprobis dicturus
from the-words of-the-Lord who in the-judgment to-the-reprobate about-to-say
est: Ite, maledicti, in ignem aeternum, qui paratus est
is go accursed into the-fire eternal which prepared is
diabolo et angelis eius. Bene autem in quinta distinctione
for-the-devil and for-the-angels of-him well moreover in the-fifth distinction
loquendum arbitror de daemonibus, quia quinarius a
to-be-spoken I-judge about demons because the-number-five by
philosopho apostaticus vocatur, eo quod ceteris numeris
the-philosopher apostate is-called for-this that to-the-other numbers
imparibus coniunctus, et per se ipsum multiplicatus,
odd joined and through it itself multiplied
semper se ipsum vel in capite vel in fine ostendit. Sic
always it itself either in the-head or in the-end shows so
diabolus a quaternario perpetuae firmitatis recedens, primus
the-devil from the-number-four of-perpetual firmness withdrawing the-first

cum hominibus malis, quasi numeris inaequalibus, sociatur,
with men wicked as-if with-numbers unequal is-associated
semper in principio vel in fine operis vel sermonis,
always in the-beginning or in the-end of-the-work or of-the-speech
illius nequitia demonstratur. NOVICIUS: Satis mihi fateor
of-him the-wickedness is-shown NOVICE enough to-me I-confess
probatum esse, unde haesitavi, divinae scripturae testimoniis;
proved to-be whence I-hesitated of-divine scripture by-testimonies
neque mihi satisfactum fateor, nisi eadem vivacibus declares
nor to-me satisfied I-confess unless the-same with-lively you-declare
exemplis. MONACHUS: Daemones esse, multos esse, malos
examples MONK demons to-be many to-be wicked
esse, plurimis tibi exemplis potero probare.
to-be by-very-many to-you examples I-shall-be-able to-prove

CAPITULUM II. De Henrico milite, qui daemones esse non credens per nigromanticum illos vidit

HENRY THE KNIGHT, WHO SAW DEMONS THROUGH A NECROMANCER

Henry of Falkenstein, doubting that demons exist, makes the necromancer Philip show him one. Inside a sword-drawn circle at noon he withstands floods, grunting pigs, and winds, until a huge black shadow taller than the trees comes up. The devil asks for his cloak, his belt, a sheep, and at last his cock, and proves his knowledge by naming the knight's sins. When it reaches for him he falls back crying out; he is pale for the rest of his life, and lives better.

Miles quidam Henricus nomine, de castro Falkinstein
a-knight certain Henry by-name from the-castle Falkenstein
oriundus, pincerna fuit Caesarii monachi nostri, tunc Abbatis
sprung cupbearer was of-Caesarius monk our then Abbot
Prumiae. Et sicut eodem Caesario recitante didici, cum
of-Prüm and as with-the-same Caesarius relating I-learned when

iam dictus miles daemones esse dubitaret, et quicquid de
already the-said knight demons to-be doubted and whatever about
illis audiret vel audisset, quasi frivolum reputaret, quendam
them he-heard or had-heard as-if trifling he-reckoned a-certain
clericum Philippum nomine in nigromantia famosissimum
cleric Philip by-name in necromancy most-famous
accersivit, et ut daemones sibi ostenderet, cum multa
he-summoned and that demons to-him he-should-show with much
instantia petivit. Cui cum ille responderet, visio daemonum
insistence asked to-whom when he answered the-sight of-demons
horribilis est, periculosa est, neque hos omnibus expedit
horrible is dangerous is nor them to-all is-it-expedient
videre; et cum miles importune nimis instaret, adiecit:
to-see and when the-knight importunately too-much pressed he-added
Si securum me feceris, quod neque a cognatis sive
if secure me you-shall-have-made that neither from kinsmen or
ab amicis tuis nihil mihi ex hoc mali eveniat, si forte
from friends your nothing to-me from this of-ill may-come if perhaps
a daemonibus deceptus vel territus vel laesus fueris,
by demons deceived or terrified or harmed you-shall-have-been
acquiescam tibi. Et fecit eum securum. Die quadam
I-shall-acquiesce to-you and he-made him secure on-a-day certain
tempore meridiano, eo quod tunc maiores habeat vires
at-the-time of-noon for-this that then greater has strength
daemonium meridianum, Philippus militem in quoddam
the-demon of-noon Philip the-knight into a-certain
bivium duxit, gladio illum circumcircinavit, circuli legem
crossroads led with-a-sword him circled-around of-the-circle the-law
infra circulum posito praedixit, et ait: Si aliquod membrorum
within the-circle placed he-foretold and says if any of-the-members
tuorum extra hunc circulum ante meum reditum extenderis,
your outside this circle before my return you-stretch-out

morieris, quia mox a daemonibus extractus, peribis.
you-shall-die because at-once by demons dragged-out you-shall-perish
Monuit etiam, ut nihil petentibus daret, nil promitteret,
he-warned also that nothing to-askers he-should-give nothing should-promise
nec se signaret. Et adiecit: Multis modis te daemones
nor himself should-sign and he-added in-many ways you demons
tentabunt et terrebunt, nec tamen tibi nocere poterunt, si
shall-tempt and shall-terrify nor yet to-you to-harm shall-they-be-able if
mandata mea custodieris. Discessitque ab eo. Solo sedente
the-commands my you-keep and-he-departed from him with-alone sitting
illo in circulo, ecce vidit contra se venientes inundationes
him in the-circle behold he-saw against himself coming floods
aquarum, deinde audit grunnitus porcorum, flatus ventorum,
of-waters then he-hears gruntings of-pigs blasts of-winds
et alia phantasmata his similia multa, quibus illum
and other phantasms to-these like many by-which him
daemones terrere moliebantur. At quia iacula praevisa minus
demons to-terrify were-striving but because darts foreseen less
feriunt, contra haec a semetipso confortatur. Novissime
strike against these-things by himself he-is-strengthened lastly
vero contemplabatur in nemore vicino quasi umbram
but he-was-beholding in the-grove nearby as-it-were a-shadow
humanam tetram, summitatem arborum excedentem, quae ad
human dark the-tops of-the-trees exceeding which to
ipsum properabat. Et intellexit statim, quia diabolus esset, ut
him was-hastening and he-understood at-once that the-devil it-was as
fuit. Qui ut circulum attigit, stetit, et quid sibi vellet
it-was who when the-circle he-reached stood and what for-himself he-wished
militem interrogavit. Erat autem quasi magnus vir, imo
the-knight asked was moreover as-it-were a-great man nay
maximus et nigerrimus, vesteque subnigra indutus, et
very-great and very-black and-in-a-garment blackish clothed and

tantae deformitatis, ut in eum miles respicere non posset.
of-such deformity that at him the-knight to-look not could
Cui sic ait: Bene fecisti veniendo, ego enim videre te
to-whom thus he-says well you-have-done by-coming I for to-see you
desideravi. Ad quid? inquit. Et ille: Multa de te audivi.
have-desired for what he-says and he many-things about you I-have-heard
Respondente diabolo, quid de me audivisti? subiecit miles:
with-answering the-devil what about me have-you-heard added the-knight
Pauca bona, et multa mala. Ad quod diabolus: Saepe me
few good-things and many bad to which the-devil often me
iudicant et condemnant homines sine causa. Ego neminem
judge and condemn men without cause I no-one
nocui, neminem laedo, nisi provocatus. Philippus magister
have-harmed no-one I-hurt unless provoked Philip master
tuus, bonus amicus meus est, et ego illius; quaere si unquam
your good friend my is and I his ask if ever
illum offenderim. Ego facio quod illi placet, et ipse mihi
him I-have-offended I do what to-him is-pleasing and he to-me
in omnibus obtemperat. Vocatus ab illo, modo huc veni ad
in all-things obeys called by him just-now here I-came to
te. Tunc miles: Ubi fuisti, quando te vocavit? Respondit
you then the-knight where were-you when you he-called answered
daemon: Tantum ex illa parte maris fui, quantum ab hoc
the-demon as-far on that side of-the-sea I-was as from this
loco distat usque ad mare. Et ideo iustum est, ut in
place it-is-distant up to the-sea and therefore just it-is that in
aliquo munere laboribus meis respondeas. Cui miles: Quid
some gift to-the-labors my you-should-answer to-whom the-knight what
vis? Respondit ille: Volo et rogo, ut des mihi palliolum
do-you-wish answered he I-wish and I-ask that you-give to-me cloak
tuum. Dicente milite, non tibi dabo; poposcit cingulum,
your with-saying the-knight not to-you shall-I-give he-demanded the-belt

deinde ovem unam de grege. Quae cum omnia negaret,
then sheep one from the-flock which when all-things he-refused
novissime gallum domus eius petivit. Cui cum diceret, quid
lastly the-cock of-the-house his he-sought to-whom when he-said what
opus habes gallo meo? respondit daemon: Ut cantet mihi.
need have-you of-cock my answered the-demon that it-may-sing to-me
Et ille: Quomodo caperes eum? Respondit iterum daemon:
and he how would-you-catch it answered again the-demon
Non solliciteris de hoc, tu tantum da mihi illum. Tunc
not be-anxious about this you only give to-me it then
miles: Ego nihil dabo tibi. Et adiecit: Dic mihi, unde est
the-knight I nothing shall-give you and he-added tell me whence is
tibi tanta scientia? Dixit daemon: Nihil fit mali in mundo,
to-you so-great knowledge said the-demon nothing is-done of-evil in the-world
quod me lateat. Et ut hoc scias verum esse, ecce in tali
which me escapes and that this you-may-know true to-be behold in such-a
villa et in tali domo virginitatem tuam perdidisti, ibi et
village and in such-a house virginity your you-lost there and
ibi peccata illa et illa commisisti. Et non potuit contradicere
there sins those and those you-committed and not could to-gainsay
miles, quin verum diceret. NOVICIUS: Non puto, quin
the-knight that true he-said NOVICE not I-think but-that
miles aliquando eadem confessus fuerit peccata. Quomodo
the-knight at-some-time the-same confessed had sins how
ergo scire potuit diabolus confessa? MONACHUS: Quia
therefore to-know could the-devil things-confessed MONK because
cum voluntate iterum peccandi miles confessus fuit, diaboli
with the-will again of-sinning the-knight confessed has of-the-devil
scientiam in nullo minuit. NOVICIUS: Placet quod dicis,
the-knowledge in nothing he-lessened NOVICE it-pleases-me what you-say
quia idem dixisse te recolo in distinctione tertia capitulo
because the-same to-have-said you I-recall in distinction the-third chapter

sexto. MONACHUS: Cumque rursum diabolus nescio
the-sixth MONK and-when again the-devil I-know-not
quid postularet, et ille dare renueret, quasi eum rapere
what demanded and he to-give refused as-if him to-seize
vellet et extrahere, manum contra eum extendit, atque in
he-wished and to-drag-out (his)-hand toward him he-stretched and so
tantum terruit, ut retrorsum cadens clamaret. Audita eius
much terrified that backward falling he-cried-out with-heard his
voce, Philippus accurrit, in cuius adventu phantasma mox
voice Philip ran-up at whose coming the-phantasm at-once
disparuit. Ab illa hora miles idem semper pallidus fuit,
vanished from that hour the-knight same always pale was
nativum colorem nunquam recuperavit, emendatius vivens, et
(his)-native color never recovered more-amendedly living and
daemones esse credens. Non est diu, quod defunctus est.
demons to-be believing not it-is long that died he-has

CAPITULUM III. De sacerdote, qui per diabolum a circulo extractus et confractus tertia die mortuus est

A PRIEST DRAWN OUT OF THE CIRCLE AND BROKEN BY THE DEVIL

A foolish priest pays Philip to show him demons; the devil terrifies him out of the circle and breaks him so that he dies on the third day. Caesarius saw Philip, who was killed a few years ago, it is believed, by the devil his master and friend.

Eodem tempore sacerdos quidam stolidus eundem Philippum
at-the-same time a-priest certain stupid the-same Philip
rogavit atque remuneravit, ut sibi daemones ostenderet.
asked and rewarded that to-him demons he-should-show
A quo cum fuisset, modo supradicto, in circulo
by whom when he-had-been in-the-manner above-said in the-circle

positus et instructus, a diabolo territus et extractus est,
placed and instructed by the-devil terrified and dragged-out he-was
atque ita antequam adveniret Philippus, confractus, ut
and so before arrived Philip broken that
tertia die moreretur. Cuius domum Walerammus Comes
on-the-third day he-died whose house Waleran Count
de Lutzelinburg confiscavit. Ego eundem Philippum vidi,
of Luxembourg confiscated I the-same Philip saw
qui ante paucos annos procurante, ut creditur, magistro et
who before few years with-procuring as is-believed the-master and
amico suo diabolo occisus est.
friend his-own the-devil killed was

CAPITULUM IV. Item de clerico, qui apud Toletum dolo diaboli extractus et ad inferos ductus et magistri sui querimoniis reductus, factus est monachus

A CLERK AT TOLEDO CARRIED OFF TO HELL AND BROUGHT BACK

Philip tells of students of necromancy at Toledo who make their master show them demons. Knights joust and then lovely girls dance about their circle, and one girl draws a youth out by the finger with a gold ring. Threatened by the Bavarians, the master pleads before the prince of demons, and the ever-courtly demon Oliver judges that the youth be restored. He returns pale as one risen from the grave and becomes a monk. The Monk promises the witness of religious men.

Retulit mihi bonae memoriae monachus noster Godescalcus de
related to-me of-good memory monk our Godescalc of
Volmuntsteine, quod silere non debeo. Cum die quadam
Volmuntstein what to-be-silent not I-ought when on-day a-certain
rogaret praedictum Philippum, ut aliqua sibi recitaret
he-asked the-aforesaid Philip that some-things to-him he-should-relate

de arte sua mirabilia; respondit ille: Ego dicam vobis rem
about art his marvels answered he I shall-tell to-you a-thing
satis mirabilem, temporibus meis apud Toletum veraciter
quite marvelous in-the-times my at Toledo truly
gestam. Cum plures ex diversis regionibus scholares in
done when several from diverse regions students in
eadem civitate studerent in arte nigromantica, iuvenes aliqui
the-same city were-studying in the-art necromantic young-men some
de Suevia atque Bauwaria stupenda quaedam et incredibilia
from Swabia and Bavaria astounding certain-things and incredible
a suo magistro audientes, et utrumnam vera essent
from their-own master hearing and whether true they-were
probare volentes, dixerunt illi: Magister, volumus ut ea
to-test wishing said to-him O-master we-wish that the-things
quae nos doces, oculo tenus ostendas, quatenus aliquem
which us you-teach to-the-eye as-far-as you-show so-that some
ex studio nostro fructum capiamus. Quos cum averteret,
from study our fruit we-may-take whom when he-turned-aside
et non acquiescerent, eo quod natio illa gens sit mirabilis,
and not they-acquiesced for-this that nation that people is marvelous
hora idonea in campum illos duxit, gladio circa
at-an-hour suitable into a-field them he-led with-a-sword around
illos circulum fecit, monens sub interminatione mortis, ut
them a-circle he-made warning under threat of-death that
infra circulum se cohiberent, et ne aliquid rogantibus
within the-circle themselves they-should-confine and not anything to-askers
darent, vel ab offerentibus reciperent praecepit. Secedens
they-should-give or from offerers receive he-ordered withdrawing
ab eis paululum, daemones carminibus suis advocavit.
from them a-little demons with-incantations his-own he-summoned
Mox assunt illi in formis militum decenter armatorum,
soon are-present they in forms of-knights handsomely armed

militiae circa iuvenes ludos exercentes. Nunc lapsum
of-knighthood around the-young-men games performing now a-fall
simulabant, nunc lanceas et enses contra eos extendebant,
they-feigned now lances and swords against them they-stretched-out
omnibus modis satagentes, ut illos extra circulum extraherent.
in-all ways busying that them outside the-circle they-might-drag
Qui cum sic nihil proficerent, in puellas speciosissimas
who when so nothing they-gained into girls most-beautiful
se transformantes, choreas circa illos ducebant, variis
themselves transforming dances around them they-led with-various
anfractibus iuvenes invitantes. Ex quibus una forma
windings the-young-men inviting from whom one in-form
ceteris praestantior unum ex scholaribus elegit. Ad
than-the-rest more-excellent one from the-students chose to
quem quotiens venisset chorizando, totiens anulum aureum
whom as-often-as she-had-come dancing so-often a-ring golden
porrigebat, intus suggerendo, et foris motu corporis ad
she-held-out within suggesting and without by-the-movement of-the-body to
amorem suum illum inflammando. Quae cum per multas
love her-own him inflaming who when through many
vices hoc actitasset, victus iuvenis, digitum contra anulum
turns this she-had-done overcome the-young-man (his)-finger toward the-ring
extra circulum porrexit, quem illa mox per eundem digitum
outside the-circle stretched whom she at-once by the-same finger
extrahens, nusquam comparuit. Capta praeda, conventus
drawing-out nowhere appeared with-taken the-prey the-gathering
malignantium in turbinem resolvitur. Fit clamor et strepitus
of-the-malignant into a-whirlwind is-dissolved arises a-cry and an-uproar
discipulorum, accurrit magister, de raptu consocii omnes
of-the-disciples runs-up the-master about the-seizure of-their-comrade all
conqueruntur. Quibus ille respondit: Ego sine causa sum,
complain to-whom he answered I without blame am

vos me coegistis. Ego vobis praedixeram, non eum amodo
you me compelled I to-you had-foretold not him henceforth
videbitis. Ad quod illi: Nisi nobis restituas illum, interficiemus
shall-you-see to which they unless to-us you-restore him we-shall-kill
te. Timens tamen vitae suae, sciens Bauwaros esse furiosos,
you fearing yet for-the-life his knowing the-Bavarians to-be furious
respondit: Ego tentabo, si spes aliqua sit de illo.
he-answered I shall-try whether hope any be about him
Vocansque principem daemoniorum, fidele suum ministerium
and-calling the-prince of-the-demons faithful his-own service
ad memoriam illi revocans, dixit, disciplinae eius multum
to memory to-him recalling he-said to-the-teaching of-him much
esse derogandum, seque a discipulis occidendum, nisi
to-be to-be-detracted and-himself by the-disciples to-be-killed unless
iuvenis restitueretur. Cui diabolus compassus respondit:
the-young-man were-restored to-whom the-devil having-pitied answered
Crastino concilium propter te in tali loco celebrabo, tu esto
tomorrow a-council because-of you in such-a place I-shall-hold you be
praesens, et si aliquo modo illum per sententiam obtinere
present and if in-any way him through the-sentence to-obtain
poteris, gratum habebo. Quid plura? Ad imperium
you-shall-be-able pleasing I-shall-hold-it what more at the-command
principis concilium malignantium cogitur. De violentia
of-the-prince the-council of-the-malignant is-assembled about the-violence
in discipulum facta magister conqueritur. Ab adversario
against the-disciple done the-master complains by the-adversary
respondetur: Domine, inquit, non illi feci iniuriam, non
is-answered O-lord he-says not to-him I-did injury not
violentiam, magistro suo inobediens fuit, legem circuli
violence to-master his disobedient he-was the-law of-the-circle
non custodivit. In hunc modum illis contendentibus,
not he-kept in this manner with-them contending

diabolus daemonem quendam sibi collateralem de sententia
the-devil demon a-certain to-himself sitting-beside about the-sentence
interrogavit, dicens: Olivere, semper curialis fuisti, contra
asked saying Oliver always courtly you-have-been against
iustitiam personam non accipis, solve quaestionem huius
justice a-person not you-respect resolve the-question of-this
litis. Respondit ille: Ego iuvenem restituendum esse iudico
suit answered he I the-young-man to-be-restored to-be judge
magistro suo. Moxque ad adversarium conversus, ait: Redde
to-master his and-soon to the-adversary turned he-says give-back
illum, quia nimis ei importunus fuisti. Ceteris
him because too to-him importunate you-have-been with-the-rest
sententiae eius assensum praebentibus, ad mandatum iudicis
to-the-sentence his assent offering at the-command of-the-judge
eadem hora scholaris ab inferis reducitur, magistro
at-the-same hour the-student from the-underworld is-led-back to-master
suo restituitur, concilium solvitur, ad discipulos reducta
his is-restored the-council is-dissolved to the-disciples with-brought-back
praeda magister laetus revertitur. Cuius vultus ita erat macer
the-prey the-master glad returns whose face so was lean
et pallidus, color tam immutatus, ut hora eadem a
and pale the-color so changed that at-the-hour same from
sepulchro videretur resuscitatus. Qui sociis apud inferos
the-tomb he-seemed raised who to-his-comrades among the-dead
visa recitans, quam Deo contraria et exsecrabilis foret illa
things-seen relating how to-God contrary and accursed was that
disciplina, magis exemplo, quam verbo ostendit; et a loco
discipline more by-example than by-word showed and from the-place
recedens, in quodam ordinis nostri monasterio monachum
withdrawing in a-certain of-order our monastery a-monk
se fecit. NOVICIUS: Recordor nunc illorum duorum,
himself made NOVICE I-remember now those two

iuvenis videlicet, qui apud Toletum defuncti socii
of-the-young-man namely who at Toledo of-the-dead comrade
admonitione conversus est, et alterius clerici, cui visa
by-the-admonition converted was and of-the-other cleric to-whom the-seen
poena Lantgravii conversionis causa fuit, sicut dictum est
punishment of-the-Landgrave of-conversion the-cause was as said it-is
in distinctione prima capitulo tricesimo tertio et capitulo
in distinction the-first in-chapter thirtieth third and in-chapter
tricesimo quarto. MONACHUS: Conradus senex monachus
thirtieth fourth MONK Conrad old monk
noster retulit mihi, se ante conversionem nocte quadam in
our related to-me himself before conversion on-night a-certain at
plenilunio, demonstrante sibi quodam clerico nigromantico,
full-moon with-showing to-him a-certain cleric necromantic
in diversis formis daemones vidisse. Unde dubium non est,
in diverse forms demons to-have-seen whence doubtful not it-is
quin sint, qui sic ab hominibus videri, audiri et sentiri
but-that they-are who thus by men to-be-seen to-be-heard and to-be-felt
possunt. NOVICIUS: Licet satis mihi probatum sit, daemones
can NOVICE although enough to-me proved it-be demons
esse, magis tamen delectarer de his testimonia
to-be more yet I-should-be-delighted about these-things the-testimonies
religiosorum, quam saecularium audire. MONACHUS: Quod
of-religious than of-seculars to-hear MONK that
daemones sint, et multi sint, non dubiis, sed verissimis,
demons are and many they-are not by-doubtful but by-most-true
non saecularium, sed claustralium personarum tibi ostendam
not of-seculars but of-cloistered persons to-you I-shall-show
exemplis, de quibus nihil omnino dubitabis.
examples about which nothing at-all you-shall-doubt

CAPITULUM V. De Hermanno Abbate Loci sanctae Mariae, qui in diversis formis daemones vidit

HERMAN, ABBOT OF MARIENSTATT, WHO SAW DEMONS

Herman, now abbot of Marienstatt, prays to see demons as the lay brother Henry does. In choir he sees one like a square-built peasant, one like a calf's tail that trips a novice in the psalm, three slipping past the abbot's stall, a host that sets the choirs singing out of tune until the devil flies off as a dragon, and a glowing demon leaping to the monks who shouted a psalm up five tones. The sleepy and the bibulous draw them most. He prays to be freed of the sight, and sees a demon circling the bier of the countess Aleidis.

Dominus Hermannus nunc Abbas Loci sanctae Mariae,
dom Herman now Abbot of-the-Place of-holy Mary
quantae sit vir religiositatis, quantaeve gravitatis, bene
of-how-great is a-man religiousness and-of-how-great gravity well
nosti. Iste ante conversionem ecclesiae Bonnensis erat
you-know he before conversion of-the-church of-Bonn was
canonicus, vir nobilis et de alto sanguine natus. Factus
a-canon a-man noble and from high blood born made
vero monachus in Hemmenrode, non multo post cum
but a-monk at Himmerod not much after when
emitteretur conventus noster de eodem claustro, primus ei
was-sent-out the-convent our from the-same cloister first its
Abbas efficitur, et post annos paucos nobis per electionem
Abbot is-made and after years few from-us by election
ablatus, eidem in Abbatem promotus restituitur. Erat tunc
taken-away to-the-same in Abbot promoted is-restored there-was at-that
temporis illic conversus quidam, Henricus nomine, magister
time there a-lay-brother certain Henry by-name master
cuiusdam grangiae, quae Hart vocatur, vir bonus et iustus,
of-a-certain grange which Hart is-called a-man good and just

maturus aetate, et corpore virgo. Iste inter reliqua dona,
mature in-age and in-body a-virgin he among the-other gifts
quae acceperat a Domino, saepe nocturnis horis, in choro
which he-had-received from the-Lord often in-the-night hours in the-choir
maxime, in diversis formis daemones discurrere vidit. Haec
chiefly in diverse forms demons running-about saw these-things
cum in confessione iam dicto retulisset Hermanno, illius
when in confession to-the-already said he-had-related Herman by-his
exemplo videndi daemones desiderio accensus, intentissime
example of-seeing demons with-desire kindled most-intently
Deum oravit, ut sibi hanc gratiam donare dignaretur.
God prayed that to-him this grace to-give he-would-deign
Statimque exauditus est. In proxima vero sollemnitate sancti
and-at-once heard he-was in the-next but solemnity of-saint
Martini cum staret in matutinis, contemplatus est daemonem
Martin when he-stood at matins beheld he-has demon
unum in forma rustici quadrati inferius iuxta presbyterium
one in the-form of-a-peasant square-built below beside the-presbytery
intrare. Habebat enim pectus latum, scapulas acutas, collum
to-enter he-had for a-chest broad shoulder-blades sharp a-neck
breve, capillum in fronte satis superbe tonsoratum, crines
short the-hair on the-forehead quite proudly clipped the-locks
reliquos sicut haristas dependentes. Ascendens venit ad
remaining like ears-of-corn hanging-down climbing-up he-came to
quendam novicium, stans coram illo. Quem cum dominus
a-certain novice standing before him whom when dom
Hermannus, qui tunc temporis non erat Abbas, intuitus
Herman who at-that time not was Abbot looked-at
fuisset, oculosque parumper avertisset, ac denuo illum
had and-his-eyes for-a-little had-turned-away and again him
videre voluisset, disparuerat. Alio tempore transformans
to-see had-wished he-had-vanished at-another time transforming

se daemon in caudam vituli, et super formam cadens,
himself the-demon into the-tail of-a-calf and over the-bench falling
cui idem novicius se apodiabat, motu levissimo
on-which the-same novice himself was-leaning with-movement very-light
trahebat se ad novicium. Cuius scapulas cum eadem
drew himself to the-novice whose shoulder-blades when with-the-same
cauda tangeret, mox in psalmodia fallebatur novicius. Qui
tail he-touched at-once in the-psalmody was-mistaken the-novice who
cum super articulos se demitteret, regulariter satisfaciens,
when on (bis)-knuckles himself he-let-down by-rule making-amends
daemon quasi turbine impulsus, ad longitudinem cubiti
the-demon as-if by-a-whirlwind driven to the-length of-a-cubit
unius recessit ab eo, sicque disparuit. Non enim spiritus
one withdrew from him and-so vanished not for the-spirit
ille superbiae, qui blandimento caudae suae tertiam partem
that of-pride which by-the-blandishment of-the-tail his the-third part
stellarum post se trahit, ad unius humilitatis signum stare
of-the-stars after himself drags at of-one humility the-sign to-stand
potuit. Novicius iste nonnus Alexander fuit, nunc Prior in
could novice this dom Alexander was now Prior in
Claustro. Verisimile est, tunc eum aliquid levitatis cogitasse,
the-Cloister likely it-is then him something of-levity to-have-thought
quando per motum levem tentatus est et impeditus.
when by movement light tempted he-was and hindered
NOVICIUS: Placet quod dicis. MONACHUS: In nocte
NOVICE it-pleases-me what you-say MONK in the-night
vero sancti Kuniberti cum staret in choro Abbatis, tunc
but of-saint Kunibert when he-stood in the-choir of-the-Abbot then
simplex monachus, vidit iuxta presbyterium duos daemones
a-simple monk he-saw beside the-presbytery two demons
intrare, et paulatim ascendere ad stallum Abbatis, inter
to-enter and little-by-little to-climb to the-stall of-the-Abbot between

chorum monachorum atque noviciorum. Qui cum venissent
the-choir of-the-monks and of-the-novices who when they-had-come
contra angulum, ubi parietes conveniunt, exsiliit daemon
opposite the-corner where the-walls meet leaped-out demon
tertius, duobus se socians, et cum illis exiens. Tam
a-third to-the-two himself joining and with them going-out so
prope enim transeuntes venerunt ei, ut manu illos
near for passing they-came to-him that with-his-hand them
tangere posset. Quos diligentius intuens, consideravit quod
to-touch he-could whom more-carefully gazing he-considered that
pedibus terram non tangerent, utpote aereae potestates.
with-their-feet the-earth not they-touched being airy powers
Habebat enim unus ex duobus prioribus femineum vultum,
had for one of the-two former womanly face
in capite vero velamen nigrum, nigro circumdatus pallio.
on the-head but a-veil black in-a-black wrapped cloak
Et sicut mihi retulit, monachus ille, qui tertium daemonem
and as to-me related monk that who the-third demon
iuxta se foverat, satis erat murmuriosus et non parum
beside himself had-cherished quite he-was grumbling and not a-little
accidiosus, in choro libenter dormiens, et invitus psallens,
slothful in choir gladly sleeping and unwillingly chanting
hilarior ad potandum, quam ad cantandum. Breviores vigiliae
merrier for drinking than for singing rather-short vigils
videbantur ei semper longissimae. Alio itidem tempore,
seemed to-him always very-long at-another likewise time
in vigilia, ut puto, sancti Columbani, tunc eo exsistente
on the-vigil as I-think of-saint Columban then with-him being
Priore, cum chorus Abbatis inciperet primum matutinarum
Prior when the-choir of-the-Abbot began the-first of-matins
Psalmum, scilicet: Domine, quid multiplicati sunt qui
Psalm namely O-Lord why multiplied are they-who

tribulant me? daemones in choro adeo multiplicati sunt,
trouble me demons in the-choir so multiplied were
ut ex illorum concursu et discursu mox in eodem
that from their running-together and running-about at-once in the-same
Psalmo fratres fallerentur. Quos cum chorus oppositus
Psalm the-brothers went-wrong whom when the-choir opposite
conaretur corrigere, daemones transvolaverunt et se
tried to-correct the-demons flew-across and themselves
illis miscentes ita eos turbaverunt, ut prorsus nescirent
with-them mingling so them they-confounded that utterly they-knew-not
quid psallerent. Clamavit chorus contra chorum. Dominus
what they-were-chanting cried-out choir against choir dom
Abbas Eustachius, et Prior Hermannus, qui haec vidit,
Abbot Eustace and Prior Herman who these-things saw
a stallis suis semoti, cum satis ad hoc conarentur, non
from stalls their removed though enough for this they-strove not
poterant illos ad viam psalmodiae reducere, neque vocum
they-could them to the-way of-the-psalmody lead-back nor of-the-voices
dissonantias unire. Tandem Psalmo illo modico et valde
the-discords unite at-last with-the-Psalm that short and very
usitato, cum labore pariter atque confusione qualicunque
familiar with toil equally and confusion in-whatever
modo expleto, diabolus, totius confusionis caput, cum
way finished the-devil of-the-whole confusion the-head with
suis satellitibus abcessit, et pax turbata psallentibus accessit.
his attendants departed and peace disturbed to-the-chanters came
Quem eadem hora praedictus Prior in forma draconis,
whom at-the-same hour the-aforesaid Prior in the-form of-a-dragon
hastae habentem longitudinem, evolare vidit, et hoc iuxta
of-a-spear having the-length fly-out saw and this beside
lampadem in choro ardentem, ne eius abcessus latere
the-lamp in the-choir burning lest his departure to-be-hidden

posset contemplantem. Reliqui daemones umbrosa habebant
could gazing the-other demons shadowy had
corpora, infantibus maiora, quorum facies ferro de igne
bodies than-infants larger whose faces to-iron from the-fire
extracto erant simillimae. NOVICIUS: Ex quo tot
drawn were very-like NOVICE from the-time-that so-many
daemones congregati fuerant in loco uno ad impedimentum
demons gathered had-been in place one for the-bindrance
congregationis unius, non dubito quin innumerabiles sint
of-a-congregation one not I-doubt but-that countless they-are
in orbe terrarum. MONACHUS: Teste Evangelio, legio
in the-circle of-the-lands MONK with-witness the-Gospel a-legion
intraverat hominem unum. Unde quia multi sunt et mali,
had-entered man one whence because many they-are and wicked
et ad impedimentum salutis nostrae, ut praedictum est,
and for the-bindrance of-the-salvation our as aforesaid it-is
heu nimis parati, consulo, ut dum stamus ad psallendum,
alas too ready I-counsel that while we-stand for chanting
circumspecti simus et intenti, ferventes et humiles,
watchful we-be and intent fervent and humble
ne meritum sancti fervoris exstinguat vitium superbae
lest the-merit of-holy fervor extinguish the-vice of-proud
vociferationis. In quantum enim maligni spiritus turbantur in
shouting in as-much for the-malign spirits are-troubled by
cordis nostri devotione, in tantum laetificantur in superba
of-heart our the-devotion in so-much they-are-gladdened by the-proud
vocum exaltatione. Cum nocte quadam hebdomadarius
of-the-voices raising when on-night a-certain the-hebdomadary
invitatorii antiphonam inciperet, et monachus ei proximus
of-the-invitatory the-antiphon began and the-monk to-him nearest
voce mediocri Psalmum intonaret, Herwicus, tunc Subprior,
with-voice moderate the-Psalm intoned Herwic then Subprior

cum ceteris senioribus eadem voce qua ille inceperat,
with the-other seniors in-the-same voice in-which he had-begun
psallere coepit. Stabat iuvenis quidam minus sapiens in
to-chant began was-standing a-young-man certain less wise in
inferiori pene parte chori, qui indigne ferens Psalmum
the-lower almost part of-the-choir who indignantly bearing the-Psalm
tam submisse inceptum, fere quinque tonis illum exaltavit.
so softly begun almost by-five tones it raised
Subpriore ei resistente, ille cedere contemsit, et cum
with-the-Subprior him resisting he to-yield scorned and with
multa pertinacia victoriam obtinuit. Cuius partes in proximo
much obstinacy the-victory obtained whose part in the-next
versiculo quidam ex opposito choro adiuverunt. Propter
verse certain from the-opposite choir helped on-account-of
scandalum et dissonantiae vitium ceteri cesserunt. Mox is,
the-scandal and of-dissonance the-vice the-rest yielded at-once he
qui supra, vidit daemonem de monacho sic triumphante
who above saw a-demon from the-monk so triumphing
quasi candens ferrum prosilientem, et in oppositum chorum
like glowing iron leaping-forth and into the-opposite choir
in eos, qui eius partem roboraverant, se transferentem. Ex
onto those who his part had-strengthened itself transferring from
quo colligitur, quod magis Deo placeat humilis cantus cum
which is-gathered that more to-God is-pleasing humble singing with
cordis devotione, quam voces etiam in coelum arroganter
of-heart devotion than voices even to heaven arrogantly
exaltatae. Alia quadam nocte, cum praevenisset fratres
raised on-another certain night when he-had-come-before the-brothers
ad vigilias, et stans in loco suo propter aeris claritatem
to vigils and standing in place his because-of of-the-air the-brightness
considerandam oculos direxisset ad fenestram, quae est in
to-be-considered (his)-eyes he-had-directed to the-window which is in

fronte ecclesiae, obiecit se visui eius daemon quidam
the-front of-the-church thrust itself on-the-sight his demon a-certain
in Aethyopis effigie, magnus et nigerrimus, ac si hora
in of-an-Ethiopian likeness great and very-black as if at-the-hour
eadem ab igne infernali fuisset extractus. Qui ad eum
same from the-fire infernal it-had-been drawn who to him
per chorum superiorem veniens, ipsumque pertransiens,
through the-choir upper coming and-him passing-by
egressus est. Alio itidem tempore, cum modicum se
gone-out he-has at-another likewise time when a-little himself
movisset a stallo suo ad commonendum fratres, conspexit
he-had-moved from stall his for admonishing the-brothers he-saw
daemonem inter stallum Abbatis atque Prioris intrare
a-demon between the-stall of-the-Abbot and of-the-Prior to-enter
cum impetu, ipso aspectu horribilem nimis. Qui cum
with a-rush in-its-very aspect horrible too who when
in chorum Prioris nequiter respexisset, et vidisset sibi
into the-choir of-the-Prior wickedly had-looked and had-seen for-himself
ingressum non patere propter ipsum, eo quod viam
entrance not to-be-open because-of him for-this that the-way
occupasset, raptim se in chorum noviciorum deposuit, et
he-occupied hurriedly himself into the-choir of-the-novices set-down and
cuidam monacho seniori illic sedenti se coniunxit. Iste
to-a-certain monk elder there sitting himself joined he
supradicto monacho, qui daemonem iuxta se foverat,
to-the-above-said monk who a-demon beside himself had-cherished
dissimilis in moribus non erat, bibulus scilicet, accidiosus
unlike in manners not was a-tippler namely slothful
et libenter murmurans. Ecce ista debent esse terrori
and gladly grumbling behold these-things ought to-be for-a-terror
monachis accidiosis. NOVICIUS: Tam ista quam illa,
to-monks slothful NOVICE as-much these-things as those

quae te in distinctione superiori de vitio accidiae dixisse
which you in distinction the-former about the-vice of-sloth to-have-said
recolo, omnes qui in choro libenter dormiunt et inviti
I-recall all who in choir gladly sleep and unwillingly
psallunt, merito terrere debent. MONACHUS: Saepius
chant deservedly to-terrify ought MONK very-often
daemones per chorum in formis minutissimis discurrere,
demons through the-choir in forms most-tiny run-about
saepius in diversis locis eosdem contemplatus est terribiliter
very-often in diverse places the-same he-beheld he-has terribly
scintillare. Sentiens aspectum illorum oculis esse nocivum,
to-sparkle perceiving the-sight of-them to-the-eyes to-be harmful
nec ignorans nequitiam illorum, die quadam, missa dicta de
nor ignorant-of the-wickedness of-them on-day a-certain the-mass said of
Spiritu sancto, oravit Deum, ut se ab huiusmodi visionibus
the-Spirit holy he-prayed God that him from of-this-kind visions
liberaret. Statim affuit inimicus in forma lucidissimi
he-would-free at-once was-present the-enemy in the-form of-a-most-shining
oculi, habentis quantitatem pugni, in quo quicquid erat
eye having the-size of-a-fist in which whatever there-was
vivere putabatur. Ac si diceret: Modo diligenter considera
to-live was-thought as if he-said now carefully consider
me, quia de cetero non videbis me. Postea tamen eum
me because for the-rest not you-shall-see me afterward yet him
vidit, sed non tam manifeste, et tam saepe, ut prius. Factus
he-saw but not so plainly and so often as before made
Abbas in Loco sanctae Mariae, cum nobilis femina, Aleidis
Abbot in the-Place of-holy Mary when a-noble woman Aleidis
nomine, Comitissa de Froizbreth, tanquam loci fundatrix
by-name Countess of Froizbreth as of-the-place foundress
ibi sepeliretur, et adhuc corpus eius iaceret in feretro, vidit
there was-buried and still the-body her lay on the-bier he-saw

daemonem ipsum feretrum circumgyrantem, et, quasi aliquid
a-demon the-very bier circling and as-if something
sui iuris perdidisset, ita omnes eius angulos oculorum
of-its-own right it-had-lost so all its corners of-the-eyes
indagine lustravit. Nondum est annus, quod, Prior noster
with-the-search it-surveyed not-yet it-is a-year that Prior our
dum post sepulturam cuiusdam conversi nostri ad horam
while after the-burial of-a-certain lay-brother our at the-hour
canonicam chorum intraret, et nescio quid de saecularibus
canonical the-choir he-entered and I-know-not what about secular-things
foris tractasset, diabolum, tanquam ducem viae, ante
outside he-had-handled the-devil as leader of-the-way before
illum ingredi conspexit. Erat autem forma assumti corporis
him to-enter he-saw was moreover the-form of-the-assumed body
admodum subtilis, ad instar nubis. Deinde, diebus paucis
very thin to the-likeness of-a-cloud then days few
elapsis, nocte quadam, infra matutinas, in simili illum specie
elapsed on-night a-certain within matins in like him appearance
coram iam dicto Priore stare conspexit. NOVICIUS:
before the-already said Prior to-stand he-saw NOVICE
Quid est quod personam huius venerandi Abbatis, cum
what is-it that the-person of-this venerable Abbot when
scriberes de Infantia Salvatoris Homelias Morales, et pene
you-wrote about the-Infancy of-the-Savior the-Homilies Moral and almost
omnes praedictas visiones ibi poneres, ita personam eius
all the-aforesaid visions there you-placed so the-person his
celare studuisti? MONACHUS: Ipse ex multa caritate
to-conceal you-were-zealous MONK he from much charity
secreta sua mihi revelans, tunc temporis ne eum proderem
the-secrets his to-me revealing at-that time lest him I-betray
prohibuit, quod postea tamen, importunitate mea victus,
forbade which afterward yet by-importunity my overcome

concessit. Sciebam enim personae illius gravitatem posse
he-granted I-knew for of-the-person his the-gravity to-be-able
non modicam scribendis praebere auctoritatem. Cuiusdam
not small for-writings to-give authority of-a-certain
venerabilis magnarumque virtutum viri, cuius tam nota fuit
venerable and-of-great virtues man whose so known was
sanctitas, et tam probata auctoritas, ut nemo de illius dictis
the-holiness and so proved the-authority that no-one about his sayings
merito dubitare debeat, nunc recordor: quorum visiones tam
rightly to-doubt ought now I-remember whose visions as-much
praesentibus quam futuris poterunt esse exemplum terroris.
to-present-ones as to-future shall-be-able to-be an-example of-terror

CAPITULUM VI. De Christiano monacho, qui daemones vidit

CHRISTIAN THE MONK, WHO SAW DEMONS

Christian, a priest turned monk at Himmerod, sees the devil limping behind the novice Charles, who feigned illness for the infirmary's food and soon left the order; demons as scorched cats fawning on brothers who chatter by signs; and a toad as big as a hen before his face at prayer. The Novice reads the three visions against gluttony, vanity, and weariness in prayer.

In Hemmenrode sacerdos quidam venerabilis ad conversionem
in Himmerod a-priest certain venerable to conversion
venit, nomine et opere Christianus. Huic daemones multum
came by-name and by-deed Christian to-him demons much
importuni fuerunt, et saepe illos vidit tam ante conversionem
troublesome were and often them he-saw as-much before conversion
quam post. Huius tempore alter quidam saecularis sacerdos,
as after of-his in-the-time another certain secular priest

nomine Karolus, in eodem coenobio factus est novicius,
by-name Charles in the-same monastery made was a-novice
et erat eius in probatione socius Prior noster Ysenbardus.
and was his in probation companion Prior our Isenbard
Hic instinctu diaboli, cuius consilio utebatur, gulae et
he at-the-instigation of-the-devil whose counsel he-used of-gluttony and
carnis suae commodis nimis consentiens, infirmitates saepius
of-flesh his to-the-comforts too-much consenting illnesses rather-often
simulavit: pede claudicavit, lecto decubuit. Qui cum
feigned with-(his)-foot limped in-bed lay-down who when
positus in infirmitorio tantum carnem nutriret, et spiritum
placed in the-infirmary so-much the-flesh he-fed and the-spirit
negligeret, vadens vel rediens de privata cum claudicaret, et
neglected going or returning from the-privy when he-limped and
in coquinam respiciendo, quae ibi praepararentur infirmis,
into the-kitchen looking what there was-prepared for-the-sick
consideraret, praedictus Christianus diabolum eum sequi
considered the-aforesaid Christian the-devil him to-follow
vidit, qui eo modo quo ille claudicaverat, et ipse
saw who in-the-same manner in-which he had-limped and he-himself
claudicavit, et sicut introspexerat introspexit, in nullo ab
limped and as he-had-looked-in looked-in in nothing from
illius gestibus discrepans. Tandem infra annum probationis
his gestures differing at-length within the-year of-probation
deficiens, reversus est ad ollas Aegypti, et secuta est caro
failing returned he-has to the-pots of-Egypt and followed has the-flesh
carnem. — Fratribus ad laborem post Capitulum praeparatis,
the-flesh with-the-brothers for work after Chapter prepared
cum starent circa auditorium, et exspectarent tabulae
when they-stood around the-parlor and were-awaiting of-the-board
percussionem, essentque aliqui ex eis remissi per otiosam
the-striking and-were some of them relaxed through idle

signorum consignificationem, vidit vir ille beatus cattos
of-signs exchange saw man that blessed cats
foeda quadam adustione maculatos, imo sub eorum specie
with-a-foul certain burning spotted nay under their appearance
daemones, caudarum suarum motibus eisdem blandiri,
demons of-the-tails their with-movements to-the-same to-fawn
et continuatis vicibus corporum suorum compressionibus, in
and with-continued turns of-bodies their with-pressings in
signum familiaritatis, illos demulcere. Eos vero qui gravitatem
sign of-familiarity them to-caress those but who gravity
suam servabant, nec respicere quidem audebant. — Die
their kept not to-look-at even they-dared on-day
quadam cum orationis gratia ante quoddam se altare
a-certain when of-prayer for-the-sake before a-certain himself altar
prostravisset, diabolus in bufonem maximum, ad instar
he-had-prostrated the-devil into a-toad very-great to the-likeness
gallinae, se transformans, ante eius ora resedit. Quo viso
of-a-hen himself transforming before his face sat-down with-which seen
territus, ilico surrexit et fugit, hora eadem dolos diaboli
terrified at-once he-arose and fled at-the-hour same the-wiles of-the-devil
minus observans. NOVICIUS: Videntur mihi tres istae
less observing NOVICE seem to-me three these
visiones contra tria vitia satis esse necessariae; prima contra
visions against three vices quite to-be necessary the-first against
vitium gulositatis, secunda contra vitium vanitatis, tertia
the-vice of-gluttony the-second against the-vice of-vanity the-third
contra taedium orandi. MONACHUS: Licet non videamus,
against weariness of-praying MONK although not we-see(-him)
diabolus saepe per huiusmodi phantasmatum horrores
the-devil often through of-this-kind of-phantasms the-horrors
dulcedinem in nobis exstinguit orationis. Haec mihi dicta
the-sweetness in us extinguishes of-prayer these-things to-me told

sunt a supramemorato Hermanno Abbate, necnon et Waltero
were by the-above-mentioned Herman Abbot and-also and by-Walter
monacho de Birbech, qui illi familiares fuerunt. Reliqua
monk of Birbech who to-him intimate were the-other
eius acta et visiones audies in distinctione septima.
his deeds and visions you-shall-hear in distinction the-seventh

CAPITULUM VII. De daemonibus, qui visi sunt Maguntiae in superba veste feminae

THE DEMONS SEEN AT MAINZ ON A WOMAN'S PROUD DRESS

A parish priest at Mainz, sprinkling holy water on a Sunday, sees demons as small as dormice, black as Ethiopians, clapping and leaping in the long train of a lady dressed like a peacock. He keeps her at the door, calls the people, and by his prayers they see it too. She goes home, changes her clothes, and the vision humbles the other women.

Retulit mihi quidam civis honestus, asserens suis
related to-me a-certain citizen honorable asserting in-his-own
temporibus Maguntiae, si bene memini, hoc quod dicturus
times at-Mainz if well I-remember this which about-to-say
sum contigisse veraciter. Die quadam Dominica, cum
I-am to-have-happened truly on-day a-certain Sunday when
sacerdos in ecclesia, cuius erat plebanus, circuiret, et aqua
the-priest in the-church of-which he-was the-parish-priest went-around and with-water
benedicta populum aspergeret, ad ostium ecclesiae veniens,
blessed the-people sprinkled to the-door of-the-church coming
matronam quandam pompatice venientem, et ad similitudinem
a-matron certain pompously coming and to the-likeness
pavonis variis ornamentis pictam obviam habuit, in cuius
of-a-peacock with-various ornaments painted encountering he-had on whose

cauda vestimentorum, quam trahebat post se longissimam,
tail of-the-garments which she-was-dragging behind herself very-long
multitudinem daemonum residere conspexit. Erant enim
a-multitude of-demons to-sit he-saw they-were for
parvi ut glires, nigri sicut Aethyopes, ore cachinnantes,
small like dormice black like Ethiopians with-mouth cackling
manibus plaudentes, et sicut pisces intra sagenam conclusi
with-the-hands clapping and like fish within a-net enclosed
saltantes. Revera ornatus muliebris sagena diaboli est.
leaping truly the-adornment womanly the-net of-the-devil is
Quod ut vidit, daemonum quadrigam foris exspectare fecit;
which when he-saw of-the-demons a-four-horse-team outside to-wait he-made
plebem advocavit, daemones ne fugerent adiuravit. Territa illa
the-people he-summoned the-demons lest they-flee he-adjured terrified she
stetit, et ut visiones populus videre mereretur, quia vir
stood and that the-visions the-people to-see might-deserve because a-man
bonus ac iustus fuit, orationibus obtinuit. Intelligens mulier
good and just he-was by-prayers he-obtained understanding the-woman
ob vestimentorum superbiam sic se a daemonibus
because-of of-the-garments the-pride thus herself by demons
derisui habitam, domum rediit, vestimenta mutavit, et
for-mockery held home she-returned the-garments changed and
tam ipsi quam ceteris feminis eadem visio occasio facta
as-much to-her as to-the-other women the-same vision the-occasion made
est humilitatis. NOVICIUS: Si tot sunt daemones, qui
was of-humility NOVICE if so-many are demons who
nos miseros homines instigant ad culpam, puto quia multi
us wretched men instigate to fault I-think that many
erunt, qui consentientes trahent ad poenam. MONACHUS:
shall-be who consenting shall-drag to punishment MONK
De hoc magis te instruam exemplis quam verbis.
about this more you I-shall-instruct by-examples than by-words

CAPITULUM VIII. De sacerdote de Ditkirgen, qui in obitu suo multitudinem vidit daemoniorum. Item probatio quod plures sint mali homines, quam daemones

THE PRIEST OF DIETKIRCHEN AND THE MULTITUDE OF DEMONS

Adolf, parish priest of the nuns at Dietkirchen in Bonn, will not leave his dice to confess a dying woman, and complains of the son who asks; his cousin later kills the son. Dying in despair, Adolf says there are more demons about him than straws on the great barn's roof. Since a tenth of the angels fell and as many elect will rise as angels stayed, the Monk reckons that at the world's end evil men will far outnumber the demons.

In Ditkirgen sanctimonialium monasterio, quod in opido
in Dietkirchen of-nuns a-monastery which in the-town
Bonnensi situm est, sacerdos quidam defunctus est, Adolphus
of-Bonn situated is a-priest certain died has Adolf
nomine, vir valde saecularis et lubricus, iam dicti
by-name a-man very worldly and slippery of-the-already said
monasterii plebanus. Hic, sicut mihi retulit quidam sacerdos,
monastery the-parish-priest he as to-me related a-certain priest
qui fuerat Bonnensis canonicus, cum die quadam cum
who had-been of-Bonn a-canon when on-day a-certain with
quodam suo cognato luderet in aleis, quidam ex parochianis
a-certain his-own kinsman he-played at dice one of the-parishioners
eius flens supervenit, et ut matris suae confessionem
his weeping came-up and that of-mother his-own the-confession
audire, eamque communicare dignaretur, humiliter et cum
to-hear and-her to-communicate he-would-deign humbly and with
lacrimis supplicavit. Respondente sacerdote: Non veniam
tears begged with-answering the-priest not I-shall-come
nisi expleto ludo; et ille instaret, asserens infirmam
unless with-completed the-game and he pressed asserting the-sick-woman

exspectare non posse, commotus sacerdos secum ludenti
to-wait not to-be-able moved the-priest with-him to-the-one-playing
dixit: Cognate, ego conqueror vobis de domino isto, qui
said kinsman I complain to-you about lord this who
me quiescere non sinit. Videns se ille nihil proficere,
me to-rest not allows seeing himself he nothing to-gain
tristis ac gemens discessit, et infirma sine confessione
sad and groaning departed and the-sick-woman without confession
atque viatico ab hac luce migravit. Die autem tertio is
and viaticum from this light passed on-the-day moreover third he
qui cum sacerdote luserat, defunctae filio occurrit, et
who with the-priest had-played of-the-dead-woman to-the-son ran-into and
sacerdotis querimoniae recordatus, illum sine causa occidit.
of-the-priest of-the-complaint remembering him without cause killed
Post haec et alia peccata plurima sacerdos idem peremtoriam
after these and other sins very-many the-priest same a-deadly
incidit infirmitatem. Qui cum esset in desperatione, quaedam
fell-into illness who when he-was in despair a-certain
cognata eius sedens coram illo, cum signum contritionis
kinswoman his sitting before him when a-sign of-contrition
videret in eo nullum, tristis sic ait: Domine, debilis estis
she-saw in him none sadly thus she-says O-lord weak you-are
valde, praeparate vos propter Deum. Invocate illum, ut
very prepare yourself for-the-sake-of God call-upon him that
peccata vestra vobis dimittat, et spatium adhuc fructuosae
the-sins your to-you he-may-forgive and a-space still of-fruitful
poenitentiae concedat. Ad quod ille desperatus respondit: Vides
penance may-grant to which he despairing answered you-see
horreum illud magnum ex opposito nostri? Non sunt in eius
barn that great from opposite of-us not are on its
tecto tot calami, quot sunt circa me daemones congregati.
roof so-many reeds as are around me demons gathered

Et hoc dicto, mox agonizans, exspiravit, eos videns adesse
and this said at-once in-his-agony he-expired them seeing to-be-present
moriturus, quorum consilio vixerat sanus. Multa tibi
about-to-die by-whose counsel he-had-lived healthy many-things to-you
de multitudine daemonum adhuc dicere possem, sed usque
about the-multitude of-demons still to-say I-could but up
ad duodecimam distinctionem illud reservo. NOVICIUS:
to the-twelfth distinction that I-reserve NOVICE
Cum mali male vivendo multos habeant daemones
since the-wicked by-badly living many have demons
incentores, multos in morte accusatores, miror si tot
as-instigators many in death as-accusers I-wonder whether so-many
in poenis habituri sint singuli tortores. MONACHUS:
in punishments about-to-have they-are each torturers MONK
Supra distinctione prima capitulo tricesimo secundo dictum
above in-distinction the-first in-chapter thirtieth second said
est de Abbate Morimundensi, quod daemones animam ad
it-is about the-Abbot of-Morimond that demons the-soul to
locum poenarum portantes cruciaverunt. Similiter distinctione
the-place of-punishments carrying tortured-it likewise in-distinction
secunda capitulo sexto Hildebrandus latro Bertolpho
the-second in-chapter the-sixth Hildebrand the-robber to-Bertolf
post mortem apparens, multa millia daemonum dicebat
after death appearing many thousands of-demons said
animam suam foris praestolari. NOVICIUS: Si haec ita
the-soul his outside to-wait NOVICE if these-things so
se habent, certum est plures esse daemones, quam
themselves have certain it-is more to-be demons than
homines malos. MONACHUS: Quantum ad praesens tempus,
men wicked MONK as-much as-to the-present time
quaestionis huius solutionem scire non possumus; sed
of-question this the-solution to-know not we-can but

certum habemus, quod in fine mundi, quando completus
certain we-hold that at the-end of-the-world when completed
fuerit numerus reproborum, multo plures erunt mali
shall-have-been the-number of-the-reprobate much more shall-be wicked
homines, quam daemones. NOVICIUS: Unde hoc probatur?
men than demons NOVICE whence this is-proved
MONACHUS: Decima pars angelorum cecidit, ex quibus
MONK the-tenth part of-the-angels fell from whom
daemones facti sunt. Teste beato Gregorio, tot ascensuri
demons made were with-witness blessed Gregory so-many about-to-ascend
sunt ex electis hominibus, quot ibi angeli remanserunt.
are from the-elect men as-many-as there angels remained
Secundum hoc novem partibus numerus hominum electorum
according-to this by-nine parts the-number of-men elect
transcendet numerum daemoniorum. Quis ergo dubitet,
shall-exceed the-number of-demons who therefore would-doubt
quin incomparabiliter plures sint homines mali, quam boni?
but-that incomparably more be men wicked than good
Nec in hoc mali homines aliquam recipient consolationem,
nor in this wicked men any shall-receive consolation
quod numero longe plures erunt daemonibus, quia tanta
that in-number by-far more they-shall-be than-demons because so-great
est illorum naturalis potentia, tanta contracta malitia, tanta
is their natural power so-great contracted malice so-great
torquendi industria, ut unus multis millibus hominum in
of-tormenting the-diligence that one for-many thousands of-men in
poenis adhibendis sufficere possit. Haec de multitudine
punishments to-be-applied to-suffice can these-things about the-multitude
malignorum spirituum dicta sint. Quod autem incomparabiliter
of-malign spirits said be that moreover incomparably
mali sint et immisericordes, variis tibi pandam exemplis.
wicked they-are and merciless by-various to-you I-shall-show examples

CAPITULUM IX. De daemone, qui dixit se malle cum una anima a se decepta descendere in infernum, quam redire ad coelum

A DEMON WHO WOULD NOT RETURN TO HEAVEN

Asked what he would bear to regain his lost glory, a demon tormenting a possessed man answers that he would rather descend to hell with one soul he had deceived than go back to heaven, so obstinate is his malice that he can will nothing good.

Daemon quidam dum hominem a se obsessum horribiliter
a-demon certain while a-man by himself possessed horribly
torqueret, et diversis per os eius garriendo diversa
he-tormented and to-diverse-ones through the-mouth his by-chattering diverse-things
responderet, dictum est ei a quodam ex circumstantibus:
answered said it-was to-him by a-certain-one of the-bystanders
Dic, diabole, si posses ad gloriam in qua fuisti redire, quid
tell O-devil if you-could to the-glory in which you-were to-return what
velles propter hoc laboris sustinere? Respondit ille: Si
would-you-wish because-of this of-toil to-endure answered he if
hoc esset in meo arbitrio, mallem cum una anima a me
this were in my choice I-should-prefer with one soul by me
decepta descendere in infernum, quam redire ad coelum.
deceived to-descend into hell than to-return to heaven
Mirantibus omnibus cur ita diceret, iterum hoc verbum
with-wondering all why so he-said again this word
respondit: Quid de hoc miramini? Tanta est malitia mea, et
he-answered why at this do-you-wonder so-great is malice my and
tam obstinatus sum in illa, ut non possim aliquid velle boni.
so obstinate I-am in it that not I-can anything to-wish of-good
Huic verbo alterius cuiusdam daemonis sermo non concordat.
with-this word of-another certain demon the-speech not agrees

CAPITULUM X. De alio daemone, qui contraria dicebat

ANOTHER DEMON, WHO SAID THE CONTRARY

Two possessed women in Saint Peter's at Cologne revile each other, one demon regretting their fall with Lucifer and the other telling it that penance comes too late. Asked the same question, one says he would drag himself up and down a fiery iron column set with razors from earth to heaven until Judgment Day to regain his glory. The Monk reconciles the two answers; demons feel and fear the punishment prepared for them.

In ecclesia beati Petri in Colonia cum femina quaedam
in the-church of-blessed Peter in Cologne when a-woman certain
a daemone obsessa miserabiliter tormentaretur, contigit ut
by a-demon possessed wretchedly was-tormented it-happened that
alia obsessa superveniret. Mox una contra alteram coepit
another possessed-woman came-up at-once one against the-other began
insurgere, clamoribus et contumeliis sic se invicem
to-rise-up with-cries and with-insults so themselves mutually
afficere, ut omnes miraremur. Daemon daemoni dicebat:
to-affect that all we-wondered demon to-demon said
Miser, ut quid consentiendo Lucifero sic de gloria aeterna
O-wretch to what-end by-consenting to-Lucifer so from glory eternal
ruimus? Ad quod alter respondit: Quare fecisti? Cumque
did-we-fall to which the-other answered why did-you-do-it and-when
ille adhuc quasi poenitudinis verba proferret, alter subiunxit:
he still as-if of-repentance words uttered the-other added
Tace, poenitentia ista nimis est sera, redire non poteris.
be-silent repentance this too is late to-return not you-shall-be-able
Vides quanta sit in illis obstinatia? Idem spiritus malignus
you-see how-great is in them the-obstinacy the-same spirit malign
de reditu ad gloriam, sicut superior, interrogatus, verbum
about the-return to glory as the-former asked a-word

sermoni eius valde contrarium audiente me respondit: Si
to-the-speech his very contrary with-hearing me answered if
esset, inquit, columna ferrea et ignita, rasoriis et laminis
there-were he-says a-column iron and fiery with-razors and with-plates
acutissimis armata, a terra usque ad coelum erecta, usque
most-sharp armed from the-earth up to heaven raised up
ad diem iudicii, etiam si carnem haberem, in qua pati
to the-day of-judgment even if flesh I-had in which to-suffer
possem, me per illam trahere vellem, nunc ascendendo,
I-could myself through it to-drag I-should-wish now ascending
nunc descendendo, dummodo redire possem ad gloriam in
now descending provided-that to-return I-could to the-glory in
qua fui. NOVICIUS: Quid est quod tam contraria senserunt?
which I-was NOVICE what is-it that so contrary-things they-felt
MONACHUS: Daemon superior, sciens propositionem sibi
MONK the-demon the-former knowing the-proposition to-himself
factam prorsus impossibilem, malitiam suam ostendit;
made utterly impossible the-malice his showed
iste quantum boni perdiderit, verbis quibus valuit
this-one how-much of-good he-had-lost with-the-words which he-could
declaravit. NOVICIUS: Timentne daemones poenam sibi
declared NOVICE do-they-fear demons the-punishment for-themselves
praeparatam? MONACHUS: Sentiunt et timent. Hinc est quod
prepared MONK they-feel and fear hence it-is that
omnes exorcismi, qui ad illorum nequitiam enervandam fiunt,
all exorcisms which for their wickedness to-be-weakened are-made
per ignem et extremum iudicium concluduntur. Quam parati
by the-fire and the-last judgment are-concluded how ready
sint ad nocendum hominibus, aliis tibi ostendam exemplis.
they-are for harming men by-other to-you I-shall-show examples

CAPITULUM XI. De daemone, qui confessus est, se intrasse feminam, eo quod sibi tradita fuisset a marito

A DEMON WHO ENTERED A WOMAN HER HUSBAND GAVE HIM

When our abbot lays his hand on a possessed woman at Salvatorberg near Aachen, the demon roars that the Most High does not yet will him to go. The woman later confesses that it entered by her ear when her husband said to her in anger, Go to the devil.

Dum Abbas noster anno praeterito in Monte sancti
while Abbot our in-the-year past on the-Mount of-holy
Salvatoris iuxta Aquisgrani missam celebraret, finita missa
Savior near Aachen mass was-celebrating with-finished the-mass
oblata est mulier obsessa. Super cuius caput cum legisset
brought was a-woman possessed over whose head when he-had-read
lectionem evangelicam de ascensione, et ad illa verba: Super
the-lesson of-the-Gospel about the-ascension and at those words on
aegros manus imponent, et bene habebunt, manum capiti
the-sick hands they-shall-lay and well they-shall-have the-hand on-the-head
eius imposuisset, daemon vocem emisit tam horribilem, ut
her he-had-placed the-demon a-voice sent-forth so horrible that
omnes terreremur. Adiuratus ut exiret, respondit: Nondum
all we-were-terrified adjured that he-should-go-out he-answered not-yet
vult Altissimus. Interrogatus quomodo intrasset, nec ipse
wishes the-Most-High asked how he-had-entered neither he
respondit, nec mulierem respondere permisit. Postea confessa
answered nor the-woman to-answer allowed afterward confessed
est, ad vocem mariti sui in commotione animi sui dicentis:
she-has at the-voice of-husband her in the-commotion of-mind his saying

Vade diabolo, quod intrare illum senserit per auriculam. Erat
go to-the-devil that to-enter him she-had-felt through the-ear was
autem eadem femina de Aquensi provincia, et satis nota.
moreover the-same woman from the-Aachen province and quite known

CAPITULUM XII. Item de puero, quem diabolus invasit, cum ei pater diceret: Vade diabolo

A BOY WHOM HIS FATHER SENT TO THE DEVIL

An angry man tells his son to go to the devil, who seizes the boy, and he is never seen again. God allowed it as a warning to the wrathful. Against those who doubt that demons exist the Monk points to the possessed, whose possession the Gospels and the saints' lives attest, though some feign it for gain.

Homo quidam iratus, sicut audivi a quodam Abbate,
a-man certain angry as I-have-heard from a-certain Abbot
dixit filio suo: Vade diabolo. Quem mox diabolus rapuit, et
said to-son his go to-the-devil whom at-once the-devil seized and
nusquam comparuit. NOVICIUS: Quid est quod filius punitus
nowhere he-appeared NOVICE what is-it that the-son punished
est ob peccatum patris, cum scriptura dicat: Filius
was because-of the-sin of-the-father when scripture says the-son
non portabit iniquitatem patris? MONACHUS: Idem quod
not shall-bear the-iniquity of-the-father MONK the-same that
supradicta mulier dixit, dico. Utrumque fieri permisit Deus
the-above-said woman said I-say each to-happen allowed God
propter exemplum, ut dum iracundi in vexatione uxoris,
because-of example that while the-angry in the-vexation of-the-wife
mariti audierint cruciatus cordis, et in raptu filii, patris
husbands shall-have-heard the-tortures of-heart and in the-seizing of-the-son fathers
dolores, animi sui furorem cohibeant et a stultiloquio
the-pains of-mind their-own the-fury may-restrain and from foolish-talk

linguas compescant. NOVICIUS: Placet quod dicis.
(their)-tongues may-check NOVICE it-pleases-me what you-say
MONACHUS: Qui daemones esse dubitant, energuminos
MONK who demons to-be doubt to-the-possessed
attendant, quia dum per illorum ora diabolus loquitur,
let-them-attend because while through their mouths the-devil speaks
et in corporibus tam crudeliter debachatur, manifestum
and in bodies so cruelly rages a-manifest
praesentiae suae indicium illis demonstrat. NOVICIUS:
of-presence his-own sign to-them he-shows NOVICE
Verum diceres, si non esset ibi aliqua simulatio.
true you-would-say if not there-were there some pretense
MONACHUS: Obsessos fuisse, saepe prodit Evangelium,
MONK the-possessed to-have-been often shows the-Gospel
produnt et Actus Apostolorum, et in multis locis Vitae
show and the-Acts of-the-Apostles and in many places the-Lives
vel Passiones Sanctorum. Quod autem quidam propter
or Passions of-the-Saints that moreover certain-ones for-the-sake-of
quaestum se obsessos simulent, non nego; quod vero
gain themselves possessed feign not I-deny that but
in quibusdam nulla sit fictio, subiecto probabitur exemplo.
in certain-ones no is pretense by-the-following shall-be-proved example

CAPITULUM XIII. De obsessa, quae dixit diabolum ligatum tribus verbis canonis

THE DEVIL BOUND BY THREE WORDS OF THE CANON

At Siegburg a possessed woman, asked about Lucifer bound in hell, mocks the idea of iron chains and, though unlettered, opens a closed missal at the canon and points to Per ipsum, et cum ipso, et in ipso, the three words by which her master is bound.

Retulit mihi Gerardus Praepositus Pleysensis, mulierem
related to-me Gerard Provost of-Pleiss a-woman
obsessam, multis bene notam, Sigeberg venisse gratia
possessed to-many well known to-Siegburg to-have-come for-the-sake
curationis. Quae cum in oratorio sancti Mychaelis Archangeli
of-cure who when in the-oratory of-saint Michael the-Archangel
de diversis interrogaretur, et incideret mentio de Lucifero
about diverse-things she-was-asked and there-fell mention about Lucifer
apud inferos ligato, respondit per os eius diabolus: Stulti,
in hell bound answered through the-mouth her the-devil fools
quibus catenis putatis magistrum meum ligatum in inferno?
with-what chains do-you-think master my bound in hell
Ferreis? Nequaquam. Tria verba posita sunt in silentio missae,
with-iron-ones by-no-means three words placed are in the-silence of-the-mass
quibus ligatus est. Requirentibus quibusdam ex fratribus: Quae
by-which bound he-is with-asking certain-ones of the-brothers what
sunt illa tria verba? dicere noluit, vel potius ausa non fuit,
are those three words to-say she-would-not or rather dared not she-was
sed ait: Afferte mihi librum, et ego vobis ostendam illa.
but she-says bring to-me a-book and I to-you shall-show them
Allatus est ei liber missalis, et clausus porrectus. Quem illa
brought was to-her a-book missal and closed held-out which she
aperiens, primo ictu canonem invenit, et digitum ponens super
opening at-the-first stroke the-canon found and (her)-finger placing on

illum locum: Per ipsum, et cum ipso, et in ipso, in quibus
that place through him and with him and in him in which
memoria fit summae Trinitatis, ait: Ecce ista sunt tria
memory is-made of-the-highest Trinity she-says behold these are three
illa verba, quibus ligatus est magister meus. Haec audientes
those words by-which bound is master my these-things hearing
ex monachis plures qui aderant, scientes mulierem illiteratam
of the-monks several who were-present knowing the-woman unlettered
esse, aedificati sunt valde, vim verborum intelligentes. Per
to-be edified were greatly the-force of-the-words understanding through
Patrem enim, et cum Filio, et in Spiritu sancto, quorum opera
the-Father for and with the-Son and in the-Spirit holy whose works
indivisa sunt, fortis ille ligatus est, et vasa eius direpta.
undivided are the-strong-one that bound is and the-vessels his plundered

CAPITULUM XIV. De obsessa, quae in Insula sancti Nycholai prodidit reliquias

A POSSESSED GIRL WHO BETRAYED THE RELICS

At the nuns' house on the Island of Saint Nicholas, a clerk secretly holds a pouch of thorns from the Lord's crown over a possessed girl, who shrieks that what was on the head of the Most High is pressing and pricking hers. The sisters take it as proof that the thorns are real and the possession true.

In festo Omnium Sanctorum hoc anno cum essem cum
on the-feast of-All Saints this year when I-was with
Priore meo in Insula sancti Nycholai, quae vulgo Stupa
Prior my on the-Island of-saint Nicholas which commonly Stupa
vocatur, et est monasterium sanctimonialium, vidimus ibi
is-called and is a-monastery of-nuns we-saw there
puellam ante adventum nostrum obsessam, sed tunc tam
a-girl before the-arrival our possessed but then as-much

beneficio reliquiarum quam sororum orationibus liberatam.
by-the-benefit of-the-relics as of-the-sisters by-the-prayers freed
De qua nobis retulit eiusdem coenobii magistra, femina
about whom to-us related of-the-same convent the-mistress a-woman
religiosa, quod die quadam, dum crudeliter ab immundo
religious that on-day a-certain while cruelly by the-unclean
spiritu discerperetur, volens quidam clericus honestus illum
spirit she-was-torn wishing a-certain cleric honorable him
probare, saccellum spinarum Dominicae coronae de tabula
to-test a-little-bag of-the-thorns of-the-Lord of-the-crown from the-tablet
aurea, ea nesciente, tollens, et manu clausa super caput
golden with-her not-knowing taking and in-hand closed over the-head
obsessae tenens, maximos ei clamores excitavit. Cui cum
of-the-possessed holding very-great in-her cries roused to-whom when
dicerent circumstantes, causam furoris eius ignorantes, quid
said the-bystanders the-cause of-the-fury his not-knowing why
clamas, diabole, quid habes? respondit: Hoc quod fuit in capite
do-you-cry O-devil what ails-you he-answered this which was on the-head
Altissimi, hoc caput meum deprimit et pungit, et dicitis
of-the-Most-High this head my presses-down and pricks and you-say
mihi quid clamas? Et aedificati sunt valde circumstantes,
to-me why do-you-cry and edified were greatly the-bystanders
maxime sorores, duplicis rei habentes verum experimentum,
chiefly the-sisters of-a-twofold thing having true proof
videlicet quod spinae essent verae, et quod femina veraciter
namely that the-thorns were true and that the-woman truly
obsessa esset a daemone. Quod si minus haec duo tibi
possessed was by a-demon but if too-little these two to-you
sufficiunt exempla, recordare trium illorum daemoniorum in
suffice examples remember of-the-three those demons in
capitulo primo et secundo atque tertio distinctionis tertiae.
chapter the-first and the-second and the-third of-the-distinction the-third

CAPITULUM XV. Quomodo daemones sint in hominibus

HOW DEMONS ARE IN MEN

The Monk answers whether demons are inside men or outside: the devil cannot enter the soul, which only the creating Trinity can fill, but sends his malice in like an arrow, while the Holy Spirit enters by grace; he can dwell in the body's hollows and bowels. Demons have a thousand arts of harm, of which he will show four: false promises, subverting faith through their ministers, bodily injury, and killing men in their sins.

NOVICIUS: Cum de his mihi satisfactum sit, est
NOVICE since about these-things to-me satisfied it-is there-is
adhuc quod me movet. Quidam asserunt, daemones non esse
still what me moves some assert demons not to-be
in hominibus, sed extra, eo quod castrum, non intus, sed
in men but outside for-this that a-castle not within but
extra dicatur obsideri. Alii contrarium sentiunt, innitentes
outside is-said to-be-besieged others the-contrary think relying
verbis Salvatoris dicentis: Exi ab eo, spiritus immunde.
on-the-words of-the-Savior saying go-out from him spirit unclean
MONACHUS: Improprie dicitur exire, nisi quod intus est.
MONK improperly is-said to-go-out except what within is
Utrique tamen verum dicunt, secundum aliquid, scilicet quod
both yet true say according-to something namely that
in homine possit esse, et non esse. Non potest esse diabolus
in man he-can to-be and not to-be not can to-be the-devil
in anima humana, secundum quod Ginnadius in distinctione
in the-soul human according-to what Gennadius in the-definition
ecclesiasticorum docmatum diffinit, dicens: Daemonem per
of-ecclesiastical dogmas defines saying the-demon through
inergiam, id est, operationem, non credimus substantialiter
energy that is operation not we-believe substantially

illabi animae, sed applicatione et oppressione uniri.
to-glide-into the-soul but by-application and by-oppression to-be-united
Illabi autem menti, illi soli possibile est qui creavit, qui
to-glide-into moreover the-mind to-him alone possible it-is who created who
natura subsistens incorporeus, capabilis est suae facturae.
by-nature subsisting incorporeal capable is of-his-own making
Mentem hominis iuxta substantiam nihil implere potest,
the-mind of-man according-to substance nothing to-fill can
nisi creatrix Trinitas. NOVICIUS: Quid est ergo quod
except the-creating Trinity NOVICE what is-it therefore that
diabolus dicitur cor hominis intrare, tentare vel immittere?
the-devil is-said the-heart of-man to-enter to-tempt or to-put-into
MONACHUS: Non aliter intrat vel implet vel immittit,
MONK not otherwise he-enters or fills or puts-in
nisi quod animam decipiendo in affectum malitiae trahit.
except that the-soul by-deceiving into the-affection of-malice he-draws
Et haec est differentia inter adventum Spiritus sancti et
and this is the-difference between the-coming of-the-Spirit holy and
spiritus maligni, quod ille proprie dicitur illabi, iste
of-the-spirit malign that he properly is-said to-glide-in this-one
immitti. Spiritus sanctus exsistens intus in anima peccatrice
to-be-put-in the-Spirit holy existing within in the-soul sinful
per essentiam et potentiam et sapientiam, quasi de prope
by essence and power and wisdom as-if from near
illi illabitur per gratiam. Spiritus vero malignus cum extra
into-it glides by grace the-spirit but malign since outside
sit ut dictum est per substantiam, mala suggerendo et
it-is as said it-is by substance evil-things by-suggesting and
vitiis mentem afficiendo, quasi sagittam, suam immittit
with-vices the-mind affecting as-if arrow his puts-in
malitiam. Unde habes: Immissionem per angelos malos. Hinc
the-malice whence you-have sending-in by angels evil hence

est quod homo post adventum Spiritus sancti plus et
it-is that man after the-coming of-the-Spirit holy more and
fortius potest diligere bonum, quam ante dilexit malum,
more-strongly can to-love the-good than before he-loved the-evil
quasi de remoto immissum. Cum diabolus dicitur esse in
as-if from afar sent-in when the-devil is-said to-be in
homine, non intelligendum est de anima, sed de corpore,
man not to-be-understood it-is of the-soul but of the-body
quia in concavitatibus eius et in visceribus ubi stercora
because in the-hollows its and in the-bowels where the-dung
continentur, et ipse esse potest. NOVICIUS: Satis expeditus
is-contained also he to-be can NOVICE enough set-free
sum de quaestione hac; sed quaero, si adhuc aliquae
I-am from question this but I-ask whether still some
viae sint aliae, quibus daemones hominibus soleant nocere?
ways there-be other by-which demons men are-wont to-harm
MONACHUS: Habent daemones mille nocendi artes,
MONK have demons a-thousand of-harming arts
ex quibus quatuor tibi pandam. Quibusdam nocent falsa
of which four to-you I-shall-unfold certain-ones they-harm falsely
promittendo, aliis nocent per suos ministros in fide
by-promising others they-harm through their-own ministers in faith
subruendo, nonnullis nocent in corpore eos laedendo, aliis
by-undermining some they-harm in body them by-hurting others
quod periculosius est, in peccatis occidendo. Ista omnia iusto
what more-dangerous is in sins by-killing these all by-just
Dei fiunt iudicio, et de singulis tibi subiungam exempla.
of-God are-done judgment and about each to-you I-shall-subjoin examples

CAPITULUM XVI. De converso Campensi, qui promissione Episcopatus Halberstadensis deceptus, suspensus est

A LAY BROTHER OF KAMP PROMISED THE SEE OF HALBERSTADT

A lay brother of Kamp who has learned to read takes to secret books and leaves the cloister three times. The devil, appearing as an angel, promises he will be bishop of Halberstadt, and one day tells him the see is vacant. He steals his host's horse and cope to ride in state, is caught, condemned as a thief, and mounts the gallows instead of the throne.

In Campo, domo ordinis Cisterciensis, quae sita est in
in Kamp a-house of-the-order Cistercian which situated is in
Episcopatu Coloniensi, sicut audivi a quodam sacerdote
the-Diocese of-Cologne as I-have-heard from a-certain priest
ordinis nostri, homine veridico, quem res non latuit,
of-order our a-man truthful whom the-matter not escaped
conversus quidam fuit, qui a monachis, cum quibus
lay-brother certain there-was who from the-monks with whom
loquebatur, in tantum literas didicerat, ita ut textum legere
he-talked in so-much letters had-learned so that a-text to-read
sciret. Huiusmodi occasione illectus et deceptus, libellos
he-knew by-this-kind-of occasion enticed and deceived little-books
sibi ad hoc idoneos occulte fecit conscribi, coepitque in
for-himself for this suitable secretly he-had to-be-written and-began in
vitio proprietatis delectari. Cumque huiusmodi studium eidem
the-vice of-ownership to-delight and-when such study to-the-same
converso ad hoc nimis converso prohiberetur, amore discendi
lay-brother for this too converted was-forbidden by-love of-learning
apostasiam incurrit. Modicum tamen propter aetatem profecit.
apostasy he-incurred little yet because-of (his)-age he-advanced
Deinde ad monasterium poenitentia ductus rediens, et hoc
then to the-monastery by-penitence led returning and this

usque tertio actitans, nunc ad scholas saeculares exeundo,
up-to the-third-time doing now to schools secular by-going-out
nunc revertendo, diabolo copiosam in se praebuit materiam
now by-returning to-the-devil abundant in himself he-offered matter
decipiendi. Visibiliter enim illi apparens in specie angeli,
of-deceiving visibly for to-him appearing in the-appearance of-an-angel
ait: Disce fortiter, quia futurum est, et a Deo diffinitum, ut
he-says learn strongly because to-come it-is and by God determined that
Halberstadensis fias Episcopus. Stultus ille diaboli dolos
of-Halberstadt you-become Bishop foolish he of-the-devil the-wiles
non observans, sperabat in se antiqua renovanda fore
not observing hoped in himself the-ancient to-be-renewed would-be
miracula. Quid plura? Die quadam seductor converso
miracles what more on-day a-certain the-seducer to-the-lay-brother
se ingerens, clara voce et hilari facie dicebat: Hodie
himself thrusting with-clear voice and with-cheerful face said today
Episcopus Halberstadensis defunctus est, festina venire ad
the-Bishop of-Halberstadt died has hasten to-come to
civitatem, cui a Deo Antistes destinatus es. Ipsius enim
the-city to-which by God Prelate destined you-are his for
consilium mutari non potest. Statim miser de monasterio
counsel to-be-changed not can at-once the-wretch from the-monastery
silenter exiens, nocte eadem in domo cuiusdam honesti
silently going-out on-night the-same in the-house of-a-certain honest
sacerdotis iuxta opidum Xantense hospitatus est. Ut autem
priest near the-town of-Xanten lodged he-has that moreover
gloriose ad sedem suam veniret, nocte ante lucem surgens,
gloriously to see his-own he-might-come in-the-night before the-light rising
equum hospitis valde bonum stravit, cappam eiusdem induit,
the-horse of-the-host very good he-saddled the-cope of-the-same he-put-on
ascendit et abiit. Mane familia domus, damno cognito,
mounted and went-off in-the-morning the-household of-the-house with-the-loss learned

apostatam insequens apprehendit, a qua ad iudicium saeculare
the-apostate pursuing seized by which to judgment secular
cum furto tractus, et per sententiam damnatus, non cathedram
with the-theft dragged and by sentence condemned not the-chair
ut Episcopus, sed sicut fur patibulum ascendit. Vides ad
as Bishop but as a-thief the-gallows he-ascended you-see to
quem finem promissio diaboli tendat? Alium conversum,
what end the-promise of-the-devil tends another lay-brother
etsi non tam manifeste, non minus tamen periculose decepit.
although not so manifestly not less yet dangerously he-deceived

CAPITULUM XVII. Item de converso, qui voce cuculi deceptus in apostasia mortuus est

A LAY BROTHER DECEIVED BY THE CUCKOO'S CALL

A lay brother counts twenty-two calls of a cuckoo and takes them for his years: he will enjoy the world for twenty and repent in the last two. He returns to the world, and God grants him the two years only.

Narravit nobis anno praeterito beatae memoriae Theobaldus
told us in-the-year past of-blessed memory Theobald
Abbas Eberbacensis, quod quidam conversus, cum nescio quo
Abbot of-Eberbach that a-certain lay-brother when I-know-not where
tenderet, et avem, quae cuculus dicitur, a voce nomen
he-was-going and the-bird which cuckoo is-called from (its)-voice the-name
habens, crebrius cantantem audiret, vices interruptionis
having repeatedly singing he-heard the-times of-the-pause
enumeravit, et viginti duas inveniens, easque quasi pro omine
he-counted and twenty two finding(-them) and as-if for an-omen
accipiens, pro annis totidem vices easdem sibi computavit.
taking for years as-many times the-same to-himself he-reckoned

Eia, inquit, certe viginti duobus annis adhuc vivam. Ut
ha he-says surely twenty two years still I-shall-live to
quid tanto tempore mortificem me in ordine? Redibo ad
what-end so-long a-time should-I-mortify myself in the-order I-shall-return to
saeculum, et saeculo deditus, viginti annis fruar deliciis
the-world and to-the-world given twenty years I-shall-enjoy the-delights
eius, duobus annis, qui supersunt, poenitebo. Haud dubium,
its for-two years which remain I-shall-repent not doubtful
quin diabolus qui supradictum conversum, ut Episcopus
but-that the-devil who the-above-said lay-brother that Bishop
fieret, ad credendum induxerat aperto sermone, et huic
he-should-become to believing had-induced with-open speech also this-one
suaserit, ut tali augurio fidem adhiberet, occulta suggestione.
persuaded that to-such augury faith he-should-give by-hidden suggestion
Sed Dominus, qui omne augurium odit, aliter, quam ille
but the-Lord who every augury hates otherwise than he
ordinaverat, disposuit. Nam duos quos poenitentiae deputaverat
had-ordered disposed for the-two which to-penance he-had-assigned
annos, eum in saeculo vivere permisit, et annos viginti
years him in the-world to-live he-allowed and the-years twenty
deliciis ordinatos, iusto suo iudicio subtraxit. Ecce tales sunt
for-delights ordered by-just his judgment he-withdrew behold such are
promissiones diabolicae. Quod autem nonnullos, imo plurimos,
the-promises devilish that moreover some nay very-many
per ministros suos in fide subvertat, sequentia declarabunt.
through ministers his in faith he-overturns the-following shall-declare

CAPITULUM XVIII. De duobus haereticis, qui apud Bizunzium miraculis phantasticis multis deceptis, ibidem exusti sunt

TWO HERETICS BURNED AT BESANÇON

Two pale, barefoot hypocrites at Besançon preach new heresies and confirm them by walking on sifted flour without a print, on water, and out of burning huts. The bishop has a clerk skilled in necromancy question the devil, who says they are his and carry his charters of their homage sewn under their armpits. In private the bishop's knights cut the charters out; before the crowd the heretics will not enter the fire, and the people throw them in.

Duo homines, non mente, sed habitu simplices, non oves,
two men not in-mind but in-habit simple not sheep
sed lupi rapaces, Bizunzium venerunt, summam simulantes
but wolves ravening to-Besançon came the-highest feigning
religiositatem. Erant autem pallidi et macilenti, nudis
religiousness they-were moreover pale and lean with-bare
pedibus incedentes, et quotidie ieiunantes; matutinis
feet walking and daily fasting from-the-matins
sollemnibus ecclesiae maioris nulla nocte defuerunt, nec
solemn of-the-church greater on-no night they-were-absent nor
aliquid ab aliquo praeter victum tenuem receperunt. Cumque
anything from anyone except food meager they-received and-when
tali hypocrisi totius populi in se provocassent
by-such hypocrisy of-the-whole people toward themselves they-had-provoked
affectum, tunc primum coeperunt latens virus evomere, et
the-affection then first they-began the-hidden poison to-vomit and
novas atque inauditas haereses rudibus praedicare. Ut autem
new and unheard-of heresies to-the-simple to-preach that moreover
eorum doctrinae populus crederet, farinam in pavimento
their teaching the-people might-believe flour on the-pavement

cribrari iusserunt, et sine vestigii impressione super
to-be-sifted they-ordered and without of-a-footprint impression over
illam ambulaverunt. Similiter super aquas gradientes non
it they-walked likewise over waters stepping not
poterant mergi; tuguria etiam super se facientes incendi,
they-could to-sink huts also over themselves making to-be-burned
postquam in cinerem sunt redacta, egressi sunt illaesi.
after into ashes they-were reduced came-out they-have unharmed
Post haec dixerunt turbis: Si non creditis verbis nostris,
after these-things they-said to-the-crowds if not you-believe words our
credite miraculis. Audiens talia Episcopus et Clerus,
believe miracles hearing such-things the-Bishop and Clergy
turbati sunt valde. Et cum eis vellent resistere, haereticos
troubled were greatly and when them they-wished to-resist heretics
et deceptores diabolique ministros illos affirmantes, vix
and deceivers and-of-the-devil ministers them affirming scarcely
evaserunt, ut non a populo lapidarentur. Erat enim idem
they-escaped that not by the-people they-were-stoned was for the-same
Episcopus vir bonus et literatus, atque de nostra provincia
Bishop a-man good and lettered and from our province
natus. Bene illum novit senex monachus noster Conradus,
born well him knew old monk our Conrad
qui mihi ista retulit, et qui eodem tempore in eadem
who to-me these-things related and who at-the-same time in the-same
civitate fuit. Videns Episcopus nihil se verbis proficere,
city was seeing the-Bishop nothing himself by-words to-gain
et per ministros diaboli populum sibi commissum in
and through ministers of-the-devil the-people to-himself entrusted in
fide subverti, clericum quendam sibi notum, et in
faith to-be-overturned cleric a-certain to-himself known and in
nigromantia peritissimum ad se vocans ait: Sic et sic
necromancy most-skilled to himself calling he-says thus and thus

per tales homines actum est in civitate mea. Rogo te
through such men done it-was in city my I-ask you
ut investiges a diabolo per artem tuam, qui sint, unde
that you-search-out from the-devil by art your who they-are whence
veniant, vel qua virtute tanta ac tam stupenda operentur
they-come or by-what power so-great and so astounding they-work
miracula. Impossibile est enim, ut signa faciant virtute
miracles impossible it-is for that signs they-do by-power
divina, quorum doctrina Deo nimis est contraria. Dicente
divine whose teaching to-God too is contrary with-saying
clerico: Domine, diu est quod arti huic renunciavi; respondit
the-cleric O-lord long it-is that the-art this I-renounced answered
Episcopus: Bene cernis quantum arter. Vel oportebit me
the-Bishop well you-see how-much I-am-pressed either it-shall-behoove me
doctrinae illorum consentire, vel a populo lapidari. Iniungo
to-the-teaching their to-consent or by the-people to-be-stoned I-enjoin
ergo tibi in remissionem peccatorum tuorum, ut mihi in
therefore on-you in remission of-sins your that me in
hac parte acquiescas. Obediens clericus Episcopo, diabolum
this part you-comply-with obeying the-cleric the-Bishop the-devil
vocavit, causam suae vocationis sciscitanti respondit: Poenitet
called the-cause of-his calling to-him-asking he-answered it-repents
me recessisse a te. Et quia de cetero magis obsequiosus
me to-have-withdrawn from you and because for the-rest more obliging
tibi esse desidero, quam fuerim, rogo ut dicas mihi, qui sint
to-you to-be I-desire than I-was I-ask that you-tell me who are
homines isti, quae doctrina eorum, vel qua virtute tanta
men these what the-teaching their or by-what power so-great
operentur mirabilia. Respondit diabolus: Mei sunt, et a me
they-work marvels answered the-devil mine they-are and by me
missi, et quae in ore illorum posui, illa praedicant.
sent and what in the-mouth their I-have-placed that they-preach

Respondit clericus: Quid est quod laedi non possunt, nec in
answered the-cleric what is-it that to-be-hurt not they-can nor in
aquis mergi, neque igne comburi? Respondit iterum daemon:
waters to-sink nor by-fire to-be-burned answered again the-demon
Cyrographa mea, in quibus hominia mihi ab eis facta,
bonds my in which homages to-me by them made
sunt conscripta, sub ascellis suis inter pellem et carnem
are written under armpits their between skin and flesh
consuta conservant, quorum beneficio talia operantur, nec
sewn they-keep by-whose benefit such-things they-work nor
ab aliquo laedi poterunt. Tunc clericus: Quid si ab
by anyone to-be-hurt shall-they-be-able then the-cleric what if from
eis tollerentur? Respondit diabolus: Tunc infirmi essent
them they-were-taken answered the-devil then weak they-would-be
sicut ceteri homines. Audiens ista clericus, regratiabatur
as the-other men hearing these-things the-cleric thanked
daemoni dicens: Modo recede, et cum vocatus fueris
the-demon saying now withdraw and when called you-shall-have-been
a me, iterum venias. Reversus ad Episcopum, haec ei
by me again come having-returned to the-Bishop these-things to-him
per ordinem recitavit. Qui magno repletus gaudio, totius
in order be-recited who with-great filled joy of-the-whole
civitatis populum in locum ad hoc idoneum convocavit,
city the-people into a-place for this suitable called-together
dicens: Ego pastor vester sum, vos oves. Si homines isti, ut
saying I shepherd your am you sheep if men these as
dicitis, doctrinam suam signis confirmant, volo illos vobiscum
you-say teaching their by-signs confirm I-wish them with-you
imitari; sin autem, dignum est ut illis punitis, vos
to-imitate if-not moreover right it-is that with-them punished you
ad fidem patrum vestrorum mecum poenitentes revertamini.
to the-faith of-fathers your with-me penitent return

Respondit populus: Nos plurima ab eis signa vidimus. Quibus
answered the-people we very-many from them signs have-seen to-whom
Episcopus: Sed ego illa non vidi. Quid multa? Placuit populo
the-Bishop but I them not have-seen what much pleased the-people
consilium. Vocati sunt haeretici. Affuit Episcopus. Accensus
the-counsel called were the-heretics was-present the-Bishop kindled
est focus in medio civitatis. Prius tamen quam intrarent, ad
was a-fire in the-middle of-the-city before yet that they-entered to
Episcopum secreto vocati sunt. Quibus ipse ait: Volo videre
the-Bishop secretly called were to-whom he says I-wish to-see
si aliqua circa vos habeatis maleficia. Quo audito, mox
whether any about you you-have sorceries with-which heard at-once
exspoliantes se, cum magna securitate dixerunt: Quaerite
stripping themselves with great security they-said search
diligenter tam in corporibus quam in vestimentis nostris.
carefully as-much in bodies as in clothes our
Milites vero, sicut ab Episcopo fuerant praemoniti, brachia
the-knights but as by the-Bishop they-had-been forewarned the-arms
eis levantes, et sub ascellis cicatrices obductas notantes,
for-them raising and under the-armpits scars healed-over noting
cultellis illas ruperunt, chartulas insutas inde extrahentes.
with-knives them broke little-papers sewn-in thence drawing-out
Quibus acceptis, Episcopus cum haereticis ad populum
with-which received the-Bishop with the-heretics to the-people
exiens, facto silentio clamavit valide: Modo prophetae vestri
going-out with-made silence cried strongly now prophets your
ingrediantur ignem, et si laesi non fuerint, credam
let-them-enter the-fire and if hurt not they-shall-have-been I-shall-believe
eis. Miseris trepidantibus, et dicentibus, non possumus
them with-the-wretches trembling and saying not we-can
modo intrare, Episcopo recitante, malitia eorum detecta
now to-enter with-the-Bishop reciting the-malice their uncovered

est populo, et ostensa cyrographa. Tunc universi furentes,
was to-the-people and shown the-bonds then all raging
diaboli ministros, cum diabolo in ignibus aeternis cruciandos,
of-the-devil the-ministers with the-devil in fires eternal to-be-tortured
in ignem praeparatum proiecerunt. Sicque per Dei gratiam
into the-fire prepared they-threw and-so through of-God grace
et Episcopi industriam haeresis invalescens est exstincta, et
and of-the-Bishop diligence the-heresy growing-strong is extinguished and
plebs seducta atque corrupta, per poenitentiam mundata.
the-people led-astray and corrupted by penance cleansed

CAPITULUM XIX. De haereticis Coloniae combustis

THE HERETICS BURNED AT COLOGNE

Heretics condemned at Cologne under Archbishop Reinald are burned by the Jews' cemetery; their master Arnold, refused bread and water to make a sacrilegious communion, lays his hand on his half-burned disciples' heads and promises them Saint Lawrence's company. A beautiful heretic girl, pulled from the fire on promises of marriage or a convent, breaks away, covers her face, and throws herself on Arnold's body.

Circa illa tempora sub Archiepiscopo Reynaldo Coloniae
about those times under Archbishop Reinald at-Cologne
plures haeretici sunt comprehensi, qui a literatis viris
several heretics were seized who by lettered men
examinati et victi, per iudicium saeculare damnati sunt.
examined and defeated by judgment secular condemned were
Data vero sententia, cum ducendi essent ad ignem, unus
with-given but the-sentence when to-be-led they-were to the-fire one
illorum Arnoldus nomine, quem ceteri magistrum suum
of-them Arnold by-name whom the-others master their

fatebantur, sicut narraverunt qui interfuerunt, panem
confessed as told those-who were-present bread
et pelvim cum aqua sibi dari petivit. Quibusdam
and a-basin with water to-himself to-be-given asked with-some
volentibus ut hoc fieret, viri prudentes dissuaserunt dicentes:
wishing that this be-done men prudent dissuaded saying
Aliquid hinc fieri posset opere diabolico, quod infirmis
something hence to-be-done could by-work devilish which to-the-weak
esset in scandalum et in ruinam. NOVICIUS: Miror quid
would-be for scandal and for ruin NOVICE I-wonder what
de pane et de aqua facere voluerit. MONACHUS: Sicut
with the-bread and with the-water to-do he-wished MONK as
coniicio ex verbis cuiusdam alterius haeretici, qui ante hoc
I-conjecture from the-words of-a-certain other heretic who before this
triennium a Rege Hispaniae comprehensus est et combustus,
three-year-space by the-King of-Spain seized was and burned
sacrilegam ex eis facere volebat communionem, ut suis
sacrilegious from them to-make he-wished a-communion that for-his-own
viaticum fieret ad aeternam damnationem. Nam quidam
viaticum it-might-be to eternal damnation for a-certain
Abbas Hispanus ordinis nostri per nos transiens, qui cum
Abbot Spanish of-order our through us passing who with
Episcopo et Ecclesiarum praelatis eiusdem haeretici errores
the-Bishop and of-the-Churches the-prelates of-the-same heretic the-errors
damnavit, eum dixisse referebat, quod rusticus quilibet in
condemned him to-have-said related that a-peasant any at
mensa sua, et de pane suo quo vesceretur, conficere
table his and from bread his-own which he-ate to-make
posset corpus Christi. Erat enim idem maledictus faber
could the-body of-Christ he-was for the-same accursed a-smith
ferrarius. NOVICIUS: Quid ergo actum est de haereticis
iron NOVICE what therefore done was about the-heretics

Coloniensibus? MONACHUS: Ducti sunt extra civitatem,
of-Cologne MONK led they-were outside the-city
et iuxta cimiterium Judaeorum simul in ignem missi. Qui
and next-to the-cemetery of-the-Jews together into the-fire sent who
cum fortiter arderent, multis videntibus et audientibus,
when strongly they-burned with-many seeing and hearing
Arnoldus semiustis discipulorum capitibus manum imponens,
Arnold on-half-burnt of-(his)-disciples heads a-hand laying
ait: Constantes estote in fide vestra, quia hodie eritis
says constant be in faith your because today you-shall-be
cum Laurentio; cum tamen nimis discordarent a fide
with Lawrence though yet too they-differed from the-faith
Laurentii. Cum esset inter eos virgo quaedam speciosa,
of-Lawrence since there-was among them a-maiden certain beautiful
sed haeretica, et quorundam compassione ab igne subtracta,
but heretical and of-certain-people by-pity from the-fire withdrawn
promittentium, quia vel eam viro traderent, vel si hoc
promising that either her to-a-husband they-would-give or if this
magis placeret, in monasterio virginum locarent, cum verbo
more pleased in a-monastery of-virgins would-place when in-word
tenus consensisset, iam exstinctis haereticis, tenentibus
as-far she-had-consented already with-extinguished the-heretics to-those-holding
se dixit: Dicite mihi, ubi iacet seductor ille? Cumque ei
her she-said tell me where lies seducer that and-when to-her
demonstrassent magistrum Arnoldum, ex manibus illorum
they-had-shown the-master Arnold from the-hands their
elapsa, facie veste tecta, super exstincti corpus ruit,
slipping with-face with-cloth covered upon of-the-dead-one the-body she-rushed
et cum illo in infernum perpetuo arsura descendit.
and with him into hell forever to-burn descended

CAPITULUM XX. De haeresi Valdosiana in civitate Metensi

THE WALDENSIAN HERESY IN THE CITY OF METZ

Bishop Bertram of Metz points out in church two of the devil's messengers whom he had seen condemned at Montpellier. Protected by citizens who hate the bishop for casting a usurer kinsman of theirs from the churchyard, they preach in the streets, answer that the Spirit sent them, and sow the Waldensian heresy, not yet extinct.

Paucis annis elapsis, sub Episcopo Bertrammo, viro valde
with-a-few years elapsed under Bishop Bertram a-man very
literato, orta est haeresis Valdosiana in civitate Metensi, hoc
lettered arose has the-heresy Waldensian in the-city of-Metz in-this
modo. Cum idem Antistes in festivitate quadam populo
manner when the-same Prelate on feast-day a-certain to-the-people
in ecclesia praedicasset, duos homines ministros diaboli
in the-church had-preached two men ministers of-the-devil
in turba stare conspiciens, ait: Video inter vos nuncios
in the-crowd standing beholding he-says I-see among you messengers
diaboli. Ecce illi sunt, digito eos ostendens, qui me
of-the-devil behold they are with-finger them showing who with-me
praesente in Monte Pessulano propter haereses damnati sunt
present at Mont Pellier because-of heresies condemned were
et eiecti. Qui Episcopo durius responderunt, habentes in
and cast-out who to-the-Bishop rather-harshly answered having in
comitatu suo scholarem, qui more canino contra eum
company their a-student who in-the-manner canine against him
latrabat, iniuriis eum lascesciens. Egressi vero de ecclesia,
barked with-insults him provoking having-gone-out but from the-church
multitudinem populi circa se congregantes, errores suos
a-multitude of-people around themselves gathering the-errors their
illis praedicaverunt. Quibus cum quidam ex clericis dicerent:
to-them they-preached to-whom when certain of the-clerics said

Vos domini, nonne Apostolus dicit: Quomodo praedicabunt,
you O-lords does-not the-Apostle say how shall-they-preach
nisi mittantur? volumus scire quis vos miserit huc praedicare;
unless they-be-sent we-wish to-know who you sent here to-preach
responderunt illi: Spiritus. Non enim poterat illis Episcopus
answered they the-Spirit not for could to-them the-Bishop
vim inferre propter quosdam potentes civitatis, qui eos
violence to-bring because-of certain powerful-men of-the-city who them
in odium Episcopi fovebant, eo quod quendam usurarium
in hatred of-the-Bishop fostered for-this that a-certain usurer
defunctum ipsorum cognatum de atrio ecclesiae eiecisset.
dead their kinsman from the-court of-the-church he-had-cast-out
Revera missi fuerant a spiritu erroris, per quorum
truly sent they-had-been by the-spirit of-error through whose
ora haereses Valdosianae, ab uno eorum sic dictae, in
mouths the-heresies Waldensian from one of-them so called in
eadem civitate sunt seminatae, et necdum prorsus exstinctae.
the-same city were sown and not-yet altogether extinguished
NOVICIUS: Heu quod tot hodie haereses sunt in ecclesia.
NOVICE alas that so-many today heresies are in the-church
MONACHUS: Hoc furor et malitia diaboli effecit.
MONK this the-fury and malice of-the-devil brought-about

CAPITULUM XXI. De haeresi Albiensium

THE ALBIGENSIAN HERESY

The Albigensians hold two principles, a good god of souls and an evil one of bodies, deny the resurrection and the sacraments, and teach that souls pass into other bodies by merit. In 1210 the cross is preached against them; at Béziers, where they cast a fouled Gospel book from the walls, Abbot Arnold is said to have answered, "Kill them; the Lord knows his own." At Lavaur four hundred are burned. Toulouse still resists, a citizen there defiles the high altar, and the Moroccan king they invited loses forty thousand men in 1212.

Temporibus Innocentii Papae praedecessoris huius, qui
in-the-times of-Innocent Pope the-predecessor of-this-one who
nunc Papatum tenet, Honorii, durante adhuc schismate,
now the-Papacy holds Honorius with-lasting still the-schism
quod erat inter Philippum et Ottonem Reges Romanorum,
which was between Philip and Otto Kings of-the-Romans
diaboli invidia haereses Albiensium coeperunt pullulare,
of-the-devil by-envy the-heresies of-the-Albigensians began to-sprout
vel ut verius dicam, maturescere. Cuius vires erant tam
or that more-truly I-may-say to-ripen whose strength was so
validae, ut omne triticum fidei gentis illius versum
mighty that all the-wheat of-the-faith of-people that turned
videretur in lolium erroris. Missi sunt Abbates ordinis nostri
seemed into the-tares of-error sent were Abbots of-order our
cum quibusdam Episcopis, qui zizania rastro catholicae
with certain Bishops who the-cockle with-the-rake of-catholic
praedicationis eradicarent. Sed obsistente homine inimico, qui
preaching should-root-out but with-opposing the-man enemy who
illa seminaverat, modicum ibi profecerunt. NOVICIUS: Quis
it had-sown little there they-gained NOVICE what
fuit error illorum? MONACHUS: Quaedam haeresiarchae
was the-error their MONK certain heresiarchs

eorum collegerant puncta ex docmate Manichaei, quaedam
their had-collected points from the-teaching of-Mani some
ex erroribus, quae in Periarchon scripsisse fertur Origenes,
from the-errors which in Periarchon to-have-written is-said Origen
plurima etiam, quae de suo corde finxerant adiicientes.
very-many also which from their-own heart they-had-invented adding
Duo credunt cum Manichaeo principia, deum bonum et
two they-believe with Mani principles a-god good and
deum malum, id est, diabolum, quem dicunt omnia creare
a-god evil that is the-devil whom they-say all to-create
corpora, sicut deum bonum omnes animas. NOVICIUS:
bodies as the-god good all souls NOVICE
Moyses et corpora et animas confirmat Deum creasse,
Moses both bodies and souls confirms God to-have-created
dicens: Formavit Deus hominem, id est, corpus, de limo
saying formed God man that is the-body from the-slime
terrae, et inspiravit in faciem eius spiraculum vitae, id est,
of-the-earth and breathed into the-face his the-breath of-life that is
animam. MONACHUS: Si Moysen et Prophetas reciperent,
the-soul MONK if Moses and the-Prophets they-received
haeretici non essent. Corporum resurrectionem negant;
heretics not they-would-be of-bodies the-resurrection they-deny
quicquid beneficii mortuis a vivis impenditur irrident; ire
whatever of-benefit to-the-dead by the-living is-spent they-mock to-go
ad ecclesias, vel in eis orare, nihil dicunt prodesse. In
to churches or in them to-pray nothing they-say to-profit in
his deteriores sunt Judaeis et paganis, quia illa
these-things worse they-are than-Jews and pagans because those-things
credunt. Baptismum abiecerunt; sacramentum corporis et
believe baptism they-have-cast-away the-sacrament of-the-body and
sanguinis Christi blasphemant. NOVICIUS: Ut quid tantas
blood of-Christ they-blaspheme NOVICE to what-end so-great

a fidelibus persecutiones sustinent, si nihil ex hoc
from the-faithful persecutions do-they-endure if nothing from this
in futuro retributionis exspectant? MONACHUS: Gloriam
in the-future of-recompense they-await MONK the-glory
spiritus dicunt se exspectare. Quidam supradictorum
of-the-spirit they-say themselves to-await a-certain of-the-above-said
Abbatum monachus, cernens quendam militem in equo
Abbots monk seeing a-certain knight on a-horse
sedentem loqui cum aratore suo, haereticum illum aestimans,
sitting to-talk with plowman his heretic him judging
sicut fuit, propius accedens ait: Dicite mihi, probe vir, cuius
as he-was nearer approaching he-says tell me O-good man whose
est ager iste? Respondente illo, meus est; subiecit: Et quid
is field this with-answering him mine it-is he-added and what
de fructu illius facitis? Ego, inquit, et familia mea de eo
with the-fruit of-it do-you-do I he-says and household my from it
vivimus, aliquid etiam erogo pauperibus. Dicente monacho,
live something also I-pay-out to-the-poor with-saying the-monk
quid boni speratis de eleemosyna illa? respondit miles hoc
what of-good do-you-hope from alms that answered the-knight this
verbum: Ut spiritus meus gloriose pergat post mortem. Tunc
word that spirit my gloriously may-go-on after death then
monachus: Quo perget? Ait miles: Secundum meritum
the-monk where shall-it-go-on says the-knight according-to the-merit
suum. Si bene vixit, et hoc apud Deum meruit, exiens
its-own if well it-has-lived and this with God it-has-deserved going-out
de corpore meo, intrabit corpus alicuius futuri Principis,
from body my it-shall-enter the-body of-some future Prince
sive Regis, vel alterius cuiuslibet personae illustris, in quo
or King or other any person illustrious in which
delicietur; si autem male, corpus intrabit miseri
it-may-take-delight if moreover badly the-body it-shall-enter of-a-wretched

pauperisque, in quo tribuletur. Credidit stultus, sicut et
and-poor-man in which it-may-be-afflicted believed the-fool as also
ceteri Albienses, quod anima secundum meritum transeat
the-other Albigensians that the-soul according-to merit passes
per diversa corpora, etiam animalium atque serpentum.
through diverse bodies even of-animals and of-serpents
NOVICIUS: Foeda haeresis. MONACHUS: In tantum enim
NOVICE foul heresy MONK in so-much for
Albiensium error invaluit, ut brevi intervallo temporis
of-the-Albigensians the-error grew-strong that in-a-short interval of-time
infecerit usque ad mille civitates, et si non fuisset
it-infected up to a-thousand cities and if not it-had-been
gladiis fidelium repressus, puto quod totam Europam
by-the-swords of-the-faithful checked I-think that the-whole Europe
corrupisset. Anno Domini millesimo ducentesimo
it-would-have-corrupted in-the-year of-the-Lord thousandth two-hundredth
decimo praedicata est contra Albienses in tota Alemannia
tenth preached was against the-Albigensians in all Germany
et Francia crux, et ascenderunt contra eos anno sequenti
and France the-cross and went-up against them in-the-year following
de Alemannia Lupoldus Dux Austriae, Engilbertus tunc
from Germany Leopold Duke of-Austria Engelbert then
Praepositus, postea Archiepiscopus Coloniensis, et frater eius
Provost afterward Archbishop of-Cologne and brother his
Adolphus Comes de Monte, Wilhelmus Comes Juliacensis, et
Adolf Count of Berg William Count of-Jülich and
alii multi diversae conditionis atque dignitatis. Simile actum
others many of-diverse condition and rank the-like done
est in Francia, Normannia atque Pictavia. Horum omnium
it-was in France Normandy and Poitou of-these all
praedicator et caput erat Arnoldus Abbas Cisterciensis,
the-preacher and head was Arnold Abbot of-Cîteaux

postea Archiepiscopus Narbonnensis. Venientes ad civitatem
afterward Archbishop of-Narbonne coming to the-city
magnam, quae Biders vocatur, in qua plus quam centum
great which Béziers is-called in which more than a-hundred
millia hominum fuisse dicebantur, obsederunt illam. In
thousand of-men to-have-been were-said they-besieged it in
quorum aspectu haeretici super volumen sacri Evangelii
whose sight the-heretics on the-volume of-the-holy Gospel
mingentes, de muro illud contra Christianos proiecerunt,
urinating from the-wall it against the-Christians threw
et sagittis post illud missis clamaverunt: Ecce lex vestra,
and with-arrows after it sent cried behold law your
miseri. Christus vero Evangelii sator iniuriam sibi
O-wretches Christ but of-the-Gospel the-sower the-injury to-himself
illatam non reliquit inultam. Nam quidam satellites zelo
done not left unavenged for certain retainers with-zeal
fidei accensi, leonibus similes, exemplo illorum, de
of-faith kindled to-lions like after-the-example of-those about
quibus legitur in libro Machabaeorum, scalis appositis,
whom it-is-read in the-book of-the-Maccabees with-ladders set-against
muros intrepide ascenderunt; haereticisque divinitus territis
the-walls fearlessly climbed and-with-the-heretics divinely terrified
et declinantibus, sequentibus portas aperientes, civitatem
and giving-way to-those-following the-gates opening the-city
obtinuerunt. Cognoscentes ex confessionibus illorum catholicos
they-gained learning from the-confessions of-them catholics
cum haereticis esse permixtos, dixerunt Abbati: Quid
with heretics to-be mixed they-said to-the-Abbot what
faciemus, domine? Non possumus discernere inter bonos
shall-we-do O-lord not we-can to-distinguish between good
et malos. Timens tam Abbas quam reliqui, ne tantum
and bad fearing as-much the-Abbot as the-rest lest only

timore mortis se catholicos simularent, et post ipsorum
from-fear of-death themselves catholics they-should-feign and after their
abcessum iterum ad perfidiam redirent, fertur dixisse:
departure again to perfidy they-should-return he-is-said to-have-said
Caedite eos. Novit enim Dominus qui sunt eius. Sicque
kill them knows for the-Lord who are his and-so
innumerabiles occisi sunt in civitate illa. Aliam itidem
countless killed were in city that another likewise
civitatem magnam, a re Pulchramvallem vocatam, quae
city great from the-thing Fairvale called which
sita est iuxta Tholosam, virtute divina obtinuerunt. In qua
situated is near Toulouse by-power divine they-gained in which
populo examinato, cum omnes promitterent se velle
with-the-people examined when all promised themselves to-wish
redire ad fidem, quadringenti quinquaginta in sua pertinacia
to-return to the-faith four-hundred fifty in their obstinacy
indurati a diabolo permanserunt, ex quibus quadringenti
hardened by the-devil remained of whom four-hundred
combusti sunt in igne, ceteri patibulis appensi. Idem
burned were in fire the-rest on-gibbets hanged the-same
actum est in ceteris civitatibus atque castellis, miseris
done was in the-other cities and castles with-the-wretches
se ultro morti ingerentibus. Tholosani vero artati,
themselves willingly to-death thrusting the-Toulousans but hard-pressed
omnem promiserunt satisfactionem, sed ut postea patuit,
every promised satisfaction but as afterward it-appeared
in dolo. Nam perfidus Comes sancti Aegidii, princeps et
in guile for the-faithless Count of-saint Gilles the-prince and
caput omnium haereticorum, omnibus sibi in Concilio
head of-all the-heretics with-all from-himself in the-Council
Lateranensi abiudicatis, feodis videlicet et allodiis, civitatibus
Lateran adjudged-away the-fiefs namely and the-freeholds cities

et castris, et ex maxima parte eisdem a Comite Simone de
and castles and in the-greatest part the-same by the-Count Simon of
Fortimonte, viro catholico, iure belli occupatis, in Tholosam
Montfort a-man catholic by-right of-war occupied into Toulouse
se transtulit, de qua usque hodie fideles vexare et
himself removed from which up-to today the-faithful to-harass and
impugnare non cessat. Et sicut hoc anno dominus Conradus
to-attack not he-ceases and as this year lord Conrad
Episcopus Portuensis et Cardinalis, contra Albienses missus
Bishop of-Porto and Cardinal against the-Albigensians sent
legatus, scripsit Capitulo Cisterciensi, quidam ex potentibus
as-legate wrote to-the-Chapter Cistercian a-certain-one of the-powerful
Tholosanae civitatis quiddam tam horrendum in odium
of-Toulouse of-the-city something so horrible in hatred
Christi et ad confusionem nostrae fidei egit, ut etiam ipsos
of-Christ and to the-confusion of-our faith did that even the-very
Christi inimicos movere merito debeat. Juxta altare maioris
of-Christ enemies to-move rightly it-ought beside the-altar of-the-greater
ecclesiae ventrem suum purgavit, et palla altaris ipsas
church the-belly his he-emptied and with-the-cloth of-the-altar the-very
immunditias detersit. Ceteri vero furori furorem adiicientes,
filth wiped the-others but to-fury fury adding
scortum super sacrum altare posuerunt, in conspectu crucifixi
a-harlot on the-holy altar placed in sight of-the-crucifix
eo ibi abutentes. Postea ipsam sacram imaginem detrahentes,
her there abusing afterward the-very holy image pulling-down
brachia ei praesciderunt, multo militibus Herodis
the-arms from-it they-cut-off much than-the-soldiers of-Herod
deteriores, qui mortuo, ne eius crura frangerent, pepercerunt.
worse who the-dead-one lest his legs they-break spared
NOVICIUS: Quis non stupeat ad tantam patientiam Dei?
NOVICE who not would-be-amazed at such patience of-God

MONACHUS: Longanimis est enim et patiens redditor. Qui
MONK long-suffering he-is for and patient a-repayer who
Damiatanos post victoriam, eo quod crucifixi collo
the-men-of-Damietta after the-victory for-this that of-the-crucifix on-the-neck
fune alligata, per plateas illum traxerunt, in collo et
with-a-rope tied through the-streets it they-dragged in the-neck and
in gutture tam terribiliter punivit, puto quia has blasphemias
in the-throat so terribly punished I-think that these blasphemies
minime dissimulabit. Albienses antequam veniret contra eos
by-no-means he-shall-overlook the-Albigensians before came against them
exercitus Domini, ut supra dictum est, Miralimomelinum
the-army of-the-Lord as above said it-is the-Miramamolin
Regem de Marroch in auxilium sibi invitaverant. Qui
King of Morocco into help for-themselves had-invited who
de Affrica in Hispanias cum tam incredibili multitudine
from Africa into the-Spains with so incredible a-multitude
venit, ut totam Europam se obtinere posse speraret.
came that the-whole Europe himself to-get to-be-able he-hoped
Mandavit etiam Innocentio Papae, quia equos suos in porticu
he-sent-word also to-Innocent Pope that horses his in the-portico
ecclesiae beati Petri deberet stabulare, et super illam
of-the-church of-blessed Peter he-ought to-stable and over it
vexillum suum figere. Quod ex parte impletum est, etsi
banner his to-fix which in part fulfilled was though
secus quam ipse cogitaverat. Et quia Deus frangit omne
otherwise than he had-thought and because God breaks every
superbum, eodem tempore, anno scilicet gratiae millesimo
proud-thing at-the-same time in-the-year namely of-grace thousandth
ducentesimo duodecimo, septimo decimo Kalendas Augusti,
two-hundredth twelfth seventh tenth before-the-Kalends of-August
de exercitu eius occisi sunt quadraginta millia pugnatorum.
of the-army his killed were forty thousand of-fighters

Ipse vero in Sibiliam se transferens, ex dolore mortuus
he but to Seville himself removing from grief died
est. Cuius vexillum principale in bello captum Innocentio
he-has whose banner chief in the-war taken to-Innocent
est transmissum, et in ecclesia praedicta ad Christi gloriam
was sent and in the-church aforesaid to of-Christ the-glory
erectum. Haec de Albiensibus dicta sint. NOVICIUS: Si
set-up these-things about the-Albigensians said be NOVICE if
fuissent inter homines istos viri literati, forte non tantum
there-had-been among men these men lettered perhaps not so-much
errassent. MONACHUS: Literati cum errare incipiunt, etiam
would-have-erred MONK the-lettered when to-err they-begin even
illiteratis, instinctu diabolico, plus et gravius desipiunt.
than-the-unlettered by-instinct devilish more and more-gravely act-foolishly

CAPITULUM XXII. De haereticis Parisiis exustis

THE HERETICS BURNED AT PARIS

Learned clerks at Paris, followers of Master Amalric, teach that Christ is no more in the altar bread than in any bread and that heaven and hell are within. Master Ralph of Namur feigns to join them and exposes them; they are degraded and burned amid a storm, Amalric's body is cast from the cemetery, and the books of natural philosophy are banned.

Eodem tempore quo manifestatae sunt haereses Albiensium,
at-the-same time at-which manifested were the-heresies of-the-Albigensians
in Parisiensi civitate, in qua fons est totius scientiae
in the-Paris city in which the-fountain is of-all knowledge
et puteus divinarum scripturarum, quibusdam viris
and the-well of-the-divine scriptures in-certain men
literatis persuasio diabolica perversum instillavit intellectum.
lettered a-persuasion devilish a-perverse instilled understanding

Quorum nomina sunt haec, magister Wilhelmus Pictaviensis
whose names are these master William of-Poitou
Subdiaconus, qui legerat Parisiis de artibus et tribus annis
Subdeacon who had-lectured at-Paris on the-arts and for-three years
studuerat in theologia, Bernardus Subdiaconus, Wilhelmus
had-studied in theology Bernard Subdeacon William
aurifex propheta eorum, Stephanus sacerdos de Veteri Curbuel,
goldsmith prophet their Stephen priest of Old Corbeil
Stephanus sacerdos de Cella, Johannes sacerdos de Uncinis:
Stephen priest of La-Celle John priest of Ursines
isti omnes in theologia studuerant, excepto Bernardo; Dudo
these all in theology had-studied except Bernard Dudo
specialis clericus magistri Almerici sacerdotis, qui fere
special cleric of-master Amalric priest who almost
decem annis in theologia studuerat, Elmandus Acolitus,
ten years in theology had-studied Elmand Acolyte
et Odo Diaconus, magister Garinus, qui conventaverat
and Odo Deacon master Guérin who had-taken-his-degree
Parisiis de artibus, et hic sacerdos audierat theologiam
at-Paris in the-arts and this-one priest had-heard theology
a magistro Stephano Archiepiscopo Cantuariensi; Ulricus
from master Stephen Archbishop of-Canterbury Ulric
sacerdos de Lueri, qui sexagenarius studuerat in theologia
priest of Lorrez who sixty-years-old had-studied in theology
tempore multo, Petrus de sancto Clodowaldo sacerdos
for-a-time long Peter of saint Cloud priest
et sexagenarius, qui etiam audierat theologiam, Stephanus
and sixty-years-old who also had-heard theology Stephen
Diaconus de Veteri Curbuelo. Isti instinctu diaboli
Deacon of Old Corbeil these by-the-instigation of-the-devil
haereses multas et maximas excogitaverant, et iam in
heresies many and very-great had-devised and already in

plurimis locis disseminaverant. NOVICIUS: Quae fuerunt
very-many places had-spread-abroad NOVICE what were
capitula, in quibus viri scientia et aetate tam magni errare
the-articles in which men in-knowledge and in-age so great to-err
potuerunt? MONACHUS: Dicebant non aliter esse corpus
could MONK they-said not otherwise to-be the-body
Christi in pane altaris, quam in alio pane et in qualibet
of-Christ in the-bread of-the-altar than in other bread and in any
re; sicque Deum locutum fuisse in Ovidio, sicut in
thing and-thus God to-have-spoken been in Ovid as in
Augustino. Negabant resurrectionem corporum, dicentes nihil
Augustine they-denied the-resurrection of-bodies saying nothing
esse paradisum, neque infernum, sed qui haberet cognitionem
to-be paradise nor hell but who had the-knowledge
Dei in se, quam ipsi habebant, haberet in se paradisum;
of-God in himself which they had had in himself paradise
qui vero peccatum mortale, haberet infernum in se sicut
who but a-sin mortal had hell in himself like
dentem putridum in ore. Altaria sanctis statui, et sacras
a-tooth rotten in the-mouth altars to-saints to-be-set-up and sacred
imagines thurificare, idolatriam esse dicebant; eos qui ossa
images to-cense idolatry to-be they-said those who the-bones
martyrum deosculabantur, subsannabant. Maximam etiam
of-martyrs kissed they-mocked the-greatest also
blasphemiam ausi sunt dicere in Spiritum sanctum, a
blasphemy dared they-have to-say against the-Spirit holy from
quo omnis munditia est et sanctitas. Si aliquis in spiritu
whom all cleanness is and holiness if anyone in the-spirit
est, aiebant, et faciat fornicationem, vel aliqua alia pollutione
is they-said and commits fornication or by-any other pollution
polluatur, non est ei peccatum, quia ille spiritus, qui
be-polluted not it-is to-him sin because that spirit which

est Deus, omnino separatus a carne, non potest peccare,
is God wholly separated from the-flesh not can to-sin
et homo qui nihil est, non potest peccare, quamdiu ille
and the-man who nothing is not can to-sin as-long-as that
spiritus, qui est Deus, est in eo. Ille operatur omnia
spirit which is God is in him he works all-things
in omnibus. Unde concedebant, quod unusquisque eorum
in all whence they-granted that each of-them
esset Christus et Spiritus sanctus. Impletumque est in
was Christ and the-Spirit holy and-fulfilled was in
eis quod dicitur in Evangelio: Surgent pseudo Christi et
them what is-said in the-Gospel shall-arise false Christs and
pseudo prophetae, et cetera. Habebant etiam miserrimi illi
false prophets and the-rest they-had also most-wretched those
argumenta sua nullius prorsus valoris, quibus suos errores
arguments their-own of-no at-all value by-which their errors
confirmare nitebantur. Quorum perfidia hoc ordine detecta
to-confirm they-strove whose perfidy in-this order uncovered
est. Praedictus Wilhelmus aurifaber venit ad magistrum
was the-aforesaid William goldsmith came to master
Rudolphum de Naumutico, dicens se esse missum a
Ralph of Namur saying himself to-be sent by
Domino, et hos infidelitatis articulos ei proposuit: Pater
the-Lord and these of-unbelief articles to-him he-set-forth the-Father
sub quibusdam formis operatus est in veteri testamento,
under certain forms worked has in the-old testament
scilicet legalibus; Filius similiter sub quibusdam formis,
namely legal-ones the-Son likewise under certain forms
ut in sacramento altaris et baptismi, et aliis. Sicut
as in the-sacrament of-the-altar and of-baptism and others as
ceciderunt formae legales in primo Christi adventu, ita
fell the-forms legal at the-first of-Christ coming so

nunc cadent omnes formae, quibus Filius operatus est, et
now shall-fall all the-forms by-which the-Son worked has and
cessabunt sacramenta, quia persona Spiritus sancti clare se
shall-cease the-sacraments because the-person of-the-Spirit holy clearly itself
manifestabit in quibus incarnabitur, et principaliter per
shall-manifest in whom it-shall-be-incarnate and chiefly through
septem viros loquetur, quorum unus ipse Wilhelmus erat.
seven men shall-speak of-whom one himself William was
Item prophetabat quod infra quinque annos istae quatuor
likewise he-prophesied that within five years these four
plagae evenire deberent. Prima super populum, qui fame
plagues to-happen ought the-first upon the-people who by-hunger
consumetur; secunda erit gladius, quo se Principes
shall-be-consumed the-second shall-be the-sword by-which each-other the-Princes
interficient; tertia, in qua terra aperietur et deglutiet
shall-kill the-third in which the-earth shall-be-opened and shall-swallow
burgenses; in quarta descendet ignis super praelatos Ecclesiae,
the-burghers in the-fourth shall-descend fire upon the-prelates of-the-Church
qui sunt membra Antichristi. Dicebat enim quia Papa esset
who are members of-Antichrist he-said for that the-Pope was
Antichristus, et Roma Babylon; et ipse Papa sedet in
Antichrist and Rome Babylon and the-very Pope sits on
monte Oliveti, id est, in pinguedine potestatis. Iam enim
the-mount of-Olivet that is in the-fatness of-power already for
tredecim anni elapsi sunt, et nihil horum contigit quae
thirteen years elapsed are and nothing of-these has-happened which
pseudo ille propheta futura infra quinquennium praedixerat. Et
false that prophet as-future within five-years had-foretold and
ut favorem sibi captaret Philippi Regis Franciae, etiam
that the-favor for-himself he-might-catch of-Philip King of-France also
hoc adiecit: Regi Francorum subiicientur omnia regna et
this he-added to-the-King of-the-Franks shall-be-subjected all kingdoms and

filio eius, qui erit in tempore Spiritus sancti, et non
to-the-son his who shall-be in the-time of-the-Spirit holy and not
morietur, et dabuntur duodecim panes Regi Francorum,
shall-die and shall-be-given twelve loaves to-the-King of-the-Franks
id est, scientia scripturarum et potestas. His auditis,
that is the-knowledge of-the-scriptures and power with-these heard
magister Rudolphus interrogavit, si aliquos haberet socios,
master Ralph asked whether any he-had companions
quibus ista fuissent revelata. Cui cum respondisset,
to-whom these-things had-been revealed to-whom when he-had-answered
habeo multos, supradictos viros nominans, perpendens vir
I-have many the-above-said men naming weighing man
prudens imminens periculum Ecclesiae, et se solum ad
prudent the-threatening danger of-the-Church and himself alone for
investigandam eorum nequitiam, eosque convincendos non
investigating their wickedness and-them for-convicting not
posse sufficere, ex quadam simulatione dicebat, sibi esse
to-be-able to-suffice by a-certain pretense he-said to-himself to-be
revelatum a Spiritu sancto de quodam sacerdote, qui cum
revealed by the-Spirit holy about a-certain priest who with
eo praedicare deberet sectam eorum. Et ut famam suam
him to-preach ought the-sect their and that reputation his
servaret illaesam, nunciavit haec omnia Abbati sancti
he-might-keep unharmed he-reported these all to-the-Abbot of-saint
Victoris, et magistro Roberto, et fratri Thomae, cum
Victor and to-master Robert and to-brother Thomas with
quibus adiit Episcopum Parisiensem, et tres magistros
whom he-approached the-Bishop of-Paris and three masters
legentes de theologia, videlicet Decanum Salebergiensem, et
lecturing on theology namely the-Dean of-Salisbury and
magistrum Robertum de Kortui, et magistrum Stephanum,
master Robert of Courçon and master Stephen

omnia haec eis insinuantes. Qui territi valde, iniunxerunt
all these-things to-them making-known who terrified greatly enjoined
saepedicto Rudolpho in remissionem peccatorum suorum,
on-the-often-said Ralph in remission of-sins his
et alteri sacerdoti, ut se fingerent esse de illorum
and on-the-other priest that themselves they-should-feign to-be of their
consortio, donec scientias omnium audivissent, et plenius
fellowship until the-knowledges of-all they-had-heard and more-fully
omnes articulos incredulitatis eorum explorassent. Magister
all the-articles of-unbelief their had-explored master
vero Rudolphus et suus socius sacerdos in exsecutione
but Ralph and his companion priest in the-execution
huius laboris cum ipsis haereticis circuierunt Episcopatum
of-this labor with the-very heretics went-around the-Diocese
Parisiensem, Lingonensem, Trecensem, et Archiepiscopatum
of-Paris of-Langres of-Troyes and the-Archdiocese
Senonensem in tribus mensibus, et quam plurimos de eorum
of-Sens in three months and as very-many of their
secta invenerunt. Ut itaque ipsi haeretici plene de ipso
sect they-found that and-so the-very heretics fully in the-very
magistro Rudolpho confiderent, quandoque vultu elevato
master Ralph might-trust sometimes with-face raised
se spiritu in coelum raptum simulabat, et postea aliqua
himself in-spirit into heaven rapt he-feigned and afterward some-things
quae se vidisse dicebat, in conventiculis eorum narrabat,
which himself to-have-seen he-said in conventicles their he-told
et publice eorum fidem de die in diem se praedicaturum
and publicly their faith from day to day himself about-to-preach
spopondit. Tandem reversi ad Episcopum, visa et
he-promised at-length having-returned to the-Bishop things-seen and
audita enarraverunt. Quo audito, Episcopus praedictus per
heard they-related with-which heard the-Bishop aforesaid through

provinciam pro eis misit, eo quod non essent in civitate,
the-province for them sent for-this that not they-were in the-city
excepto uno Bernardo. Qui cum essent in custodia Episcopi,
except one Bernard who when they-were in the-custody of-the-Bishop
congregati sunt ad eorum examinationem vicini Episcopi
gathered were for their examination neighboring Bishops
et magistri theologi; proposita sunt eis supradicta capitula,
and masters theologians set-forth were to-them the-above-said articles
quae quidam ex eis in praesentia omnium protestabantur,
which certain of them in the-presence of-all professed
quidam vero cum resilire vellent, et se convinci
certain but though to-draw-back they-wished and themselves to-be-convicted
viderent, cum ceteris stabant in eadem pertinacia, nec
they-saw with the-rest stood in the-same obstinacy nor
negabant. Tanta audita perversitate, consilio Episcoporum
they-denied with-so-great heard perversity by-the-counsel of-the-Bishops
et theologorum ducti sunt in campum, et coram universo
and of-theologians led they-were into a-field and before the-whole
Clero et populo degradati, et in adventu Regis, qui tunc
Clergy and people degraded and on the-arrival of-the-King who then
praesens non erat, exusti. Qui mente obstinata nullum ad
present not was burned who with-mind obstinate no to
interrogata dabant responsum, in quibus in ipso mortis
things-asked gave answer in whom at the-very of-death
articulo nullum perpendi poterat poenitentiae indicium. Cum
point no to-be-perceived could of-penitence sign when
ducerentur ad tormenta, tanta exorta est aeris inclementia,
they-were-led to the-torments so-great arose has of-the-air inclemency
ut nemo dubitaret quin ab eis aer fuisset concitatus, a
that no-one doubted but-that by them the-air had-been stirred-up by
quibus tantus error morientibus fuerat persuasus. In ipsa
whom so-great an-error to-the-dying had-been urged in the-very

nocte is, qui inter eos potior habebatur, ad ostium cuiusdam
night he who among them the-chief was-held at the-door of-a-certain
inclusae pulsans, sero suum errorem confessus est, asserens
recluse knocking late his error confessed has asserting
se magnum hospitem esse in inferno, et aeternis incendiis
himself a-great guest to-be in hell and to-eternal burnings
deputatum. Quatuor ex eis fuerant examinati, sed non
assigned four of them had-been examined but not
sunt combusti, videlicet magister Garinus, Ulricus sacerdos,
were burned namely master Guérin Ulric priest
Stephanus Diaconus, qui perpetuo reclusi sunt carcere; Petrus
Stephen Deacon who perpetually shut-up were in-prison Peter
vero antequam caperetur, prae timore monachus effectus
but before he-was-seized for fear a-monk made
est. Magister Almericus, qui praedictae pravitatis magister
was master Amalric who of-the-aforesaid depravity the-master
fuerat, eiectus est de cimiterio, et in campo sepultus.
had-been cast-out was from the-cemetery and in a-field buried
Eodem tempore praeceptum est Parisiis, ne quis infra
at-the-same time ordered it-was at-Paris that-not anyone within
triennium legeret libros naturales. Libri magistri David,
three-years should-read the-books natural the-books of-master David
et libri Gallici de theologia, perpetuo damnati sunt et
and the-books French on theology perpetually condemned were and
exusti. Sicque per Dei gratiam haeresis exorta succisa est.
burned and-so through of-God the-grace the-heresy arisen cut-down was

CAPITULUM XXIII. De haeretico apud Trecas exusto, qui se dicebat esse Spiritum sanctum

A HERETIC AT TROYES WHO CALLED HIMSELF THE HOLY SPIRIT

A man at Troyes who publicly preached that he was the Holy Spirit is set on a hurdle by the people and burned to a cinder.

Vix sunt duo anni elapsi, quod quidam diabolo plenus
scarcely are two years elapsed that a-certain-man with-the-devil filled
apud Trecas se esse Spiritum sanctum publice praedicabat.
at Troyes himself to-be the-Spirit holy publicly was-preaching
Cuius insaniam populi non sufferentes, in crate posuerunt,
whose madness the-people not bearing on a-hurdle placed
et copioso igne circumposito in carbonem redegerunt.
and with-plentiful fire placed-around into charcoal reduced-him
NOVICIUS: Puto vitam illorum multum exsecrabilem esse,
NOVICE I-think the-life of-them much accursed to-be
quorum tam foeda est doctrina. MONACHUS: Ut amplius
whose so foul is the-teaching MONK that more
detesteris haereticorum sectas, unum tibi de illorum vita
you-may-detest of-the-heretics the-sects one to-you about their life
subiungam exemplum.
I-shall-subjoin example

CAPITULUM XXIV. De haereticis Veronensibus

THE HERETICS OF VERONA

At Verona, while Pope Lucius held court there, the canon Everhard follows his host and the host's wife and daughter by night to an underground hall where a heresiarch preaches and, the candle put out, each man takes the woman next to him. Everhard joins in for half a year until the master praises his zeal, and tells his brother he went for the girls, not the heresy. The Monk notes that Lombardy's heretics have open schools in its cities.

Tempore Frederici Imperatoris cum Lucius Papa fecisset
in-the-time of-Frederick Emperor when Lucius Pope had-made
Veronae civitate Lombardiae moram, multis tam Ecclesiarum
at-Verona a-city of-Lombardy a-stay with-many as-much of-the-Churches
praelatis quam regni Principibus ibidem congregatis, et
prelates as of-the-realm Princes there gathered and
esset ibi Godescalcus monachus noster, tunc maioris
there-was there Godescalc monk our then of-the-greater
ecclesiae in Colonia canonicus, cum fratre suo Everhardo
church in Cologne a-canon with brother his Everhard
canonico sancti Gereonis, hospes illorum pene singulis noctibus
canon of-saint Gereon the-host their almost on-each nights
cum uxore et filia de domo propria egressus est. Quod cum
with wife and daughter from house his-own went-out has which when
considerasset Everhardus, interrogavit nescio quem illorum,
had-considered Everhard he-asked I-know-not which of-them
quo irent, vel quid agerent? Cui cum responsum
where they-were-going or what they-were-doing to-whom when answered
esset, veni et vide, secutus est illos in domum quandam
it-was come and see followed he-has them into a-house certain
subterraneam, amplam satis, in qua multis ex utroque
underground spacious enough in which with-many of each

sexu congregatis, quidam haeresiarches sermonem blasphemiis
sex gathered a-certain heresiarch a-sermon with-blasphemies
plenum cunctis tacentibus fecit, per quem vitam et mores
full with-all being-silent made through which the-life and manners
illorum instituit. Deinde exstincta candela, unusquisque
their he-set-in-order then with-extinguished the-candle each
sibi proximam invasit, nullam habentes differentiam inter
to-himself the-nearest seized no having difference between
legitimam et absolutam, inter viduam et virginem, inter
lawful and unbound between widow and virgin between
dominam et ancillam, et, quod horribilius erat, inter sororem
mistress and maid and what more-horrible was between sister
et filiam. Everhardus vero haec videns, utpote iuvenis
and daughter Everhard but these-things seeing being a-youth
luxuriosus atque vagus, simulans se discipulum, hospitis
wanton and wandering feigning himself a-disciple of-host
sui filiae, vel alteri cuilibet puellae in sermone se
his to-the-daughter or to-other any girl in the-sermon himself
coniunxit, cum qua exstincta candela peccavit. Cumque hoc
joined with whom with-extinguished the-candle he-sinned and-when this
actitasset pene annum dimidium, magister cunctis audientibus
he-had-done almost a-year half the-master with-all hearing
ait: Juvenis iste tam studiose frequentat auditorium nostrum,
says youth this so zealously frequents lecture-room our
cito habilis erit ad docendum alios. Hoc verbo audito,
soon fit he-shall-be for teaching others with-this word heard
non amplius intravit. Et, sicut mihi retulit praedictus
not more he-entered and as to-me related the-aforesaid
Godescalcus, cum illum de hoc argueret, respondit: Sciatis,
Godescalc when him about this he-reproved he-answered know
frater, me non frequentare conventicula haereticorum propter
O-brother me not to-frequent the-conventicles of-heretics because-of

haereses, sed propter puellas. Ecce talis est vita et lex
heresies but because-of the-girls behold such is the-life and law
haereticorum. Nec mirum, quia non credunt resurrectionem
of-heretics nor wonder because not they-believe the-resurrection
vel gehennam, sive poenam malorum; impune enim transire
or Gehenna or the-punishment of-the-wicked unpunished for to-pass-away
putant quaecunque agunt. NOVICIUS: Audivi quod multi
they-think whatever they-do NOVICE I-have-heard that many
haeretici sint in Lombardia. MONACHUS: Hoc mirum non
heretics are in Lombardy MONK this wonder not
est, habent enim suos magistros in diversis civitatibus,
is they-have for their-own masters in diverse cities
aperte legentes, et sacram paginam perverse exponentes.
openly lecturing and the-sacred page perversely expounding

CAPITULUM XXV. De haeretico, qui diabolum dicebat esse principem huius mundi, eo quod mundum creasset

A HERETIC WHO SAID THE DEVIL MADE THE WORLD

When Otto went to Rome for his crowning, Master Herman of Bonn heard a heresiarch gloss the prince of this world as the devil who created it, and disputed hard that God created all things by his word. The Monk adds that the devil rages worse in heretics than in the possessed, who can still have charity.

Eo tempore quo Otto Rex profectus est Romam coronari
at-that time at-which Otto King set-out has to-Rome to-be-crowned
in Imperatorem, et issent cum eo Johannes Episcopus
as Emperor and had-gone with him John Bishop
Cameracensis, Henricus Scholasticus sancti Gereonis, magister
of-Cambrai Henry Scholastic of-saint Gereon master
Hermannus canonicus Bonnensis, simul ingressi sunt scholas
Herman canon of-Bonn together entered they-have the-school

cuiusdam haeresiarchae. Locus quem tunc legebat, is erat:
of-a-certain heresiarch the-passage which then he-was-lecturing this was
Jam iudicium mundi venit; iam princeps mundi huius eiicietur
now the-judgment of-the-world comes now the-prince of-world this shall-be-cast
foras. Quem locum ita glossavit: Ecce Christus diabolum
forth which passage so he-glossed behold Christ the-devil
principem huius mundi vocavit, quia hunc mundum creavit.
the-prince of-this world called because this world he-created
Cum quo praedictus Hermannus satis dure disputavit, et, sicut
with whom the-aforesaid Herman quite harshly disputed and as
mihi retulit, quod Deus creasset omnia tantum verbo, visibilia
to-me he-related that God had-created all-things only by-word visible
et invisibilia, corporalia et spiritualia, non solum ex scripturis,
and invisible corporeal and spiritual not only from the-scriptures
sed etiam ex ratione demonstravit. Haec dicta sint de
but also from reason he-demonstrated these-things said be about
haereticis, qui membra sunt diaboli. Hoc enim noveris, quod
the-heretics who members are of-the-devil this for you-may-know that
multo intensius suam diabolus exerceat malitiam in haereticis,
much more-intensely his the-devil exercises malice in heretics
quam in energuminis. NOVICIUS: Possunt energumini, id est,
than in the-possessed NOVICE can the-possessed that is
obsessi a diabolo, habere caritatem? MONACHUS: Etiam; sicut
the-obsessed by the-devil to-have charity MONK even-so as
superius dictum est, non in animabus, sed in corporibus est.
above said it-is not in souls but in bodies he-is

CAPITULUM XXVI. De puella, quam diabolus intravit cum esset quinquennis

A GIRL WHOM THE DEVIL ENTERED WHEN SHE WAS FIVE

At Brisig a girl eating milk at five is told by her angry father to eat the devil into her belly, and he enters her. Vexed until grown, she is freed this year at the shrine of Peter and Paul, and the demon says she will know no other purgatory. The possessed can confess, pray, and receive communion.

Mulier quaedam in Briseke satis crudeliter hoc angore
a-woman certain in Brisig quite cruelly by-this anguish
vexabatur. Hanc diabolus cum esset quinquennis, hoc ordine
was-vexed her the-devil when she-was five-years-old in-this order
intravit. Die quadam cum lac manducaret, pater eius iratus
entered on-day a-certain when milk she-was-eating father her angry
dixit: Diabolum comedas in ventrem tuum. Mox puellula
said the-devil may-you-eat into belly your at-once the-little-girl
sensit eius ingressum, et usque ad maturam aetatem ab
felt his entry and up to mature age by
illo vexata, hoc anno primum meritis Apostolorum Petri
him vexed this year first by-the-merits of-the-Apostles Peter
et Pauli, quorum limina visitavit, liberata est. Quis dicere
and Paul whose thresholds she-visited freed she-was who to-say
audeat, quinque annorum infantulam baptizatam non habere
would-dare of-five years a-little-infant baptized not to-have
caritatem? De qua idem daemon dicebat: Me egresso,
charity about whom the-same demon said with-me gone-out
nunquam aliud post hanc vitam sentiet purgatorium.
never other after this life she-shall-feel purgatory
Obsessi peccata sua confitentur, orant et communicant.
the-possessed sins their confess pray and communicate

Quod diabolus quosdam Dei permissione in corporibus suis
that the-devil some of-God by-permission in bodies their
laedat, quibusdam tibi ostendam exemplis.
harms by-certain-ones to-you I-shall-show examples

CAPITULUM XXVII. De Theoderico converso, quem diabolus transtulit ultra civitatem Lubech

THEODERIC THE LAY BROTHER, CARRIED BEYOND LÜBECK

As a youth in Lübeck, Theoderic, tricked out of a girl by his friend, says the devil who brought him there can take him away. The devil carries him through the air over the moonlit city and drops him by a lake, saying only his half-made sign of the cross saved him. He crawls to the water, faints again at the sight of light, and trembles for a year.

Theodericus Susaciensis conversus noster, sicut ab eius ore
Theoderic of-Soest lay-brother our as from his mouth
audivi, cum esset iuvenis, puellam quandam in civitate Lubech
I-heard when he-was young a-girl certain in the-city Lübeck
alter quidam iuvenis ei procabatur, secundum quod illi
another certain youth for-him was-wooing according-to what to-him
promiserat. Femina consentiente, cum Theodericus se eius
he-had-promised with-woman consenting when Theoderic himself her
concubitu uti sperasset, socius eius ei illudens, ad illam
embrace to-use had-hoped companion his him mocking to her
accessit. Quo cognito, iratus dixit: Diabolus qui me huc
went with-which learned angry he-said the-devil who me here
adduxit, poterit me etiam hinc reducere. Mox invitatus
brought shall-be-able me also hence to-lead-back at-once invited
affuit, hominem rapuit et in aera levavit, et ultra
he-was-present the-man seized and into the-air lifted and beyond

civitatem transferens, iuxta ripam cuiusdam lacus incommode
the-city carrying beside the-bank of-a-certain lake uncomfortably
satis deposuit. Ad quem sic ait: Si non quocunque modo
enough set-down-him to whom thus he-says if not in-some way
te signasses, modo occidissem te. Tenuiter enim et
yourself you-had-signed now I-should-have-killed you faintly for and
imperfecte in ipso raptu signum sibi crucis impresserat.
imperfectly in the-very seizing the-sign on-himself of-the-cross he-had-impressed
Dimissus a daemone, tam graviter cecidit, ut in terra
released by the-demon so heavily he-fell that on the-ground
sine sensu iacens sanguinem vomeret. Tandem aliquantulum
without sense lying blood he-vomited at-length a-little
virium resumens, manibus pedibusque reptando ad aquam
of-strength recovering with-hands and-feet crawling to the-water
venit, faciem lavit, atque ex ea bibens, cum multo labore ad
he-came (his)-face washed and from it drinking with much toil to
hospitium suum pervenit. Ingressus domum, mox ut lumen
lodging his he-arrived having-entered the-house as-soon as the-light
aspexit, secundo in excessum ruit. Vocatus est sacerdos,
he-saw a-second-time into a-swoon he-fell called was a-priest
qui initium Evangelii Johannis super eum legit, aliisque
who the-beginning of-the-Gospel of-John over him read and-with-other
orationibus contra impetum diaboli illum munivit. Postea
prayers against the-onset of-the-devil him fortified afterward
per annum integrum ita corpus eius totum erat tremulum,
for a-year whole so the-body his whole was trembling
ut scyphum manu tenere non posset ad bibendum! Ecclesiam
that a-cup in-hand to-hold not he-could for drinking the-church
sancti Nycholai, omniaque civitatis aedificia, luna splendente,
of-saint Nicholas and-all of-the-city the-buildings with-moon shining
cum a diabolo portaretur, et portando comprimeretur,
when by the-devil he-was-carried and in-carrying was-squeezed

se vidisse testatur. Simile pene habes supra distinctione
himself to-have-seen he-testifies like almost you-have above in-distinction
tertia capitulo undecimo de Henrico cive Susaciensi, quem
the-third in-chapter the-eleventh about Henry citizen of-Soest whom
diabolus noctu in foro rapuit, et ultra monasterium
the-devil by-night in the-market seized and beyond the-monastery
sancti Patrocli translatum in pasculo deposuit. Tam mala
of-saint Patroclus carried in a-pasture set-down so evil
enim et tam venenata est daemonum natura, ut solo
for and so poisonous is of-demons the-nature that by-the-mere
illorum intuitu saepe homines corrumpantur.
their gaze often men are-corrupted

CAPITULUM XXVIII. De Alberone converso, qui diabolum videndo infirmatus est, et quae sit ratio eiusdem defectus

ALBERO THE LAY BROTHER, WHO FELL ILL ON SEEING THE DEVIL

The novice Albero, keeping watch, sees a human shadow by the lavatory grow to the roof; on seeing the bakehouse fire he faints and cannot eat, drink, or sleep for eight days. The Monk explains that the devil, author of darkness, is contrary to the fire of this world, so the sudden change overthrows the senses. No bodily eye sees a spirit as it is; the damned see the devil in hell.

Albero conversus noster cum novicius esset, et nocte
Albero lay-brother our when a-novice he-was and on-night
quadam cum alio converso propter timores nocturnos in
a-certain with another lay-brother because-of the-fears nocturnal in
curia vigilaret, ante signa matutinalia ambitum claustri
the-court was-keeping-watch before the-signals of-matins the-walk of-the-cloister
circuiens, quasi umbram humanam eminus iuxta lavatorium
going-around as-it-were a-shadow human from-afar beside the-washing-place

conspexit. Aestimans quia frater Fredericus esset monachus
he-saw thinking that brother Frederick it-was monk
noster, accessit propius, volens ei innuere, ut iret
our he-approached nearer wishing to-him to-nod that he-should-go
dormitum. Et quia noverat eum non esse sanae mentis,
to-sleep and because he-knew him not to-be of-sound mind
pedem retraxit, ab illo laedi timens. Dum sic staret,
(his)-foot he-drew-back by him to-be-hurt fearing while so stood
umbra in oculis eius usque ad tabulatum domus crevit. Mox
the-shadow in eyes his up to the-ceiling of-the-house grew at-once
signis sonantibus in dormitorio, pistrinum intravit, et quia
with-signals sounding in the-dormitory the-bakehouse he-entered and because
clibanus coquendis panibus praeparatus erat, mox ut ignem,
the-oven for-baking for-loaves prepared was as-soon as the-fire
quem quasi per parietem vitreum intueri sibi visus est,
which as-if through a-wall glass to-see to-himself seemed was
aspexit, infirmari coepit. Statim exiens, et sub arbore se
he-beheld to-sicken he-began at-once going-out and under a-tree himself
reclinans, pene octo diebus ab illa hora in tanta defectione
reclining almost for-eight days from that hour in such failing
fuit cordis et corporis, ut non posset manducare neque
he-was of-heart and of-body that not he-could to-eat nor
bibere neque dormire. NOVICIUS: Vellem rationem scire,
to-drink nor sleep NOVICE I-should-wish the-reason to-know
quare homo viso daemone, mox igne conspecto extasim
why a-man with-seen a-demon at-once with-fire seen a-trance
incurrat. MONACHUS: Ignis lucis minister est, diabolus
incurs MONK fire of-light the-minister is the-devil
vero princeps et auctor tenebrarum est. Lux et tenebrae
but the-prince and author of-darkness is light and darkness
sibi invicem contraria sunt, sicut frigus et calor. Si egressus
to-each other contrary are as cold and heat if gone-out

fueris de tenebris in radium solis, vel econverso, ex
you-shall-have from darkness into the-ray of-the-sun or conversely from
repentina mutatione visus tuus turbatur et deficit. Item si
the-sudden change sight your is-troubled and fails likewise if
manum nimis infrigidatam igni adhibueris, sive de igne
a-hand too chilled to-the-fire you-apply or from the-fire
extractam aquae gelidae immerseris, contrarium elementum
drawn into-water icy you-plunge the-contrary element
amplius te cruciabit. Quid ergo mirum, si ex visione
more you shall-torment what therefore wonder if from the-sight
diaboli, qui, ut dixi, auctor est tenebrarum et ignis aeterni,
of-the-devil who as I-said the-author is of-darkness and of-fire eternal
hominis natura turbatur et terretur, contrahitur et deficit,
of-man the-nature is-troubled and is-terrified is-contracted and fails
cum ignem huius mundi viderit, qui omnino contrarius
when the-fire of-this world it-shall-have-seen which wholly contrary
est igni gehennae? Ille tenebrosus, iste luminosus. Multum
is to-the-fire of-Gehenna that dark this luminous much
ab eo discordat tam in sensu quam in effectu. Viri tamen
from it it-differs as-much in feeling as in effect men yet
perfecti, ut supra dictum est, saepe daemones sine terrore et
perfect as above said it-is often demons without terror and
sine sensus defectione vident. NOVICIUS: Si visio diaboli
without of-sense failing see NOVICE if the-sight of-the-devil
tam periculosa et tam nociva est in forma subiecta, quis
so dangerous and so harmful is in form assumed who
illum videre posset in sua natura? MONACHUS: Oculus
him to-see could in his-own nature MONK the-eye
corporalis diabolum ut est, videre non potest. NOVICIUS:
bodily the-devil as he-is to-see not can NOVICE
Quare? MONACHUS: Quia diabolus spiritus est, et spiritum,
why MONK because the-devil a-spirit is and a-spirit

ut est opinio pene omnium magistrorum, non nisi spiritus
as is the-opinion of-almost all masters not except a-spirit
videre valet. Vident eum animae reproborum in inferno.
to-see is-able see him the-souls of-the-reprobate in hell
Et sicut summa beatitudo electorum est videre Deum, ita
and as the-highest beatitude of-the-elect is to-see God so
maxima dicitur esse poena malis cernere diabolum.
the-greatest is-said to-be the-punishment for-the-wicked to-behold the-devil
Vis audire quorundam periculum, illum in sua
do-you-wish to-hear of-certain-men the-danger him in his-own
substantia videre volentium? NOVICIUS: Volo et desidero,
substance to-see wishing NOVICE I-wish and desire
quia quanto plus horroris et malitiae de illo audiero,
because by-how-much more of-horror and of-malice about him I-shall-have-heard
tanto amplius peccare pertimesco. MONACHUS: Audi ergo.
so-much more to-sin I-fear MONK hear therefore

CAPITULUM XXIX. De Abbate sanctae Agathae, monacho et converso eius, qui videntes diabolum defecerunt

THE ABBOT OF SAINTE-AGATHE AND THE DEVIL'S OWN FORM

Abbot William of Sainte-Agathe, visiting a possessed woman at Cologne, adjures the demon to speak only truth; it tells him which of his dead are in glory and which in pain. It accuses the lay brother Adolf of twelve borrowed pence and of giving the abbey's grain to the poor without leave, and after his confession knows nothing of him. Pressed by the two, the abbot orders it to show its own form: the woman swells like a tower with eyes like a furnace, and monk and lay brother fall senseless.

Ante hos annos duodecim Wilhelmus Abbas de sancta Agatha
before these years twelve William Abbot of holy Agatha
Dioecesis Leodiensis, quae est domus ordinis Cisterciensis,
of-the-Diocese of-Liège which is a-house of-the-order Cistercian
dum tempore quodam iturus esset Eberbachum, ad quam
while at-time a-certain about-to-go he-was to-Eberbach to which
pertinet domus illa, venissetque Coloniam, dixit monacho
belongs house that and-had-come to-Cologne said to-monk
suo atque converso Adolpho nomine: Opus est misericordiae,
his and to-lay-brother Adolf by-name a-work it-is of-mercy
ut videamus obsessam illam, germanam scilicet talis
that we-see possessed-woman that the-sister namely of-such
conversi nostri de Eberbacho, ut per nos eius ille statum
lay-brother of-ours of Eberbach that through us her he the-state
cognoscat. Quod cum illis placuisset, et domum, in qua
may-know which when to-them it-had-pleased and the-house in which
illa cum multis et inter multos sedens erat, intrassent,
she with many and among many sitting was they-had-entered
cum Abbas nescio unde eam interrogaret, et illa nihil
when the-Abbot I-know-not about-what her questioned and she nothing
omnino responderet, subiunxit: Vis aliquid mandare
at-all answered he-added do-you-wish anything to-send

fratri tuo? Illa obmutescente, adiecit Abbas: Adiuro te
to-brother your with-her being-dumb added the-Abbot I-adjure you
per eum quem hodie in missa tractavi, ut respondeas
by him whom today in mass I-handled that you-answer
mihi. Mox diabolo obediente, et per os feminae
me at-once with-the-devil obeying and through the-mouth of-the-woman
ad interrogata respondente, rogatus est Abbas tam a
to things-asked answering asked was the-Abbot as-much by
converso quam a monacho, ut illam super solarium
the-lay-brother as by the-monk that her up-to the-upper-room
duceret, quatenus privato eius uti possent colloquio.
he-should-lead so-that private her to-use they-could conversation
Quod cum factum esset, et de diversis ab Abbate
which when done it-had-been and about diverse-things by the-Abbot
diabolus interrogaretur, et respondendo nimis mentiretur,
the-devil was-questioned and in-answering too-much lied
ait: Adiuro te per Altissimum, ut non nisi vera mihi
he-says I-adjure you by the-Most-High that not except true-things to-me
respondeas. Quod cum promisisset, iussit monachum atque
you-answer which when he-had-promised he-ordered the-monk and
conversum paululum secedere. Quem cum interrogasset de
the-lay-brother a-little to-withdraw whom when he-had-questioned about
statu quarundam animarum tam apud Eberbachum quam
the-state of-certain souls as-much at Eberbach as
apud sanctam Agatham nuper defunctorum, ita probabiliter
at holy Agatha lately dead so plausibly
de singulis, quos tamen nunquam femina viderat, disseruit,
about each whom yet never the-woman had-seen he-discoursed
ut Abbas de veritate nihil ambigeret. Dicebat, tales et
that the-Abbot about the-truth nothing doubted he-said such and
tales esse in gloria, alios adhuc in poenis retineri. Pro
such to-be in glory others still in punishments to-be-held for

quibus Abbas orationes instituit speciales. Instruxit eum et
whom the-Abbot prayers instituted special he-instructed him and
de aliis multis, ita ut vehementer miraretur. Postea rogatus
about others many so that greatly he-wondered afterward asked
a converso, ut sibi soli cum solo loqui liceret, et
by the-lay-brother that to-him alone with him-alone to-speak might-be-allowed and
hoc Abbas annuens, cum monacho paululum secederet, ait
this the-Abbot granting with the-monk a-little he-withdrew says
conversus: Sicut praecepit tibi Abbas meus, videlicet ut ei
the-lay-brother as commanded you Abbot my namely that to-him
non nisi vera ad interrogata responderes, ita te moneo,
not except true-things to things-asked you-should-answer so you I-warn
ut si aliquid nosti in me, quod nocivum sit animae meae,
that if anything you-know in me which harmful be to-the-soul my
dicas mihi in instanti hora. Respondit diabolus: Novi. Heri
you-tell me in the-present hour answered the-devil I-know yesterday
Abbate tuo ignorante, duodecim denarios apud Traiectum
with-Abbot your not-knowing twelve pence at Maastricht
accommodasti a tali femina et in tali loco, misistique
you-borrowed from such-a woman and in such-a place and-you-put
illos panniculo inligatos in sinum tuum satis profunde. Quod
them in-a-little-cloth tied into bosom your quite deep which
quidem verum fuerat. Nam idem conversus, sicut retulit,
indeed true had-been for the-same lay-brother as he-related
ista cogitavit: Si Abbas tuus alicubi te forte miserit,
these-things thought if Abbot your somewhere you perhaps shall-have-sent
solidum istum ad expensas habebis. Qui ait: Nosti aliquid
shilling this for expenses you-shall-have who says do-you-know anything
amplius? Dicente diabolo, novi te furem esse; respondit
more with-saying the-devil I-know you a-thief to-be answered
conversus: Ex quo veni ad ordinem, nullius mihi furti
the-lay-brother from which-time I-came to the-order of-no to-me theft

conscius sum. Tunc ille: Ego tibi furtum tuum ostendam.
conscious I-am then he I to-you theft your shall-show
Quando cara illa fuerunt tempora, annonam et quaedam
when dear those were times corn and certain
alia, quae monasterii tui fuerunt, et non tua, pauperibus
other-things which of-monastery your were and not yours to-the-poor
erogabas. Respondente converso, non putavi huiusmodi
you-were-paying-out with-answering the-lay-brother not I-thought of-this-kind
misericordiae opera peccatum esse; ait daemon: Sunt per
of-mercy works a-sin to-be says the-demon they-are by
meam veritatem, quia sine licentia facta, nec aliquando inde
my truth because without leave done nor ever thence
susurrasti, susurrium confessionem appellans. Mox conversus
you-whispered a-whisper confession calling at-once the-lay-brother
ad Abbatem descendit, in locum secretum illum traxit,
to the-Abbot went-down into a-place secret him drew
et quae sibi fuerant a diabolo obiecta, per humilem
and what to-him had-been by the-devil charged through humble
confessionem aperiens, condignam poenitentiam suscepit.
confession opening fitting penance received
Tunc ad obsessam rediens, et si adhuc aliquod in se
then to the-possessed returning and whether still any in himself
sciret peccatum, obsidentem adinterrogans, audire meruit:
he-knew sin the-possessor questioning to-hear he-deserved
Per iudicium meum nihil modo de te novi, quia mox ut
by judgment my nothing now about you I-know because as-soon as
genua tua ad susurrium inclinasti, omnia mihi prius scita
knees your to the-whisper you-bent all-things to-me before known
subtraxisti. NOVICIUS: In hoc facto satis ostensa sunt tam
you-withdrew NOVICE in this deed enough shown are as-much
praesentia daemonis quam virtus confessionis. MONACHUS:
the-presence of-the-demon as the-power of-confession MONK

Satis de talibus in distinctione confessionis dictum est. Post
enough about such-things in the-distinction of-confession said it-is after
haec daemon adiuratus ab Abbate ut exiret, respondit:
these-things the-demon adjured by the-Abbot that he-go-out answered
Quo ibo? Dicente Abbate, ecce os meum aperio, si
where shall-I-go with-saying the-Abbot behold mouth my I-open if
potes ingredere; ait: Non possum intrare, quia Altissimus
you-can enter he-says not I-can to-enter because the-Most-High
hodie intravit. Tunc Abbas: Ascende super hos duos digitos,
today entered then the-Abbot climb onto these two fingers
pollicem et indicem ei offerens. Non valeo, inquit, quia
the-thumb and the-forefinger to-him offering not I-am-able he-says because
hodie Altissimum tractasti. Dixerat enim missam Abbas de
today the-Most-High you-handled he-had-said for mass the-Abbot in
mane. Insistente eo ut exiret, respondit: Nondum vult
the-morning with-pressing him that he-go-out he-answered not-yet wishes
Altissimus. Adhuc duobus annis ero in ea; post haec in
the-Most-High still for-two years I-shall-be in her after this on
via illius Jacobi liberabitur. Quod ita factum est. Deinde
the-way of-that James she-shall-be-freed which so done was then
rogatus est Abbas tam a monacho quam a converso, ut
asked was the-Abbot as-much by the-monk as by the-lay-brother that
diabolo praeciperet, quatenus se eis in sua forma
to-the-devil he-should-command so-that himself to-them in his-own form
naturali ostenderet. Respondente Abbate, non hoc mihi bonum
natural he-should-show with-answering the-Abbot not this to-me good
videtur, sufficiat vobis quod hucusque ei praecepimus;
seems let-it-suffice you that thus-far him we-have-commanded
illis obstinatius ut fieret insistentibus, tandem victus
with-them more-obstinately that it-be-done pressing at-last overcome
ait: Praecipio tibi in virtute Christi, ut in tua naturali
he-says I-command you in the-power of-Christ that in your natural

specie nobis appareas. Respondente illo, non vultis carere
appearance to-us you-appear with-answering him not you-wish to-be-without
nisi me videatis? et Abbate dicente, non; coepit mulier in
unless me you-see and the-Abbot saying not began the-woman in
oculis eorum turgescere, et ad instar turris ascendere, ita
eyes their to-swell and to the-likeness of-a-tower to-rise so
ut oculi eius scintillarent, atque ad similitudinem fornacis
that the-eyes her sparkled and to the-likeness of-a-furnace
fumigarent. Quibus visis, territus ruit in extasim monachus,
smoked with-which seen terrified fell into a-trance the-monk
factus est extra sensum conversus, et nisi Abbas, qui eis
made was out-of (his)-senses the-lay-brother and unless the-Abbot who than-them
constantior erat, diabolo ut pristinam formam resumeret,
steadier was the-devil that the-former form he-should-resume
ocius praecepisset, similem mentis defectum incurrisset.
quickly had-commanded a-like of-mind failure he-would-have-incurred
Si his verbis meis minus credis, interroga illos, adhuc, ut
if these words my less you-believe ask them still as
opinor, vivunt, viri religiosi sunt, non tibi dicent nisi
I-think they-live men religious they-are not to-you they-shall-tell except
meram veritatem. Diabolus vero praecipienti obediens, et
the-pure truth the-devil but commanding obeying and
ad priorem speciem vultum feminae reducens, ait Abbati:
to the-former appearance the-face of-the-woman bringing-back says to-the-Abbot
Nunquam tam stultum praeceptum praecepisti. Pro certo
never so foolish a-command you-have-commanded for certain
scias, quia si hodie divinis non communicasses mysteriis,
know that if today the-divine not you-had-communicated mysteries
nullus vestrum ulli homini quae hodie vobis ingessissem,
none of-you to-any man what today to-you I-should-have-thrust-on
diceret. Putas quod possit me homo videre et vivere?
would-tell do-you-think that can me a-man to-see and to-live

Nequaquam. Homines qui erant inferius exspectantes,
by-no-means the-men who were below waiting
strepitum superius audientes, ascenderunt, et conversum cum
the-noise above hearing went-up and the-lay-brother with
monacho semimortuos reperientes, aqua refocillaverunt, et
the-monk half-dead finding with-water revived and
inter manus illos deportaverunt. Tunc diabolus dixit Abbati:
between hands them carried-away then the-devil said to-the-Abbot
Quo iturus es modo? Respondente Abbate, Eberbachum;
where about-to-go are-you now with-answering the-Abbot to-Eberbach
subiunxit ille: Ego etiam in Sueverbacho fui, et satis
added he I also in Sueverbach was and enough
ibi trufavi, yronice nomini alludens. Erat enim post illa
there I-tricked ironically on-the-name playing it-was for after those
tempora, quando conversi se ordini opposuerant. Tam
times when lay-brothers themselves to-the-order had-opposed so
horrendus et tam venenatus est daemonum aspectus, ut non
horrible and so poisonous is of-demons the-aspect that not
solum sanos infirmet, sed nonnunquam etiam interficiat.
only the-healthy it-sickens but sometimes even kills

CAPITULUM XXX. De duobus iuvenibus, qui diabolum in specie mulieris videntes infirmati sunt

TWO YOUTHS WHO SAW THE DEVIL AS A WOMAN

On Saint John's Eve two young men at Prüm chase a woman in linen across the stream, thinking her a witch, but cannot overtake her shadowy form on their fastest horses. They cross themselves and she vanishes; men and horses languish long after. The Novice recalls the basilisk that kills by its look, and the Monk says the devil does the same.

Duo iuvenes saeculares nondum milites, ex quibus unus erat
two youths secular not-yet knights of whom one was
dapifer Abbatis Prumiae, qui mihi haec quae dicturus sum,
steward of-the-Abbot of-Prüm who to-me these-things which about-to-say I-am
retulit, in quadam vigilia sancti Johannis Baptistae post solis
related on a-certain vigil of-saint John Baptist after of-the-sun
occasum circa rivulum, qui monasterium praeterfluit, in
the-setting near the-brook which the-monastery flows-past on
dextrariis suis spatiabantur. Videntes ex altera parte rivuli
chargers their were-riding-about seeing on the-other side of-the-brook
quasi speciem muliebrem in veste linea, putantes quia
as-it-were a-form womanly in a-garment linen thinking that
maleficia exerceret, ut quibusdam mos est in nocte illa,
sorceries she-was-practicing as for-certain-women the-custom is on night that
ut caperent eam, aquam transierunt. Quae cum veste
that they-might-catch her the-water they-crossed who when with-garment
levata fugere videretur, illi in equis velocissimis insequentes,
raised to-flee she-seemed they on horses very-swift pursuing
cum fugientem, quam quasi umbram ante se videbant,
when the-fleeing-one whom as-it-were a-shadow before themselves they-saw
comprehendere non valerent, deficientibus equis, unus dixit:
to-catch not they-could with-failing the-horses one said

Quid agimus? Diabolus est enim. Et signantes se,
what do-we-do the-devil it-is for and signing themselves
monstrum ultra non viderunt. Ab illa hora tam homines quam
the-monster further not they-saw from that hour as-much the-men as
iumenta multo tempore languerunt, vix mortem evadentes.
the-beasts for-a-long time languished scarcely death escaping
NOVICIUS: Non ista miror de diabolo, cum legam
NOVICE not these-things I-wonder-at about the-devil since I-read
basiliscum solo visu homines et aves et iumenta interficere.
the-basilisk by-its-mere sight men and birds and beasts to-kill
MONACHUS: Hoc ipsum agit diabolus, in Psalmo per
MONK this very-thing does the-devil in the-Psalm by
basiliscum designatus, sicut subiectis tibi ostendam exemplis.
the-basilisk signified as by-following to-you I-shall-show examples

CAPITULUM XXXI. De femina, quae a diabolo in specie servi sibi noti pressa, mortua est

A WOMAN WHO DIED AFTER THE DEVIL PRESSED HER HAND

At Königskirchen the devil, in the shape of a jesting servant, squeezes a matron's hand as she walks home at night. She feels her heart fail, takes to her bed, and dies a few days later.

In Kunincskirgen, sicut sacerdos eiusdem villae retulit
in Königskirchen as the-priest of-the-same village related
Lamberto monacho nostro, matrona quaedam honesta dum
to-Lambert monk our a-matron certain honorable while
nocte quadam cum alia femina nescio unde veniens per
on-night a-certain with another woman I-know-not whence coming through
villam eandem transiret, diabolus cuiusdam servi admodum
the-village same was-passing the-devil of-a-certain servant very

iocosi formam assumens, manum eius tenuit, et modicum
jocular the-form assuming the-hand her held and a-little
strinxit. Cui cum diceret, dimitte me, mox illum non
squeezed to-whom when she-said let-go me at-once him not
vidit. Quae statim male habere coepit, feminae sequenti
she-saw who at-once badly to-be she-began to-the-woman following
se dicens: Servus ille compressit me, et ecce ex hoc
her saying servant that squeezed me and behold from this
defectio cordis invasit me. Dicente illa, nequaquam hic
a-failing of-heart has-seized me with-saying her by-no-means here
fuit; respondit matrona: Imo certissime, satis enim proterve
he-was answered the-matron nay most-certainly quite for wantonly
respexit me. Vadensque in domum suam lecto decubuit,
he-looked-at me and-going into house her on-the-bed she-lay-down
et post paucos dies defuncta est.
and after few days died she-has

CAPITULUM XXXII. Item de muliere in Are, quae a diabolo amplexata, post paucos dies defuncta est

A WOMAN AT ARE WHOM THE DEVIL EMBRACED

Near Are a woman waiting at her door for her drunken husband sees two figures in white, one of whom embraces her. She cries out, they vanish, she runs mad at the sight of the light, and dies a few days later.

Mulieri cuidam iuxta castrum Are commanenti hoc anno
to-a-woman certain near the-castle Are dwelling this year
simile contigit. Haec cum maritum haberet ebriosum, nulla
a-like-thing happened she since a-husband she-had drunken on-no
praesumebat nocte ire dormitum, donec ille a taberna
dared night to-go to-sleep until he from the-tavern

rediret. Quae dum una noctium, pasta ad coquendos
returned who while on-one of-the-nights with-the-dough for baking
panes praeparata, ante fores domus suae lassa sederet,
the-loaves prepared before the-doors of-house her weary sat
viri praestolans adventum, duos in albis vestibus ad
of-husband awaiting the-arrival two in white garments to
se venire vidit. In cuius amplexus dum unus illorum
her to-come she-saw into whose embraces while one of-them
rueret, eamque brachiis stringeret, illa clamante, ambo
rushed and-her with-his-arms squeezed with-her crying-out both
disparuerunt. Quae in domum fugiens, mox ut lumen
vanished who into the-house fleeing as-soon as the-light
vidit, amens facta ruit, filiamque propriam in clamorem
she-saw frantic made fell and-the-daughter her-own to crying
convertit. Post paucos dies defuncta est. Ecce, quo Dei
turned after few days died she-has behold by-what of-God
iudicio talia fiant, prorsus ignoro. NOVICIUS: Horrenda
judgment such-things are-done altogether I-know-not NOVICE horrible
sunt haec. MONACHUS: Audi aliud, quod satis
are these-things MONK hear another-thing which enough
terrere nos poterit, qui dicimur viri religiosi.
to-terrify us shall-be-able who are-called men religious

CAPITULUM XXXIII. Item de converso, quem diabolus in specie monialis meridie dormientem complexus, intra triduum exstinxit

A LAY BROTHER EMBRACED BY THE DEVIL IN HIS NOON SLEEP

In a lay brothers' dormitory at noon the devil, dressed as a black nun, kisses one sleeper; a brother finds him lying uncovered and immodest, and he dies within three days. The Monk blames carelessness of modesty or wine, since evil angels as well as good visit sleepers by night.

Tempore quodam aestivo conversis ordinis nostri in
at-time a-certain of-summer with-the-lay-brothers of-order our in
dormitorio suo meridie quiescentibus, diabolus in specie
dormitory their at-noon resting the-devil in the-appearance
monialis nigri ordinis singulorum lectos circuivit. Ante
of-a-nun of-the-black order of-each the-beds went-around before
quosdam stetit, quosdam cum festinatione praeterivit. Veniens
some he-stood some with haste he-passed-by coming
ad quendam conversum, ante illum se inclinavit, et
to a-certain lay-brother before him himself bowed and
brachiis collum eius stringens tactuque meretricio
with-his-arms the-neck his squeezing and-with-a-touch harlotlike
demulcens, oscula in eius ore defixit. Quod cum quidam
caressing kisses on his mouth fixed which when a-certain
frater religiosus vidisset, et illa disparuisset, satis tam de
brother religious had-seen and she had-vanished enough as-much about
persona quam de opere et in tali loco stupens surrexit,
the-person as about the-deed and in such a-place astounded he-arose
et conversi lectum adiit, quem quidem dormientem,
and of-the-lay-brother the-bed approached whom indeed sleeping
sed incomposite et impudice nudatumque iacentem invenit.
but disorderly and shamelessly and-bared lying he-found

Ceteris ad signum nonae surgentibus, ille gravem
with-the-others at the-signal of-nones rising he heavy
se sentiens, surgere non potuit, et ad vesperam in
himself feeling to-rise not could and toward evening into
infirmitorium ductus, infra triduum vitam finivit. Haec apud
the-infirmary led within three-days life ended these-things among
nos eiusdem ut puto loci grangiarius recitavit, asserens sibi
us of-the-same as I-think place the-granger recited asserting to-himself
dictum ab eodem converso qui vidit visionem, sub typo
told by the-same lay-brother who saw the-vision under the-form
confessionis. NOVICIUS: Cum Deus summe sit misericors,
of-confession NOVICE since God supremely is merciful
et dormiens modicum differat a mortuo, quid est quod
and one-sleeping little differs from one-dead what is-it that
idem conversus pro tantillo punitus est? MONACHUS: Forte
the-same lay-brother for so-little punished was MONK perhaps
nimis erat negligens circa usum verecundiae. Verecundia sive
too he-was negligent about the-use of-modesty modesty or
pudicitia, quae omnium ornamentum est virtutum, non solum
chastity which of-all the-ornament is of-virtues not only
esse debet in habitu, sed etiam in actu. Frequenter contingit,
to-be ought in habit but also in act frequently it-happens
ut sicut homo interior libenter ea quae de die cogitat,
that as the-man inner gladly those-things which by day he-thinks
nocte per imaginationem retractat, ita exterior illa quae
by-night through imagination goes-over so the-outer those-things which
vigilans factitat, dormiens frequenter repraesentet. NOVICIUS:
waking he-does sleeping frequently represents NOVICE
In hoc consentio, quia novi quosdam raptores, qui saepe
in this I-agree because I-know certain robbers who often
noctibus dormiendo surgunt, arma induunt, exerunt gladios,
by-night in-sleeping rise arms put-on bare swords

feriunt parietes, et postquam lassati fuerint, singula in loca
strike the-walls and after wearied they-have-been each-thing in places
sua reponunt, sicque cubitum redeunt, nec aliquid horum
their put-back and-so to-bed return nor anything of-these
mane recordantur. MONACHUS: Forte idem conversus
in-the-morning they-remember MONK perhaps the-same lay-brother
nimis indulserat vino. Inebriationem libenter sequitur
too-much had-indulged in-wine drunkenness gladly follows
denudatio. Si Noe non fuisset inebriatus, nec fuisset
nakedness if Noah not had-been made-drunk nor would-have-been
denudatus. Et quia denudatus, idcirco a filio est
bared and because bared therefore by (his)-son he-was
subsannatus. Non solum angeli sancti, sed et mali noctibus
mocked not only angels holy but also bad by-night
nos lustrant, et si per negligentiam sive dissolutionem
us survey and if through negligence or slackness
contigerit nos in lectis nostris iacere irreverenter, bonos a
it-shall-happen us in beds our to-lie irreverently the-good from
nobis fugamus, et malos ad nostram irrisionem invitamus.
us we-put-to-flight and the-bad to our mockery we-invite
Quanta gratia sic dormientes quandoque se privent,
how-much grace thus sleeping sometimes themselves deprive
audies in distinctione septima capitulo tertio decimo et
you-shall-hear in distinction the-seventh in-chapter third tenth and
capitulo quarto decimo, in quibus beata Dei genitrix per
in-chapter fourth tenth in which the-blessed of-God mother through
se dormientes visitavit. NOVICIUS: Habuitne conversus
herself sleepers visited NOVICE had-(question) lay-brother
praedictus caritatem? MONACHUS: Non mihi hoc constat,
the-aforesaid charity MONK not to-me this is-clear
sicut et de praedictis feminis, quas diabolicus exstinxit
as also about the-aforesaid women whom the-devilish extinguished

aspectus. Quod vero diabolus quosdam peccatores in peccatis
sight that but the-devil certain sinners in sins
interficiat, subsequentia declarabunt exempla.
kills the-following shall-declare examples

CAPITULUM XXXIV. De Thiemone milite, cum quo diabolus nocte tesseribus ludens, viscera eius excussit

THIEMO THE KNIGHT, WITH WHOM THE DEVIL PLAYED DICE

Thiemo of Soest, who gambles day and night and rarely loses, is visited by the devil disguised as a player with a purse of coins. When the knight has nothing left and asks if he is the devil, it drags him out through the roof; his entrails are found on the tiles and buried, his body never.

In Susacia, quae civitas est Dioecesis Coloniensis, miles
in Soest which a-city is of-the-Diocese of-Cologne a-knight
quidam Thiemo nomine habitabat, qui sic totus deditus erat
certain Thiemo by-name dwelt who so wholly given was
ludo tesserum, ut non die, non nocte quiesceret. Semper
to-the-game of-dice that not by-day not by-night he-rested always
sacculum cum nummis secum portabat, ut secum ludere
a-little-bag with coins with-him he-carried that with-him to-play
volentibus obviaret. Ita in ludis expeditus et fortunatus
wishing he-might-meet so at games ready and lucky
erat, ut vix aliquis ab illo sine damno recederet. Ut
he-was that scarcely anyone from him without loss went-away that
autem posteris ostenderetur, quantum Deo tales ludi, in
moreover to-posterity it-might-be-shown how-much to-God such games in
quibus irae, invidia, rixae et damna suscitantur, peccatique
which angers envy quarrels and losses are-roused and-of-sin

verba rotantur, contrarii forent, permissum est diabolo, ut
words are-rolled contrary were allowed it-was to-the-devil that
cum eo luderet qui multis illuserat, atque evisceraret qui
with him he-should-play who many had-mocked and should-disembowel who
multorum marsubia evacuaverat. Nocte quadam domum eius
of-many the-purses had-emptied on-night a-certain the-house his
in specie cuiusdam ludere volentis intrans, saccellumque
in the-appearance of-someone to-play wishing entering and-a-little-bag
nummis refertum sub ascella portans, ad tabulam sedit,
with-coins stuffed under (his)-armpit carrying at the-board sat
denarios liberaliter apposuit, tesseres iactavit, et acquisivit.
pence liberally laid-down the-dice threw and won
Cui cum prospere succederet, et militi iam pecunia
to-whom when prosperously it-went and to-the-knight now money
quam apponeret defuisset, iratus ait: Numquid non diabolus
which to-lay-down had-failed angry he-says surely not the-devil
es tu? Et ille: Nunc satis est, appropinquat enim tempus
are you and he now enough it-is approaches for the-time
matutinale, oportet nos ire. Tollensque illum, per tectum
of-matins it-behooves us to-go and-taking him through the-roof
traxit, cuius viscera tegulis retrahentibus miserabiliter
dragged whose bowels with-the-tiles drawing-back wretchedly
excussit. Et quid de eius corpore factum sit, vel in quem
he-shook-out and what about his body done was or into what
locum illud proiecerit, usque hodie tam a filio eius quam
place it he-threw up-to today as-much by son his as
a ceteris qui illum noverant, ignoratur. Mane vero
by the-others who him knew is-not-known in-the-morning but
viscerum eius reliquiae tegulis inhaerentes repertae sunt, et
of-the-bowels his the-remains to-the-tiles clinging found were and

in cimiterio sepultae. Bene diabolus suos ministros in hoc
in the-cemetery buried well the-devil his ministers in this
mundo sinit prosperari, quos semper in fine decipit.
world allows to-prosper whom always in the-end he-deceives

CAPITULUM XXXV. De homine, qui in Susacia spe diaboli de turri saltans diruptus est

A MAN AT SOEST WHO LEAPT FROM A TOWER TRUSTING THE DEVIL

A stranger at Soest leaps from the tower of Saint Julian for the city's honor, trusting a demon he names; a bystander warns him that only Oliver is courteous and true. Wearing a wide cape to catch the wind, he falls and cannot rise, and his entrails are found burst. The Monk says demons who simply consented to Lucifer's pride are less evil than the rest.

In eandem civitatem, sicut mihi retulit magister Gozmarus,
into the-same city as to-me related master Gozmar
vir religiosus et sancti Patrocli canonicus, homo quidam
a-man religious and of-saint Patroclus canon a-man certain
ignotus venit, dicens se velle saltare de turri sancti
unknown came saying himself to-wish to-leap from the-tower of-saint
Juliani, quae multum est sublimis, si tamen aliquid ex hoc
Julian which very is lofty if yet anything from this
consequi posset honoris. Respondentibus civibus, sicut viris
to-obtain he-could of-honor with-answering the-citizens as men
prudentibus: Nihil tibi propter hoc dabimus, ut te ipsum
prudent nothing to-you for this we-shall-give that you yourself
interficias; ait: Propter honorem civitatis saltabo. Congregata
may-kill he-says for-the-sake-of the-honor of-the-city I-shall-leap with-gathered
multitudine populi circa forum, cui turris eadem contigua
a-multitude of-people about the-market to-which the-tower same adjoining

erat, et de fenestris domorum aliis prospectantibus,
was and from the-windows of-the-houses with-others looking-out
turrim ascendit. Quem alius quidam a tergo clamans, ait:
the-tower he-climbed whom another certain from behind crying says
Dic mihi, o homo, cum quo daemone agis talia? Cui
tell me O man with what demon do-you-do such-things to-whom
cum ille nescio quem daemonem nominasset, respondit: Scias
when he I-know-not what demon had-named he-answered know
pro certo, quia decipiet te. Nequam est enim. Si fidei
for certain that he-shall-deceive you wicked he-is for if to-the-faith
Oliveri te committeres, non te deciperet, quia curialis
of-Oliver yourself you-entrusted not you he-would-deceive because courtly
est et fidus. Respondit ille: Nequaquam me decipiet, quia
he-is and faithful answered he by-no-means me shall-he-deceive because
in multis sum eius fidem expertus. Puto hunc Oliverum
in many-things I-have his faith tested I-think this Oliver
fuisse eundem, de quo supra dictum est capitulo quarto.
to-have-been the-same about whom above said it-is in-chapter the-fourth
Quid plura? Ascendit turrim, et saltavit, sed post saltum
what more he-climbed the-tower and leaped but after the-leap
surgere non valuit. Mirantibus turbis, quare non surgeret,
to-rise not he-could with-wondering the-crowds why not he-rose
et ignorantibus causam mortis eius propter amplam quam
and not-knowing the-cause of-death his because-of the-ample which
induerat cappam ad capiendum ventum, propius accedentes,
he-had-put-on cope for catching the-wind nearer approaching
hominemque de terra levantes, invenerunt omnia viscera
and-the-man from the-ground lifting they-found all the-bowels
eius effusa. Ecce sic diabolus ministros suos remunerat,
his poured-out behold thus the-devil ministers his rewards
corpora quidem occidendo, et animas in poenas aeternas
the-bodies indeed by-killing and the-souls into punishments eternal

detrudendo. De quarum cruciatibus in distinctione duodecima
by-thrusting about whose torments in the-distinction twelfth
audies sufficienter. NOVICIUS: Quantum considero ex
you-shall-hear sufficiently NOVICE as-far-as I-consider from
iam dicto Olivero, non omnes daemones aequaliter mali
the-already said Oliver not all demons equally wicked
sunt. MONACHUS: In quibus in coelo amplius intensa
are MONK in whom in heaven more intense
fuerat contra Creatorem superbia atque invidia, in his usque
had-been against the-Creator pride and envy in these up-to
hodie magis viget ad nocendum malitia. Quidam, ut dicitur,
today more thrives for harming the-malice certain as is-said
aliis cum Lucifero contra Deum se extollentibus
with-others with Lucifer against God themselves exalting
simpliciter consenserunt, et hi quidem cum ceteris ruerunt,
simply consented and these indeed with the-rest fell
sed ceteris minus mali sunt, hominesque minus laedunt,
but than-the-rest less wicked they-are and-men less they-hurt
sicut exempla subiecta explanabunt.
as the-examples following shall-explain

CAPITULUM XXXVI. De daemone, qui in specie hominis militi fideliter servivit

A DEMON WHO SERVED A KNIGHT FAITHFULLY

A demon as a handsome youth serves a knight with wonderful care, fords him across a river from his enemies, and cures his dying wife with lioness's milk from Arabia. Confessing he is a fallen angel who takes comfort among men, he asks only five shillings, and gives them back to buy a bell for a poor church.

Daemon quidam adolescentis venusti speciem induens, ad
a-demon certain of-a-youth handsome the-appearance putting-on to
quendam militem venit, obsequium suum illi offerens.
a-certain knight came service his to-him offering
Cui cum multum placeret tam in decore quam in
to-whom since much he-pleased as-much in comeliness as in
sermone, gratanter ab eo susceptus est. Qui mox militi
speech gladly by him received he-was who at-once to-the-knight
servire coepit tam diligenter et tam timide, tam fideliter et
to-serve began so diligently and so timidly so faithfully and
tam iocunde, ut satis ille miraretur. Nunquam equum suum
so pleasantly that enough he wondered never horse his
ascendit, nunquam descendit, quin ille praeparatus esset, et
he-mounted never dismounted but-that he ready was and
genu flexo strepam teneret. Discretum, providum et hilarem
with-knee bent the-stirrup held discreet provident and cheerful
semper se exhibuit. Die quadam cum simul equitarent,
always himself he-showed on-day a-certain when together they-rode
et venissent ad flumen quoddam magnum, miles respiciens,
and had-come to a-river certain great the-knight looking-back
et plures ex inimicis suis mortalibus post se venire
and several of enemies his deadly behind himself to-come

considerans, ait servo: Mortui sumus. Ecce inimici mei post
observing says to-the-servant dead we-are behold enemies my after
me festinant, fluvius ex opposito est, nullus superest locus
me hasten the-river from opposite is no remains place
refugii. Aut occident me, aut capient. Tunc ille: Ne timeas,
of-refuge either they-shall-kill me or shall-capture then he not fear
domine, vadum fluminis huius bene novi, sequere tantum me,
O-lord the-ford of-river this well I-know follow only me
bene evademus. Respondente milite, nunquam homo fluvium
well we-shall-escape with-answering the-knight never a-man river
istum in hoc loco transvadavit, spe tamen evasionis servum
this in this place forded in-hope yet of-escape the-servant
ducem secutus sine periculo pervenit ad litus. Et ecce
as-guide following without danger reached to the-shore and behold
eis transpositis, hostes ex opposito litore consistentes,
with-them carried-across the-foes from the-opposite shore standing
mirati sunt dicentes: Quis unquam audivit vadum in flumine
wondered they-have saying who ever heard-of a-ford in river
isto? Non alius nisi diabolus illum transvexit. Timentesque
this not another except the-devil him carried-across and-fearing
reversi sunt. Processu vero temporis accidit, ut militis
returned they-have in-the-course but of-time it-happened that of-the-knight
uxor infirmaretur usque ad mortem. In qua dum omnes
the-wife fell-sick up to death in which while all
medicorum artes defecissent, ait iterum daemon domino suo:
of-the-physicians the-arts had-failed says again the-demon to-lord his
Si domina mea inungeretur lacte leonino, statim sanaretur.
if lady my were-anointed with-milk of-a-lioness at-once would-be-healed
Dicente milite, unde haberetur lac tale? respondit ille: Ego
with-saying the-knight whence would-be-had milk such answered he I
afferam. Qui vadens, et post spatium unius horae rediens,
shall-bring who going and after the-space of-one hour returning

vas plenum secum attulit. A quo cum fuisset peruncta,
a-vessel full with-him brought by which when she-had-been anointed
mox meliorata, pristinum recuperavit vigorem. Cui cum
at-once bettered (her)-former she-recovered vigor to-whom when
diceret miles, unde habuisti tam cito lac istud? respondit:
said the-knight whence had-you so quickly milk this he-answered
De montibus attuli Arabiae. Recedens a te in Arabiam
from the-mountains I-brought-it of-Arabia withdrawing from you into Arabia
ivi, leaenae speluncam intravi, catulos abegi, et ipsam
I-went of-a-lioness the-cave I-entered the-cubs I-drove-off and her
mulsi, sicque reversus sum ad te. Stupente milite ad
I-milked and-so returned I-have to you with-being-astounded the-knight at
verba ista, et dicente, quis ergo es tu? respondit ille: Non
words these and saying who therefore are you answered he not
solliciteris de hoc, servus enim tuus sum ego. Instante
be-anxious about this servant for your am I with-pressing
milite, tandem confessus est dicens: Daemon ego sum, unus
the-knight at-last confessed he-has saying a-demon I am one
ex illis qui cum Lucifero ceciderunt. Tunc magis milite
of those who with Lucifer fell then more with-the-knight
stupente, subiunxit: Si natura diabolus es, quid est quod
being-astounded he-added if by-nature a-devil you-are what is-it that
tam fideliter servis homini? Respondit daemon: Magna est
so faithfully you-serve a-man answered the-demon great is
mihi consolatio esse cum filiis hominum. Dicente milite, non
to-me consolation to-be with the-sons of-men with-saying the-knight not
audeo de cetero uti servitio tuo; iterum ille respondit: Hoc
I-dare for the-rest to-use service your again he answered this
pro certo scias, quia si me tenueris, nunquam a me
for certain know that if me you-shall-have-kept never from me
vel propter me aliquid mali tibi eveniet. Non audeo, inquit;
or because-of me anything of-evil to-you shall-come not I-dare he-says

sed quicquid pro mercede tua postulaveris, licet dimidium
but whatever for wage your you-shall-have-asked even half
bonorum meorum, libens tradam tibi. Nunquam homo
of-goods my willingly I-shall-hand-over to-you never man
homini servivit tam fideliter et tam utiliter. Per tuam
to-man served so faithfully and so usefully through your
providentiam iuxta fluvium mortem evasi, per te uxor
providence beside the-river death I-escaped through you wife
mea recepit sanitatem. Tunc daemon: Ex quo tecum esse
my recovered health then the-demon from which-time with-you to-be
non potero, nil pro servitio meo, nisi quinque solidos
not I-shall-be-able nothing for service my except five shillings
requiro. Quos cum recepisset, militi illos reddidit dicens:
I-require which when he-had-received to-the-knight them he-gave-back saying
Peto ut ex eis nolam compares, et super tectum pauperis
I-ask that from them a-bell you-buy and over the-roof of-poor
illius ecclesiae ac desolatae suspendas, ut per eam saltem
that church and desolate hang that through it at-least
Dominicis diebus fideles ad divinum convocentur officium.
on-Sundays days the-faithful to the-divine be-called office
Sicque ab oculis eius disparuit. NOVICIUS: Quis unquam
and-so from eyes his he-vanished NOVICE who ever
tale aliquid de diabolo speraret? MONACHUS: Dicam tibi
such anything from the-devil would-hope MONK I-shall-tell you
aliud, ut sic dicam, diabolicae bonitatis exemplum, quod
another that so I-may-say of-devilish goodness example which
non minus isto mireris.
not less than-this you-may-wonder-at

CAPITULUM XXXVII. De daemone, qui Everhardum militem transtulit Jerusalem

A DEMON WHO CARRIED EVERHARD THE KNIGHT TO JERUSALEM

Everhard of Ambel, raving in a fever and hating his wife, is taken in spirit by a demon to Rome, where the pope grants him a divorce, then to the Holy Sepulcher, the camp of Saphadin, and Lombardy, where he warns a fellow villager of robbers, and to Frankfurt, where he sees Waleran of Limburg join King Philip. His body lies bloodless meanwhile. He revives, loves his wife again, describes the places exactly, and the villager confirms the warning.

Eodem anno quo Rex Philippus primum ascendit contra
in-the-same year in-which King Philip first went-up against
Ottonem postea Imperatorem, miles quidam honestus
Otto afterward Emperor a-knight certain honorable
Everhardus nomine, de villa quae Ambula vocatur natus,
Everhard by-name from the-village which Ambel is-called born
graviter infirmabatur. Cui cum rapta fuisset materia in
gravely was-sick to-whom when carried had-been the-humor into
cerebrum, ita coepit furere, ut propriam coniugem ante
the-brain so he-began to-rage that his-own wife before
infirmitatem multum dilectam in tantum haberet exosam, ut
the-illness much loved in so-much he-held hateful that
illam neque videre neque audire posset. Die quadam diabolus
her neither to-see nor to-hear he-could on-day a-certain the-devil
in forma hominis infirmo apparens, ait: Everharde, vis
in the-form of-a-man to-the-sick-man appearing says O-Everhard do-you-wish
ab uxore tua separari? Respondente illo: Hoc omnibus
from wife your to-be-separated with-answering him this in-all
modis desidero; subiunxit diabolus: Ego te in equo meo
ways I-desire added the-devil I you on horse my
ducam Romam, bene obtinebimus a Papa, ut divortium
shall-lead to-Rome well we-shall-obtain from the-Pope that a-divorce

faciat inter te et illam. Quid plura? Visum est militi
he-make between you and her what more it-seemed was to-the-knight
ut equum invitantis ascenderet, ut Romam cum illo post
that the-horse of-the-inviter he-mounted that to-Rome with him behind
tergum eius sedens pergeret, ut illo pro se allegante,
back his sitting he-went that with-him for him pleading
Papa eum ab uxore coram Cardinalibus sollemniter
the-Pope him from (his)-wife before the-Cardinals solemnly
separaret, ipsumque divortium literis pontificalibus atque
separated and-the-very divorce with-letters pontifical and
bullatis confirmaret. Mira res. Ab eadem hora qua sic
sealed confirmed wondrous thing from the-same hour at-which so
mirabiliter infirmi spiritus a diabolo raptus est, ita corpus
wondrously of-the-sick-man the-spirit by the-devil seized was so the-body
iacebat exsangue, ut tantum modicum caloris in eius pectore
lay bloodless that only a-little of-warmth in his breast
sentiretur. Propter quod a sepultura dilatus est. Milite,
was-felt because-of which from burial delayed he-was with-the-knight
ut sibi videbatur, nimis gaudente divortii causa, ait
as to-himself it-seemed too-much rejoicing of-the-divorce because-of says
diabolus: Vis modo ut ducam te Hierosolymam, ubi
the-devil do-you-wish now that I-lead you to-Jerusalem where
Dominus tuus crucifixus est atque sepultus, nec non et ad
Lord your crucified was and buried nor not also to
reliqua sacra loca, quae Christiani videre desiderant? Ex his
the-other holy places which Christians to-see desire from these
verbis maxime postea intellexit illum daemonem fuisse.
words chiefly afterward he-understood him a-demon to-have-been
Respondente illo, volo et desidero; spiritus spiritum repente
with-answering him I-wish and desire the-spirit the-spirit suddenly
per mare transtulit, et in basilica Dominici sepulchri
across the-sea carried and in the-basilica of-the-Lord of-the-sepulcher

deposuit. Deinde ostendit ei loca reliqua: in quibus
set-down then he-showed to-him the-places other in which
orationes suas fecit. Ad quem iterum ait: Vis etiam
prayers his he-made to whom again he-says do-you-wish also
videre Sephadinum inimicum vestrum eiusque exercitum?
to-see Saphadin enemy your and-his army
Cui cum diceret, volo; ductus est in momento ad
to-whom when he-said I-wish led he-was in a-moment to
loca castrorum, viditque illo demonstrante Regem et
the-places of-the-camp and-saw with-him showing the-King and
Principes eius, milites, arma, vexilla, tentoria atque exercitum
Princes his knights arms banners tents and the-army
universum. Post haec ait daemon: Vis modo redire
whole after these-things says the-demon do-you-wish now to-return
ad patriam tuam? Et ille: Tempus est ut revertar. Quem
to fatherland your and he time it-is that I-return whom
statim spiritus levavit, et in Lombardiam transtulit. Qui
at-once the-spirit lifted and into Lombardy carried who
ait: Vides hoc nemus? Jam homo quidam de villa tua
says you-see this grove now a-man certain from village your
mercimonia sua ad has provincias in azino venalia portans
wares his to these provinces on a-donkey for-sale carrying
ipsum intrabit, et a latronibus interficietur. Vis ipsum
it shall-enter and by robbers shall-be-killed do-you-wish him
praemunire? Respondente eo, libenter, statim homini occurrit,
to-forewarn with-answering him gladly at-once the-man he-met
et quia latrones in nemore essent praedixit. Quem sicut
and that robbers in the-grove were he-foretold whom as
suum parochianum sibique notissimum hilariter resalutavit,
his-own parishioner and-to-himself best-known cheerfully he-greeted-back
et gratias agens alia via divertit. Venientibus eis
and thanks giving by-another way he-turned-aside with-coming them

Franckinvord, rursum ait daemon: Cognoscis Walerammum
to-Frankfurt again says the-demon do-you-know Waleran
filium Ducis de Limburg? Bene, inquit, illum novi, et
son of-the-Duke of Limburg well he-says him I-know and
frequenter cum illo militavi. Dicente daemone, vis
often with him I-have-soldiered with-saying the-demon do-you-wish
nunc eum videre? et miles responderet, in partibus est
now him to-see and the-knight answered in parts he-is
transmarinis; ille subiecit: Nequaquam, sed iam in tali
overseas he added by-no-means but already in such-a
loco Regi Philippo confoederatur, et per ipsum terra
place with-King Philip is-allied and through him land
vestra rapinis et incendiis vastabitur. Hoc impletum
your by-plunderings and burnings shall-be-laid-waste this fulfilled
vidimus, quando ipso duce Andernachum, Remage, Bonna,
we-saw when with-him as-leader Andernach Remagen Bonn
aliaeque villae plurimae exustae sunt. Respondente milite,
and-other villages very-many burned were with-answering the-knight
de hoc satis doleo; postquam Regem cum Principibus et
about this enough I-grieve after the-King with the-Princes and
Walerammo viderat, ad lectum et ad corpus sine omni
Waleran he-had-seen to the-bed and to the-body without any
laesione spiritus eius reductus est. Mox incipiens spirare
harm the-spirit his led-back was at-once beginning to-breathe
et convalescere, uxorem ante raptum exosam amore pristino
and to-recover the-wife before the-seizure hateful with-love former
dilexit; et non sine multorum admiratione, quae viderat
he-loved and not without of-many the-wonder what he-had-seen
vel audierat saepius recitavit. Quicquid enim viderat Romae
or had-heard very-often recited whatever for he-had-seen at-Rome
et in Hierosolyma, in Lombardia et in Alemannia, tam
and in Jerusalem in Lombardy and in Germany as-much

in locis quam in personis plenius utique vidit, melius visa
in places as in persons more-fully indeed he-saw better things-seen
cognoscere et retinere potuit, quam si oculis corporeis illa
to-know and to-retain he-could than if with-eyes bodily them
prospexisset. Structuram urbis Romae, nec non et effigiem
he-had-looked-on the-structure of-the-city of-Rome and also and the-likeness
domini Innocentii tunc Papae, Cardinalium et ecclesiarum, et
of-lord Innocent then Pope of-the-Cardinals and of-the-churches and
in partibus Hierosolymitanis formam Sephadini et exercitus
in the-parts of-Jerusalem the-form of-Saphadin and of-the-army
eius, similiter montes, flumina, castra universaque loca per
his likewise mountains rivers castles and-all places through
quae transierat, tam proprie in suis formis atque nominibus
which he-had-passed so properly in their forms and names
expressit, ut hi qui oculis corporeis illa viderant, quid
he-expressed that those who with-eyes bodily them had-seen what
contradicerent, non invenirent. Interim rusticus cum mercibus
they-should-gainsay not they-found meanwhile the-peasant with wares
suis de Lombardia rediit, et quia illum ibidem vidisset, atque
his from Lombardy returned and that him there he-had-seen and
per eius cautelam latronum periculum evasisset, coram multis
through his caution of-robbers the-danger had-escaped before many
testificatus est. NOVICIUS: Audivi quod quidam daemones
testified has NOVICE I-have-heard that certain demons
talis naturae sint, ut bene a se obsessos torqueant,
of-such nature are that well by themselves the-possessed they-torment
sed eosdem criminaliter peccare non sinant. MONACHUS:
but the-same criminally to-sin not they-allow MONK
De hoc satis evidens audivisse me recordor exemplum.
about this quite evident to-have-heard I I-remember an-example

CAPITULUM XXXVIII. De daemone, qui non permisit hominem a se obsessum de rapina in quinta generatione gustare

A DEMON WHO WOULD NOT LET A MAN EAT STOLEN MEAT

At a rich man's feast for the poor, a possessed man cannot eat the meat: the demon says the calf descended in the fifth generation from a stolen cow. The possessed woman of Brisig threatens a burgrave with the calf he took from a widow, melted in hell, and he restores it. The Monk turns to how demons sow discord between friends and keep enemies apart.

Dives quidam sub typo eleemosynae pauperibus convivium
a-rich-man certain under the-guise of-alms for-the-poor a-feast
fecit. Inter quos cum quidam obsessus esset, et ceteris
made among whom when a-certain possessed-man was and with-the-others
manducantibus, carnes quidem ori applicaret, sed eisdem
eating meats indeed to-his-mouth he-applied but on-them
vesci non posset, ex circumstantibus hoc videntes dixerunt:
to-feed not he-could of the-bystanders this seeing said
Inique, cur non sinis hominem manducare? Quibus ille
O-wicked-one why not do-you-allow the-man to-eat to-whom he
respondit: Nolo ut peccet, eo quod eleemosyna ista de
answered I-do-not-wish that he-sin for-this that alms this from
rapina sit. Dicentibus eis: Mentiris, quia is qui fecit eam,
plunder is with-saying them you-lie because he who made it
homo bonus est; respondit: Nequaquam mentior. Vitulus iste
a-man good is answered by-no-means I-lie calf this
qui in pauperes divisus est, in quinta generatione fuit ab
which among the-poor divided was in the-fifth generation was from
illa vacca, quae per rapinam habebatur. Et satis mirati sunt
that cow which through plunder was-held and enough wondered they-have

qui aderant. NOVICIUS: Si daemones quintam generationem
who were-present NOVICE if demons the-fifth generation
iudicant rapinam, puto quia multum acriter in poenis
judge plunder I-think that very sharply in punishments
vindicabunt primam. MONACHUS: De hoc non dubites.
they-shall-avenge the-first MONK about this not doubt
Recordare vaccae illius, per quam et in qua punitus est
remember cow that through which and in which punished was
Helias miles, sicut dictum est in distinctione secunda capitulo
Elias knight as said it-is in distinction the-second in-chapter
septimo. Revocat mihi etiam ad memoriam vacca haec verbum
the-seventh recalls to-me also to memory cow this the-word
obsessae mulieris illius in Briseke, cuius superius mentionem
of-possessed woman that in Brisig of-whom above mention
feci capitulo vicesimo sexto. Haec cum die quadam Johannem
I-made in-chapter twentieth sixth she when on-day a-certain John
burgravium de Rinecken vidisset, sicut mihi retulit qui audivit,
burgrave of Rheineck had-seen as to-me related who heard
multis praesentibus contra eum clamavit dicens: Vitulum
with-many present against him cried saying calf
illum, quem tali viduae abstulisti, flammis infernalibus a
that which from-such-a widow you-took-away with-flames infernal by
nobis liquatum guttatim mittemus in oculos tuos, et per
us melted drop-by-drop we-shall-send into eyes your and through
omne corpus stillabimus pinguedinem eius. Vinum vero quod
all the-body we-shall-drip the-fat its the-wine but which
sub banno tuo in hac villa venditur, fervens in os tuum
under ban your in this village is-sold boiling into mouth your
fundemus. Quibus verbis miles territus, tabernam amovit, et
we-shall-pour by-which words the-knight terrified the-tavern removed and
vitulum mulieri restituit. NOVICIUS: Satis mihi probatum
the-calf to-the-woman restored NOVICE enough to-me proved

iam fateor, quod daemones sint, quod multi sint, et quod
now I-confess that demons are that many they-are and that
mali sint; nunc quam infesti nobis sint, aliquid sub exemplis
wicked they-are now how hostile to-us they-are something under examples
audire delectat. MONACHUS: Ita infesti sunt hominibus,
to-hear delights-me MONK so hostile they-are to-men
ut inter amicos discordias faciant, et inimicos reconciliari
that between friends discords they-make and enemies to-be-reconciled
non sinant. Pro Christo et pro peccatis suis peregrinari
not they-allow for Christ and for sins their to-go-on-pilgrimage
volentes retrahunt, converti desiderantes avertunt, conversos
wishing they-draw-back to-be-converted desiring they-turn-away the-converted
multis modis turbant et impediunt. Ecce exempla.
in-many ways they-disturb and hinder behold examples

CAPITULUM XXXIX. De diabolo, qui visus est seminare discordiam inter duos peregrinos amicos

THE DEVIL, SEEN SOWING DISCORD BETWEEN TWO PILGRIM FRIENDS

Two Cologne friends riding to Santiago enter a wood alone, and the devil breaks Godfrey's strong staff on his back. Godfrey accuses his friend, who denies it on oath, and almost strikes him, until by grace and the apostle's merits he comes to himself and does penance.

Duo cives Colonienses, viri divites et honesti, et speciales
two citizens of-Cologne men rich and honorable and special
ad invicem amici, ex quibus unus vocabatur Sistappus, alter
to each-other friends of whom one was-called Sistapp the-other
vero Godefridus, ad sanctum Jacobum Apostolum simul
but Godfrey to saint James the-Apostle together
profecti sunt. Die quadam cum soli equitarent, ceteris
set-out they-have on-day a-certain when alone they-were-riding with-the-other

fratribus praecedentibus, diabolus invidens amicitiae et
brothers going-ahead the-devil envying the-friendship and
concordiae illorum, in ingressu cuiusdam nemoris, baculum
concord their at the-entrance of-a-certain grove the-staff
Godefridi in dorso ipsius pendentem, satisque fortem, in
of-Godfrey on the-back of-him hanging and-quite strong into
duas partes fregit. Qui cum neminem adesse conspiceret,
two parts broke who when no-one to-be-present he-saw
turbatus clamavit ad socium: Eia, frater, quare fregisti
troubled cried to (his)-companion ha O-brother why have-you-broken
baculum meum? Illo negante etiam cum iuramento,
staff my with-him denying even with an-oath
sicut mihi iam dictus Godefridus retulit, ita in eum
as to-me the-already said Godfrey related so against him
exarsit, ut vix manus ab eius laesione cohiberet. Tandem
he-blazed that scarcely (his)-hands from his hurting he-restrained at-length
gratia Dei et meritis beati Apostoli ad mentem
by-the-grace of-God and by-the-merits of-the-blessed Apostle to (his)-mind
reductus, apud socium unice dilectum poenitentiam egit,
led-back with (his)-companion singularly loved penance he-did
et totius discordiae caput diabolus confusus aufugit.
and of-the-whole discord the-head the-devil confounded fled

CAPITULUM XL. Item de daemone, qui in specie sacerdotis militem per spineta ducens inimicos illos effecit

A DEMON WHO MADE A KNIGHT AND A PRIEST ENEMIES

A worldly parish priest and his gossip, a knight, share games and taverns. The devil in the priest's shape leads the knight barefoot through thorns by night, and the knight strikes his head with a mattock. That same night the priest gashes his crown on a lintel, and the knight's kin, believing the knight, keep the priest out of his church for two years.

Sicut mihi retulit quidam honestus sacerdos, nunc monachus
as to-me related a-certain honorable priest now monk
in ordine nostro, plebanus cuiusdam villae, parochianis suis
in order our the-parish-priest of-a-certain village to-parishioners his
placere volens, ludos saeculares cum illis exercuit, tabernas
to-please wishing games secular with them practiced taverns
frequentavit, et in quantum potuit, moribus illorum suos
frequented and in so-much-as he-could to-the-manners their his-own
conformavit. Impletumque est in eo illud Prophetae: Et erit
conformed and-fulfilled was in him that of-the-Prophet and shall-be
sicut populus sic et sacerdos. Habebat autem in villa
as the-people so also the-priest he-had moreover in the-village
militem compatrem, vitiis suis per omnia concordantem.
a-knight gossip with-vices his in all-things agreeing
Et erat eis, non in Christo, sed in mundo, cor unum
and there-was to-them not in Christ but in the-world heart one
et anima una. Saepe alter ab altero ad ludos et ad epulas
and soul one often the-one by the-other to games and to feasts
invitabatur, saepe ad tabernas trahebatur. Videns haec
was-invited often to taverns was-dragged seeing these-things
diabolus, totius doli artifex, ut amorem illorum vitiosum
the-devil of-all guile the-artificer that the-love their vicious

in odium verteret periculosum, nocte quadam cum isdem
into hatred he-might-turn dangerous on-night a-certain when the-same
miles isset cubitum, in forma sacerdotis ad lectum eius
knight had-gone to-bed in the-form of-the-priest to the-bed his
venit, et ut se sequeretur, tam verbo quam signo
came and that him he-should-follow as-much by-word as by-sign
importune satis institit. Miles cum territus pene nudus
importunately enough he-pressed the-knight when terrified almost naked
surgeret, et nudipes sequeretur praecedentem, per campum
he-rose and barefoot followed the-one-going-before through a-field
spinis et vepribus plenum ductus est. A quibus dum
with-thorns and with-briers full led he-was by which while
plantae eius vulnerarentur et sanguinem stillarent, iratus post
the-soles his were-wounded and blood dripped angry after
eum clamavit: Male sacerdos, malo tuo huc me adduxisti.
him he-cried O-wicked priest to-evil your here me you-have-led
Diabolo semper clamante, sequere, sequere, miles turbatus,
with-the-devil always crying follow follow the-knight troubled
ligone quem casu reperit, ut sibi videbatur caput
with-a-mattock which by-chance he-found as to-himself it-seemed the-head
sacerdotis divisit. Sic illo prostratro, et vultu eius
of-the-priest split thus with-him laid-low and with-the-face his
sanguine perfuso, miles cum multo labore ac dolore ad
with-blood drenched the-knight with much toil and pain to
domum suam revertitur; qualiter ei sacerdos illuserit, uxori,
house his returns how him the-priest had-mocked to-wife
familiae amicisque conqueritur. Illis minus credentibus,
household and-friends he-complains with-them less believing
subiecit: Ego caput eius et coronam non modicum vulneravi.
he-added I the-head his and the-tonsure not a-little have-wounded
Eadem nocte sacerdos, horum prorsus inscius, cum ex
on-the-same night the-priest of-these-things wholly unaware when from

necessitate naturae iturus esset ad cameram, cum tanto
necessity of-nature about-to-go he-was to the-privy with such
impetu caput limini superiori illisit, ut corona graviter
force (his)-head on-the-lintel upper he-struck that the-tonsure gravely
vulnerata, sanguis erumpens totam eius faciem cruentaret.
wounded the-blood bursting-out the-whole his face bloodied
Quo ad lectum revertente, cum mane populus pulsata
with-him to bed returning when in-the-morning the-people with-rung
missa in ecclesia exspectaret, et ille minime ob vulneris
the-mass in the-church were-waiting and he by-no-means because-of of-the-wound
dolorem veniret, cognoscens miles causam a referentibus,
the-pain came knowing the-knight the-cause from those-reporting
ait: Ecce hoc est quod dixi vobis. Quid plura? Insanientibus
says behold this is what I-said to-you what more with-raging
cognatis et amicis eius, cum sacerdos obiecta fortiter
kinsmen and friends his though the-priest the-charges strongly
negaret, et illi non crederent, per biennium de ecclesia sua
denied and they not believed for two-years from church his
eliminatus, vix tandem illis reconciliatus est. Ex his
banished scarcely at-length with-them reconciled was from these
duobus exemplis colligitur, quod inter amicos, sive spirituales
two examples is-gathered that between friends whether spiritual
sint sive carnales, discordias seminent. Quod inimicos in
they-be or carnal discords they-sow that enemies in
quantum valent concordare non sinant, certum est.
so-much-as they-can to-be-reconciled not they-allow certain it-is

CAPITULUM XLI. De daemone, qui dixit se seminasse discordiam inter militem et coenobium

A DEMON WHO SOWED DISCORD AGAINST A MONASTERY

Asked through a possessed woman why he does not persuade a knight to stop troubling a house of the order, a demon laughs that the thing is done on his own counsel, and asks why he should urge peace.

Miles quidam nuper domum quandam ordinis nostri indebite
a-knight certain lately a-house certain of-order our unduly
satis vexabat. Garriente diabolo per os cuiusdam
enough was-vexing with-chattering the-devil through the-mouth of-a-certain
feminae, locutus est ad illum nescio quis de astantibus: Dic,
woman spoke has to him I-know-not who of the-bystanders tell
inique, quare non suades illi militi, ut coenobium tale
O-wicked-one why not do-you-persuade that knight that monastery such
servorum Dei cesset inquietare? Cui daemon cachinnando
of-the-servants of-God be-cease to-disquiet to-whom the-demon guffawing
respondit: Quid est quod loqueris, o imprudens? Meo
answered what is-it that you-say O imprudent-one by-my
consilio res agitur, et tu mihi dicis, ut suadeam ea
counsel the-thing is-done and you to-me say that I-should-urge the-things
quae sunt pacis? Quod autem pro Christo peregrinari
which are of-peace that moreover for Christ to-go-on-pilgrimage
volentes retrahant et impediant, praesto est exemplum.
those-wishing they-draw-back and hinder ready is an-example

CAPITULUM XLII. De milite Mengoz, quem diabolus per pavimentum traxit

MENGOZ THE KNIGHT, WHOM THE DEVIL DRAGGED ACROSS THE FLOOR

Mengoz vowed a pilgrimage to Saint Remigius at Reims in an illness and never paid it. Traveling with Guldolf to Cîteaux, he is visited at a meal near Dijon by Remigius, who asks why he has not paid; the devil tells him there is no hurry and drags him on his belly until his face bleeds. Guldolf, who sees no dragger, holds him back, gives him a shilling, and Mengoz pays his vow.

Miles quidam Mengoz nomine, cum adolescens in Francia
a-knight certain Mengoz by-name when a-youth in France
linguam disceret Gallicam, graviter infirmatus, spe
the-language he-was-learning French gravely sick in-hope
convalescentiae ad sanctum Remigium Remis peregrinationis
of-recovery to saint Remigius at-Reims of-pilgrimage
votum fecit, sed non solvit. Reversus vero in provinciam
a-vow made but not fulfilled-it having-returned but into province
suam voti transgressor, multis diebus elapsis, cum alter
his of-the-vow the-transgressor with-many days elapsed when another
quidam miles Guldolphus nomine vir nobilis, de villa
certain knight Guldolf by-name a-man noble from the-village
Seffelingen oriundus, suscepta carena tempore Capituli
Seffelingen sprung with-undertaken the-Lenten-fast at-the-time of-the-Chapter
generalis Cistertium ire proponeret, et hoc praedictus Mengoz
general to-Cîteaux to-go proposed and this the-aforesaid Mengoz
cognosceret, rogavit illum ut se suscipere vellet
learned he-asked him that himself to-take he-would-be-willing
in comitem peregrinationis. Quod cum ille gratum haberet,
as companion of-the-pilgrimage which when he pleasing held
simulque ad villam, quae Tricastrum vocatur, iuxta Divionem
and-together to the-village which Tricastrum is-called near Dijon

sitam, venissent, cum ad prandendum in terra more
situated they-had-come when for dining on the-ground in-the-manner
poenitentium consedissent, sanctus Remigius Remensis
of-penitents they-had-sat-down saint Remigius of-Reims
Episcopus, pontificalibus indutus, transgressori suo apparens
Bishop in-pontificals clothed to-transgressor his appearing
ait: Mengoz, quare non solvis votum tuum? Miles
says O-Mengoz why not do-you-fulfill vow your the-knight
vero cum tam de visione quam de voti improperatione
but when as-much by the-vision as by of-the-vow reproach
terreretur, mox diabolus advolans, verbis admonitoriis
he-was-terrified at-once the-devil flying-up to-words admonitory
verba dissuasionis subiunxit dicens: Noli festinare, bene
words of-dissuasion added saying do-not hurry well
votum solves quando poteris. Nihilque aliud dicens,
the-vow you-shall-fulfill when you-shall-be-able and-nothing else saying
hominem pedibus arripiens, per ventrem in pavimento tam
the-man by-the-feet seizing on (his)-belly on the-pavement so
immisericorditer traxit, ut facies eius in quatuor partibus
mercilessly dragged that the-face his in four parts
vulnerata, sanguine erumpente terram infunderet. Quem
wounded with-blood bursting-out the-ground drenched whom
cum Guldolphus sic trahi videret, et trahentem non
when Guldolf thus to-be-dragged saw and the-dragger not
aspiceret, sicut ab eius ore audivi, turbatus ilico surrexit,
saw as from his mouth I-heard troubled at-once rose
militemque brachiis stringens, cum fortis esset et sit,
and-the-knight with-his-arms clasping though strong he-was and is
retinere vix potuit. A quo cum causam culpae simul et
to-hold scarcely he-could from whom when the-cause of-the-fault together and
poenae didicisset, ait: Consulo ut reddas votum tuum.
of-the-punishment he-had-learned he-says I-counsel that you-render vow your

Respondente illo, non modo habeo expensas; dedit ei solidum
with-answering him not now I-have expenses he-gave him a-shilling
sterlingorum, et ille solvit votum neglectum. NOVICIUS: Ut
of-sterlings and he fulfilled the-vow neglected NOVICE as
video, non multum a nobis daemones sunt remoti, qui ad
I-see not much from us demons are removed who for
puniendum nos tam sunt parati. MONACHUS: Quod semper
punishing us so are ready MONK that always
sint iuxta nos et circa nos, in subiecto cognosces exemplo.
they-are near us and around us in the-following you-shall-learn example

CAPITULUM XLIII. De daemone, qui vineam pro mercede custodivit

A DEMON WHO GUARDED A VINEYARD FOR WAGES

A servant set to watch a vineyard of Laach jokingly calls the devil to guard it for a basket of grapes, on terms that he break the neck of anyone who enters between dusk and dawn. At midnight they hear a walker among the vines but find no footprint. The servant pours out the grapes as payment, and not one grain is left when he returns.

Anno praeterito tempore vindemiae cellerarius de Lacu
in-the-year past at-the-time of-vintage the-cellarer of Laach
cuiusdam curtis monasterii vineam duobus servis custodiendam
of-a-certain grange of-the-monastery a-vineyard to-two servants to-be-guarded
commisit. Nocte quadam unus ex illis vigilias nocturnas
entrusted on-night a-certain one of them the-watches nightly
sibi temperare volens, diabolum ioculariter vocavit dicens:
for-himself to-ease wishing the-devil jokingly called saying
Veni diabole, custodi hanc vineam, et ego tibi pretium
come O-devil guard this vineyard and I to-you a-price

dabo. Vix verba compleverat, et ecce diabolus affuit
shall-give scarcely the-words he-had-finished and behold the-devil was-present
dicens: Praesto sum. Quid ergo dabis mihi, si eam
saying ready I-am what therefore shall-you-give me if it
custodiero? Et ille: Cophinum plenum uvis, tali
I-shall-have-guarded and he a-basket full of-grapes on-such
conditione, ut si aliquis intraverit ab ea hora, qua dies
condition that if anyone shall-have-entered from that hour at-which day
et nox separantur, usque ad ortum diei, neque propriam
and night are-separated up to the-rising of-day neither his-own
neque alienam excipiens personam, collum ei frangas. Quod
nor another excepting person the-neck to-him you-break which
cum diabolus promisisset, et servus sero, quasi de vinea
when the-devil had-promised and the-servant late as-if about the-vineyard
securus, domum intrasset, ait illi cellerarius: Quare non
secure the-house had-entered says to-him the-cellarer why not
es in vinea? Respondente illo, socium meum ibi reliqui,
are-you in the-vineyard with-answering him companion my there I-left
diabolum notans; cellerarius, putans quia de conservo suo
the-devil meaning the-cellarer thinking that about fellow-servant his
diceret, iratus ait: Vade cito, quia solus non sufficit ille. Ivit
he-spoke angry says go quickly because alone not suffices he went
servus, et speculam, quae erat extra vineam, cum socio
the-servant and the-watchtower which was outside the-vineyard with (his)-companion
ascendens, circa medium noctis motum quasi hominis
climbing about the-middle of-the-night a-movement as-if of-a-man
inter vites ambulantis audientes, ait is quem praedicta pactio
among the-vines walking hearing says he whom the-aforesaid pact
latebat: Aliquis est in vinea. Respondit alter: Sede, ego
escaped someone is in the-vineyard answered the-other sit I
descendam et videbo. Descendit, et vineam foris circuiens,
shall-go-down and shall-see he-went-down and the-vineyard outside going-around

cum nulla hominis vestigia in sepe reperisset, custodem suum
when no of-a-man traces in the-hedge he-had-found guard his
adesse cognovit. Mane socio omnia aperiens, cophinum
to-be-present he-knew at-dawn to-companion all-things opening the-basket
uvis refertum diabolo pro pretio dare volens, iuxta vitem
with-grapes stuffed to-the-devil for price to-give wishing beside vine
unam fudit, et discedens, atque cum socio post
one he-poured-out and going-away and with (his)-companion after
paululum rediens, nec unum ibi granum reperit. NOVICIUS:
a-little returning not one there grape he-found NOVICE
Satis de his admiror; sed dic quaeso, quomodo converti
enough at these-things I-wonder but tell I-pray how to-be-converted
volentes impediant. MONACHUS: Referam tibi quod mihi
those-wishing they-hinder MONK I-shall-relate to-you what to-me
sanctimonialis quaedam retulit, coacta a sua Abbatissa.
a-nun certain related compelled by her Abbess

CAPITULUM XLIV. De Eufemia sanctimoniali, quam diabolus infestavit

EUPHEMIA THE NUN, WHOM THE DEVIL HARASSED

As a girl Euphemia, tempted by the devil with a husband and fine things, asks what becomes of her if she dies in them, and he tries to throw her from a window until she says the Ave. As a nun she is bruised by demons who will not name the Virgin, and drives them off with a left-handed cross. The Monk says the bitter comes first to make the sweet sweeter.

Cum esset eadem sanctimonialis puella parvula in domo
when was the-same nun a-girl very-little in the-house
patris sui, diabolus illi saepius in diversis formis visibiliter
of-father her the-devil to-her rather-often in diverse forms visibly

apparuit, et teneram eius aetatem diversis modis terruit
appeared and tender her age in-diverse ways terrified
ac contristravit. Quae cum incurrere timuisset amentiam,
and saddened who when to-incur she-had-feared madness
ad ordinem nostrum converti proposuit, verbis voluntatem
to order our to-be-converted she-purposed by-words the-will
exprimens. Nocte quadam in specie viri diabolus
expressing on-night a-certain in the-appearance of-a-man the-devil
illi apparens, conversionemque dissuadens ait: Eufemia, noli
to-her appearing and-the-conversion dissuading says O-Euphemia do-not
converti, sed accipe virum iuvenem pulchrumque, ut cum
be-converted but take a-husband young and-handsome that with
illo deliciis mundi fruaris. Vestes enim pretiosae et
him the-delights of-the-world you-may-enjoy garments for costly and
cibaria delicata non deerunt tibi. Si autem intraveris
foods delicate not shall-be-lacking to-you if moreover you-shall-have-entered
ordinem, semper eris misera et pannosa, famem, sitim
the-order always you-shall-be wretched and ragged hunger thirst
frigusque patieris, nec unquam de cetero bene tibi
and-cold you-shall-suffer nor ever for the-rest well with-you
erit in hoc saeculo. Ad quod illa respondit: Quid
it-shall-be in this world to which she answered what
de me tunc erit, si in illis deliciis, quas tu mihi
about me then shall-it-be if in those delights which you to-me
promittis, mortua fuero? Ad quod verbum diabolus
promise dead I-shall-have-been at which word the-devil
nullum quidem responsum dedit, sed puellam rapiens, et
no indeed answer gave but the-girl seizing and
usque ad fenestram solarii in quo iacebat deportans,
up to the-window of-the-upper-room in which she-lay carrying
praecipitare eam conabatur. Quae cum angelicam salutationem
to-hurl-down her he-tried who when the-angelic salutation

diceret, inimicus eam dimisit, et ait: Si ieris ad
she-said the-enemy her let-go and says if you-shall-have-gone to
claustrum, semper tibi adversabor. Quod si in hac hora
the-cloister always you I-shall-oppose but if in this hour
mulierem illam non invocasses, occidissem te. Et hoc
woman that not you-had-invoked I-should-have-killed you and with-this
dicto, virginem valde comprimens, in canem maximum
said the-virgin greatly squeezing into a-dog very-great
transmutatus, de fenestra exsilivit, et nusquam comparuit.
transformed from the-window leaped-out and nowhere appeared
Sicque ad invocationem Dei genitricis et Virginis virgo
and-so at the-invocation of-God of-the-mother and Virgin the-virgin
liberata est. Quam infestus conversis sit diabolus, et quam
freed was how hostile to-converts is the-devil and how
multis quamque diversis modis illos vexet et impediat,
by-many and-how diverse ways them he-vexes and hinders
sequentia declarabunt. Cum praedicta puella fuisset monacha
the-following shall-declare when the-aforesaid girl had-been a-nun
effecta, nocte quadam cum in lecto iaceret, et iacendo
made on-night a-certain when in bed she-lay and lying
vigilaret, vidit circa se plures daemones in specie
was-awake she-saw about herself several demons in the-appearance
virorum. Ex quibus unus aspectu teterrimus stabat ad caput
of-men of whom one in-aspect most-foul stood at head
eius, duo ad pedes, quartus ex latere contra eam. Qui clara
her two at the-feet the-fourth at the-side facing her who with-clear
voce ad alios clamabat: Quid statis? Tollite illam totaliter
voice to the-others cried why do-you-stand take her wholly
sicut iacet, et venite. Responderunt illi: Non possumus.
as she-lies and come answered they not we-can
Invocavit enim mulierem illam. NOVICIUS: Quid est quod
she-has-invoked for woman that NOVICE what is-it that

daemones matrem sui Creatoris nominare praesumserunt
demons the-mother of-their Creator to-name presumed
nomine tantum conditionis, et non honoris? Mulier nomen
by-the-name only of-condition and not of-honor woman a-name
est corruptionis et naturae, Virgo, vel Maria, sive Dei
is of-corruption and of-nature Virgin or Mary or of-God
genitrix, nomina sunt gloriae. MONACHUS: Non sunt
mother names are of-glory MONK not they-have
ausi, quia indigni, ore polluto nomen integritatis vel
dared because unworthy with-mouth polluted the-name of-integrity or
gloriae nominare. Idem tamen daemon post verba angelicae
of-glory to-name the-same yet demon after the-words of-the-angelic
salutationis, puellam brachio dextro traxit, et trahendo in
salutation the-girl by-the-arm right dragged and in-dragging in
tantum compressit, ut compressionem tumor, et tumorem
so-much squeezed that the-squeezing a-swelling and the-swelling
sequeretur livor. Quae cum haberet sinistram liberam, ex
followed a-bruise who though she-had the-left free from
nimia simplicitate non est ausa se signare per illam,
excessive simplicity not she-has dared herself to-sign through it
putans signum manus sinistrae nihil sibi prodesse.
thinking the-sign of-the-hand left nothing to-herself to-profit
Cogente tamen necessitate, per eandem manum crucem
with-compelling yet necessity through the-same hand the-cross
sibi impressit, et daemones fugavit. Liberata ab illis,
on-herself she-impressed and the-demons put-to-flight freed from them
pene exanimis ad lectum cuiusdam sororis cucurrit, et fracto
almost lifeless to the-bed of-a-certain sister she-ran and broken
silentio, quid viderit vel quid passa sit, illi intimavit.
silence what she-had-seen or what suffered she-had to-her made-known
Quam, sicut mihi retulit beatae memoriae domina Elizabeth,
whom as to-me related of-blessed memory lady Elizabeth

eiusdem coenobii Abbatissa, sorores in lecto suo ponentes, et
of-the-same convent Abbess the-sisters in bed her placing and
principium Evangelii Johannis super eam legentes, mane
the-beginning of-the-Gospel of-John over her reading in-the-morning
regyratam invenerunt. Anno vero sequenti intempesta nocte
recovered found in-the-year but following in-the-dead-of night
cum eadem sanctimonialis in stratu suo iacens vigilaret,
when the-same nun on bed her lying was-awake
vidit eminus duos daemones in specie duarum sororum
she-saw from-afar two demons in the-appearance of-two sisters
plurimum sibi dilectarum. Cui cum dicerent: Soror Eufemia,
very-much to-her beloved to-whom when they-said O-sister Euphemia
surge, veni nobiscum in cellarium dimittere cervisiam
rise come with-us into the-cellar to-let-down beer
conventui; illa habens eas suspectas, tum propter tempus
for-the-convent she holding them suspect both because-of the-time
intempestivum, tum propter fractum silentium, horrere coepit,
unseasonable and because-of the-broken silence to-shudder began
operimento caput involvens, nihilque respondens. Statim
with-the-cover (her)-head wrapping and-nothing answering at-once
unus spirituum malignorum propius accedens, et manum
one of-the-spirits malign nearer approaching and (his)-hand
pectori eius imponens, ita illud compressit, ut sanguis
on-the-breast her placing so it squeezed that the-blood
concitatus per os et nares eius largiter effluueret.
roused through the-mouth and nostrils her abundantly flowed-out
Sicque daemones illi formas caninas assumentes, de fenestra
and-so demons those forms canine assuming from the-window
exsilierunt. Sorores ad matutinas surgentes, cum illam in
leaped-out the-sisters for matins rising when her in
defectu cernerent, utpote pallidam et exsanguem, causam
faintness they-saw being pale and bloodless the-cause

per signa sciscitatae sunt. Quam cum ex eius relatione
by signs asked they-have which when from her account
cognovissent, satis turbatae sunt tam de daemonum
they-had-learned enough troubled they-were as-much about of-the-demons
crudelitate quam de virginis vexatione. Ante hoc biennium,
the-cruelty as about of-the-virgin the-vexation before this two-year-span
cum conventui novum factum fuisset dormitorium, et
when for-the-convent a-new made had-been dormitory and
lecti in eo dispositi, vidit eadem sanctimonialis daemonem
the-beds in it arranged saw the-same nun a-demon
in specie homuncionis deformis satis et inveterati,
in the-appearance of-a-little-man deformed enough and aged
omne dormitorium circuire, et lectos singulos tangere,
the-whole dormitory to-go-around and the-beds each to-touch
quasi diceret: Loca singula diligenter notabo, quia non
as-if he-said the-places each carefully I-shall-mark because not
erunt absque visitatione mea. NOVICIUS: Quid est quod
they-shall-be without visitation my NOVICE what is-it that
pius Dominus puellas tam teneras et tam mundas, a
the-pious Lord girls so tender and so pure by
duris et immundis spiritibus tam crudeliter vexari sinit?
hard and unclean spirits so cruelly to-be-vexed allows
MONACHUS: Amaro poculo ut nosti praelibato, dulce
MONK with-a-bitter cup as you-know tasted-first the-sweet
plus dulcescit; et colore nigro substrato, albus amplius
more grows-sweet and with-color black laid-under the-white more
clarescit. Lege Visiones Witini, Godescalci, et aliorum,
grows-bright read the-Visions of-Wettin of-Godescalc and of-others
quibus concessum est videre poenas malorum et gloriam
to-whom granted it-is to-see the-punishments of-the-wicked and the-glory
electorum, pene ubique visio poenalis praecedit. Volens
of-the-elect almost everywhere the-vision penal goes-before wishing

Dominus sponsae suae secreta deliciarum suarum ostendere,
the-Lord to-bride his the-secrets of-delights his to-show
bene eam prius permisit aliquibus visionibus horrendis tentari,
well her first he-allowed by-some visions horrible to-be-tried
ut postmodum amplius mereretur laetificari, sciretque
that afterward more she-might-deserve to-be-gladdened and-might-know
distantiam inter dulce et amarum, lucem et tenebras.
the-distance between sweet and bitter light and darkness

CAPITULUM XLV. De infestationibus Elizabeth sanctimonialis a diabolo

THE DEVIL'S ASSAULTS ON ELIZABETH THE NUN

Elizabeth, a nun at Hoven, slaps the devil when she sees him in the dormitory; he complains that he troubled her sister the cantor more yesterday and was not struck. Another time a demon like a man in a slashed tunic at the oratory door frightens her down the stairs; had she known it was the devil, she says, she would have slapped him.

In eodem monasterio, quod Hovene vocatur, sanctimonialis
in the-same monastery which Hoven is-called a-nun
quaedam est Elizabeth nomine, quam saepe diabolus infestat.
certain is Elizabeth by-name whom often the-devil troubles
Die quadam in dormitorio illum videns, et quia ipse esset
on-day a-certain in the-dormitory him seeing and that he it-was
non ignorans, alapham illi dedit. Cui cum diceret: Ut
not not-knowing a-slap to-him she-gave to-whom when he-said to
quid tam dure me caedis? respondit illa: Quia saepe
what-end so hard me do-you-strike answered she because often
me turbas. Ad quod diabolus: Multo amplius hesterna die
me you-disturb to which the-devil much more yesterday day

turbavi sororem tuam cantricem, non tamen me percussit.
I-disturbed sister your the-chantress not yet me she-struck
Satis quidem illa die turbata fuerat. Ex quo colligitur, quod
quite indeed that day disturbed she-had-been from which is-gathered that
ira, rancor, impatientia et alia huiusmodi vitia saepe ex
anger rancor impatience and other of-this-kind vices often from
immissione sint diaboli. Alia vice cum eadem Elizabeth,
the-sending-in are of-the-devil at-another time when the-same Elizabeth
matutinis nimis tardatis, opere ut post apparuit diaboli,
with-matins too delayed by-the-work as afterward appeared of-the-devil
ad campanam festinaret, candelamque ardentem in manu
to the-bell hastened and-a-candle burning in hand
portaret, iam intratura fores oratorii, daemonem in
carried already about-to-enter the-doors of-the-oratory a-demon in
specie viri, tunica indutum cultellata, contra se
the-appearance of-a-man in-a-tunic clothed slashed against her
stare conspexit. Putans aliquem intrasse virorum, territa
to-stand she-saw thinking someone to-have-entered of-men terrified
retrorsum per gradus dormitorii cecidit, ita ut per aliquot
backward down the-steps of-the-dormitory she-fell so that for some
dies tam ex repentino terrore quam ex lapsu langueret.
days as-much from sudden terror as from the-fall she-languished
Nam et Abbatissa ex eodem casu stupefacta infirmitatem
for also the-Abbess from the-same fall astounded an-illness
concepit. Quae dum causam illius lapsus atque clamoris ab
conceived who when the-cause of-that fall and of-the-cry from
ea sciscitata fuisset, et illa visionem exposuisset, adiecit:
her asked had and she the-vision had-set-forth she-added
Si scivissem quod diabolus fuisset, et non homo, bonam
if I-had-known that the-devil it-had-been and not a-man a-good

illi alapham dedissem. Jam enim accinxerat fortitudine
to-him slap I-should-have-given already for she-had-girded with-strength
lumbos suos, et contra diabolum roboraverat brachium suum.
loins her and against the-devil had-strengthened arm her

CAPITULUM XLVI. De inclusa, quae per Benedicite liberata est a daemone

A RECLUSE FREED FROM A DEMON BY SAYING BENEDICITE

A recluse whom the devil shamelessly pursues even into her bed finds no help in prayer, confession, or the cross, until a religious man tells her to say "Benedicite" when he comes near. She does, and he flees as if driven by a whirlwind.

Alteri cuidam feminae propter Christum inclusae ita
to-another certain woman for-the-sake-of Christ enclosed so
infestus fuit diabolus, ut etiam lectum illius violenter et
hostile was the-devil that even the-bed her violently and
impudenter ascenderet. A quo cum nullo posset remedio
shamelessly he-climbed from whom when by-no she-could remedy
spirituali liberari, non oratione, non confessione, non signo
spiritual to-be-freed not by-prayer not by-confession not by-the-sign
crucis, diaboli importunitatem, propriamque vexationem
of-the-cross of-the-devil the-importunity and-her-own vexation
cuidam viro religioso conquesta est. Cui ille tale consilium
to-a-certain man religious complained she-has to-whom he such counsel
dedit. Cum tibi, inquit, propius accesserit, dicas, Benedicite.
gave when to-you he-says nearer he-shall-have-come say Bless-me
Quod cum illa fecisset, malignus spiritus quasi turbine
which when she had-done the-malign spirit as-if by-a-whirlwind
impulsus, se in saltus dedit, nec ulterius ad illam accedere
driven himself into the-woods gave nor further to her to-approach

ausus fuit. NOVICIUS: Gaudeo quod tantam virtutem audio
dared he-did NOVICE I-rejoice that so-great power I-hear
in verbo nostrae salutationis. MONACHUS: Tanta est
in the-word of-our greeting MONK so-great is
daemonum malitia, ut quos terroribus seducere vel frangere
of-demons the-malice that those-whom by-terrors to-seduce or to-break
non praevalent, phantasticis visionibus seducant. Verbi gratia:
not they-prevail by-phantasmal visions they-seduce for example

CAPITULUM XLVII. De Bertrade inclusa

BERTRADA THE RECLUSE

Bertrada, a recluse near Volmarstein known for revelations, long takes the angel of darkness for an angel of light, who enters her window in a false brightness and answers her visitors falsely. Brother Herman of Arnsberg tells her to set a cross of blessed wax in the window; the devil will not enter till she removes it, and she spits at him and adjures him away. The Monk lists the remedies God gave: confession, the Ave, Benedicite, and the cross.

Juxta castrum Volmuntsteine, quod situm est in Westfalia,
near the-castle Volmarstein which situated is in Westphalia
quaedam habitat inclusa, Bertradis nomine, femina sancta
a-certain dwells recluse Bertrada by-name a-woman holy
et religiosa, et propter revelationes Dei, quibus illustratur,
and religious and because-of the-revelations of-God by-which she-is-illumined
notissima. Haec multo tempore, quia minus circumspecta
very-well-known she for-much time because less circumspect
fuit, sicut audivi, pro angelo lucis angelum tenebrarum
she-was as I-have-heard for an-angel of-light an-angel of-darkness
suscepit. Solebat enim diabolus phantastica circumfusus
received he-was-wont for the-devil with-phantasmal surrounded

claritate, per quandam cellulae fenestram intrare ad illam,
brightness through a-certain of-the-cell window to-enter to her
futura praedicere, et de interrogatis instruere. Ad quam
things-to-come to-foretell and about things-asked to-instruct to whom
si venisset quis, volens cognoscere statum alicuius amici sui
if had-come anyone wishing to-know the-state of-some friend his
defuncti, sive de alia re occulta certitudinem, illa inducias
dead or about another thing hidden certainty she a-delay
usque in crastinum petivit, angelum suum consuluit, a quo
up to the-morrow asked the-angel her consulted by whom
saepius decepta, falsa pro veris respondit. Quod cum
rather-often deceived false-things for true answered which when
comperisset frater Hermannus inclusus de Arnisberg, cuius in
had-found-out brother Herman recluse of Arnsberg of-whom in
superiori distinctione capitulo octogesimo septimo memini,
the-former distinction in-chapter eightieth seventh I-made-mention
daemonum nequitias non ignorans, iam dictae inclusae
of-demons the-wickednesses not not-knowing to-the-already said recluse
mandavit in hunc modum: Cauta esto, soror, quia saepe
sent-word in this manner wary be O-sister because often
angelus Satanae in angelum lucis se transfigurans, multos
the-angel of-Satan into an-angel of-light himself transfiguring many
seducit, et viris sanctissimis nonnunquam illudit. Sic ergo
seduces and men most-holy sometimes mocks thus therefore
facias. Crucem de cera benedicta fenestrae, per quam intrare
do a-cross of wax blessed on-the-window through which to-enter
consuevit, imprime, et si intrans illam non vitaverit,
he-is-wont impress and if entering it not he-shall-have-avoided
angelus Domini est; sin autem, angelus tenebrarum. Quod
an-angel of-the-Lord he-is if-not moreover an-angel of-darkness which
cum illa fecisset, et diabolus nocturno tempore cum solito
when she had-done and the-devil at-night time with wonted

fulgore venisset ad fenestram, et lumine immisso non
brightness had-come to the-window and with-the-light sent-in not
intraret, ait femina: Quare non intras? Respondente illo: Non
entered says the-woman why not do-you-enter with-answering him not
possum intrare, nisi ceram de fenestra proiicias; illa diu se
I-can to-enter unless the-wax from the-window you-throw she long herself
deceptam intelligens, contra eum spuit, in contumelias erupit,
deceived understanding against him spat into insults burst-out
et ne de cetero talia praesumeret, sub invocatione
and that-not for the-rest such-things he-presume under the-invocation
summae Trinitatis illum adiuravit. Vides nunc qualiter Deus
of-the-highest Trinity him adjured you-see now how God
omnipotens contra diversas daemonum infestationes diversas
almighty against the-diverse of-demons attacks diverse
creaverit medicinas? Alios a nobis compescit antidoto
has-created medicines some from us he-checks by-the-antidote
confessionis, alios verbis Dominicae annunciationis, scilicet,
of-confession others by-the-words of-the-Lord of-the-annunciation namely
Ave Maria, quosdam per verbum Benedicite, multos per
Hail Mary some through the-word Bless-me many by
signum crucis. De his omnibus exempla habes in superioribus.
the-sign of-the-cross of these all examples you-have in the-former
NOVICIUS: Peccavitne inclusa haec, angelum tenebrarum pro
NOVICE sinned-(question) recluse this an-angel of-darkness for
angelo lucis recipiendo? MONACHUS: Legi in scripturis
an-angel of-light by-receiving MONK I-have-read in the-writings
maiorum, quod homo sic a diabolo deceptus ei credendo
of-the-elders that a-man thus by the-devil deceived him by-believing
mereatur, et hoc quamdiu bona ei suadet. Non enim
may-merit and this as-long-as good-things to-him he-urges not for
omnibus data est discretio spirituum. Unde Apostolus dicit:
to-all given is the-discernment of-spirits whence the-Apostle says

Probate spiritus si a Deo sint. Nec hoc silendum, quod
test the-spirits whether from God they-be nor this to-be-passed-over that
ipse angelus Satanae non solum in claritate, quam assumit,
the-very angel of-Satan not only in the-brightness which he-assumes
transfigurat se in angelum lucis, sed et in vili effigie
transfigures himself into an-angel of-light but also in a-vile likeness
quibusdam solet apparere. Nam modo in specie porci
to-some is-wont to-appear for now in the-appearance of-a-pig
vel canis, modo in forma ursi, catti vel cuiuslibet alterius
or of-a-dog now in the-form of-a-bear of-a-cat or of-any other
animalis se hominibus ad deceptionem solet exhibere.
animal himself to-men for deception is-wont to-show

CAPITULUM XLVIII. De converso, qui vidit daemonem phantasmata minare in chorum

A LAY BROTHER WHO SAW PHANTOMS DRIVEN INTO THE CHOIR

At Himmerod the devil is seen driving something like a herd of pigs into the church and out again. A lay brother sees a demon in the Prior's shape, collared with a ring of bean straw and led like a dog by another; the vision vanishes when the real Prior enters to wake the sleepers.

Visus est tempore quodam in Hemmenrode diabolus quasi
seen was at-time a-certain in Himmerod the-devil as-it-were
gregem porcorum in ecclesiam minare, et eadem via, qua
a-herd of-pigs into the-church to-drive and by-the-same way by-which
intraverat, denuo exire. Alio tempore conversus quidam,
he-had-entered again to-go-out at-another time lay-brother a-certain
qui nomen suum vult supprimi, daemonem vidit in forma
who the-name his wishes to-be-suppressed a-demon saw in the-form
Prioris; et gestabat in collo quasi factum de stramine
of-the-Prior and he-carried on (his)-neck as-if made of straw

leguminis circulum. Praecedebat eum unus de complicibus
of-pulse a-ring went-before him one of accomplices
eius, eumque eodem circulo quasi canem ducens. Interea
his and-him by-the-same ring like a-dog leading meanwhile
cum in tali phantasia chorum transiret, accidit ut Prior
when in such phantasm the-choir he-was-crossing it-happened that the-Prior
eundem chorum ingrederetur, conversos, si quos dormientes
the-same choir entered the-lay-brothers if any sleeping
invenisset, excitaturus. Quo intrante, visio illa phantastica
he-had-found about-to-rouse with-whom entering the-vision that phantasmal
ab oculis conversi mox subtracta est.
from the-eyes of-the-lay-brother at-once withdrawn was

CAPITULUM XLIX. De visionibus Hermanni cantoris

THE VISIONS OF HERMAN THE CANTOR

Herman the cantor, opening his weary eyes at lauds on a summer morning, sees a bear go out of the choir and return to stand where monks prostrate themselves, saying in a human voice that though they are steadfast now, it will be back shortly.

Tempore quodam bonae memoriae Hermannus cantor noster,
at-time a-certain of-good memory Herman cantor our
stans in choro, cum tempore aestivo laudes die clara
standing in the-choir when in-time summer lauds in-day clear
decantarentur, et oculos ex lassitudine clausos aperiret,
were-being-sung and (his)-eyes from weariness closed he-opened
posteriora quasi ursi de choro exeuntis conspexit. De
the-hind-parts as-it-were of-a-bear from the-choir going-out he-beheld at
qua visione cum satis miraretur, eundem ursum vidit redire,
which vision when enough he-wondered the-same bear he-saw to-return

et stare ante presbyterium, in loco ubi monachi in viam
and to-stand before the-presbytery in the-place where the-monks on the-way
exeuntes et redeuntes solent prosterni. Qui dum caput
going-out and returning are-wont to-prostrate who while (his)-head
retorqueret, et hac illacque circumspiceret, in vocem
he-turned-back and this-way and-that looked-around into voice
humanam erupit dicens: Non curetis. Licet modo sint firmi,
human he-burst saying do-not care although now they-be firm
ego egrediar, et iterum post modicum revertar. Sicque eo
I shall-go-out and again after a-little I-shall-return and-so with-him
intuente egressus est. Huius visionis frater Richardus testis
gazing went-out he-has of-this vision brother Richard witness
est, qui eam ab eius ore audivit. Iste est Hermannus, qui
is who it from his mouth heard this is the-Herman who
vidit coram Henrico Ficone amphoras cum vino, et ursum,
saw before Henry Fig jars with wine and a-bear
sicut dictum est in distinctione quarta capitulo nonagesimo
as said it-is in distinction the-fourth in-chapter ninetieth
primo. NOVICIUS: Cum diabolus huiusmodi bestiarum
first NOVICE since the-devil of-this-kind of-beasts
formas ad nostram infestationem assumat, puto quod turpiter
the-forms for our attacking assumes I-think that foully
consentientibus illudat. MONACHUS: Hoc est certum.
the-consenting he-mocks MONK this is certain

CAPITULUM L. De inclusa, quae daemones vidit super scapulas monachorum de Porceto

A RECLUSE WHO SAW DEMONS ON THE MONKS OF BURTSCHEID

A recluse at Aachen, while still a girl in the world, saw demons as apes and cats riding the shoulders of the monks of Burtscheid; where the phantoms looked, the monks' eyes followed, and some were dragged by great foul dogs whose chains ran round their necks. The Monk quotes the Psalmist on man in honor become like the beasts.

Inclusa quaedam admodum religiosa Aquisgrani manet, satis
a-recluse certain very religious at-Aachen remains quite
mihi nota, cuius nomen supprimo, ne ei causa fiam
to-me known whose name I-suppress lest to-her the-cause I-become
persecutionis. Haec ante reclusionem, cum adhuc esset in aetate
of-persecution she before (her)-enclosure when still she-was in age
puellari, et in habitu saeculari, religiosa tamen, in humeris
girlish and in habit secular religious yet on the-shoulders
et in scapulis monachorum de Porceto deambulantium
and on the-shoulder-blades of-the-monks of Burtscheid walking-about
in oratorio daemones in formis symearum atque cattorum
in the-oratory demons in the-forms of-apes and of-cats
residere conspexit. Et quia quosdam ex illis iam per
to-sit she-beheld and because certain of them already through
consensus vitiorum captivos tenebant, ad quemcunque locum
the-consents of-vices captive they-held to whatever place
sive personam phantasmata respiciebant, monachorum oculi
or person the-phantasms looked of-the-monks the-eyes
sequebantur, et secundum levitates illorum gestus istorum
followed and according-to the-levities their the-gestures of-these
formabantur. Vidit adhuc quod horribilius erat. Quosdam
were-shaped she-saw also what more-horrible was certain

ex illis canes magni et tetri antecedebant, ita ut catenae,
of them dogs great and foul went-before so that the-chains
quae in eorum collis videbantur, etiam colla monachorum
which on their necks were-seen also the-necks of-the-monks
ambirent, quibus ad sua ludibria illos trahebant. NOVICIUS:
encircled by-which to their mockeries them they-dragged NOVICE
Heu quod homines ad imaginem et similitudinem Dei creati,
alas that men to the-image and likeness of-God created
et dignitate ordinis etiam hominibus maiores effecti, qui
and by-the-dignity of-order even than-men greater made who
spiritibus immundis imperare debuerant, ab ipsis propter malam
over-spirits unclean to-command ought by them because-of bad
vitam tam viliter illuduntur. MONACHUS: Hoc est quod
life so vilely are-mocked MONK this is what
Psalmista conqueritur dicens: Homo cum in honore esset, non
the-Psalmist complains saying man when in honor he-was not
intellexit; comparatus est iumentis insipientibus, et similis
understood compared he-was to-beasts senseless and like
factus est illis. NOVICIUS: Videtur mihi ex supradictis,
made he-was to-them NOVICE it-seems to-me from the-above-said
quod quandoque homo diabolo materiam det tentandi.
that sometimes man to-the-devil matter gives for-tempting
MONACHUS: Hoc verum esse, uno tibi ostendam exemplo.
MONK this true to-be by-one to-you I-shall-show example

CAPITULUM LI. De monacho a labore caulium recedente, et a diabolo per speciem mulieris mox tentato

A MONK TEMPTED BY THE DEVIL AS A WOMAN

Thomas of Himmerod, offended that his father's maid would scorn the cabbage planting, walks off into the wood, where the devil as a woman says the Prior has allowed her to speak and that his parents want him to go buy a horse at Trier. She leads him through thickets until he says, "In the name of the Father"; she vanishes in a sudden storm, and he confesses to the lust he felt. The devil can harm only by God's leave, and the soul never without consent.

Stabat aliquando conventus de Hemmenrode in horto,
stood once the-convent of Himmerod in the-garden
plantaria caulium terrae infigens. Stabat et monachus
seedlings of-cabbages into-the-earth fixing stood also monk
unus cum ceteris, Thomas nomine, cui talis coepit
one with the-others Thomas by-name in-whom such began
cogitatio suboriri: Si modo esses in domo patris tui,
a-thought to-spring-up if now you-were in the-house of-father your
ancilla tua non dignaretur tam vilissimum opus facere.
maid your not would-deign so very-vile a-work to-do
Exivit ergo de medio fratrum cum indignatione, illuc
he-went-out therefore from the-midst of-the-brothers with indignation thither
eum ducente spiritu superbiae, ubi fortius eum posset
him with-leading the-spirit of-pride where more-strongly him he-could
impugnare. Cum ergo in silva solus esset, tentator affuit,
to-attack when therefore in the-wood alone he-was the-tempter was-present
et quem prius sola cogitatione pulsaverat, nunc aperta
and whom before by-sole thought he-had-struck now by-open
impugnatione et visibiliter aggreditur. In specie namque
attack and visibly he-assails in the-appearance for
mulieris apparens, coepit alloqui eum. At ille digitum
of-a-woman appearing he-began to-address him but he (his)-finger

superponens ori suo, signavit sibi non licere
laying on-mouth his signed to-himself not to-be-allowed
loqui. Sed mendaciorum omnium caput et pater, ilico
to-speak but of-lies all the-head and father at-once
per mulierem illam phantasticam, quam effigiaverat ad
through woman that phantasmal which he-had-shaped for
deceptionem, respondit: Quid hoc sit, inquit, nescio. Ego
deception answered what this be he-says I-know-not I
venio de conventu, et Prior dedit mihi licentiam ut
come from the-convent and the-Prior gave to-me leave that
loquerer tecum. Credidit ille, et locutus est. Tunc illa
I-might-speak with-you believed he and spoke has then she
asseruit, parentes ipsius misisse pro eo, et oportere eum
asserted the-parents his to-have-sent for him and to-behoove him
Treverim ire secum ad emendum equum, et sic transire in
to-Trier to-go with-her for buying a-horse and so to-pass into
terram suam. Praecedendo igitur misera, miserum
land his going-ahead therefore the-wretched-woman the-wretched-man
ducebat, ipsa quidem frutectorum omnium condensa sine
led she indeed of-the-thickets all the-dense-places without
impedimento transiens, ille vero cum magna difficultate
hindrance passing he but with great difficulty
sequebatur. Tandem asperitate itineris et laboris turbatus, in
followed at-length by-the-roughness of-the-way and of-the-toil troubled in
nomine, inquit, Patris, quomodo sic imus? Quo dicto,
the-name he-says of-the-Father how thus do-we-go with-which said
maligna illa mulier citius evanuit. Et cum coeli esset
malign that woman very-quickly vanished and though of-the-sky there-was
serenitas, magna eadem hora circa eum facta est tempestas
clearness great at-the-same hour about him made was a-storm
et pluvia, ipsumque madefactum exterius, interius confusum
and rain and-him drenched outwardly inwardly confounded

remisit ad conventum. Confessus est postea, quia quamdiu
it-sent-back to the-convent confessed he-has afterward that as-long-as
cum muliere illa deambulabat, maximam carnis titillationem
with woman that he-walked-about the-greatest of-the-flesh titillation
habuerit. NOVICIUS: Puto quod fuerit spiritus fornicationis.
he-had NOVICE I-think that it-was the-spirit of-fornication
MONACHUS: Juste moveris. Saepe enim peccatum peccato
MONK justly you-are-moved often for sin by-sin
punitur, et per lapsum carnis superbia mentis in multis
is-punished and through the-fall of-the-flesh the-pride of-the-mind in many
humiliatur. Inde habes exempla plurima in Vitaspatrum.
is-humbled thence you-have examples very-many in the-Lives-of-the-Fathers
NOVICIUS: Potest diabolus laedere aliquem prout vult?
NOVICE can the-devil to-hurt anyone as he-wishes
MONACHUS: Nequaquam sine Dei permissione, et hoc in
MONK by-no-means without of-God permission and this in
corpore, sicut Job. Nunquam vero in anima hominem laedere
body as Job never but in soul a-man to-hurt
potest, id est, ut eum peccare cogat, nisi mente consentiat.
he-can that is that him to-sin he-compel unless in-mind he-consent

CAPITULUM LII. Quod diabolus similis sit leoni ad stipitem ligato

THAT THE DEVIL IS LIKE A LION TIED TO A STAKE

The devil is like a bear or lion chained to a stake, roaring round its circle but harming only those it catches inside; God's chain lets it force no one to sin who does not enter by consent.

Diabolus similis est urso sive leoni ad stipitem ligato, qui
the-devil like is to-a-bear or to-a-lion at a-stake tied who
licet in catena sua rugiat circuiens, neminem tamen laedit,
although in chain his he-roar going-around no-one yet hurts
nisi quem infra suum circulum rapuerit. Diaboli potestas
except whom within his circle he-shall-have-seized of-the-devil the-power
catena divinae cohibitionis sic artata est, ut neminem cogere
by-the-chain of-divine restraint so restricted is that no-one to-compel
possit ad peccandum, nisi ad eum ingrediatur per peccati
he-can to sinning unless to him he-enter through of-sin
consensum. Secundum Apostolum Petrum, tanquam leo
consent according-to the-Apostle Peter like a-lion
rugiens circuit in sua catena, quaerens quem devoret.
roaring he-goes-around in his chain seeking whom he-may-devour
Saepe sanctos viros terret et impedit, sed nocere non potest.
often holy men he-terrifies and hinders but to-harm not he-can

CAPITULUM LIII. De canonico Bonnensi ab eo tentato

A CANON OF BONN WHOM HE TEMPTED

To shame a chaste canon of Bonn before his brothers and goad him to impatience, the devil covers the letters, turns the leaf, or blows out the light as he reads the lesson at matins.

In Bonnensi ecclesia, sicut audivi ab eius concanonicis, vir
in the-Bonn church as I-have-heard from his fellow-canons a-man
quidam exstitit castus multumque religiosus, cui diabolus ita
certain there-was chaste and-much religious to-whom the-devil so
erat infestus, ut saepe noctibus cum lecturus esset lectionem
was hostile that often by-night when about-to-read he-was the-lesson
ad matutinas, literam tegeret vel folium verteret, et quandoque
at matins the-letter he-covered or the-leaf turned and sometimes
lumen exsufflaret. Hoc ideo egit, ut virum sanctum coram
the-light blew-out this therefore he-did that the-man holy before
fratribus confunderet, et confundendo ad impatientiam
the-brothers he-might-confound and by-confounding to impatience
provocaret. Cuius nequitia tanta est, ut cum religiosos irritare
provoke whose wickedness so-great is that when the-religious to-irritate
vel impedire non valet, saltem eos irrideat et subsannet.
or to-hinder not he-can at-least them he-mocks and derides

CAPITULUM LIV. Quod conventum Montis sanctae Walburgis irrisit

THAT HE MOCKED THE CONVENT OF SAINT WALBURGA'S MOUNT

When the nun Petrissa thanks God for her sisters' devout singing and asks him to reward them, a voice rushing up behind mocks her prayer, and her hair stands on end. The Monk explains such sudden horror as the spirit sensing a demon nearby, as a dog senses the wolf.

Retulit mihi quaedam religiosa sanctimonialis ordinis nostri,
related to-me a-certain religious nun of-order our
Petrissa nomine, quod cum staret in quadam sollemnitate
Petrissa by-name that when she-stood at a-certain solemnity
ad matutinas a ceteris sororibus semota, et aliis
at matins from the-other sisters apart and with-others
valide psallentibus, in gratiarum actionem erumperet dicens:
strongly chanting into of-thanks the-giving she-burst-out saying
Benedictus sis, Domine, quod iste dilectus conventus
blessed be-you O-Lord that this beloved convent
tam devote te laudat, tu illis retribuas; mox audivit
so devoutly you praises you to-them repay at-once she-heard
strepitum horridum, quasi alicuius de retro ad conventum
a-noise horrid as-if of-someone from behind toward the-convent
properantis, claraque voce dicentis: Hoc fiet pro Deo,
hastening and-with-clear voice saying this shall-be-done for God
orationem eius subsannans. Et inhorruerunt continuo omnes
the-prayer her deriding and stood-on-end at-once all
capilli capitis eius. NOVICIUS: Saepe subitus horror invadit
the-hairs of-the-head her NOVICE often sudden horror seizes
me, tam in choro quam in reliquis locis. Quae tibi videtur
me as-much in choir as in the-other places what to-you seems

huius horripilationis esse ratio? MONACHUS: Ex praesentia
of-this bristling to-be the-reason MONK from the-presence
daemonum est. Natura canis, qui lupum insequi consuevit,
of-demons it-is the-nature of-a-dog which a-wolf to-pursue is-wont
talis est, ut eum ex quadam vi naturae iuxta se sentiat, cum
such is that him by a-certain force of-nature near itself it-senses though
tamen oculis illum non videat. Et quia inter eos odium
yet with-its-eyes him not it-see and because between them hatred
naturale est, statim turbatur et latrat. Sic est inter hominem
natural is at-once it-is-troubled and barks so it-is between man
et diabolum. Inimicitias posuit inter eos Dominus. Unde vae
and the-devil enmities put between them the-Lord whence woe
homini, qui cum illo pacificatur. Semper calcaneo eius diabolus
to-the-man who with him makes-peace always the-heel his the-devil
insidiatur. Et licet eum homo exterior non videat, interior,
lies-in-wait-for and although him the-man outer not see the-inner
id est, spiritus, spiritus illius maligni iuxta se praesentiam
that is the-spirit of-spirit that malign near itself the-presence
bene sentit. Quid ergo mirum si tunc turbatur, si horrorem
well perceives what therefore wonder if then it-is-troubled if horror
patitur? Hoc verum esse, sub exemplo tibi demonstrabo.
it-suffers this true to-be under an-example to-you I-shall-show

CAPITULUM LV. De sacerdote, quem cum gladio euntem ad ecclesiam diabolus terruit

A PRIEST WITH A SWORD, WHOM THE DEVIL TERRIFIED

Michael, priest of Burg and Rode, walks by night on Good Friday with a sword for fear of the road; at a wood a hideous man grows as tall as a tree amid crashing branches and pursues him in a whirlwind to Rode. A lay brother of Altenberg tells him a psalm would have served him better, since the devil fears the psalm, not the sword.

Juxta Coloniam sacerdos quidam fuit Mychael nomine, satis
near Cologne a-priest certain there-was Michael by-name quite
religiosus in genere suo. Hic duarum villarum ecclesias rexit,
religious in kind his he of-two villages the-churches ruled
ex quibus una Burge, altera Rode vocatur. Tempore quodam
of which one Burg the-other Rode is-called at-time a-certain
in Parascheve, cum in una ecclesia sero matutinas dixisset, et
on Good-Friday when in one church late matins he-had-said and
ante diem, servo suo absente, solus ad alteram properaret,
before day with-servant his being-absent alone to the-other was-hastening
timore viae gladium secum portavit. Qui cum ad quoddam
for-fear of-the-way a-sword with-him he-carried who when to a-certain
nemus venisset, tantus timor et horror eum invasit, ut omnes
grove he-had-come so-great fear and horror him seized that all
pili capitis eius, sicut dici solet, sursum erigerentur, et
the-hairs of-the-head his as to-be-said is-wont upward stood and
gelido sudore omnes eius artus perfunderentur. Quem tamen
with-icy sweat all his limbs were-drenched whom yet
tanti horroris causa latere non potuit, quia mox ut
of-so-great horror the-cause to-be-hidden not could because as-soon as
oculos ad nemus vertit, hominem teterrimum iuxta arborem
(his)-eyes to the-grove he-turned a-man most-foul beside a-tree

satis altam stare conspexit. Qui eo intuente in momento
quite tall to-stand he-saw who with-him gazing in a-moment
adeo crescendo ascendit, ut eidem arbori aequaretur;
so-much by-growing rose that to-the-same tree he-was-equaled
circa quem fragor arborum et nimii fremitus ventorum
around whom a-crashing of-trees and excessive roarings of-winds
excitabantur. Territus supra modum sacerdos, fugit, quem
were-roused terrified beyond measure the-priest fled whom
diabolus cum turbine a tergo insequens, usque ad villam
the-devil with a-whirlwind from behind pursuing up to the-village
Rode non deseruit. Postea cum idem sacerdos visionem simul
Rode not he-left afterward when the-same priest the-vision together
et timorem converso coenobii Veteris Montis, Richardo
and the-fear to-a-lay-brother of-the-monastery of-Old Mount Richard
nomine, recitaret, ille, sicut vir erat religiosus, religiosum
by-name recited he as a-man he-was religious a-religious
ei verbum respondit: Domine, inquit, ecclesiastice, si ad
to-him word answered O-Lord he-says priest if to
divina eundo psalmum in os vestrum assumsissetis,
the-divine-office going a-psalm into mouth your you-had-taken
non vobis haec in via evenissent. Terror ille
not to-you these-things on the-way would-have-happened terror that
poena peccati fuit. Diabolus revera timet psalmum, non
the-punishment of-sin was the-devil truly fears a-psalm not
gladium. Corpus eius, ut ait Job, imo Dominus ad Job, quasi
a-sword the-body his as says Job nay the-Lord to Job like
scuta fusilia, squamis se comprimentibus. Deputabit quasi
shields molten with-scales themselves pressing he-shall-reckon like
paleas ferrum, et quasi lignum putridum, aes. Non est
straw iron and like wood rotten bronze not there-is
super terram potestas, quae comparetur ei. NOVICIUS:
on earth a-power which may-be-compared to-him NOVICE

Sicut colligo ex his verbis sancti Job, si diaboli virtus
as I-gather from these words of-holy Job if of-the-devil the-strength
ligata et limitata non esset, nullus hominum subsistere
bound and limited not were none of-men to-stand
posset. MONACHUS: Quod autem hominem laedere non
could MONK that moreover a-man to-hurt not
possit, nisi quantum a Deo fuerit permissus, in fine
he-can except as-much-as by God he-has-been permitted at the-end
huius distinctionis satis manifesto tibi pandam exemplo.
of-this distinction quite manifest to-you I-shall-show by-example

CAPITULUM LVI. De campanario, quem diabolus transtulit in pinnam castri Ysinburg

A BELL RINGER CARRIED TO THE BATTLEMENT OF ISENBURG

The bell ringer of Ambel, promising to ring matins early for a pilgrimage, is woken by the devil; outside he finds a black ox that carries him through the air to a battlement of Isenburg and offers riches for homage. He adjures it by Jesus, is set down in a field near Gerresheim, and later describes places he had never seen. The Monk closes the distinction with Christ's two sentences at the Judgment.

In villa quadam, ante paucos annos Dioecesis Coloniensis,
in village a-certain before few years of-the-Diocese of-Cologne
quae Ambula vocatur, campanarius fuit, et forte adhuc
which Ambel is-called a-bell-ringer there-was and perhaps still
vivit, votum habens cuiusdam peregrinationis. Hic cum
lives a-vow having of-a-certain pilgrimage he when
die quadam condixisset cum femina quadam villae suae,
on-day a-certain had-agreed with a-woman certain of-village his
quod mane pariter ituri essent, illa eum rogavit,
that in-the-morning together about-to-go they-were she him asked

ut maturius matutinas pulsaret, propter solis fervorem.
that earlier matins he-should-ring because-of of-the-sun the-heat
Et promisit. Eadem nocte diabolus ad lectum eius veniens,
and he-promised the-same night the-devil to the-bed his coming
tetigit eum et ait: Pulsa matutinas. Sicque discessit. Qui
touched him and says ring matins and-so departed who
mox surgens, et lumen in ecclesia ardens respiciens, cum
at-once rising and the-light in the-church burning seeing since
ante primum galli cantum esse deprehendisset, putans
before the-first of-the-cock crowing it-to-be he-had-found thinking
quia a praedicta femina fuisset excitatus, de ecclesia
that by the-aforesaid woman he-had-been roused from the-church
exivit, volens illi dicere ut iret dormitum, eo
went-out wishing to-her to-say that she-should-go to-sleep for-this
quod nimis mane esset. Quam cum quaereret, nec inveniret,
that too early it-was whom when he-sought nor found
bovem nigrum contra se stare vidit. Qui lingua emissa
a-bull black facing himself to-stand he-saw who with-tongue put-out
hominem tetigit, eumque super dorsum suum per illam
the-man touched and-him on back its through it
misit, et per aerem cum illo volitans, super pinnam
put and through the-air with him flying on the-pinnacle
turris castri, quod Ysinburg dicitur, deposuit. Cui
of-the-tower of-the-castle which Isenburg is-called set-down to-whom
cum diceret: Timesne aliquid modo? respondit ille: Dei
when he-said fear-you-(question) anything now answered he of-God
permissione huc ductus sum, nihil contra me poteris,
by-permission here led I-am nothing against me you-shall-be-able
nisi quantum ille permiserit. Ad quod diabolus: Fac mihi
except as-much-as he shall-have-allowed to which the-devil do to-me
hominium, et ego te deponam, daboque tibi divitias
homage and I you shall-set-down and-I-shall-give to-you riches

multas. Quod si non feceris, vel fame in hoc
many but if not you-shall-have-done either by-hunger in this
loco morieris, vel praecipitio interibis. Cui campanarius,
place you-shall-die or by-a-fall you-shall-perish to-whom the-bell-ringer
spem habens in Christo, respondit: Adiuro te per nomen
hope having in Christ answered I-adjure you by the-name
Jesu Christi, ne me laedas, et ut me sine periculo
of-Jesus Christ that-not me you-hurt and that me without danger
corporis mei deponas. Mox diabolus illum tollens, in campo
of-body my you-set-down at-once the-devil him taking-up in a-field
iuxta villam Gerinsheim satis incommode deposuit ante
near the-village Gerresheim quite uncomfortably set-down before
lucem diei, in dedicatione ecclesiae eiusdem villae. Diluculo
the-light of-day at the-dedication of-the-church of-the-same village at-dawn
homines ad matutinarum sollemnia cum faculis properantes,
men to of-matins the-solemnity with little-torches hastening
cum hominem in agro in magno defectu reperissent,
when the-man in the-field in great faintness they-had-found
atque refocillassent, auditis his, quae ei contigerant,
and had-revived with-heard the-things which to-him had-happened
satis mirati sunt. Quarto vero die regressus in domum
greatly wondered they-have on-the-fourth but day returned into house
suam, situm tam locorum quam aedificiorum, quae
his the-situation as-much of-the-places as of-the-buildings which
nunquam ante viderat, tam plene omnibus exposuit, ut de
never before he-had-seen so fully to-all he-set-forth that about
raptu eius nihil dubitarent. NOVICIUS: Jam mihi satis
the-seizure his nothing they-doubted NOVICE now to-me enough
fateor probatum tam sententiis quam exemplis, daemones
I-confess proved as-much by-sentences as by-examples demons
esse, multos esse, malos esse, et infestos esse hominibus.
to-be many to-be wicked to-be and hostile to-be to-men

MONACHUS: Unum consilium meum est, ut cognitis
MONK one counsel mine is that with-known
his, non illis consentiamus, ne nos audire contingat: Ite,
these-things not to-them we-consent lest us to-hear it-happen go
maledicti, in ignem aeternum, qui praeparatus est diabolo
accursed into the-fire eternal which prepared is for-the-devil
et angelis eius; sed resistendo illis, omnibusque vitiis,
and for-the-angels his but by-resisting them and-all vices
audire mereamur cum electis: Venite, benedicti Patris mei,
to-hear we-may-deserve with the-elect come blessed of-the-Father my
percipite regnum quod vobis paratum est ab origine mundi.
receive the-kingdom which for-you prepared is from the-origin of-the-world

CAPITULUM I. Quid sit mors, et unde dicatur; et de quatuor generibus morientium

WHAT DEATH IS; THE FOUR KINDS OF THE DYING

The eleventh hour draws the sun to its setting, so the eleventh distinction treats the dying; eleven passes the ten commandments and means transgression, through which death came in. Death is named from the bite of the forbidden fruit, or from the bitterness of parting. Some live well and die well, some live and die badly, some live badly and die well by grace, and some live well and die badly by God's just judgment, as Ezekiel says. A good death is one in charity.

UNDECIMA hora diei solem trahit ad occasum. Haec est
At-the-ELEVENTH hour of-the-day the-sun draws to setting this is
aetas decrepita, quae morti vicina est. Non sine mysterio in
the-age decrepit which to-death near is not without mystery in
undecima distinctione de morientibus tractandum suspicor;
the-eleventh distinction about the-dying to-be-treated I-suspect
quia undenarius eo quod denarium in quo praecepta
because the-number-eleven for-this that the-ten in which the-precepts
legis divinae consistunt, primus transcendat, transgressionem
of-the-law divine consist first it-overpasses transgression
designat. Per transgressionem enim prothoplastorum, mors
signifies through the-transgression for of-the-first-formed death
introivit in orbem terrarum. Unde mors a morsu
entered into the-circle of-the-lands whence death from biting
nomen accepit. Mox ut homo pomum vetitae arboris
the-name received as-soon as man the-apple of-the-forbidden tree
momordit, mortem incurrit, et tam se quam totam
bit death he-incurred and as-much himself as all
suam posteritatem necessitati illius subiecit. Dicitur etiam
his posterity to-the-necessity of-it subjected it-is-said also

mors ab amaritudine; quia ut dicitur, nulla poena in
death from bitterness because as is-said no punishment in
hac vita amarior est, separatione corporis et animae.
this life more-bitter is than-the-separation of-body and soul
Sunt autem tria genera mortis ut dicit Ysidorus, acerba,
there-are moreover three kinds of-death as says Isidore bitter
immatura, naturalis. Acerba infantum; immatura iuvenum;
untimely natural bitter of-infants untimely of-youths
merita, id est naturalis, senum. Et quia de morientibus
deserved that is natural of-the-old and because about the-dying
loqui proponimus, noveris quatuor esse genera hominum
to-speak we-purpose you-may-know four to-be kinds of-men
morientium. Quidam bene vivunt, et bene moriuntur; alii et
dying some well live and well die others both
male vivunt, et male moriuntur; alii male quidem vixerunt,
badly live and badly die others badly indeed have-lived
sed Dei gratia bene moriuntur; et sunt qui quidem
but of-God by-grace well die and there-are those-who indeed
bene vixerunt, sed iusto Dei iudicio male moriuntur. Hanc
well have-lived but by-just of-God judgment badly die this
diversitatem per Ezechielem Dominus satis expressit. De
diversity through Ezekiel the-Lord quite expressed about
bene autem viventibus, et bene morientibus dicit: Vir si
well moreover living and well dying he-says a-man if
fuerit iustus, et fecerit iudicium et iustitiam; post
he-shall-have-been just and shall-have-done judgment and justice after
enumerationem multorum operum bonorum ita concludit: Hic
the-enumeration of-many works good thus he-concludes this
iustus est, vita vivet, scilicet aeterna, ait Dominus Deus.
just-man is with-life he-shall-live namely eternal says the-Lord God
De male vivente, et male moriente mox subiungit dicens:
about badly the-living and badly dying at-once he-adds saying

Quod si genuerit latronem effundentem sanguinem;
but if he-shall-have-begotten a-robber shedding blood
enumeratis multis operibus iniustitiae, in fine sic dicit:
with-enumerated many works of-injustice at the-end thus he-says
Numquid vivet? Non vivet. Cum universa haec detestanda
surely shall-he-live not he-shall-live since all these detestable-things
fecerit, morte morietur, scilicet aeterna, sanguis eius in ipso
he-has-done by-death he-shall-die namely eternal the-blood his on him
erit. De eo autem qui male vixit, et finaliter poenitet,
shall-be about him moreover who badly has-lived and finally repents
sic ait: Si autem impius egerit poenitentiam ab
thus he-says if moreover the-wicked-man shall-have-done penance for
omnibus peccatis suis quae operatus est, et custodierit
all sins his which done he-has and shall-have-kept
universa praecepta mea, et fecerit iudicium et iustitiam,
all precepts my and shall-have-done judgment and justice
vita vivet, et non morietur. Omnium iniquitatum
with-life he-shall-live and not shall-die of-all iniquities
eius quas operatus est non recordabor. In iustitia sua
his which done he-has not I-shall-remember in justice his
quam operatus est vivet. NOVICIUS: Magna consolatio.
which done he-has he-shall-live NOVICE great consolation
MONACHUS: Non minus terribile est quod sequitur: Si
MONK not less terrible is what follows if
autem averterit se iustus a iustitia sua, et
moreover shall-have-turned-away himself the-just-man from justice his and
fecerit iniquitatem, secundum omnes abominationes suas
shall-have-done iniquity according-to all the-abominations his
quas operari solet impius, numquid vivet? Omnes
which to-do is-wont the-wicked-man surely shall-he-live all
iustitiae eius quas fecerat, non recordabuntur. In peccato suo
the-justices his which he-had-done not shall-be-remembered in sin his

quod peccavit, morietur. Petrus bene vixit et bene finivit.
which he-sinned he-shall-die Peter well lived and well ended
Symon Magus econtrario male vixit et male finivit. Latro in
Simon Magus on-the-contrary badly lived and badly ended the-thief on
cruce male quidem vixerat, sed bene consummavit. Nycholaus
the-cross badly indeed had-lived but well ended Nicholas
advena creditur prius bene vixisse, sed non bono fine
the-stranger is-believed earlier well to-have-lived but not with-a-good end
conclusit. NOVICIUS: Quare boni bene, et mali male
concluded NOVICE why the-good well and the-wicked badly
moriantur, quaestio mihi nulla est; quare autem diu bene
die a-question to-me none is why moreover long well
viventes non perseverent, et diu male viventes bono fine
living not persevere and long badly living with-a-good end
decedant, nosse vellem. MONACHUS: Non sum Chusi
depart to-know I-should-wish MONK not I-am Hushai
consiliarius David. Quis enim novit sensum Domini, aut quis
counselor of-David who for knew the-mind of-the-Lord or who
consiliarius eius fuit? NOVICIUS: Quae est mors bona, et
counselor his was NOVICE what is death good and
quae est mors mala? MONACHUS: Qui in caritate decedit,
what is death bad MONK who in charity departs
per lumen eius videbit lumen aeternum. Hinc est quod
through the-light his shall-see light eternal hence it-is that
foris morientes lumen ardens tenent in manibus. Qui vero
abroad the-dying a-light burning hold in (their)-hands who but
sine caritate moritur, mittetur in tenebras exteriores. Una
without charity dies shall-be-sent into darkness outer by-one
enim sententia, omnis haec diversitas concluditur: Qualem,
for sentence all this diversity is-concluded such-as
inquit, te invenero, talem te iudicabo. NOVICIUS:
he-says you I-shall-have-found such you I-shall-judge NOVICE

Satisfactum mihi fateor per sententias; nunc precor ut
satisfied to-me I-confess by sentences now I-pray that
exempla subiungas. MONACHUS: Faciam quod hortaris,
examples you-subjoin MONK I-shall-do what you-urge
et hoc secundum ordinem praedictum. Quam pretiosa sit
and this according-to the-order aforesaid how precious is
in conspectu Domini mors sanctorum eius, et mors
in the-sight of-the-Lord the-death of-the-saints his and the-death
peccatorum quam pessima, subiecta declarabunt exempla.
of-sinners how very-bad the-following shall-declare examples

CAPITULUM II. De morte Meyneri sacerdotis de Claustro

THE DEATH OF MEYNER, PRIEST OF HIMMEROD

In a great mortality at Himmerod, Meyner, once a canon of Trier converted by Saint Bernard and holder of many offices in the house, sends away the four brothers set to nurse him. At matins he tells them he spent the night at a heavenly festival of light and harmony, and saw one of their number climb a shining road to heaven among angels. He confesses only masses for the dead still owed, though his lips never ceased from praise, and soon dies.

Eo tempore quo beatissimus David monachus Claustrensis
at-that time in-which most-blessed David monk of-the-Cloister
ab hac luce migravit, facta est in eadem domo quae alio
from this light passed made was in the-same house which by-another
nomine Hemmenrode vocatur, mortalitas magna, Domino
name Himmerod is-called a-mortality great with-the-Lord
eligente sibi eos quos vita commendabat sanctior, ad
choosing for-himself those whom a-life commended holier to
similitudinem columbae quae melioribus granis pascitur.
the-likeness of-a-dove which on-better grains feeds

Erat ibi sacerdos quidam nomine Meynerus, quandoque
there-was there a-priest certain by-name Meyner formerly
ecclesiae sancti Symeonis in Treveri canonicus, et salutari
of-the-church of-saint Simeon in Trier a-canon and by-the-salutary
admonitione sancti Bernardi Abbatis ad ordinem conversus.
admonition of-saint Bernard Abbot to the-order converted
Amplius quam triginta annos in ordine fecerat, et per
more than thirty years in the-order he-had-spent and through
plurimos labores ad sublime sanctitatis culmen pervenerat.
very-many labors to the-lofty of-holiness summit had-arrived
Cumque in eadem domo ob suam probitatem ad
and-when in the-same house because-of his probity to
diversa electus fuisset officia, Prioratus scilicet, cellerariae,
diverse chosen he-had-been offices of-Prior namely of-the-cellarer
grangiariae, magisterii noviciorum, gradatim tamen, omnibus
of-the-granger of-the-master of-novices by-steps yet with-all
irreprehensibiliter administratis, graviter infirmatus, mortem
irreproachably administered gravely sick death
adesse dolor vehemens indicavit. Cuius labores Abbas
to-be-at-hand pain vehement indicated whose labors the-Abbot
considerans, in domum secretiorem eum poni fecit,
considering into a-house more-secluded him to-be-placed made
quatuor ad ministerium eius deputatis. Ille vero licet
with-four for the-ministry his assigned he but although
gauderet de solitudine, tristabatur tamen de exhibito
he-rejoiced about the-solitude was-saddened yet about the-shown
honore, dicens Abbati: Fratres isti vigilando atque laborando
honor saying to-the-Abbot brothers these by-watching and by-laboring
sunt lassi, neque mihi sunt necessarii. Grata est mihi
are weary nor to-me are-they necessary pleasing is to-me
solitudo, neque minus solus ero, cum solus ero. Non
solitude nor less alone shall-I-be than-when alone I-shall-be not

enim solus est cui praesul et custos Dominus adest.
for alone is he-for-whom protector and guardian the-Lord is-present
Si careo hominum obsequio, credo quod non deerit
if I-lack of-men service I-believe that not shall-be-lacking
praesidium de coelo. Abbate recedente, et ad sermones
help from heaven with-the-Abbot withdrawing and to the-words
eius minus attendente, ipse fratres abire compulit,
his less attending he the-brothers to-go-away compelled
lucernamque extinguere. Media nocte Priore iubente in
and-the-lamp to-put-out at-mid night with-the-Prior ordering into
eandem domum ad dicendas horas minuti conveniunt,
the-same house for saying the-hours the-let-blood assemble
et ignis accensus est, quia hyemps erat. Dictis matutinis
and a-fire kindled was because winter it-was with-said matins
visitavit eum Prior, fratribus lectum eius circumstantibus.
visited him the-Prior with-the-brothers the-bed his standing-around
Quibus ait: Tota nocte sollemnizabam. Si centum linguas
to-whom he-says all night I-was-keeping-festival if a-hundred tongues
haberem, internae iocunditatis gaudium explicare non possem.
I-had of-inward delight the-joy to-unfold not I-could
Vidi deificum lumen, audivi coelestem harmoniam, interfui
I-saw godlike light I-heard heavenly harmony I-was-among
choris psallentium in coelo. Ach quam ordinate, quam
the-choirs of-those-chanting in heaven ah how orderly how
distincte, quam reverenter psallebant. Voces quidem erant
distinctly how reverently they-chanted voices indeed there-were
multae et diversae; sed quemadmodum in cythara varietas
many and diverse but as in a-cithara the-variety
cordarum uniformem reddit concentum, ita concors illa
of-strings a-uniform renders concord so harmonious that
diversitas in unam conveniebat melodiam, supra humanum
diversity into one came-together melody beyond human

sensum delectabilem. Gravibus succinentibus, puellares
sense delightful with-the-deep-ones accompanying girlish
voces ascendebant, facientes dyapason. Cuius organi suavitatem
voices rose making the-octave of-which organ the-sweetness
humana infirmitas aestimare non potest. Admiranti mihi
human weakness to-reckon not can wondering to-me
super his, astitit quidam in habitu venerabili, dicens:
at these-things stood-by a-certain-one in habit venerable saying
Quid miraris? Haec est laus Verbi Dei. Et cum
why do-you-wonder this is the-praise of-the-Word of-God and when
haec dixisset, psallentibus adiunctus est, et tota virtute
these-things he-had-said to-the-chanters joined he-was and with-all strength
psallebat. Interea gratum occurrit spectaculum. Videbam
chanted meanwhile a-pleasing came-up spectacle I-saw
stratam speciosam super me directam, iter e terris in
a-road beautiful above me directed a-way from earth to
coelum praebentem. Unus ex nostris subito de medio
heaven offering one of ours suddenly from the-midst
factus, hanc ingressus superna regna petebat. Laetabundus
made this having-entered the-supernal realms sought rejoicing
et laudans, angelorum vallatus copiis, nullumque passus
and praising of-angels surrounded by-hosts and-no having-suffered
omnino discrimen, coelo receptus est. Verumtamen frater
at-all danger into-heaven received he-was yet brother
ille non est mihi designatus ex nomine. Quidam autem
that not is to-me designated by name certain-ones moreover
calumniabantur fratres nostros, duo obiicientes, scilicet quod
were-accusing brothers our two-things objecting namely that
defunctis fratribus debitam pensionem negligenter solverent, et
for-dead brothers the-due payment negligently they-paid and
veteres tunicas non statim cum novas reciperent, redderent.
old tunics not at-once when new-ones they-received they-gave-back

In altero me reprehensibilem doleo; propter urgentes enim
in the-other me blameworthy I-grieve because-of pressing for
causas, missas nondum persolvi quas debeo, sed quam plura
causes masses not-yet I-have-paid which I-owe but very many
psalteria dixi. Deo enim gratias ago, labia mea nunquam
psalters I-have-said to-God for thanks I-give lips my never
otiosa fuerunt a laude Dei. Haec prosecutus est, et
idle have-been from the-praise of-God these-things went-through he-has and
consequenter ab hac luce subtractus, fidem fecit dictis.
consequently from this light withdrawn faith gave to-his-words
Aiunt de eo quod in exterioribus agens, saepe per diem duo
they-say about him that in outward-affairs acting often by day two
psalteria dicere solitus esset. Perspicuum est quod frater ille
psalters to-say accustomed he-was clear it-is that brother that
qui subito de medio factus, cum honore coelesti deduci
who suddenly from the-midst made with honor heavenly to-be-led-down
visus est, ipsum Meynerum satis eleganter expressit, evidenti
seen was the-very Meyner quite elegantly expressed by-evident
declarans indicio, quod velocius morte subveniente, sine
declaring sign that more-swiftly with-death coming-to-aid without
omni discrimine transiturus esset de pressuris ad gloriam,
any danger about-to-pass he-was from distresses to glory
de morte da vitam, de mundo ad Christum, cui est
from death to life from the-world to Christ to-whom is
honor et imperium in saecula saeculorum. Amen.
honor and dominion for ages of-ages Amen

CAPITULUM III. De morte Ysenbardi sacristae eiusdem coenobii

THE DEATH OF ISENBARD, SACRISTAN OF THE SAME MONASTERY

Isenbard, sacristan of Himmerod, murmurs at midnight of heaven's glory; before the abbot he tells of choirs that never tire, of monks of the order in shining cowls, and of David and the departed brothers, who warn that murmuring and envy stain the robe. Rapt four times, he saw Our Lady and Saint Michael. He comforts knightly novices, urges wavering guests to leave the world, answers each question as one who reads consciences, and dies.

Aegrotabat in eodem coenobio sacerdos Ysenbardus nomine,
was-sick in the-same monastery a-priest Isenbard by-name
custos ecclesiae, plus quam tricesimum annum agens in ordine,
keeper of-the-church more than the-thirtieth year spending in the-order
et ad extrema perductus est. Media nocte cum super eum
and to the-last led he-was at-mid night when over him
ministrorum vigilaret diligentia, audierunt eum levi susurrio
of-the-attendants watched the-diligence they-heard him with-light whisper
verba sonare. Timentesque ne morti proximus aliena
words to-sound and-fearing lest to-death nearest strange-things
loqueretur, ori loquentis aure adhibita, intellexerunt
he-should-speak to-mouth of-the-speaker with-ear applied they-understood
verba sublimia, aedificationis plena, de gloria coelestium
words lofty of-edification full about the-glory of-the-heavenly-ones
et inenarrabili laetitia sanctorum. Dignum ergo iudicantes
and the-unspeakable joy of-the-saints worthy therefore judging
testem his idoneum adhiberi, nunciaverunt haec Abbati,
witness for-these fit to-be-applied they-announced these-things to-the-Abbot
qui et ipse gravi laborabat infirmitate. Vocatus Abbas
who also himself with-grave was-laboring illness called the-Abbot
affuit. Interim cecidit horologium, et occasione sumpta,
was-present meanwhile fell the-clock and with-the-occasion taken

sic fari coepit: Ach quam suavem noctem exegi; quam
thus to-speak he-began ah how sweet a-night I-have-spent how
delectabili horologio temperando operam dedi; quam dulces
to-a-delightful clock for-tempering effort I-have-given how sweet
et quam suaves concentus audivi, choris in coelo psallentium
and how pleasant harmonies I-heard the-choirs in heaven of-the-chanters
interfui. Ach quam concorditer, quam delectabiliter psallebant.
I-was-among ah how harmoniously how delightfully they-chanted
In nostro cantu solet esse dissonantia, taedium, lassitudo;
in our singing there-is-wont to-be dissonance weariness fatigue
ibi longe aliter est. In unam omnes conveniunt melodiam,
there far otherwise it-is into one all come-together melody
super omne quod delectat dulciorem. Infatigabiles laudare
above all that delights sweeter unwearied to-praise
non cessant, et quanto plus laudant, tanto plus crescit
not they-cease and by-how-much more they-praise so-much more grows
amor laudandi, et mirabili atque ineffabili modo hoc
the-love of-praising and in-a-wondrous and unspeakable manner this
provenit in usum gratissimae quietis, quod nunquam
turns-out into the-use of-most-pleasing rest that never
vacant a laude Creatoris. Ibi vidi homines nostri
they-are-free from the-praise of-the-Creator there I-saw men of-our
ordinis, super alios eminere dignitate, et gratia praecellere.
order above others to-excel in-dignity and in-grace to-surpass
Qui enim magis hic humiliati sunt, mediocribus pro
who for more here humbled were with-modest-things for
Christo contenti, eo gloriosius ibi exultant, abundantiorem
Christ content by-that more-gloriously there they-exult more-abundant
accipientes consolationem, facie splendidissimi, statura celsi,
receiving consolation in-face most-shining in-stature tall
veste gloriosi. Cum his familiariter conversatus sum, et
in-garment glorious with these familiarly conversed I-have and

amico refectus colloquio. Apparuerunt etiam mihi fratres
by-friendly refreshed conversation appeared also to-me brothers
nostri, dominus Warnerus Prior, et dominus Mychael, et
our dom Warner Prior and dom Michael and
dominus Arnoldus, et dominus Kono, et dominus David
dom Arnold and dom Kono and dom David
honore celsior, candidissimis induti cucullis, quarum nitor
in-honor loftier in-most-white clothed cowls whose brightness
oculis meis tam erat impenetrabilis, quam radius fulguris
to-eyes my so was impenetrable as the-ray of-lightning
choruscantis. Tanta gloria vestium delectatus, sollicite
flashing by-so-great the-glory of-the-garments delighted anxiously
quaerebam, si talem ego habiturus essem. Et dixerunt:
I-asked whether such I about-to-have should-be and they-said
Qui vivit irreprehensibiliter, talem vestem sperare potest.
who lives irreproachably such a-garment to-hope can
Si vero vitium latuerit in conversatione, macula apparebit
if but a-vice has-lain-hid in the-conversation a-stain shall-appear
in veste. Culpa enim vitae, maculam facit in veste.
on the-garment the-fault for of-life a-stain makes on the-garment
Immaculatam ergo merebitur habere vestem, qui se a
stainless therefore he-shall-deserve to-have a-garment who himself from
maculis servat immunem. Et dixi: Quae sunt istae maculae?
stains keeps free and I-said what are these stains
Et illi: Murmuratio, detractio, invidia, negligentia, et quicquid
and they grumbling detraction envy negligence and whatever
sinceritatem cordis maculat et confundit. Qui talia
the-sincerity of-the-heart stains and confounds who such-things
agunt, in gloria vestis maculam ponunt. Tu vero pro
do in the-glory of-the-garment a-stain put you but for
multis laboribus, et vitae honestate similem sortieris vestem.
many labors and of-life the-honesty a-like shall-obtain garment

His dictis faucibus arefactis, viribusque exhaustis,
with-these-things said with-the-jaws dried and-with-the-strength exhausted
defecit loquens. Post modicum, instillata refocillatus aqua,
he-failed speaking after a-little with-dripped-in refreshed water
resumptoque spiritu, ad loquendum se parans, spem
and-with-resumed (his)-breath for speaking himself preparing hope
fecit auditoribus. Et ait: Utinam differret me Dominus
he-made for-the-hearers and he-says would-that would-delay me the-Lord
usque dum plene opera Dei dominis meis loqui possem.
up while fully the-works of-God to-lords my to-speak I-could
Ach quam laeti nuncii baiulus essem, quam laeta, quam
ah how glad of-news the-bearer I-would-be how glad how
stupenda narrarem, quae vidi, quae audivi, et sensi,
astounding-things I-would-tell which I-saw which I-heard and felt
quae praeparata sunt diligentibus Deum, et in laude eius
which prepared are for-those-loving God and in praise his
vigilantibus. Et Abbas: Frater quomodo haec vidisti?
watching and the-Abbot O-brother how these-things did-you-see
Et iile: Quater hac nocte raptus sum ante Deum. Pectus
and he four-times this night snatched I-was before God breast
meum apertum est, et anima mea educta est, et statim
my opened was and soul my led-out was and at-once
fui inter choros angelorum, et vidi Dominam nostram in
I-was among the-choirs of-the-angels and I-saw Lady our in
immensa claritate cum suis sacris virginibus, quae se mihi
immense brightness with her holy virgins who herself to-me
promisit in necessitate affuturam, et sanctum Mychaelem
promised in need about-to-be-present and saint Michael
cum multo exercitu angelorum paratum ad opem mihi.
with a-great army of-angels ready for help to-me
Nam altari et memoriae suae honorem solebam semper
for to-the-altar and to-memory his honor I-was-wont always

impendere; et innumerabilem multitudinem sanctorum, et
to-pay and the-countless multitude of-the-saints and
quos antea non videram, statim agnovi. Rursum spiritu
whom before not I-had-seen at-once I-recognized again in-breath
et viribus deficiens, loqui cessavit. Compulsus itaque de
and in-strength failing to-speak he-ceased urged and-so of
sorbitiuncula pauxillum accepit, et gustans ait: O quam
a-little-broth a-little he-took and tasting he-says O how
dulcis est Dominus gustantibus se. O quanta est suavitatis
sweet is the-Lord to-those-tasting him O how-great is of-sweetness
eius abundantia, quam larga, quam indeficiens, et omnium
his the-abundance how large how unfailing and of-all
deliciarum copiis affluens, qua me in hac nocte reficere
delights with-plenty overflowing with-which me in this night to-refresh
dignatus est. O dulcedo illa, dulcedo gratissima, optabilis
deigned he-has O sweetness that sweetness most-pleasing desirable
et praestantissima. O quam singularis, quam excellens et
and most-excellent O how singular how excellent and
ineffabilis. Intus enim in corde utcunque teneo, verbis
unspeakable within for in the-heart somehow I-hold-it in-words
autem explicare non valeo. Quam sentire potui, non possum
moreover to-unfold not I-can what to-feel I-could not I-can
effari, rei nimietate victus. Tam felici refectione pastus,
to-utter of-the-thing by-excess overcome by-so happy a-refreshment fed
hanc superaddere superfluum duco. Haec modicum et breve
this to-add superfluous I-reckon this a-small and brief
nutrimentum praestat; illa in perpetuum reficit et saginat.
nourishment provides that in perpetuity refreshes and fattens
O quam beati sunt qui illa sine fine fruituri sunt.
O how blessed are those-who it without end about-to-enjoy are
Jubente Abbate, vocati sunt quidam novicii, viri quondam
with-ordering the-Abbot called were certain novices men formerly

in saeculo clari, virtute militari insignes; quos ita consolatus
in the-world famous in-valor military distinguished whom thus consoled
est: Vere felices estis, qui de vana vestra conversatione
he-has truly happy you-are who from vain your conversation
vocati estis, partem in coelis cum iustis habituri.
called you-have-been a-part in the-heavens with the-just about-to-have
Constat enim de salute vestra, si tamen perseveraveritis.
it-is-certain for about the-salvation your if only you-shall-have-persevered
Nam dominus David indesinenter pro vobis preces ad
for dom David unceasingly for you prayers to
Dominum fundit, quatenus quod salubriter inchoastis, feliciter
the-Lord pours that what wholesomely you-have-begun happily
compleatis. Unum autem eorum nomine exprimens, de
you-may-complete one moreover of-them by-name naming about
eo dicebat, nisi portas Claustri ingressus fuisset, mortis
him he-said unless the-gates of-the-Cloister entered he-had of-death
aeternae portas non evasisset. Aderant et hospites
eternal the-gates not would-have-escaped were-present also guests
convertendi gratia de sedibus suis evocati; sed nimio
of-conversion for-the-sake from homes their called-forth but by-too-much
adhuc rerum temporalium amore detenti, rem arduam
still of-things temporal love held-back the-thing arduous
aggredi dubitabant. Qui fiducialiter accedentes ad virum
to-undertake they-hesitated who confidently approaching to the-man
Dei, mentisque fluctuationem confessi, quod videlicet
of-God and-of-mind the-wavering having-confessed that namely
velle adiaceret eis, perficere autem bonum non invenirent,
to-wish lay-near them to-accomplish moreover the-good not they-found
supplicabant ut orationibus eius adiuti mererentur in bono
begged that by-the-prayers his helped they-might-deserve in good
stabiliri. Et ille: Quamdiu mente adhaeretis saeculo,
to-be-established and he as-long-as in-mind you-cling to-the-world

non potestis perfecte placere Deo, nec firmari in bono,
not you-can perfectly to-please God nor to-be-made-firm in good
habentes voluntatem fixam in malo. Quapropter recedite
having the-will fixed in evil wherefore withdraw
omnino ab his quae inutiliter amatis, et non deerit
wholly from those-things which uselessly you-love and not shall-be-lacking
vobis gratia Salvatoris. Si vidissetis quae ego vidi, omnem
to-you the-grace of-the-Savior if you-had-seen what I saw all
gloriam mundi vilem reputaretis. Deinde multi multa
the-glory of-the-world vile you-would-reckon then many many-things
quaerebant; ille de patre, ille de fratre, ille de
asked this-one about father that-one about brother that-one about
suo statu futuro, ille de praesenti. Sed vir Dei
his state future that-one about the-present but the-man of-God
ita singulis responsum temperavit, ut secretorum revelator,
so to-each the-answer tempered that of-secrets a-revealer
et conscientiarum inspector esse probaretur. Mox vocante
and of-consciences an-inspector to-be he-was-proved at-once with-calling
Domino sancta illa anima carne soluta est, ad dolores
the-Lord holy that soul from-the-flesh loosed was to the-pains
corporis ultra non reditura, sed ut credimus, immortalitatis
of-the-body further not about-to-return but as we-believe of-immortality
luce vestienda et perennium gaudiorum suavitate reficienda.
with-light to-be-clothed and with-everlasting of-joys with-sweetness to-be-refreshed
Duo haec capitula, sicut et quinque reliqua quae sequuntur,
two these chapters as also the-five remaining which follow
a quodam reperi notata, qui se ea quae dicta
from a-certain-man I-found noted who himself those-things which said
sunt vidisse et audivisse commemorat; quae perire non
are to-have-seen and to-have-heard records which to-perish not
sum passus. Habent praeterea plures testes, qui adhuc
I-have allowed they-have besides several witnesses who still

supersunt. NOVICIUS: Prosequere obsecro residua, quia
survive NOVICE continue I-beseech the-rest because
tanto sunt audientibus gratiora, quanto tuo testimonio
so-much they-are to-the-hearers more-pleasing as-much-as by-your testimony
recenter gesta, scripto sunt mandata.
recently done-things in-writing are committed

CAPITULUM IV. De morte Sigeri monachi

THE DEATH OF SIGER THE MONK

As Siger, a young priest of Himmerod devoted to the Mother of God, lies dying, a lay brother hurrying to his death in a vision finds a radiant lady in a palace. Asked why a woman enters there, she says she has a special right in the house and comes to visit her own; asked what to do as the brothers die, she tells them to sing Te Deum.

MONACHUS: Fuit in eadem domo monachus sacerdos
MONK there-was in the-same house a-monk priest
nomine Sigerus, aetate iuvenis, et amator ordinis, sui corporis
by-name Siger in-age young and a-lover of-order his of-body
severus castigator, qui inter cetera virtutum opera sanctam
stern chastiser who among the-other of-virtues works the-holy
Dei Genitricem ardenter diligebat, et quibus poterat modis
of-God Mother ardently loved and by-what he-could ways
alios ad amorem eius accendebat. Cum autem accersionis suae
others to the-love of-her kindled when moreover of-the-summoning his
hora imminebat, eo quod infirmaretur et languor esset
the-hour was-at-hand for-this that he-was-sick and the-languor was
fortissimus, quidam conversus magna Dei gratia praeditus,
very-strong a-certain lay-brother with-great of-God grace endowed
quem Dominus secretis consolationibus suis frequenter
whom the-Lord with-secret consolations his often

consolari dignatur, huiusmodi visionem vidit. Visa est ei
to-console deigns of-this-kind a-vision saw seen was to-him
tabula defunctorum pulsari, et ire coepit ad muniendum
the-board of-the-dead to-be-struck and to-go he-began for fortifying
fratris exitum. Et forte transitum habens per palatium
of-the-brother the-passing and by-chance passage having through a-palace
operis mirifici, invenit residentem in eo matronam reverendae
of-work wondrous he-found sitting in it a-matron of-reverend
dignitatis, cuius facies angelicam praeferebat gratiam, et
dignity whose face angelic showed grace and
niveum indumenta candorem. Haerebat igitur defixis in
snowy the-garments whiteness he-stuck therefore with-fixed on
eam luminibus, certus tam desiderabili personae divinum
her (his)-eyes certain in-so desirable a-person a-divine
numen inesse. Denique tantae divinitatis praesentia
power to-be-present at-length of-so-great divinity with-the-presence
ausum praebente, propius accedit, non metuens offensae
boldness affording nearer he-approaches not fearing of-offense
periculum, et familiariter verba conserit dicens: Amantissima
the-danger and familiarly words joins saying O-most-loving
domina, quid causae habes ingredi ad nos, cum hoc non
lady what cause have-you to-enter to us since this not
sit licitum matronis? Et illa: Speciali inquit iure fungor
is lawful for-matrons and she by-special says right I-act
in domo ista, et venio visitare familiares et domesticos
in house this and I-come to-visit intimates and household
meos. Et ille, piam pro fratribus gerens sollicitudinem, ait:
my and he pious for the-brothers bearing solicitude says
Ecce fratres nostri viritim decedunt, iuvenes, et senes,
behold brothers our man-by-man die young and old
et mediocres, et non est personarum acceptio. Quid inde
and middling and not is of-persons respect what thence

nobis faciendum est? Et illa: Debetis decantare Te Deum
by-us to-be-done is and she you-ought to-sing You God
laudamus. Cum plura responderet, haec tantum verba
we-praise when more-things she-answered these only words
retinuit, vir simplex et sine litteris. Interim vere pulsata
retained the-man simple and without letters meanwhile truly struck
est tabula, et cessavit visio figurativa. Credimus piam
was the-board and ceased the-vision figurative we-believe the-pious
Dei Genitricem, utpote matrem misericordiae, fideli suo in
of-God Mother being the-mother of-mercy to-faithful her in
morte non defuisse, et tale indicium adventus sui dedisse.
death not to-have-failed and such a-sign of-coming her to-have-given

CAPITULUM V. De morte adolescentis laici cum quo angeli cum moreretur loquebantur

A YOUNG LAYMAN WITH WHOM ANGELS SPOKE AS HE DIED

A chaste young layman falls ill soon after entering. While all attend another brother's funeral, angels singing the office ask whether he would like to come with them now, and promise to take him when the rites end. He has the mat laid and the board struck, and dies; a sick man behind a thin wall heard the angels speak.

Ea tempestate venit ad conversionem adolescens laicus,
at-that time came to conversion a-youth lay
mundi corruptelam incorruptus evadens, carnis integritate
of-the-world the-corruption uncorrupted escaping of-the-flesh with-the-integrity
servata, quod est magnum divinae miserationis beneficium.
kept which is a-great of-divine mercy benefit
Hic cum se Capitulo praesentasset, consequenter languore
he when himself to-the-Chapter had-presented consequently by-languor
correptus inunctus est. Quo inuncto, alius defunctus
seized anointed was with-whom anointed another died

est. Cuius exequiis cum universi interessent, infirmis
has whose funeral-rites when all attended with-the-sick
interim sine custode relictis, audivit adolescens ille choros
meanwhile without a-guard left heard youth that choirs
angelorum, obsequia funeris agentium, et suavitate
of-angels the-offices of-the-funeral doing and by-the-sweetness
psallentium magnifice delectatus est. Insuper quidam ex ipsis
of-the-chanters magnificently delighted was moreover certain of them
praesentialiter astiterunt ei, et allocuti sunt dicentes: Amice
in-person stood-by him and addressed they-have saying O-friend
tu quid dicis? Placetne tibi hac vice venire ad nos? Et ille:
you what do-you-say does-it-please you this time to-come to us and he
Vehementer cupio dissolvi, et esse cum Christo. Et angeli:
vehemently I-desire to-be-dissolved and to-be with Christ and the-angels
Esto paratus, expletis praesentibus exequiis, statim nobiscum
be ready with-completed the-present rites at-once with-us
ibis. Ille promissi haud dubius superni, futurorum
you-shall-go he of-the-promise not doubting supernal of-the-future
gaudiorum primitias iam corde praesentiens, laetus et hilaris
joys the-first-fruits already in-heart foretasting glad and cheerful
redeunti infirmario rem pandit per ordinem. Et adiecit:
to-the-returning infirmarian the-matter unfolds in order and he-added
Sternite mattam, et pulsate tabulam, et quae paranda sunt
spread the-mat and strike the-board and what to-be-prepared are
parate celerius, iam enim iturus sum ad Dominum. Quod
prepare more-quickly already for about-to-go I-am to the-Lord which
ita factum est. Porro quidam infirmus proximus iacebat ei,
so done was moreover a-certain sick-man next lay to-him
et quasi contiguus, tenui tantum pariete divisus ab ipso,
and as-if adjoining by-a-thin only wall divided from him

qui audivit angelos cum eo loquentes, qui adhuc superest
who heard the-angels with him speaking who still survives
testis fidelis, cuius testimonio fidem facit vita laudabilis.
a-witness faithful by-whose testimony faith makes a-life praiseworthy

CAPITULUM VI. De Oberto converso qui moriens coelestem audivit harmoniam

OBERT THE LAY BROTHER, WHO HEARD HEAVENLY HARMONY

Obert, who nursed the sick for thirty years and was himself ill for twenty, revives on the mat on Saint Stephen's night, asking what he is doing here when he was among the angels, assigned to the first martyr as his companion. Soon the board is struck again, and he sleeps in the Lord.

Erat in eadem domo, Claustro scilicet, laicus conversus
there-was in the-same house the-Cloister namely a-lay lay-brother
nomine Obertus, vir moribus ornatus, et actione
by-name Obert a-man in-manners adorned and in-action
circumspectus, a primis adolescentiae annis deserviens in
circumspect from the-first of-youth years serving in
ordine, ad omne iubentis imperium hilaris et promptus. Hic
the-order at every of-one-bidding command cheerful and ready he
annis circiter triginta cum fratribus infirmis tam devotum
for-years about thirty when to-the-brothers sick as-much devoted
quam sedulum exhibuisset obsequium, ipse quoque diversa
as diligent had-shown service he also by-diverse
corporis inaequalitate correptus est, et in magnis laboribus
of-body unevenness seized was and in great labors
supervivens, annis quasi viginti, longum trahebat martyrium.
surviving for-years about twenty a-long was-dragging martyrdom
Verumtamen licet corpore invalidus, animi providentia non
nevertheless though in-body weak of-mind in-providence not

deerat fratrum necessitatibus, prudenter disponens
he-was-lacking of-the-brothers to-the-needs prudently arranging
omnia. Tandem obortae mortalitatis urgente procella, et
all-things at-length of-the-arisen mortality pressing with-the-storm and
languore invalescente, diem suum functus, vita simul et
with-the-languor growing-strong day his having-ended from-life together and
doloribus ereptus est. Nocte beati Stephani, quae proxima
from-pains snatched he-was on-the-night of-blessed Stephen which next
est Natali Domini, pulsata est tabula defunctorum pro
is to-the-Birth of-the-Lord struck was the-board of-the-dead for
eo, et surgentes festinanter, advenerunt fratres, orationibus
him and rising hastily came the-brothers with-prayers
munientes fratris exitum. Jacebat autem ut moris est
fortifying of-the-brother the-passing he-lay moreover as of-custom it-is
positus super mattam, extremum trahens spiritum. Dicta
placed on the-mat the-last drawing breath with-said
letania cum adhuc aliquid spiramenti superesse videretur,
the-litany when still some breath to-remain seemed
incepti sunt septem Psalmi. Inter dicendum, tanquam de levi
begun were the-seven Psalms during the-saying as from light
somno excitatus, revixit, circumferens oculos, et iubente
sleep roused he-revived turning-around (his)-eyes and with-ordering
Abbate repositus est in lectum suum, et reversi sumus.
the-Abbot put-back he-was into bed his and returned we-have
Quidam autem rei novitate perculsi, manserunt circa
certain-ones moreover of-the-thing by-novelty struck remained about
eum, exspectantes donec convalesceret spiritus eius, cupientes
him waiting until should-recover the-spirit his desiring
audire ab eo quid hoc esset miraculi. Postquam autem
to-hear from him what this was of-miracle after moreover
sibi redditus est, ita dicere exorsus est: Hic ego quid
to-himself restored he-was thus to-speak began he-has here I what

facio? Certe hic esse nolo. Modo eram inter angelos,
do-I-do surely here to-be I-do-not-wish just-now I-was among angels
coelestis harmoniae suavitate demulcebar, deputatus eram
of-heavenly harmony by-the-sweetness I-was-soothed assigned I-was
beato prothomartyri, gloriae ipsius consors et collega
to-the-blessed first-martyr of-the-glory his partner and colleague
futurus. Hic ego quid facio? Certe redire volo. Post modicum
about-to-be here I what do-I-do surely to-return I-wish after a-little
iterum tabula pulsata est, et feliciter obdormiens in Domino,
again the-board struck was and happily falling-asleep in the-Lord
ut credimus non est fraudatus a desiderio suo, partem
as we-believe not he-was cheated of desire his a-part
habiturus in sorte sanctorum. Quod autem praeostensa sibi
about-to-have in the-lot of-the-saints that moreover shown-before to-him
gloria reversus ad horam caruit, in hoc pusillanimitati nostrae
the-glory returned for an-hour he-lacked in this for-faintheartedness our
consultum esse non ambigimus, videlicet ut minus sollicitos
provided to-be not we-doubt namely that the-less solicitous
devotos faceret, et proficientes studiis melioribus accenderet.
devout it-might-make and the-advancing to-studies better might-kindle

CAPITULUM VII. De converso caeco qui audivit angelos officia exequiarum complere

A BLIND LAY BROTHER WHO HEARD ANGELS AT THE FUNERALS

A blind lay brother at Himmerod sees visions of glory and pain, fights demons with fist and staff, and hears angels singing at the funerals, sweeter after David's burial. Warned by the abbot to keep the gift hidden, he admits he has told his own brother; he loses it, and recovers it after penance.

In eadem domo caecus quidam conversus fuit, cui Deus
in the-same house a-blind certain lay-brother there-was to-whom God
interioris hominis lumen contulit, damna corporis coelesti
of-the-inner man the-light granted the-losses of-the-body for-a-heavenly
munere commutans. Dedit enim ei divinas videre visiones,
gift exchanging he-gave for him divine to-see visions
aliquando gloriam sanctorum, frequenter poenas malorum,
sometimes the-glory of-the-saints often the-punishments of-the-wicked
assidue ipsum daemonem, flammivomos ignium globos
constantly the-very demon flame-vomiting of-fires globes
eructuantem. Mira sunt haec, et munera Dei. Frequenter
belching wondrous are these and gifts of-God often
autem patitur daemonum incursus et congressus, ita ut ipsi
moreover he-suffers of-demons the-onsets and encounters so that they
impingant in eum, et ipse vel pugno vel baculo affligat eos.
bump into him and he either with-fist or with-staff strikes them
Hos assultus pati solet in quolibet loco, magis in ecclesia,
these assaults to-suffer he-is-wont in any place more in the-church
maxime cum pro defunctis orat. Ea tempestate coepit
chiefly when for the-dead he-prays at-that time began
iste in exequiis defunctorum audire choros angelorum
he at the-funeral-rites of-the-dead to-hear choirs of-angels

psallentium, modo cum monachis, modo divisim. Cum autem
chanting now with the-monks now separately when moreover
efferebantur corpora praecedente conventu, manebant angeli in
were-carried-out the-bodies with-going-before the-convent remained angels in
choro, exequiarum officia complentes. Inter Sanctus autem
the-choir of-the-funeral-rites the-offices completing between the-Sanctus moreover
et Pater noster ineffabiles solebat audire iubilos, et supra
and the-Pater noster unspeakable he-was-wont to-hear jubilations and above
humanam aestimationem dulces. Haec coelestis modulatio post
human reckoning sweet this heavenly melody after
depositionem domini David dulcior et magis intelligibilis
the-burial of-dom David sweeter and more intelligible
audiebatur. Contigit aliquando, dominum Abbatem aedificationis
was-heard it-happened once dom Abbot of-edification
causa venire ad hunc caecum, qui inter cetera acceptae
for-the-sake to-come to this blind-man who among other-things of-received
gratiae beneficium confessus est et hoc. Diligenter antem
grace the-benefit confessed has also this carefully moreover
praemonitus est ab Abbate ut divinae gratiae gratus existens,
forewarned he-was by the-Abbot that to-divine grace grateful being
omnem humanam gloriam excluderet, divinum apud se
all human glory he-should-shut-out the-divine with himself
munus occultans, nec sanctum daret canibus. Et respondit
gift hiding nor the-holy-thing give to-dogs and he-answered
se tantum hoc unico fratri suo carnali dixisse. Et
himself only this to-one brother his of-the-flesh to-have-said and
intellexit Abbas lapsum hominis. Post dies aliquot reverso
understood the-Abbot the-fall of-the-man after days some with-returned
Abbate, humiliatus coram eo, coelesti se carere beneficio
the-Abbot humbled before him the-heavenly himself to-lack benefit

lacrimose confessus est. Et inflicta ei gravi poenitentia,
tearfully confessed has and with-inflicted on-him heavy penance
quae superbienti subtracta fuit, poenitenti restituta est gratia.
which from-the-proud withdrawn was to-the-penitent restored was the-grace

CAPITULUM VIII. De morte fratris Hildebrandi cuius animam in specie pueri speciosi conventus candidatorum deferebat

THE DEATH OF BROTHER HILDEBRAND

As the convent attends the dying Hildebrand, a brother sees a convent of men in white bear away a beautiful child from where he lies, so that his soul and his body are carried by two convents, both singing God's praise. Such signs, the Monk says, reveal hidden holiness, teach imitation, or clear the innocent.

Cum in extremis ageret frater Hildebrandus, tabula pulsata
when in extremity was brother Hildebrand with-the-board struck
conventus accurrit. Quo morientem circumstante, et
the-convent ran-up with-which the-dying-man standing-around and
exequias ex more celebrante, stetit frater quidam inter alios,
the-rites after custom celebrating stood brother a-certain among others
cui talem visionem Dominus revelare dignatus est. Vidit,
to-whom such a-vision the-Lord to-reveal deigned has he-saw
et ecce alius conventus supervenit hominum albatorum, qui
and behold another convent came-up of-men in-white who
in loco quo moriens iacebat, speciosum valde puerum
in the-place where the-dying-man lay a-beautiful very boy
accipiens, cum gaudio magno et canticis abiit. Itaque gemina
receiving with joy great and with-songs went-off and-so the-twofold
felicis huius fratris substantia, a gemino conventu delata
of-happy this brother substance by a-twofold convent carried-off

atque deducta est, anima scilicet a conventu albatorum
and led was the-soul namely by the-convent of-the-white-clad
ad beatam requiem, corpus vero a conventu albandorum
to blessed rest the-body but by the-convent of-those-to-be-white-clad
ad ecclesiam; utroque sane pro eo quod deferebant, in Dei
to the-church with-each indeed for that which they-carried in of-God
laudes, quanquam differenter, concrepante. NOVICIUS: Quid
praises though differently sounding NOVICE what
est quod in quorundam iustorum morte tam mirifica
is-it that in of-certain just-men the-death such wondrous-things
videntur, et in aliorum qui eis in merito pares sunt, vel
are-seen and in of-others who to-them in merit equal are or
forte maiores, nulla ostenduntur? MONACHUS: Una causa
perhaps greater none are-shown MONK one cause
est, ut latens sanctitas morientium viventibus manifestetur;
is that the-hidden holiness of-the-dying to-the-living may-be-manifested
alia, ut eorum virtutes quibus hoc meruerunt, imitentur;
another that their virtues by-which this they-deserved they-may-imitate
tertia est, ut iustorum innocentia, si male fuerint ut
the-third is that of-the-just the-innocence if wickedly they-have-been as
saepe fit infamati, demonstretur. Verbi causa.
often happens defamed may-be-shown for example

CAPITULUM IX. De converso mortuo circa cuis corpus frater Warnerus candelas stare vidit

BROTHER WARNER AND THE CANDLES ROUND A DEAD BROTHER

Brother Warner had taken part in the false accusation of a lay brother. At that brother's death all the candles round the bier burn except those on Warner's side, which go out together; he confesses the fault, and returning finds every candle alight.

In eodem coenobio quodam fratre fautore nomine Warnero,
in the-same monastery with-a-certain brother abetting by-name Warner
conversum aliquem quidam ex fratribus calumniati sunt sine
lay-brother some certain of the-brothers accused have without
causa, ita ut abiiceretur ab illis. Contigit post haec
cause so that he-was-cast-aside by them it-happened after these-things
ut frater idem moreretur, et iam dictus Warnerus
that the-brother same died and the-already said Warner
interesset commendationi eius. Moris autem tunc erat, ut
was-present at-the-commendation his the-custom moreover then was that
aliquo super mattam posito, fratres sicut sine processione
with-anyone on the-mat placed the-brothers as without procession
occurrerunt, ita sine ordine circa morientem steterunt, ubi
they-ran-up so without order around the-dying-man stood where
cuique prior occursus aut devotio locum dedit, laicis
to-each the-first arrival or devotion a-place gave with-the-lay
fratribus hinc inde circa monachos stantibus. Corpore
brothers on-this-side and-that around the-monks standing with-the-body
igitur mortui loto et allato, vidit idem Warnerus multas
therefore of-the-dead-man washed and brought saw the-same Warner many
candelas in circuitu feretri statutas, et omnes ardentes.
candles in the-circuit of-the-bier set and all burning
In parte autem qua ipse stabat, omnes candelae pariter
in the-part moreover in-which he stood all the-candles alike

extinctae sunt. Unde miratus simul et territus, cum
extinguished were whence having-wondered at-once and terrified when
corpus in ecclesiam delatum fuisset, ipse dominum Syfridum
the-body into the-church carried had-been he dom Siegfried
traxit in partem, et confessionem fecit, extinctionem
drew into a-part and confession made the-extinction
candelarum suis peccatis imputans, et innocentiae
of-the-candles to-his-own sins imputing and to-the-innocence
fratris manifestandae. Reversus in ecclesiam, easdem
of-the-brother to-be-shown returned into the-church the-same
candelas invenit, et omnes ex omni parte ardentes vidit.
candles he-found and all on every side burning saw

CAPITULUM X. De morte Herwici Prioris

THE DEATH OF PRIOR HERWIC

The aged, strict Prior Herwic, thought dying at evening, says he will die not now but at the ninth hour tomorrow, before the judge; he does, and some hear angels. The Monk explains that a youthful convert goes boldly as to a wedding, while one converted old fears the judgment.

Anno praeterito defunctus est ibidem dominus Herwicus
in-the-year past died has there dom Herwic
Prior, vir quidem grandaevus, et circa disciplinam
Prior a-man indeed very-aged and about discipline
ferventissimus. Qui cum sero putaretur esse moriturus,
most-fervent who when late he-was-thought to-be about-to-die
multis qui convenerant clara voce dicebat: Non modo moriar,
to-many who had-assembled with-clear voice said not now shall-I-die
sed crastina die, hora nona ero ante summum iudicem,
but tomorrow day at-the-hour ninth I-shall-be before the-highest judge

de omnibus operibus meis ibidem redditurus rationem.
about all works my there about-to-render an-account
Eadem siquidem hora exspiravit. In cuius transitu quidam
at-the-same indeed hour he-expired at whose passing certain
confessi sunt se angelos audivisse. Simile habes de Ulrico
confessed have themselves angels to-have-heard like you-have about Ulric
monacho Vilariensi in distinctione nona capitulo tricesimo
monk of-Villers in distinction the-ninth in-chapter thirtieth
primo. NOVICIUS: Quid est quaeso quod ille praedixit se
first NOVICE what is-it I-ask that he foretold himself
iturum esse ad nuptias, iste ad iudicium? MONACHUS: Ille
about-to-go to-be to a-wedding this-one to judgment MONK he
utpote in adolescentia conversus, pie praesumebat de custodita
being in youth converted piously presumed on kept
innocentia; istum terruerunt peccata multo tempore commissa.
innocence this-one terrified sins for-much time committed
Senex enim venerat ad conversionem. NOVICIUS: Beati
an-old-man for he-had-come to conversion NOVICE blessed
mortui qui sic in Domino moriuntur. MONACHUS: Quanta sit
the-dead who thus in the-Lord die MONK how-great is
in Domino morientium beatitudo, subiecta declarabunt exempla.
in the-Lord of-the-dying the-beatitude the-following shall-declare examples

CAPITULUM XI. De morte Mengozi conversi qui ad mandatum Gisilberti Abbatis revixit

MENGOZ THE LAY BROTHER, CALLED BACK BY HIS ABBOT

Mengoz, a cook whose foot was split by an axe, is ordered by Abbot Gilbert not to die before he returns from the General Chapter, but dies just as he arrives. The abbot commands him to answer, and he wakes, reproaching him: Isenbard had pulled him from a golden seat at Our Lady's feet for coming disobediently. He saw Isenbard in glory with a spot on his foot for going unwillingly to labor, eats from Charles's hand, and dies at the abbot's blessing.

In saepedicto Claustro conversus quidam fuit nomine
in the-often-said Cloister a-lay-brother certain there-was by-name
Mengoz, vir simplex et religiosus, in coquina conventus
Mengoz a-man simple and religious in the-kitchen of-the-convent
serviens. Accidit ut die quadam cum iuvene quodam
serving it-happened that on-day a-certain with a-young certain
monacho hebdomadario coquinae, lignum incideret. Quod cum
monk hebdomadary of-the-kitchen wood he-was-cutting which when
minus caute pede ad scindendum servaret, monachus
less carefully with-(his)-foot for splitting he-held the-monk
eundem pedem divisit. Deportatus in infirmitorium, cum
the-same foot split carried-off into the-infirmary when
nimis torqueretur, inunctus est. Instante tempore eundi
too-much he-was-tormented anointed he-was with-pressing the-time of-going
ad Capitulum generale, dixit ei bonae memoriae dominus
to the-Chapter general said to-him of-good memory dom
Gisilbertus Abbas: Frater Mengoz, non debes mori, sed
Gilbert Abbot O-brother Mengoz not you-ought to-die but
exspectabis me. Respondente illo, si in me fuerit, faciam;
you-shall-wait-for me with-answering him if in me it-shall-be I-shall-do-it
subiunxit Abbas: Ego praecipio tibi. Ivit ergo ad Capitulum,
added the-Abbot I command you he-went therefore to the-Chapter

et moratus est diutius. Reverso eo, et veniente ad portam,
and stayed he-has longer with-returned him and coming to the-gate
pulsata est tabula et campana. Interrogavit Abbas cui
struck was the-board and the-bell asked the-Abbot for-whom
pulsaretur. Dicente portario, quia fratri Mengozo; respondit
it-was-struck with-saying the-porter that for-brother Mengoz answered
Abbas: Ego deberem ei adhuc loqui. Festinansque ad
the-Abbot I ought to-him still to-speak and-hastening to
orationem, cum venisset in infirmitorium, ille exspiraverat. Et
prayer when he-had-come into the-infirmary he had-expired and
cum se inclinasset ad mortuum, alta voce dicebat: Frater
when himself he-had-bent to the-dead-man with-high voice he-said O-brother
Mengoz. Et non erat ibi vox neque spiritus. Cumque
Mengoz and not there-was there voice nor breath and-when
secundo idem nomen repetisset, respondit Prior: Nolite
a-second-time the-same name he-had-repeated answered the-Prior do-not
vos fatigare, exspiravit enim. Tunc Abbas se ad illius
yourselves weary he-has-expired for then the-Abbot himself to his
aurem magis inclinans, clamavit dicens: Ego tibi praeceperam,
ear more bending cried saying I to-you had-commanded
ne morereris donec venirem. Ego tibi iterum praecipio, ut
that-not you-die until I-came I to-you again command that
respondeas mihi. Ad quod verbum ille quasi de gravi somno
you-answer me at which word he as-if from heavy sleep
excitatus, oculos aperuit, et ingemuit. Och pater, inquit, quid
roused (his)-eyes opened and groaned oh O-father he-says what
fecisti? Bene eram; ut quid me revocasti? Ubi, inquit,
have-you-done well I-was to what-end me have-you-recalled where he-says
eras? Respondit conversus: In paradiso. Posita mihi erat sedes
were-you answered the-lay-brother in paradise placed for-me was a-seat
aurea secus pedes Dominae nostrae; et cum me revocares,
golden beside the-feet of-Lady our and when me you-recalled

advenit dominus Ysenbardus sacrista noster, trahensque me
came dom Isenbard sacristan our and-dragging me
de sede eadem, dicebat: Non hic sedebis, inobedienter huc
from the-seat same said not here shall-you-sit disobediently here
venisti; revertere ad Abbatem tuum. Sicque reversus sum.
you-came return to Abbot your and-so returned I-have
Attamen promissum est mihi, quod eadem sedes mihi foret
yet promised it-was to-me that the-same seat for-me would-be
reservanda. Vidi eundem Ysenbardum in multa gloria, in cuius
to-be-reserved I-saw the-same Isenbard in much glory on whose
pede apparuit macula, eo quod nobiscum existens, invitus
foot appeared a-stain for-this that with-us being unwillingly
iret ad labores. NOVICIUS: Cum sancti sine macula sint
he-went to labors NOVICE since the-saints without stain are
ante thronum Dei, quid est quod in gloria civis coelestis
before the-throne of-God what is-it that in the-glory of-a-citizen heavenly
visa est macula? MONACHUS: Propter viventes visio
seen was a-stain MONK for the-living the-vision
eadem ostensa est, ut gloria monachis bene viventibus esset
same shown was that the-glory to-monks well living might-be
ad consolationem, macula vero negligentibus ad correptionem.
for consolation the-stain but to-the-negligent for correction
Licet enim invitus iret cum fratribus ad laborem manuum,
although for unwillingly he-went with the-brothers to the-labor of-hands
valde tamen sollicitus fuerat circa divinum servitium.
very yet solicitous he-had-been about the-divine service
Libenter mature matutinas pulsabat, libenter alte cantabat.
gladly early matins he-rang gladly loudly he-sang
NOVICIUS: Placet quod dicis. MONACHUS: Testatus est
NOVICE it-pleases-me what you-say MONK testified has
idem Mengoz, se dominum David ibidem vidisse, et
the-same Mengoz himself dom David there to-have-seen and

alios multos, qui nuper fuerant defuncti. Dicebat etiam infra
others many who lately had died he-said also within
triginta dies aliquos de purgatorio esse liberandos. Cumque
thirty days some from purgatory to-be to-be-freed and-when
haec et his similia recitare coepisset, advocati sunt novicii,
these and to-these like-things to-recite he-had-begun summoned were novices
viri in saeculo nominati, Gerardus videlicet, Marcmannus, et
men in the-world renowned Gerard namely Marcmann and
Karolus postea Abbas, de cuius etiam manu comedit, in
Charles afterward Abbot from whose also hand he-ate in
signum verae resuscitationis. Post haec cum postulasset
sign of-true resuscitation after these-things when he-had-asked
licentiam redeundi, respondit Abbas: Modo vadas in pace.
leave of-returning answered the-Abbot now go in peace
Et benedixit ei. Ad quod verbum mox oculos clausit, et
and he-blessed him at which word at-once (his)-eyes he-closed and
exspiravit. Haec mihi recitata sunt a senioribus nostris, et
expired these-things to-me recited were by elders our and
a iam dicto Marcmanno, qui tanto miraculo interfuerat.
by the-already said Marcmann who at-so-great a-miracle had-been-present
Cumque praefatus Ysenbardus esset moriturus, et Gerardus
and-when the-aforesaid Isenbard was about-to-die and Gerard
cognomento Waschart ad pedes illius resideret, prophetico
surnamed Waschart at the-feet his sat in-prophetic
spiritu ad stabilitatem illum hortatus est dicens: O Gerarde,
spirit to stability him exhorted he-has saying O Gerard
vide ne exeas ordinem, quia multa millia daemonum
see that-not you-leave the-order because many thousands of-demons
ante portam exspectant te. Quid postea de eodem Gerardo
before the-gate await you what afterward about the-same Gerard
actum sit, novimus omnes.
done was we-know all

CAPITULUM XII. Item de morte Gozberti conversi qui reviviscens visa recitavit

GOZBERT THE LAY BROTHER, WHO DIED AND REVIVED

Gozbert, revived, tells the lay brothers that blessed is he who lives well in the order one year, month, or week. To the novice Herman he tells how something touched him from the feet to the head and he died, entering a garden of trees and flowers and a seat at the Queen of Heaven's feet kept for him. Three days later he dies again. The Monk leaves open why these dead do not complain of death's bitterness.

Simile miraculum contigit in eadem domo. Cum esset
a-like miracle happened in the-same house when was
ibidem novicius dominus Hermannus, nunc Abbas Loci
there a-novice dom Herman now Abbot of-the-Place
sanctae Mariae, sicut ipse mihi retulit, venit ad eum die
of-holy Mary as he to-me related came to him on-day
quadam aliquis de senioribus dicens: Venite mecum, ego
a-certain someone of the-elders saying come with-me I
faciam vos audire in continenti, quae libenter audietis. Et
shall-make you hear in the-instant what gladly you-shall-hear and
duxit eum ad quendam conversum Gozbertum nomine, qui
he-led him to a-certain lay-brother Gozbert by-name who
mortuus fuerat et revixit. Quem conversi nescio quot
died had and revived whom lay-brothers I-know-not how-many
sunt secuti, sperantes quod novi aliquid essent aduturi. Ad
have followed hoping that new something they-were about-to-hear to
quos ille: Vos domini numeratis annos conversionis vestrae,
whom he you O-lords count the-years of-conversion your
alius quadraginta, alius viginti, alius decem. Ego vobis dico,
one forty another twenty another ten I to-you say
quod beatus est monachus ille sive conversus, qui bene uno
that blessed is monk that or lay-brother who well for-one

anno, vel mense, vel quod minus est una hebdomada, in
year or month or what less is one week in
ordine conversatus est. Quibus cum amplius dicere nollet,
the-order lived has to-whom when more to-say he-did-not-wish
recesserunt. Ad quem novicius: Rogo vos bone frater, ut
they-withdrew to whom the-novice I-ask you O-good brother that
aliquid mihi referatis quod me aedificet. Respondit ille: Ego
something to-me you-relate which me may-edify answered he I
cum nuper infirmarer, et essem in doloribus maximis, venit
when lately I-was-sick and I-was in pains very-great came
ad lectum meum nescio quid. Cumque primo tetigisset
to bed my I-know-not what and-when first it-had-touched
pedes meos, gradatim ascendendo, tetigit ventrem meum, ac
feet my by-degrees ascending it-touched belly my and
deinde pectus, nec tamen ex eodem tactu aliquid mali sensi.
then breast nor yet from the-same touch any evil I-felt
Tacto vero capite meo, mox exspiravi, ductusque sum in
with-touched but the-head my at-once I-expired and-led I-was into
locum amoenissimum, et nimis deliciosum, in quo diversi
a-place most-pleasant and very delightful in which of-diverse
generis arbores, ac multi coloris flores aspexi. Occurrerunt
kind trees and of-many color flowers I-saw met
mihi et iuvenes speciosissimi, a quibus officiosissime sum
me also youths most-beautiful by whom most-courteously I-was
salutatus, et ante Dominam nostram coeli Reginam cum
greeted and before Lady our of-heaven the-Queen with
multa alacritate deductus. Posita est mihi sedes secus pedes
much eagerness led placed was for-me a-seat beside the-feet
eius. In qua cum sederem in multa cordis mei iocunditate,
her in which when I-sat in much of-heart my gladness
iussus sum redire ad corpus. De quo cum plurimum
ordered I-was to-return to the-body about which when greatly

dolerem, consolati sunt me dicentes: Ne tristeris, quia sedes
I-grieved consoled they-have me saying not be-sad because seat
haec tibi reservabitur, et post dies paucos redibis ad
this for-you shall-be-reserved and after days few you-shall-return to
eam. Quos cum iturus adinterrogassem de statu futuro
it whom when about-to-go I-had-questioned about the-state future
domus nostrae, responderunt: Bonus est status eius praesens
of-house our they-answered good is the-state its present
sub Abbate hoc Gisilberto; neque plus ab eis obtinere potui.
under Abbot this Gilbert nor more from them to-obtain I-could
Circa tertium vero diem rursum exspiravit idem Gozbertus.
about the-third but day again expired the-same Gozbert
NOVICIUS: Cum in primo capitulo huius distinctionis
NOVICE since in the-first chapter of-this distinction
dictum sit, nullam poenam in hac vita morte esse
said it-is no punishment in this life than-death to-be
amariorem, quid est quod neuter istorum conversorum de
more-bitter what is-it that neither of-these lay-brothers about
illius amaritudine conqueritur? MONACHUS: Puto tantum de
its bitterness complains MONK I-think only of
illis esse intelligendum, quorum anima separatur a corpore
those to-be to-be-understood whose soul is-separated from the-body
non reversura, nisi ad diem iudicii. Lego Lazarum cum
not about-to-return except at the-day of-judgment I-read Lazarus with
adolescente ac puella suscitatos, Tabytam etiam et Maternum,
the-youth and the-girl raised Tabitha also and Maternus
nec non et multos alios, quorum nullus de hac re aliquid
nor not also many others of-whom none about this matter anything
conqueritur. Quosdam etiam tam placide videmus mori, ac
complains certain-ones also so peacefully we-see to-die as
si in somnum resolvantur. Unde de hac quaestione nihil
if into sleep they-be-dissolved whence about this question nothing

certi diffinire possum. NOVICIUS: Si qua sunt residua
certain to-define I-can NOVICE if any-things are left
de morientibus praedictae domus, precor ut mihi edisseras.
about the-dying of-the-aforesaid house I-pray that to-me you-set-forth
MONACHUS: Hoc ut fiat, oportet me ordinem mutare
MONK this that it-be-done it-behooves me the-order to-change
propositum, ita ut interscalari modo loquar, nunc de bene
proposed so that in-an-alternating manner I-speak now of the-well
viventibus et bene morientibus, nunc de male viventibus
living and well dying now of the-badly living
et bene morientibus, nunc revertendo ad illos. NOVICIUS:
and well dying now returning to those NOVICE
Dummodo loquaris aedificatoria, de ordine modica mihi cura
provided-that you-speak edifying-things about order little to-me care
est. MONACHUS: Audi ergo quanta sit misericordia Dei.
is MONK hear therefore how-great is the-mercy of-God

CAPITULUM XIII. De finali contritione sacerdotis quandoque nigri monachi existentis

THE FINAL CONTRITION OF A PRIEST WHO WAS ONCE A BLACK MONK

A priest who had been a Benedictine prior, then a Premonstratensian, then a Cistercian, falling back each time and even living with a wife, comes at last to Himmerod and does fierce penance for less than half a year. Dying, with his Marian salutations tied around his neck, he calls the abbot to witness his repentance. A monk sees angels feasting in the infirmary with Solomon among them, and six dead priests of the house in shining albs, all forgiven, and he the seventh.

Ante aliquot annos in Claustro sacerdos quidam defunctus
before some years in the-Cloister a-priest certain died
est, cuius vita talis erat. In ordine quidem nigro factus
has whose life such was in the-order indeed black made
fuerat monachus et sacerdos, in quo tantum profecerat, ut
he-had-been a-monk and a-priest in which so-much he-had-advanced that
Prioratus officium adipisceretur. Sed faciente invidia diaboli,
Of-the-priorship the-office he-obtained but with-causing the-envy of-the-devil
et propria temeritate, desertis castitatis et innocentiae
and his-own rashness with-abandoned of-chastity and of-innocence
castris, abiit in regionem dissimilitudinis, pactum facere
the-camps he-went-off into the-region of-unlikeness a-pact to-make
cum delectationibus suis. Aliquando autem poenitentia ductus,
with delights his at-some-time moreover by-penitence led
Praemonstratensis ordinis regularis effectus est. Rursumque
of-the-Premonstratensian order a-canon-regular made he-was and-again
circumventus a Sathana, in pristinos cecidit errores. Dehinc
circumvented by Satan into (his)-former he-fell errors thence
ad nostrum ordinem se contulit. Iterumque factus apostata
to our order himself he-betook and-again made an-apostate
vilis, voluptatibus frena laxavit, non erubescens domesticam
vile to-pleasures the-reins he-loosened not blushing-at the-domestic

uxoris cohabitationem. Novissime diebus istis respectus a
of-a-wife cohabitation lastly in-days these regarded by
Deo Patre luminum, saeculum cum concupiscentiis deseruit,
God the-Father of-lights the-world with (its)-lusts he-forsook
veniensque Hemmenrode, ingressum petivit et obtinuit. Mox
and-coming to-Himmerod entrance he-sought and obtained at-once
ad arma poenitentiae convolans, confessionibus assiduis,
to the-arms of-penitence flying by-confessions constant
lacrimis, oratione et ieiuniis, omnibus vere poenitendi
by-tears by-prayer and by-fasts to-all truly of-repenting
formam praebuit et exemplum. Decurso brevi tempore,
the-form he-offered and example with-run-out short time
anno scilicet necdum dimidiato, tactus molestia carnis,
a-year namely not-yet halved touched by-the-trouble of-the-flesh
lecto decubuit; non tamen indulgentius circa se agens,
in-bed he-lay-down not yet more-indulgently about himself acting
coeptum viriliter consummabat agonem, modo psallens, modo
the-begun manfully he-finished struggle now chanting now
orans, modo sanctam Dei Genitricem salutans. Habebat
praying now the-holy of-God Mother greeting he-had
enim quasdam ipsius salutationes, sine quibus nec vigilans,
for certain of-her greetings without which neither waking
nec dormiens inveniri poterat, quas ante horam exitus
nor sleeping to-be-found he-could which before the-hour of-departure
sui collo suo ipse circumligavit, in testimonium grandis
his to-neck his he-himself tied-around in testimony of-great
fiduciae et bonae spei suae. Rogabat autem assistere
confidence and of-good hope his he-asked moreover to-stand-by
sibi dominum Abbatem cum paucis fratribus, quibus sic
him dom Abbot with a-few brothers to-whom thus
prolocutus est: Reverende pater et domini, peccator ego et
spoke-out he-has O-reverend father and lords a-sinner I and

poenitens, testes vos mihi apud Deum esse cupio sincerae
penitent witnesses you to-me before God to-be I-desire of-sincere
confessionis et verae poenitentiae. Paratus enim sum ad
confession and of-true penance ready for I-am for
omnem satisfactionem, quaelibet tormenta, quoslibet subire
every satisfaction any torments any to-undergo
labores, si Deus vitam mihi donaverit. Nihil durum, nihil
labors if God life to-me shall-have-given nothing hard nothing
difficile, nil erit impossibile amanti et vere poenitenti.
difficult nothing shall-be impossible to-one-loving and truly penitent
Sic vere compunctus et vere poenitens, benedictiones et
thus truly pricked and truly penitent blessings and
gratiarum actiones adhuc in ore habens, Deo felicem
of-thanks the-givings still in mouth having to-God happy
reddidit spiritum. In cuius transitu cuidam monacho talis
he-rendered (his)-spirit at whose passing to-a-certain monk such
visio revelata est. Videbat angelos in infirmitorio epulis et
a-vision revealed was he-saw angels in the-infirmary with-feasts and
gaudiis multis laetantes, medium autem sedere Salomonem,
joys many rejoicing in-the-midst moreover to-sit Solomon
tam sollemnis laetitiae participem. Dicebatur enim Salomon.
so solemn of-joy a-partaker he-was-called for Solomon
Supervenerunt et alii angeli, secum adducentes sex de
came-up also other angels with-them bringing six of
fratribus nostris, qui eo tempore decesserant, sacerdotes in
brothers our who at-that time had-died priests in
albis pretiosis, luce clarius fulgentes. Qui et dixerunt:
albs precious than-light more-brightly shining who also said
His sex dimissa sunt peccata sua, et huic septimo, digito
to-these six forgiven are sins their and to-this seventh with-a-finger
demonstrantes Salomonem. Interim pulsata tabula, frater qui
pointing-out Solomon meanwhile with-struck the-board the-brother who

haec viderat evigilavit, et veniens invenit eum in eodem
these-things had-seen awoke and coming found him in the-same
loco exhalantem spiritum, quo viderat eum participasse
place breathing-out (his)-spirit in-which he-had-seen him to-have-partaken
conviviis angelorum. NOVICIUS: Puto quod hi qui sunt in
in-the-banquets of-the-angels NOVICE I-think that those who are in
fruitione saepe pro suis fratribus adhuc peregrinantibus Deum
fruition often for their brothers still on-pilgrimage God
exorent. MONACHUS: Hoc sermo sequens declarabit.
entreat MONK this the-discourse following shall-declare

CAPITULUM XIV. De Rudingero monacho cui beatus David finem suum praedixit

RUDINGER THE MONK, WHOSE END SAINT DAVID FORETOLD

Rudinger, a rough monk who had often apostatized, returns dropsical. The dead David appears with two others and says he will die today; he has asked Our Lady and the saints for him and found them hard, and will move all heaven if he must. Rudinger tells Prior Herman to call him a liar if he is not dead by the ninth hour, and dies at it.

Fuit in eodem Claustro monachus quidam Rudingerus
there-was in the-same Cloister a-monk certain Rudinger
nomine, secundum nomen suum rudis satis in conversatione. In
by-name according-to name his rude enough in conversation in
ordine siquidem minus ordinate vixerat, et quod deterius erat,
the-order indeed less orderly he-had-lived and what worse was
saepius apostatando, tempus poenitentiae sibi concessum
more-often by-apostatizing the-time of-penance to-himself granted
inutiliter consumpserat. Circa finem vitae suae reversus, et
uselessly he-had-consumed about the-end of-life his returned and

receptus, ydropisi morbo percussus est. Qui cum die quadam
received by-dropsy disease struck he-was who when on-day a-certain
ante lectum suum sederet et orationes aliquas diceret, beatus
before bed his he-sat and prayers some said blessed
David, ante annos decem defunctus, in effigie nota ingrediens
David before years ten having-died in likeness known entering
cum duobus aeque defunctis, ait: Frater Rudingere quid
with two equally having-died says O-brother Rudinger what
agis, aut quomodo habes? Respondit ille: Sicut homo
are-you-doing or how do-you-fare answered he as a-man
pauper et infirmus. Corpus per tumorem distenditur, et
poor and sick the-body through swelling is-distended and
quod me plus anget, multorum criminum mole conscientia
what me more distresses of-many crimes by-the-weight (my)-conscience
gravatur. Quem sanctus consolans dixit: Diu quidem male
is-burdened whom the-saint consoling said long indeed badly
vixisti: sed hodie scias te moriturum. Ego Dominam nostram
you-have-lived but today know you about-to-die I Lady our
sanctam Dei Genitricem et reliquos sanctos pro te rogavi,
holy of-God Mother and the-other saints for you have-asked
et duros eos inveni, et nisi exauditus fuero, totum
and hard them I-found and unless heard I-shall-have-been the-whole
coelestem exercitum movebo. Sicque disparuit. Quod cum ille
heavenly army I-shall-move and-so he-vanished which when he
domino Hermanno Abbati, quandoque sanctorum Apostolorum
to-dom Herman Abbot formerly of-the-holy Apostles
Decano, et tunc in Claustro Priori, recitasset, respondit ille:
Dean and then in the-Cloister Prior had-recited answered he
Bone domine Rudingere, vos estis vir provectae aetatis, et
O-good dom Rudinger you are a-man of-advanced age and
infirmus, et cito moriemini, nolite dicere nisi veritatem.
sick and quickly you-shall-die do-not say except the-truth

Bene noverat vitam eius. Respondit infirmus: Si non
well he-had-known the-life his answered the-sick-man if not
fuero mortuus hodie, hora nona diei, falsa sunt quae
I-shall-have died today at-the-hour ninth of-the-day false are what
dixi. Quid plura? Hora praedicta monachus moritur, et de
I-said what more at-the-hour aforesaid the-monk dies and of
visione Prior certificatur. NOVICIUS: Puto daemones multum
the-vision the-Prior is-made-certain NOVICE I-think demons much
fremere, cum tales eis subtrahuntur. MONACHUS:
to-rage when such-men from-them are-withdrawn MONK
Sicut sancti angeli morientium animas deducere nituntur in
as the-holy angels of-the-dying the-souls to-lead-down strive into
coelum, sic angeli mali eas detrudere conantur in infernum.
heaven so the-angels bad them to-thrust-down try into hell

CAPITULUM XV. De morte Gerungi quem homines nigri et vultures morientem observabant

THE DEATH OF GERUNG, WATCHED BY BLACK MEN AND VULTURES

Gerung, a hard steward of the bishops of Trier who took the habit in illness more from fear of hell than love of heaven, lies dying alone. The old lay brother Ludo sees vultures settle on his bedpost and huge hideous men stand around him, and bids them go; when they do not, he commands them in the Lord's name, and they vanish.

Mortuus est in eadem domo quidam conversus nomine
died has in the-same house a-certain lay-brother by-name
Gerungus. Iste ante conversionem quorundam Episcoporum
Gerung he before conversion of-certain Bishops
Treverensium, successive tamen, fuerat dispensator et durus
of-Trier successively yet had-been the-steward and a-hard
pauperum exactor. Tandem quorundam admonitione persuasus,
of-the-poor exactor at-length of-certain-people by-admonition persuaded

Hemmenrode venit, ubi in habitu saeculari tempore aliquanto
to-Himmerod he-came where in habit secular for-time some
de proprio vixit. Tactus gravi infirmitate, magis timore
from his-own he-lived touched by-grave illness more by-fear
gehennae quam amore patriae habitum induens, in
of-Gehenna than by-love of-the-fatherland the-habit putting-on into
infirmitorium conversorum deportatus est. Qui cum ad extrema
the-infirmary of-the-lay-brothers carried he-was who when to the-last
devenisset, et in lectulo suo solus iaceret, aspiciente quodam
he-had-come and in little-bed his alone lay with-watching a-certain
converso nomine Ludone, vultures advolantes, in pertica lecti
lay-brother by-name Ludo vultures flying-up on the-pole of-the-bed
eius resederunt, cum quibus homines tetri, magni atque
his settled with whom men foul great and
deformes intrantes, eundem circumsteterunt. Jam dictus Ludo
deformed entering him stood-around already said Ludo
de visione primum admirans, et post paululum quod daemones
at the-vision first wondering and after a-little that demons
essent, qui morientium animas quasi escam praestolantur,
they-were who of-the-dying the-souls as-if food await
recogitans, alta voce clamavit: Quid statis ibi vos domini?
reflecting with-high voice cried why do-you-stand there you O-lords
Egredimini. Qui dum minime obedirent, secundo clamavit:
go-out who while by-no-means they-obeyed a-second-time he-cried
Ego vobis praecipio in nomine Domini ut exeatis. Ad quod
I to-you command in the-name of-the-Lord that you-go-out at which
verbum mox viri egredientes et vultures avolantes, nusquam
word at-once the-men going-out and the-vultures flying-away nowhere
comparuerunt. Jacebat autem idem Ludo infirmus in lecto
appeared lay moreover the-same Ludo sick in the-bed
opposito, vir senex et religiosus, corpore virgo. Visio haec
opposite a-man old and religious in-body a-virgin vision this

sicut et subsequens relata mihi est a domino Hermanno Abbate,
as also the-following related to-me was by dom Herman Abbot
tunc ibidem Priore. Quantum vero agonizantibus fratrum
then there Prior how-much but to-the-dying of-the-brothers
praesentium oratio prosit, eadem visione declarabitur.
present the-prayer avails by-the-same vision shall-be-declared

CAPITULUM XVI. De morte conversi super quem residebant corvi cum agonizaret, qui a columba expulsi sunt

A DYING LAY BROTHER, RAVENS, AND A DOVE

As a slow, despised lay brother dies, two ravens perch on the beam over his head. When the cross is carried in, a snowy dove enters before it, beats the ravens out with its wings, and keeps their place until he is washed and laid on the bier, then leads the cross to the oratory and vanishes; the Monk takes it for an angel aided by the brothers' prayers.

Circa idem tempus alius quidam conversus illic moriebatur,
about the-same time another certain lay-brother there was-dying
homo quidem ponderosus et tardus, et ideo ceteris
a-man indeed heavy and slow and therefore by-the-others
despectus. Qui cum positus fuisset super mattam, finisque
despised who when placed he-had-been on the-mat and-the-end
eius adesset, duo corvi advolantes inopinate, gyraverunt
his was-at-hand two ravens flying-up unexpectedly circled
circa illum, tandem in trabe quae capiti eius imminebat
around him at-length on the-beam which over-head his hung
residentes. Quos ut vidit frater Henricus cuius saepe in
settling whom when saw brother Henry of-whom often in
superioribus mentio facta est, daemones illos esse suspicans,
the-above mention made has-been demons them to-be suspecting

quidnam facturi essent exspectavit. Interim pulsata est
what about-to-do they-were he-waited meanwhile struck was
tabula, et accurrit conventus. Cumque crux introferretur,
the-board and ran-up the-convent and-when the-cross was-brought-in
columba nivea illam praecedens, ostium infirmitorii prior
a-dove snow-white it going-before the-door of-the-infirmary first
intravit, et super iam dictam trabem volitans, inter
entered and over the-already said beam flying between
eosdem corvos media resedit. Cumque cum illis decertaret,
the-same ravens in-the-middle settled and-when with them it-fought
hinc inde alis eos verberans, tandem adepta victoria,
on-this-side and-that with-wings them beating at-length with-gained the-victory
et de domo eliminatis, ipsa in loco corvorum tamdiu
and from the-house banished itself in the-place of-the-ravens so-long
erat residens, donec conversus exspirasset, et donec lotus et
was sitting until the-lay-brother had-expired and until washed and
feretro impositus, eodem loco restitutus fuisset. Quem cum
on-the-bier placed to-the-same place returned he-had-been whom when
in oratorium fratres deportarent, columba eadem avolans
into the-oratory the-brothers carried the-dove same flying-off
crucem praecedebat; sicque nusquam comparuit. NOVICIUS:
the-cross went-before and-so nowhere appeared NOVICE
Quid videtur tibi fuisse columba illa? MONACHUS:
what seems to-you to-have-been dove that MONK
Angelica aliqua persona, quae fratrum orationibus adiuta,
an-angelic certain person which of-the-brothers by-the-prayers helped
pro anima morientis cum daemonibus dimicavit, atque
for the-soul of-the-dying-man with demons fought and
triumphavit. Quantus illic sit daemonum concursus, ubi hi
triumphed how-great there is of-demons the-concourse where those
moriuntur qui eis servierunt, sermo sequens ostendet.
die who them have-served the-discourse following shall-show

CAPITULUM XVII. De morte Kononis de Malebech monachi in Claustro

THE DEATH OF KONO OF MALBERG, LORD AND MONK

Kono, a mighty lord turned monk at Himmerod, summons Henry of Isenburg to God's judgment for keeping the abbey's stolen stallion, and dies on the third day of a light fever, as he foretold. A demon freed for an hour from a possessed woman tells her priest that fifteen thousand demons hurried to his deathbed but the cursed tonsured ones kept them off, and his soul went to the feet of the Most High. Henry leads the horse barefoot to the grave.

Kono magnus dominus castri de Malberg, vir potens
Kono great lord of-the-castle of Malberg a-man powerful
et dives in saeculo, tam valens in militia ne dicam
and rich in the-world as-much strong in knighthood not I-may-say
in malitia, quam vigens in prudentia saeculari, ante finem
in malice as flourishing in prudence worldly before the-end
vitae in saepefato Claustro habitum suscepit regularem. Et
of-life in the-often-said Cloister the-habit took regular and
quia temporis longinquitate non poterat, morum probitate
because of-time by-length not he-could of-manners by-probity
dies suos dimidiare satagebat. Ubi adeo profecit, quod
days his to-halve he-was-busy where so-much he-advanced that
consummatus in brevi explevit tempora multa; placita
made-perfect in a-short-time he-fulfilled times many pleasing
enim erat Deo anima illius. Unde et qui vocaverat
for was to-God the-soul his whence also he-who had-called
eum ad suum servitium, non solum ei praestitit veniam
him to his service not only to-him granted pardon
delictorum, sed et tali ordine praecognitum ei fecit
of-sins but also in-such order foreknown to-him made
finem suum. Habebat conventus protholarium pulcherrimum,
end his had the-convent a-stallion most-beautiful

quem equitiae suae propter fetum nobilem deputaverat. Quem
which to-stud its because-of offspring noble it-had-assigned which
cum vir nobilis Henricus de Ysenburg concupisceret, neque
when a-man noble Henry of Isenburg coveted nor
pretio habere posset, hoc actum est ut absconse subtractus
for-a-price to-have could this done was that secretly withdrawn
ei transmitteretur. Quem cum minime redderet, missus
to-him it-was-sent-over which when by-no-means he-gave-back sent
est praedictus Kono qui eidem Henrico fuerat in saeculo
was the-aforesaid Kono who to-the-same Henry had-been in the-world
amicissimus. Et cum nihil proficeret, videns hominem
most-friendly and when nothing he-gained seeing the-man
obstinatum, irruente in se ut post patuit spiritu Dei, ad
obstinate with-rushing into him as afterward appeared the-spirit of-God to
divinum eum iudicium appellavit, diem ei praefigens. Quid
the-divine him judgment he-summoned a-day for-him fixing what
plura? Henricus appellationem contempsit, et Kono domum
more Henry the-summons scorned and Kono home
rediens, omnibus modis quibus potuit, ad eundem diem se
returning in-all ways in-which he-could for the-same day himself
praeparavit. Dicebat igitur Abbati: Domine sexta feria
prepared he-said therefore to-the-Abbot O-lord on-the-sixth weekday
crucem accepi, sexta feria transfretavi, sexta feria
the-cross I-took on-the-sixth weekday I-crossed-the-sea on-the-sixth weekday
in capella mea me vobis tradidi, sexta feria habitum
in chapel my myself to-you I-gave-over on-the-sixth weekday the-habit
indui regularem; Deus sexta feria laborum meorum mihi
I-put-on regular God on-the-sixth weekday of-labors my to-me
restituet mercedem. Expletis vero iam tribus annis in sancta
shall-render the-wage with-completed but now three years in holy
conversatione, febre correptus est. Visitatus ab amicis, se
conversation by-fever seized he-was visited by friends himself

dixit tertia die moriturum. Illi autem recedere volebant,
he-said on-the-third day about-to-die they moreover to-withdraw wished
eo quod levis esset eius infirmitas, et nulla adhuc signa
for-this that light was his illness and no yet signs
mortis apparerent; sed ipse rogabat ne sollemnitati suae
of-death appeared but he asked that from-solemnity his
deessent. Et factum est ut moreretur die tertio, hoc
they-be-absent and done it-was that he-died on-day the-third this
est in vigilia sancti Jacobi, sicut ipse praedixerat. Eo sane
is on the-vigil of-saint James as he had-foretold at-that indeed
tempore erat mulier obsessa in villa Meyne, quae hora
time there-was a-woman possessed in the-village Meyne who at-the-hour
mortis eiusdem Kononis liberata est, et venit ad sacerdotem
of-the-death of-the-same of-Kono freed was and came to priest
suum dicens daemonem exisse. Post paululum vero rediens
her saying the-demon to-have-left after a-little but returning
diabolus, gravius vexare miseram coepit. Adducta est igitur
the-devil more-heavily to-vex the-wretch began brought was therefore
ad sacerdotem, qui quasi concionando cum diabolo, coepit
to the-priest who as-if haranguing with the-devil began
eum interrogare et dicere: Miser tu exieras? Ita est, inquit.
him to-question and to-say O-wretch you had-gone-out so it-is he-says
Et ubi, ait, fuisti infelix? Respondit, Hemmenrode. Et
and where he-says were-you O-unhappy-one he-answered Himmerod and
quid, inquit, ibi fecisti? Ad quod diabolus: Konicho ibi
what he-says there did-you-do to which the-devil Kunichen there
iacebat super mattam, et debebat mori. Ad cuius transitum
lay on the-mat and was-bound to-die to whose passing
festinantes pene quindecim millia sociorum meorum, cum
hastening almost fifteen thousand of-companions my with
maximo tripudio hic transibant. Et videbar mihi nunquam
greatest dancing here passed and I-seemed to-myself never

gaudium aliquod habiturus, nisi ivissem cum eis. Sciens autem
joy any about-to-have unless I-had-gone with them knowing moreover
vas istud mihi traditum, me amittere non posse, reliqui
vessel this to-me handed me to-lose not to-be-able I-left
illud ad tempus, et ivi cum eis. Dixitque sacerdos: Quid
it for a-time and went with them and-said the-priest what
actum est ibi? Respondit diabolus: Supervenerunt maledicti
done was there answered the-devil came-up accursed
tonsurati illi, et circumstantes cadaver, ita valide populare
tonsured those and standing-around the-corpse so strongly to-make-a-din
coeperunt, quod nullus nostrum propius accedere ausus fuit.
began that none of-us nearer to-approach dared has
Dixit iterum sacerdos: Et ubi devenit anima? Respondit
said again the-priest and where came the-soul answered
diabolus: Ad pedes Altissimi. Et videte boni homines,
the-devil to the-feet of-the-Most-High and see O-good men
quanta nobis iniuria sit illata. Homo iste nobis servierat
how-great to-us injury is done man this us had-served
plus quam quadraginta annis, ad omnem voluntatem nostram
more than forty years at every will our
nocte ac die paratissimus; et modo tribus annis tantum
by-night and by-day most-ready and only three years only
alteri servivit domino, et ille nobis abstulit eum. Cum igitur
another he-served lord and he from-us took-away him when therefore
nobis anima auferretur, furore commoti, in invicem tota
from-us the-soul was-taken by-fury moved against each-other with-all
debachatione grassati sumus. Et ego modo non habeo ubi
raging rampaged we-have and I now not have where
me vindicem, nisi in hoc vasculo quod mihi traditum est.
myself I-may-avenge except in this little-vessel which to-me handed is
Transactis autem paucis diebus postquam res praemissa
with-passed moreover few days after the-matter aforesaid

comperta est in Claustro, Herwicus quidam monachus per
found-out was in the-Cloister Herwic a-certain monk through
partes illas transitum habebat. Qui sciens quia diabolus
parts those passage had who knowing that the-devil
mendax est et pater mendacii, experiri voluit huius rei
a-liar is and father of-lying to-test wished of-this matter
veritatem. Divertens igitur ad obsessam mulierem, intersignum
the-truth turning-aside therefore to the-possessed woman a-token
quo credi posset quaesivit a daemone. At ille primo
by-which to-be-believed it-could he-sought from the-demon but he at-first
noluit confiteri; sed a monacho iuramentis constrictus,
did-not-wish to-confess but by the-monk with-oaths bound
dixit, quia Abbatulus tuus manum morientis in manu
he-said that little-Abbot your the-hand of-the-dying-man in hand
sua tenuit. Cui rei monachus ille conscius, aliis eius
his held to-which matter monk that privy to-other his
verbis credi posse consensit. Henricus vero de Ysenburg
words to-be-believed to-be-able agreed Henry but of Isenburg
audiens eum praefixo die defunctum, pelli suae valde
hearing him on-the-fixed day having-died for-skin his greatly
pertimuit, et cum multa festinatione ad Claustrum veniens,
feared and with much haste to the-Cloister coming
dextrarium superbe retentum, nudis pedibus, manu propria
the-charger proudly kept with-bare feet with-hand his-own
ad defuncti sepulchrum adduxit, poenitentiam agens apud
to of-the-dead-man the-tomb led penance doing beside
illum. Haec mihi de obitu monachorum Claustrensium
him these-things to-me about the-death of-the-monks of-the-Cloister
comperta sunt. NOVICIUS: Si daemones electis in morte
found-out are NOVICE if demons to-the-elect in death
sic sunt importuni, quid fit de reprobis, quorum peccata
so are importunate what becomes of the-reprobate whose sins

sanctorum angelorum impediunt praesidia? MONACHUS:
of-the-holy angels hinder the-protections MONK
De hoc satis dicturus sum in sequentibus. Mors Kononis
about this enough about-to-say I-am in the-following the-death of-Kono
aliorum militum obitus ad memoriam mihi revocat, qui
of-other knights the-deaths to memory to-me recalls who
male quidem vixerant, sed felici fine decesserunt.
badly indeed had-lived but with-a-happy end departed

CAPITULUM XVIII. De morte Ludolphi monachi de Porta

THE DEATH OF LUDOLF, MONK OF PFORTA

Ludolf, a Saxon tyrant, cuts off the foot of a peasant whose cart splashed his scarlet clothes. As a monk at Pforta he will not be consoled until he sees Job's signs on his body; a scarlet thread of a scar appears on his ankle where he cut the peasant's, and festers with worms, and he dies rejoicing in hope of pardon.

Erat quidam miles in Saxonia Ludolphus nomine, sed
there-was a-certain knight in Saxony Ludolf by-name but
tyrannus actione. Hic cum die quadam vestibus novis atque
a-tyrant in-conduct he when on-day a-certain in-clothes new and
scarlaticis indutus in via equitaret, rusticum cum curru
scarlet clad on the-road was-riding a-peasant with a-cart
obvium habuit. Cuius cum vestimenta ex rotarum impulsu
meeting he-had whose when the-garments from of-the-wheels the-thrust
luto aspergerentur, ipse utpote miles superbus commotus
with-mud were-spattered he being a-knight proud moved
valde, extracto gladio, homini pedem amputavit. Qui
greatly with-drawn (his)-sword from-the-man the-foot cut-off who
postea Deo miserante de peccatis suis dolens, in domo
afterward with-God pitying about sins his grieving in a-house

ordinis nostri quae Porta vocatur, factus est monachus.
of-order our which Pforta is-called made was a-monk
Non multo post in gravem infirmitatem incidens, cum
not much after into grave illness falling when
quotidie a se male commissa deplangeret, et maxime
daily by himself badly committed-things he-bewailed and chiefly
abscisionem iam dicti pedis, infirmario se consolanti
the-cutting-off of-the-already said foot to-the-infirmarian him consoling
respondit: Non potero consolari, nisi videro signa
he-answered not shall-I-be-able to-be-consoled unless I-shall-have-seen the-signs
Job in corpore meo. Et ecce post dies paucos cycatricem
of-Job in body my and behold after days few a-scar
ad instar fili coccinei contemplatus est circa talum
to the-likeness of-a-thread scarlet beheld he-has around the-ankle
suum, in eodem pede et in eodem loco ubi rustico
his on the-same foot and in the-same place where to-the-peasant
pedem truncaverat. Qui paulatim coepit computrescere, ita
the-foot he-had-cut-off which little-by-little began to-rot so
ut vermes de eo scaturirent. Tunc repletus gaudio ait:
that worms from it swarmed then filled with-joy he-says
Modo de venia spero, quia signa Job video in corpore meo.
now of pardon I-hope because the-signs of-Job I-see in body my
Sicque in multa cordis contritione atque gratiarum actione,
and-so in much of-heart contrition and of-thanks the-giving
invalescente morbo, spiritum reddidit. Haec mihi relata
with-growing-strong the-disease (his)-spirit gave-back these-things to-me related
sunt ab Abbate Livoniae, qui filius est domus supradictae.
were by the-Abbot of-Livonia who a-son is of-the-house above-said

CAPITULUM XIX. De morte Allardi monachi de Lucka cui Christus cum matre et sanctis morienti apparuit

THE DEATH OF ALLARD, MONK OF LUCKA

Allard, who won fourteen horses in his first tournament and restored them all, becomes a monk at Lucka and is struck with a disease that breeds worms; Adam nurses him with four sheets. He has the mat laid, sends the convent to say masses, describes each mass as it is said, and dies when Christ and his Mother come, with a sweet odor from his body.

Alterius cuiusdam militis mortem valde pretiosam retulit mihi
of-another certain knight the-death very precious related to-me
Adam monachus de Lucka cuius in superioribus memini.
Adam monk of Lucka of-whom in the-above I-mentioned
Erat, inquit, in Saxonia miles quidam Allardus nomine,
there-was he-says in Saxony a-knight certain Allard by-name
qui vir tantae fuerat probitatis, ut in primo tornamento
who a-man of-such had-been prowess that in the-first tournament
in quo miles factus est, manu propria quatuordecim
in which knight made he-was with-hand his-own fourteen
dextrarios acquireret. Qui sicut vir prudens, eundem
chargers he-won who as a-man prudent the-same
honorem temporalem non suis viribus sed Deo ascribens,
honor temporal not to-his-own strength but to-God ascribing
omnia restituit, et sodalibus cum saeculo valedicens, in
all-things restored and to-his-companions with the-world bidding-farewell in
Lucka monasterio nostrae religionis habitum suscepit. Et
Lucka monastery of-our religion the-habit took and
quia electos suos probat Dominus, tanta illum infirmitate
because elect his tests the-Lord with-so-great him illness
flagellavit, ut vermes de eius corpore indesinenter scaturirent.
he-scourged that worms from his body unceasingly swarmed

Quorum foetorem simul et horrorem cum ministri sustinere
whose stench together and horror when the-attendants to-bear
non possent, ait Abbas praedicto Adae: Quid faciemus
not could says the-Abbot to-the-aforesaid Adam what shall-we-do
frater cum homine isto? Respondit ille: Dentur mihi
O-brother with man this answered he let-be-given to-me
quatuor lintheamina, et ego pro Christi nomine curam illius
four linen-cloths and I for of-Christ the-name the-care of-him
suscipiam. Quod cum factum fuisset, assidua pannorum
shall-undertake which when done it-had-been by-constant of-cloths
mutatione foetorem temperavit tam sibi quam aegroto.
changing the-stench he-tempered as-much for-himself as for-the-sick-man
Cumque dies adesset remunerationis tantae patientiae,
and-when the-day was-at-hand of-the-reward of-so-great patience
ait Adae: Sternite mihi mattam, et pulsate tabulam, quia
he-says to-Adam spread for-me the-mat and strike the-board because
Dominus vocat me. Et fecit sic. Veniente conventu, post
the-Lord calls me and he-did so with-coming the-convent after
dictam letaniam, cum omnes pene ad lacrimas verbis valde
said the-litany when all almost to tears by-words very
compunctivis movisset, subiunxit: Modo ite domini mei
compunctive he-had-moved he-added now go O-lords my
dilectissimi, et dicite missas vestras, quia Salvator mundi et
most-beloved and say masses your because the-Savior of-the-world and
gloriosa eius Genitrix cum angelis et multitudine sanctorum
the-glorious his Mother with the-angels and the-multitude of-saints
illuc venturi sunt. Postea revertimini cum eis, quia animam
there about-to-come are afterward return with them because the-soul
meam suscipient. Interim dum missas dicerent, sicut mihi
my they-shall-receive meanwhile while masses they-said as to-me
retulit saepedictus Adam, Allardus spiritu prophetico omnia
related the-often-said Adam Allard in-spirit prophetic all-things

quae in oratorio agebantur indicavit dicens: Tales missae a
which in the-oratory were-done indicated saying such masses by
talibus sacerdotibus ad talia altaria celebrantur. Et miratus
such priests at such altars are-celebrated and wondered
est valde de homine laico. Revertente conventu, ille vultu
he-has greatly at a-man lay with-returning the-convent he with-face
iocundo sic ait: Ecce Christus cum matre et sanctis
glad thus says behold Christ with (his)-mother and saints
suis praesens est, habentes manus suas sub mento meo, et
his present is having hands their under chin my and
iam suscipient animam. Nec mihi credatis, si in instanti
now they-shall-receive the-soul nor me believe if in the-instant
mortuus non fuero. Ad quod verbum mox exspiravit, morte
died not I-shall-have at which word at-once he-expired by-death
verba confirmans. De cuius corpore statim tantus odor
(his)-words confirming from whose body at-once so-great a-fragrance
exivit, ut omnes illius suavitate reficerentur circumstantes.
went-out that all of-it by-sweetness were-refreshed the-bystanders
NOVICIUS: Valde me recreat horum oratio. MONACHUS:
NOVICE greatly me refreshes of-these the-speech MONK
Ex quo sermo est de militibus, referam unde amplius
from which the-discourse is about knights I-shall-relate whence more
aedificeris; iterumque revertar ad personas religiosas.
you-may-be-edified and-again I-shall-return to persons religious

CAPITULUM XX. De milite occiso qui ad invocationem divini nominis salvatus est

A SLAIN KNIGHT SAVED BY CALLING ON THE NAME OF GOD

A very wicked knight killed by his enemies says only, Lord, have mercy on me. A demon tells why it returned to torment a possessed man: many had gathered at the knight's death but gained nothing, because of those three words.

Miles quidam sceleratissimus ab inimicis suis captus est et
a-knight certain most-wicked by enemies his seized was and
occisus. Qui cum moreretur, haec ei verba ultima fuerunt:
killed who when he-died these to-him words last were
Domine miserere mei. In cuius morte quidam obsessus
O-Lord have-mercy on-me at whose death a-certain possessed-man
liberatus est. Quem cum post dies paucos atrocius vexaret,
freed was whom when after days few more-fiercely he-vexed
sicut supra dictum est de Konone, capitulo decimo septimo,
as above said it-is about Kono in-chapter tenth seventh
interrogatus de hoc respondit: Multi congregati fuimus in
asked about this he-answered many gathered we-were at
morte militis illius, sed quia nihil ibi obtinuimus, amplius
the-death of-knight that but because nothing there we-obtained more
in hoc meo vasculo me vindico. Requisitus de causa,
in this my little-vessel myself I-avenge questioned about the-cause
subiecit: Tria tantum heu verba moriens protulit, propter
he-added three only alas words dying he-uttered because-of
quae potestatem nostram evasit. Ecce huic praedoni ob
which the-power our he-escaped behold for-this robber because-of
invocationem divini nominis, sicut latroni in cruce,
the-invocation of-the-divine name as for-the-thief on the-cross
tormentum versum est in martyrium. NOVICIUS: In hoc
the-torment turned was into martyrdom NOVICE in this

exemplo satis considero quod poenitentia vera nunquam sit sera.
example enough I-consider that penance true never is late
MONACHUS: Duo subiungam exempla, per quae cognosces
MONK two I-shall-subjoin examples through which you-shall-know
quod extrema contritio sit ex multa misericordia Dei.
that last contrition is from much mercy of-God

CAPITULUM XXI. De Frisone qui sine sacramentis obiit, satis a filio monitus

A FRISIAN WHO DIED WITHOUT THE SACRAMENTS

A rich Frisian falls ill and sends for his son, a monk and priest at Klaarkamp, as if for his soul's health, but by some judgment of God dies without confession, viaticum, or anointing.

In Frisia nuper homo quidam dives infirmatus est. Habebat
in Frisia lately a-man certain rich fell-sick has he-had
autem filium monachum et sacerdotem in Clarocampo domo
moreover a-son a-monk and priest in Klaarkamp a-house
ordinis nostri. Pro quo cum misisset, quasi pro salute
of-order our for whom when he-had-sent as-if for the-salvation
animae suae, nescio quo Dei iudicio, sine confessione,
of-soul his by-I-know-not what of-God judgment without confession
sine viatico, et sine inunctione mortuus est.
without viaticum and without anointing died he-has

CAPITULUM XXII. Item de Frisone occiso qui ante mortem omnia sacramenta suscepit

A SLAIN FRISIAN WHO RECEIVED THE SACRAMENTS

Another Frisian is left for dead by his enemies, who kill his two sons. The master of the grange at Bethwerde, loading the bodies, finds him breathing; he is carried to the grange, confesses, receives communion and anointing, and dies. The Monk sets him against the first, who neglected his son's warnings: God has mercy on whom he will.

Circa idem tempus in eadem provincia alius quidam Friso
about the-same time in the-same province another certain a-Frisian
hostibus suis occurrens, vulneratus est ad mortem, et occisi
enemies his meeting wounded was to death and killed
sunt duo filii eius. Cumque patrem occisores aestimarent
were two sons his and-when the-father the-killers thought
mortuum, abierunt. Comperto tanto scelere magister
dead they-went-away with-found-out so-great a-crime the-master
grangiae in Bethwerde, adducto plaustro, occisos superposuit,
of-the-grange in Bethwerde with-brought a-wagon the-slain set-on-it
et cum patrem adhuc spirare vidisset, clamavit: Vivitis adhuc
and when the-father still to-breathe he-had-seen he-cried do-you-live still
domine? Cui cum ille minime responderet, timens hostes
O-lord to-whom when he by-no-means answered fearing enemies
esse, subiecit conversus: Ego sum, ne timeatis. Tunc ille:
to-be added the-lay-brother I am-it do-not fear then he
Adhuc enim vivo. Mox levatus in vehiculo, deportatus est ad
still for I-live at-once lifted into the-vehicle carried was to
grangiam; peccata sua confessus est, communicavit, inunctus
the-grange sins his confessed has communicated anointed
est, sicque spiritum reddidit. Ecce prior cum tempus haberet
was and-so (his)-spirit gave-back behold the-former though time he-had

poenitendi, et filius eum de salute quotidie moneret,
of-repenting and (his)-son him about salvation daily warned
omnia neglexit, moriens impoenitens. Alter vero semimortuus,
all-things neglected dying impenitent the-other but half-dead
oleo misericordiae et vino poenitentiae veri Samaritani
with-the-oil of-mercy and with-wine of-penance of-the-true Samaritan
confotus, de stabulo transivit ad palatium. Et est in his
comforted from the-stable passed to the-palace and it-is in these
impletum quod scriptura dicit: Cui vult miseretur, gratiam
fulfilled what scripture says on-whom he-wishes he-has-mercy grace
infundendo, et quem vult indurat, gratiam non apponendo.
by-pouring-in and whom he-wishes he-hardens grace not by-applying

CAPITULUM XXIII. De Wigero milite qui a Sarracenis occisus est

WIGER THE KNIGHT, WHO WAS KILLED BY THE SARACENS

Wiger, a famous knight of the diocese of Utrecht, takes the cross and fights the Saracens for a year. About to go home, he sees his slain servant's soul fly to heaven as a dove and fears he will fall back into his old vices if he returns. He fights harder, is killed, and the Christians build a church over his body.

In Dioecesi Traiectensi miles quidam exstitit nomine Wigerus,
in the-Diocese of-Utrecht a-knight certain there-was by-name Wiger
in actibus militiae nominatissimus. In prima expeditione
in the-deeds of-knighthood most-renowned in the-first expedition
Dei munere compunctus, cruce signatus mare transivit,
of-God by-gift pricked with-the-cross signed the-sea he-crossed
tam fortiter et tam instanter Sarracenos impugnans, ut tam
so strongly and so urgently the-Saracens attacking that as-much
Regi Jerosolymitano quam ceteris Christianis dilectus
to-the-King of-Jerusalem as to-the-other Christians beloved

esset et acceptus, et inimicis Christi nimis odiosus. Qui
he-was and accepted and to-the-enemies of-Christ very hateful who
cum per annum integrum Salvatori ibidem strenue ut
when for a-year whole for-the-Savior there vigorously as
dictum est militasset, et repatriare cogitasset, die quadam
said it-is had-soldiered and to-return-home had-thought on-day a-certain
in oculis eius in conflictu servus eius occisus est. Cuius
before the-eyes his in a-clash servant his killed was whose
animam in specie columbae coelos videns penetrare,
soul in the-appearance of-a-dove the-heavens seeing to-penetrate
compunctus de visione, dicebat intra se: Quid agere
pricked by the-vision he-said within himself what to-do
proponis o miser? Si reversus fueris, vitia repetes
do-you-purpose O wretch if returned you-shall-have the-vices you-shall-resume
dimissa, et erunt novissima tua peiora prioribus. Ex tunc
put-away and shall-be the-last-things your worse than-the-first from then
fortius agens solito, die quadam conflictum intravit et
more-strongly acting than-usual on-day a-certain a-clash he-entered and
occubuit. Cuius caput Sarraceni praescindentes, cum multa
fell whose head the-Saracens cutting-off with much
gloria circumtulerunt. Christiani vero corpus rapientes atque
glory carried-around the-Christians but the-body snatching and
sepelientes, ecclesiam super ipsum fabricaverunt.
burying a-church over him built

CAPITULUM XXIV. De Theoderico de Rulant qui orans ad sepulchrum Domini ut moreretur precibus obtinuit

THEODERIC OF RULANT, WHO DIED AT THE HOLY SEPULCHER

Theoderic of Rulant prays at the Lord's tomb that he may die there rather than return home unless he can mend his old vices; asked by a fellow knight, his gossip, to whom he will leave wife and children, he says it is better to leave them than lose his soul. He dies a few days later.

Circa illa tempora Theodericus de Rulant, vir potens et
about those times Theoderic of Rulant a-man powerful and
dives, devotionis gratia profectus est Jerosolymam. Prostratus
rich of-devotion for-the-sake set-out has to-Jerusalem prostrated
ante sepulchrum Dominicum, huiusmodi fudit orationem:
before the-sepulcher of-the-Lord of-this-kind he-poured-out a-prayer
Domine Jesu Christe qui omnia nosti, si non habeo me
O-Lord Jesus Christ who all-things you-know if not I-have myself
emendare a vitiis pristinis, non me permittas redire in terram
to-amend from vices former not me allow to-return into land
meam, sed ut hic mihi mori liceat concede. Audivit hanc
my but that here for-me to-die it-be-allowed grant heard this
orationem alius miles compater eius, et ait: Orastisne bene
prayer another knight gossip his and says did-you-pray well
hodie compater? Etiam, inquit. Dicente illo, et cui vultis
today O-gossip yes he-says with-saying him and to-whom do-you-wish
dimittere uxorem et liberos vestros? respondit Theodericus:
to-leave wife and children your answered Theoderic
Melius est ut illos deseram, quam animam meam perdam.
better it-is that them I-desert than soul my I-lose
Quid plura? Exaudita est oratio religiosi militis, et post
what more heard was the-prayer of-the-religious knight and after

paucos dies defunctus, coniunctus est civibus Jerusalem
few days having-died joined he-was to-the-citizens of-Jerusalem
coelestis. Quam prope sit Dominus omnibus invocantibus
heavenly how near is the-Lord to-all calling-upon
eum in veritate, mors alterius cuiusdam demonstrat.
him in truth the-death of-another certain-one shows

CAPITULUM XXV. De morte monachi de Oesbroeck qui vivere recusavit propter Abbatem inordinatum

A MONK OF OOSTBROEK WHO WOULD NOT LIVE UNDER HIS ABBOT

A zealous monk of the Benedictine house of Oostbroek, foreseeing that the worldly new abbot will destroy its discipline, asks to be anointed though he seems healthy, lies down on the mat, and when death does not come, puts on his mass stole before the altar and asks the Virgin to take his soul. He dies, and the house decays as he said. The just, the Monk adds, are at rest by whatever death they die.

In Oesbroeck monasterio Dioecesis Traiectensis, monachus
in Oostbroek a-monastery of-the-Diocese of-Utrecht a-monk
quidam fuit tenax iustitiae, zelum habens disciplinae.
certain there-was tenacious of-justice zeal having for-discipline
Cumque mortuo illius temporis Abbate, et is qui hoc
and-when with-having-died of-that time the-Abbot and he who this
anno defunctus est, ei per electionem substitueretur, ille
year died has to-him by election was-substituted he
sciens eum virum saecularem atque incontinentem, ingemuit
knowing him a-man worldly and incontinent groaned
dicens: Heu modo disciplina domus huius peribit. Est enim
saying alas now the-discipline of-house this shall-perish it-is for
de ordine nigro monasterium, aliquando dives satis. Et ait:
of the-order black a-monastery once rich enough and he-says

Domine Jesu Christe peto ne sinas me diutius vivere, ne
O-Lord Jesus Christ I-ask that-not you-allow me longer to-live lest
videam desolationem huius monasterii. Cumque induci non
I-see the-desolation of-this monastery and-when to-be-induced not
posset ut eundem eligeret, sive professionem faceret,
he-could that the-same-man he-should-elect or profession he-should-make
ait ad eum mente tranquilla: Deus novit, quod diligam
he-says to him with-mind calm God knows that I-love
vos; sed scio quod religio domus huius destruetur per
you but I-know that the-religion of-house this shall-be-destroyed through
vos. Mane dicta missa ab eodem Abbate se inungi
you at-dawn with-said the-mass by the-same Abbot himself to-be-anointed
petivit, et vix obtinuit, contradicente Abbate, eo quod
he-asked and scarcely obtained-it with-gainsaying the-Abbot for-this that
sanissimus videretur. Respondit: Hodie oportet me mori.
very-healthy he-seemed he-answered today it-behooves me to-die
Deinde strata matta, se in ea reposuit, et per
then with-spread the-mat himself on it he-put-back and through
tabulam conventum advocari fecit. Perdictis orationibus
the-board the-convent to-be-summoned he-had with-finished the-prayers
cum minime moreretur, surrexit, stolamque in qua missas
when by-no-means he-died he-arose and-the-stole in which masses
dicere consueverat collo imponens, coram altari more
to-say he-was-wont on-(his)-neck placing before the-altar in-the-manner
agonizantium se reposuit, hanc orationem fundens: Domina
of-the-dying himself he-laid-down this prayer pouring-out O-Lady
sancta Virgo Maria, si unquam per hanc stolam missam
holy Virgin Mary if ever through this stole a-mass
celebravi tibi placentem, suscipe animam meam in hac
I-celebrated to-you pleasing receive soul my in this
hora. Exauditus est iustus et exspiravit, et secundum
hour heard was the-just-man and he-expired and according-to

prophetiam eius domus illa tam in spiritualibus quam in
the-prophecy his house that as-much in spiritual-things as in
temporalibus valde defecit. Haec mihi relata sunt a quodam
temporal greatly failed these-things to-me related were by a-certain
Abbate ordinis nostri, nec non ab Everhardo monacho et
Abbot of-order our and also by Everhard monk and
sacerdote eiusdem coenobii. NOVICIUS: Non miror si Deus
priest of-the-same monastery NOVICE not I-wonder if God
quandoque iustos tollit, ne peccata dimissa repetant, vel
sometimes the-just takes lest sins put-away they-resume or
ne mala imminentia videant, ut Josiam; sed hoc me terret,
lest evils impending they-see as Josiah but this me terrifies
quod iusti aliquando subito rapiuntur, vel quod horribilius
that the-just sometimes suddenly are-snatched or what more-horrible
est, igne, aquis, vel praecipitio pereunt. MONACHUS: Justi
is by-fire by-waters or by-a-fall perish MONK the-just
quacunque morte praeoccupati fuerint, in refrigerio
by-whatever death overtaken they-shall-have-been in refreshment
erunt. Multis enim causis omissis, quae assignari possent,
shall-be with-many for causes omitted which to-be-assigned could
una est, ut virtutes eorum occultae patefiant.
one is that the-virtues their hidden be-laid-open

CAPITULUM XXVI. De Abbate qui in Bauwaria incendio suffocatus, post mortem miracula fecit

AN ABBOT SUFFOCATED BY FIRE IN BAVARIA

An abbot of the order, the duke of Bavaria's guest, sleeps in a barn that catches fire from a lamp; unable to get out, he lies down in the form of a cross. Pulled out dead, he is found wearing a relic box and an iron chain around his belly, and is buried at Regensburg; a knight who steps on his tomb feels his feet burn, and the abbot is venerated there.

Ante hoc quinquennium, qui nunc est Dux Bauwariae,
before this five-year-span he-who now is Duke of-Bavaria
unum ex Abbatibus ordinis nostri ad se vocavit, nescio
one of the-Abbots of-order our to himself called I-know-not
quid cum eo tractaturus. Nocte praeparatus est ei lectus
what with him about-to-treat at-night prepared was for-him a-bed
in horreo. Qui cum dicto completorio isset cubitum,
in a-barn who when with-said compline he-had-gone to-bed
lumen quod a converso posti fuerat infixum, in stramen
the-light which by a-lay-brother to-a-post had-been fixed into the-straw
cecidit, et in flammas profecit. A quibus Abbas excitatus,
fell and into flames advanced by which the-Abbot roused
cum ostium exire non posset, in modum crucis se
when by-the-door to-go-out not he-could in the-manner of-a-cross himself
in terram prosternens, exitum suum Domino commendavit.
on the-ground prostrating departure his to-the-Lord commended
Comperto incendio Dux cum militibus et omnibus qui
with-learned the-fire the-Duke with knights and all who
aderant accurrit, reiectisque lignis ac stipulis Abbatem
were-present ran-up and-with-thrown-back the-timbers and stubble the-Abbot
semiustum atque extinctum extraxerunt. Et ecce circa pectus
half-burned and dead drew-out and behold about the-breast

eius apparuit capsella cum reliquiis, ventrem vero illius
his appeared a-little-box with relics the-belly but his
cathena ferrea stringebat. Quibus visis Dux compunctus
a-chain iron bound with-which seen the-Duke pricked
dicebat: Videte quod sancto isti viro vestimentorum asperitas
said see that for-holy this man of-garments the-roughness
sufficere non poterat, nisi etiam cathenam superadderet.
to-suffice not could unless also a-chain he-added
Sepultusque est Ratisbonae in ecclesia maiori. Post dies
and-buried he-was at-Regensburg in the-church greater after days
paucos cum duo milites in eodem loco missam audirent,
few when two knights in the-same place mass were-hearing
unus sepulchrum eius ascendit. Ut autem Deus ostenderet
one the-tomb his climbed that moreover God might-show
qualis esset meriti illic tumulatus, miles tam vehementer in
of-what was merit there entombed the-knight so vehemently in
pedibus ardere coepit, ut desiliens clamaret. Quo comperto
(his)-feet to-burn began that leaping-down he-cried with-which learned
alter respondit: Sepulchrum est illius combusti Abbatis. Ex
the-other answered the-tomb it-is of-that burned Abbot from
illa die habitus est in eadem ecclesia in magna veneratione.
that day held he-was in the-same church in great veneration

CAPITULUM XXVII. De morte inclusi de sancto Maximino in Colonia

THE DEATH OF THE RECLUSE OF SAINT MAXIMIN'S AT COLOGNE

The recluse who founded the nuns' house of Saint Maximin's at Cologne and his former concubine, who served him, both did penance bound with iron hoops around their bellies. Dying, he is ordered by Dean Ensfrid to remove his; she hides hers, but at her death it bursts, its ends hanging from her tunic, and the women watching glorify God.

In ecclesia sancti Maximini in Colonia temporibus meis
in the-church of-saint Maximin in Cologne in-times my
quidam fuerat inclusus, coenobii eiusdem initiator. Est
a-certain had-been recluse of-the-convent same the-founder there-is
enim illic congregatio sanctimonialium. Hic ante conversionem
for there a-congregation of-nuns he before conversion
concubinam habuerat. Et quia simul peccaverant, similem
a-concubine had-had and because together they-had-sinned a-like
susceperunt poenitentiam, adeo duram, ut uterque circulo
they-undertook penance so hard that each with-a-ring
ferreo ventrem suum ligaret. Ipse vero in praedicto loco se
iron belly his bound he but in the-aforesaid place himself
includens, missas suas celebrando Domino vacabat; cui illa
enclosing masses his by-celebrating to-the-Lord was-free to-whom she
foris in habitu religioso necessaria ministrabat. Adveniente
outside in habit religious necessities supplied with-coming
tempore vocationis eius, dominum Ensfridum Decanum sancti
the-time of-calling his dom Ensfrid Dean of-saint
Andreae, cuius vitam in distinctione sexta capitulo quinto
Andrew whose life in distinction the-sixth in-chapter the-fifth
descripsi, vocavit, confessionem fecit, vitam revelavit. Cui ille
I-described he-called confession made (his)-life revealed to-whom he

in virtute sanctae obedientiae praecepit, ut circulum sineret
in the-power of-holy obedience commanded that the-ring he-allow
deponi; quod et fecit. Sicque eo defuncto, mulier post
to-be-put-off which also he-did and-so with-him having-died the-woman after
paucos dies coepit infirmari; et quia timuit quod sacerdoti
few days began to-sicken and because she-feared what to-the-priest
acciderat, secretum suum prodere noluit. Cuius virtutem
had-happened secret her to-betray she-did-not-wish whose virtue
Deus non sinebat esse occultam. In hora vero qua
God not allowed to-be hidden in the-hour but in-which
exspiravit, vinculum eius dirupit. Cumque fines ligaturae
she-expired the-bond her burst and-when the-ends of-binding
illius ferreae tunicam in qua moriebatur ex utroque latere
that iron the-tunic in which she-was-dying on each side
suspenderent, multae matronae, feminae sanctae exitum
hung-from many matrons women holy the-departure
praestolantes, postquam rem cognoverunt, de tanto miraculo
awaiting after the-thing they-learned for so-great a-miracle
Deum glorificaverunt. Haec mihi relata sunt a filia
God glorified these-things to-me related were by the-daughter
sororis praedicti sacerdotis. Vincula ista revocant mihi ad
of-the-sister of-the-aforesaid priest bonds these recall to-me to
memoriam mortem cuiusdam sanctimonialis pretiosam.
memory the-death of-a-certain nun precious

CAPITULUM XXVIII. De morte Clementiae sanctimonialis Nivellae, circa cuius corpus inventi sunt novem circuli ferrei

THE DEATH OF CLEMENTIA, A NUN OF NIVELLES

Clementia, a noble nun of Saint Gertrude's at Nivelles who fell into sin of the flesh, gives all her income to the poor; almost naked as winter comes, she asks Saint Gertrude how she will serve her, and a pilgrim throws five shillings into her lap. Nine iron hoops are found on her body at her death.

In Brabantia apud Nivellam monasterio sanctae Gertrudis
in Brabant at Nivelles in-the-monastery of-saint Gertrude
virginis puella quaedam nobilis exstitit, Clementia nomine.
virgin a-girl certain noble there-was Clementia by-name
Haec cum suadente diabolo lapsum carnis incurrisset,
she when with-persuading the-devil a-fall of-the-flesh had-incurred
tunicam innocentiae quam polluerat, quotidianis lacrimis
the-tunic of-innocence which she-had-polluted with-daily tears
mundare satagebat. Sic dedita erat operibus misericordiae,
to-cleanse she-was-busy so given she-was to-works of-mercy
ut omnes suos redditus pauperibus erogando, nihil pene
that all her revenues to-the-poor by-paying-out nothing almost
sibi retineret. Tempore quodam circa hyemis principium,
for-herself she-kept at-time a-certain near of-winter the-beginning
cum fere nuda esset, nimisque egeret, sedens iuxta altare
when almost naked she-was and-very-much was-in-need sitting beside the-altar
sanctae Gertrudis, sic orovit: O dulcissima domina quomodo
of-saint Gertrude thus she-prayed O sweetest lady how
tibi serviam in hac hyeme, cum nihil habeam? Eadem hora
you shall-I-serve in this winter since nothing I-have at-the-same hour
superveniens quidam peregrinus, cum ad memoriam iam
coming-up a-certain pilgrim when at the-shrine of-the-already

dictae virginis orasset, quinque solidos in sinum Clementiae
said virgin he-had-prayed five shillings into the-lap of-Clementia
iactavit, et abiit. Hoc quasi pro miraculo ipsa Wigero monacho
threw and went-off this as-if for a-miracle she to-Wiger monk
Vilariensi retulit, et ipse mihi. Cum autem moreretur, inventi
of-Villers related and he to-me when moreover she-died found
sunt circa corpus eius novem circuli ferrei. NOVICIUS:
were around the-body her nine rings iron NOVICE
Mirabilia operatur Deus in sexu fragili. MONACHUS: Licet
wonders works God in sex frail MONK although
propositi mei sit in hac distinctione tantum tractare de
of-purpose my it-be in this distinction only to-treat about
morientibus, referam tibi tamen per occasionem huius
the-dying I-shall-relate to-you yet through the-occasion of-this
sanctimonialis, fortem poenitentiam alterius cuiusdam mulieris.
nun the-strong penance of-another certain woman

CAPITULUM XXIX. Item de Osilia Leodiensi quae circulis ferreis se ligaverat

OSILIA OF LIÈGE, WHO HAD BOUND HERSELF WITH IRON HOOPS

Osilia of Liège, widowed and then kept shut away by a canon who loved her, encloses herself at Saint Severin's after his death, weeps tears of blood, and has herself bound with iron chains. They burst as she prays; fearing God refused them, she is bound again, but the abbot of Saint Lambert tells her he who forgave Mary Magdalene has broken her bonds.

Non est diu quod virgo quaedam Leodiensis Osilia nomine,
not it-is long that a-virgin certain of-Liège Osilia by-name
civi cuidam nupserat Metensi. Quo mortuo, quia
a-citizen certain married of-Metz with-whom having-died because

pulchra erat valde, canonicus quidam Leodiensis illam duxit,
beautiful she-was very a-canon certain of-Liège her took
in tantum eam amans, ut per clausuram ab humanis
in so-much her loving that through enclosure from human
aspectibus illam removeret. Post cuius mortem illa de peccatis
sights her he-removed after whose death she for sins
suis dolens, iuxta ecclesiam sancti Severini se reclusit, ubi
her grieving beside the-church of-saint Severin herself enclosed where
ex nimia contritione saepe lacrimas sanguineas profudit.
from excessive contrition often tears bloody she-shed
Insuper et vinculis ferreis se ligari fecit. Cum quibus
moreover also with-bonds iron herself to-be-bound she-had with which
cum stetisset in oratione, omnia dirupta sunt. Timens vero
when she-had-stood in prayer all burst were fearing but
eadem vincula Deo non esse accepta, secundo ligata est.
the-same bonds to-God not to-be acceptable a-second-time bound she-was
Quod cum confessa fuisset Abbati sancti Lamberti, dolentem
which when confessed she-had to-the-Abbot of-saint Lambert (her)-grieving
consolans ait: Qui dixit Mariae Magdalenae, dimissa sunt
consoling he-says he-who said to-Mary Magdalene forgiven are
tibi peccata tua, ipse vincula tua dirupit. Sicque consolata est.
to-you sins your he bonds your burst and-so consoled she-was
NOVICIUS: Si qua adhuc residua sunt de morte iustorum,
NOVICE if any-things still remaining are about the-death of-the-just
ut explicentur exoro. MONACHUS: Quaedam tibi adhuc
that they-be-unfolded I-beg MONK certain-things to-you still
de his referam, in quibus consoleris simul et terrearis.
about these I-shall-relate in which you-may-be-consoled together and terrified

CAPITULUM XXX. De morte Gerbrandi Abbatis Claricampi

THE DEATH OF GERBRAND, ABBOT OF KLAARKAMP

Gerbrand, abbot of Klaarkamp, dies at Foigny on his way home from the General Chapter. At that hour a nun of Syon sees his soul borne to heaven, describes his burial place and habit, and sees his successor Wido given two crosiers, of which he throws away the first; Wido, abbot of Saint-Bernard, becomes abbot of Klaarkamp.

Ante hoc quadriennium Gerbrandus Abbas Claricampi in
before this four-year-span Gerbrand Abbot of-Klaarkamp in
Frisia, cum Abbate nostro de Capitulo rediens generali, in
Frisia with Abbot our from the-Chapter returning general on
via infirmari coepit, ita ut cum maximo labore Foniacum
the-way to-sicken began so that with the-greatest toil Foigny
perveniret. Ibique diem clausit extremum. In ipsa hora mortis
he-reached and-there the-day he-closed last in the-very hour of-death
eius, sanctimonialis quaedam de Syon quae domus est ordinis
his a-nun certain of Syon which a-house is of-order
nostri pertinens ad Clarumcampum, facta in mentis excessu,
our belonging to Klaarkamp made in of-mind ecstasy
vidit animam eius ab angelis in coelum deferri. Expressit
saw the-soul his by angels into heaven to-be-carried she-expressed
etiam domum et locum sepulturae eius, nec non et habitum
also the-house and the-place of-burial his and also and the-habit
in quo sepultus est. Vidit insuper successori eius Widoni
in which buried he-was she-saw moreover to-the-successor his Wido
duos dari baculos, scilicet virgas pastorales, ex quibus
two to-be-given staffs namely rods pastoral of which
primam abiecit, alteram retinuit. Idem Wido Prior fuerat
the-first he-cast-away the-other he-kept the-same Wido Prior had-been
in Clarocampo, de quo assumptus est in Abbatem sancti
in Klaarkamp from which taken-up he-was as Abbot of-saint

Bernardi. Deinde post breve tempus mortuo praedicto
Bernard then after a-short time with-having-died the-aforesaid
Gerbrando, qui vir fuerat grandaevus, iustus et disciplinatus,
Gerbrand who a-man had-been very-aged just and disciplined
idem Wido Abbate meo praesente, nec non et me, factus est
the-same Wido with-Abbot my present nor not also me made was
Abbas Claricampi. Sicque secundum quod de illo praeostensum
Abbot of-Klaarkamp and-so according-to what about him foreshown
fuit, primum baculum abiecit, alterum adhuc retinens.
was the-first staff he-cast-away the-other still keeping

CAPITULUM XXXI. De morte Udelloldis sanctimonialis

THE DEATH OF UDELLOLT, A NUN

The nun Udellolt, dying, stretches out her hand toward the door and says God's messenger stands outside waiting for her soul, and soon dies. The living, the Monk adds, are often summoned by the dead.

In Monte sanctae Walburgis sanctimonialis quaedam fuit
on the-Mount of-saint Walburga a-nun certain there-was
Udellolt nomine, femina bona et satis fervens in religione.
Udellolt by-name a-woman good and quite fervent in religion
Haec cum iam agonizaret, sicut audivi a sororibus
she when already she-was-dying as I-have-heard from the-sisters
quae praesentes erant, manum extendit contra ostium dicens:
who present were (her)-hand stretched toward the-door saying
Ecce nuncius Dei foris stat, exspectans animam meam.
behold the-messenger of-God outside stands awaiting soul my
Sicque post modicum reddidit spiritum, ab eodem angelo
and-so after a-little she-gave-back (her)-spirit by the-same angel

deducenda in paradisum. Hoc etiam scias quod saepe a
to-be-led-down into paradise this also know that often by
mortuis vivi vocantur. Verbi causa.
the-dead the-living are-called of-word for-the-sake

CAPITULUM XXXII. De morte Conradi cellerarii nostri

THE DEATH OF CONRAD, OUR CELLARER

Heydenric, the late chief cellarer, appears in sleep to his successor Conrad and gives him his own tunic to put on; Conrad falls ill and dies a few days later.

Ante paucos annos Heydenricus sacerdos et cellerarius noster
before few years Heydenric priest and cellarer our
maior, in somnis apparens successori suo Conrado, tunicam
greater in sleep appearing to-successor his Conrad the-tunic
propriam ei tradidit induendam. Quam cum ille induisset,
his-own to-him handed to-be-put-on which when he had-put-on
infirmitate praeventus, post dies paucos defunctus est.
by-illness overtaken after days few died he-has

CAPITULUM XXXIII. De morte Conradi monachi nostri quem Richwinus vocavit

THE DEATH OF CONRAD, OUR MONK, WHOM RICHWIN CALLED

The monk Lambert, dozing in choir, sees the dead cellarer Richwin beckon him to go to the Rhine; he refuses, and Richwin beckons the old monk Conrad, who follows with his hood up. Told of it, Conrad says he would gladly be dead, falls ill the next day, and is buried in that cowl.

Nondum annus elapsus est, quod Lambertus monachus noster
not-yet a-year elapsed is that Lambert monk our
nocte Dominica in choro obdormiens, Richwinum cellerarium
on-the-night Sunday in choir falling-asleep Richwin cellarer
nostrum ante aliquot annos defunctum, chorum intrare
our before some years having-died the-choir to-enter
conspexit. Et cum annueret ei manu dicens, frater
beheld and when he-beckoned to-him with-(his)-hand saying O-brother
Lamberte veni simul ibimus ad Rhenum; ille sciens eum
Lambert come together we-shall-go to the-Rhine he knowing him
mortuum, renuit et ait: Credite mihi non ibo vobiscum.
dead refused and says believe me not I-shall-go with-you
A quo cum repulsam pateretur, ad oppositum chorum se
from whom when a-rebuff he-suffered to the-opposite choir himself
vertens, quendam senem monachum Conradum nomine, qui
turning a-certain old monk Conrad by-name who
circa quinquaginta annos militaverat in ordine, simili signo
about fifty years had-served in the-order with-a-like sign
ac verbo vocavit. Quem ille mox secutus est, caputio
and word he-called whom he at-once followed has with-the-hood
capiti imposito. Eadem die post coenam cum Prior
on-(his)-head put at-the-same day after supper when the-Prior

quosdam ex nobis vocasset, et idem Conradus praesens esset,
certain of us had-called and the-same Conrad present was
ait ei me audiente iam dictus Lambertus: Vere domine
says to-him with-me hearing the-already said Lambert truly O-dom
Conrade, vos cito moriemini. In hac enim cuculla vidi vos
Conrad you quickly shall-die in this for cowl I-saw you
hac nocte Richwinum sequentem, referens ei visionem per
this night Richwin following relating to-him the-vision in
ordinem. Cui ille respondit: Non curo, modo vellem esse
order to-whom he answered not I-care now I-should-wish to-be
mortuus. Sequenti enim die si bene memini infirmari coepit,
dead on-the-following for day if well I-remember to-sicken he-began
et post breve tempus defunctus, in eadem cuculla sepultus est.
and after a-short time having-died in the-same cowl buried he-was

CAPITULUM XXXIV. De morte Gregorii Armenii quem mater defuncta vocavit

GREGORY, AN ARMENIAN PRIEST, WHOM HIS DEAD MOTHER CALLED

A devout Armenian woman serves God in Cologne cathedral with her son Gregory, a simple priest, and her daughter Mary. Within a month of the mother's death Gregory, dying, tells his weeping sister not to cry, since their mother stands before him calling him, and he is buried among the canons.

Femina quaedam religiosa de Armenia cum filio et filia
a-woman certain religious from Armenia with son and daughter
veniens Coloniam, in ecclesia maiori ieiuniis et orationibus
coming to-Cologne in the-church greater with-fasts and with-prayers
Deo serviebant. Vocabatur autem filius eius Gregorius, homo
God served was-called moreover the-son her Gregory a-man
simplex et sacerdos. Nomen autem sororis Maria. Anno
simple and a-priest the-name moreover of-the-sister Mary in-the-year

autem praeterito matre defuncta, infra tricenarium etiam
moreover past with-mother having-died within the-thirty-days also
Gregorius ad extrema deductus est. Cumque soror coram illo
Gregory to the-last led was and-when the-sister before him
sedens lacrimaretur valde, ille consolans eam ait: Noli flere,
sitting wept greatly he consoling her says do-not weep
quia mater nostra vocat me. Et illa: Ubi est? Respondit: Ecce
because mother our calls me and she where is-she he-answered behold
coram me stat. Sicque anima illa sancta carne soluta est.
before me she-stands and-so soul that holy from-the-flesh loosed was
Corpus vero eius cum multo honore inter canonicos eiusdem
the-body but his with much honor among the-canons of-the-same
ecclesiae sepultum est. NOVICIUS: Valde mihi videntur esse
church buried was NOVICE very to-me they-seem to-be
perfecti, quorum animae carne resolutae, mox ascendunt
perfect whose souls from-the-flesh loosed at-once ascend
ad requiem. MONACHUS: Verum dicis. Neque hoc te lateat
to rest MONK true you-say nor this you let-escape
quod valde parva sunt iudicio hominum, quae perfectos,
that very small are by-judgment of-men which the-perfect
maxime claustrales, ab introitu gloriae quandoque retardant.
chiefly the-cloistered from the-entrance of-glory sometimes delay

CAPITULUM XXXV. De converso de Cynna qui propter obulum reversus est ad corpus

A LAY BROTHER OF ZINNA AND THE HALFPENNY

A lay brother of Zinna, ferried over the Elbe, promises the boatman to send the halfpenny fare and forgets it. Dying, his soul finds the unconfessed halfpenny grown larger than the world, barring its ascent, and at the angels' request returns to the body. A whole penny is sent at once, and when it is received he dies.

Conversus quidam de Cynna quae domus est ordinis nostri,
a-lay-brother certain from Zinna which a-house is of-order our
cum die quadam missus ab Abbate suo, navigio transiret
when on-day a-certain sent by Abbot his by-ship was-crossing
per fluvium Albiam qui fluit per Saxoniam, nauta
across the-river Elbe which flows through Saxony the-boatman
ab eo naulum requisivit. Qui cum diceret, nihil se
from him the-fare demanded who when he-said nothing himself
ad manum habere pecuniae, respondit ille: Date mihi pro
at hand to-have of-money answered he give me for
pignore cingulum vel cultellum vestrum. Non possum, inquit,
a-pledge the-belt or knife your not I-can he-says
his carere. Et adiecit: Ego promitto vobis cum ordine meo,
these to-lack and he-added I promise you with order my
quod dimidium denarium vobis remittam. Et dimisit eum
that half a-penny to-you I-shall-send-back and let-go him
nauta. Recedens ab eo conversus, eo quod res
the-boatman withdrawing from him the-lay-brother for-this that the-thing
modica videretur, promissum parvipendit, nihil remittens.
small seemed the-promise thought-little-of nothing sending-back
Non multo post infirmatus, cum omnibus qui aderant
not much after having-fallen-sick when to-all who were-present

mortuus videretur, anima egressa, cum ad requiem ascendere
dead he-seemed the-soul gone-out when to rest to-ascend
vellet, praedictum dimidium denarium cuius in confessione
it-wished the-aforesaid half penny of-which in confession
non meminit, ante oculos habebat. Qui adeo crevit,
not he-remembered before (his)-eyes had which so-much grew
ut mundo maior videretur. Cumque sursum nitenti
that than-the-world greater it-seemed and-when upward to-him-straining
semper obsisteret, neque aliud esset quod animam
always it-blocked nor other-thing there-was which the-soul
impediret, ad angelorum petitionem permissa est redire ad
hindered at of-the-angels the-request allowed it-was to-return to
corpus. Mirantibus cunctis, visionem retulit, et missus est ab
the-body with-wondering all the-vision he-related and sent was by
Abbate nautae integer denarius sub omni celeritate. Quem
the-Abbot to-the-boatman a-whole penny with all speed which
ut ille recepit, eadem hora secundum considerationem
when he received at-the-same hour according-to the-reckoning
conversus exspiravit. Haec mihi narravit Abbas Livoniae,
the-lay-brother expired these-things to-me told the-Abbot of-Livonia
asserens sibi recitata a praedicto Abbate. Unde religiosi
asserting to-himself recited by the-aforesaid Abbot whence the-religious
quanto saecularibus maius praemium sperant, tanto debent
the-more than-seculars a-greater reward they-hope so-much they-ought
esse solliciti, ne morientes aliquid pulveris secum trahant.
to-be solicitous lest dying any of-dust with-them they-drag

CAPITULUM XXXVI. De monacho qui propter cucullam quam moriens exuerat prohibitus est intrare paradisum

A MONK TURNED BACK FROM PARADISE FOR HIS COWL

A sick monk in France, allowed to change his cowl for a scapular in the heat, dies; the infirmarian hastily puts the cowl back on. That night the dead man sits up on the bier and tells the abbot that Saint Benedict turned him from paradise for coming in the habit of labor, until a kind elder interceded. The abbot gives him back the cowl he had worn and blesses him, and he dies again.

Ante annos paucos in regno Francorum quadam domo
before years few in the-kingdom of-the-Franks in-a-certain house
ordinis Cisterciensis, monachus quidam bonae vitae laborabat
of-the-order Cistercian a-monk certain of-good life was-laboring
in acutis. Qui dum duplici calore torqueretur, infirmitatis
in acute-fevers who while by-a-twofold heat he-was-tormented of-the-illness
scilicet et aeris, rogavit infirmarium quatenus sibi
namely and of-the-air asked the-infirmarian that to-himself
liceret cucullam exuere, et induere scapulare. Quod ille
it-be-allowed the-cowl to-take-off and to-put-on the-scapular which he
concessit, compassus infirmo. Qui cum abiret, reversus
granted having-pitied the-sick-man who when he-went-away returned
infirmum reperit exspirasse. Non modicum ex hoc turbatus,
the-sick-man he-found to-have-expired not a-little by this troubled
domum clausit, scapulare extraxit, reinduit ei cucullam,
the-house he-closed the-scapular drew-off put-back-on him the-cowl
sicque in matta illum ponens, tabulam pulsavit. Deportatus
and-so on the-mat him placing the-board he-struck carried
in oratorium, proxima nocte cum monachi secundum
into the-oratory on-the-next night when the-monks according-to
consuetudinem circa corpus psalmos legerent, ille in feretro
custom around the-body psalms read he on the-bier

se erigens et circumspiciens, monachos advocavit. Qui cum
himself raising and looking-around the-monks summoned who when
territi fugerent omnes in dormitorium, excepto Subpriore qui
terrified they-fled all into the-dormitory except the-Subprior who
constantior erat, ait illi: Nolite timere. Ego sum ille frater
steadier was he-says to-him do-not fear I am that brother
vester, qui mortuus fui et revixi. Vocate mihi Abbatem.
your who died have and revived call to-me the-Abbot
Interim signantibus monachis qui fugerant, quia surrexisset
meanwhile with-signaling the-monks who had-fled that had-risen
mortuus, factus est in dormitorio magnus motus atque
the-dead-man made was in the-dormitory a-great stir and
concursus. Accedente Abbate ad feretrum, ait ille: Domine
running-together with-approaching the-Abbot to the-bier says he O-lord
confiteor vobis quod sic atque sic mortuus sum. Ductus vero
I-confess to-you that thus and thus died I-have led but
ab angelis ad paradisum, cum putarem me libere posse
by angels to paradise when I-thought myself freely to-be-able
intrare, accessit ad ostium sanctus Benedictus, et ait: Quis
to-enter came to the-door saint Benedict and says who
enim es tu? Respondente me, ego sum monachus ordinis
for are you with-answering me I am a-monk of-the-order
Cisterciensis; subiecit sanctus: Nequaquam. Si monachus es,
Cistercian added the-saint by-no-means if a-monk you-are
ubi est habitus tuus? Iste locus est quietis, et tu vis intrare
where is habit your this place is of-rest and you wish to-enter
cum habitu laboris? Qui cum circumgyrassem muros eiusdem
with the-habit of-labor who when I-had-gone-around the-walls of-the-same
felicissimae mansionis, et per fenestras seniores quosdam
most-happy mansion and through the-windows elders certain
magnae reverentiae illic conspexissem, uni illorum qui ceteris
of-great reverence there had-beheld to-one of-them who than-the-rest

benignior videbatur, ut pro me intercederet supplicavi. Cuius
more-kindly seemed that for me he-would-intercede I-begged whose
interventu permissus sum ad corpus redire, ut sic habitu
by-intervention allowed I-was to the-body to-return that so with-the-habit
a te recepto merear ad promissam beatitudinem introire.
from you received I-may-deserve to the-promised beatitude to-enter
Quo audito Abbas cucullam in qua iacebat ei extraxit,
with-which heard the-Abbot the-cowl in which he-lay from-him drew-off
cucullam quam in infirmitate exuerat ei reinduens.
the-cowl which in illness he-had-taken-off on-him putting-back
Sicque accepta benedictione rursum exspiravit. Vocatur autem
and-so with-received the-blessing again he-expired is-called moreover
domus, in qua haec contigerunt, Szere. Abbas de Relazhusen
the-house in which these-things happened Szere the-Abbot of Relazhusen
per nos transiens nobis retulit hoc miraculum, dicens se
through us passing to-us related this miracle saying himself
audivisse a Priore et conventu iam dictae domus.
to-have-heard from the-Prior and the-convent of-the-already said house

CAPITULUM XXXVII. De cive Strazburgensi cuius anima ad corpus rediit

A CITIZEN OF STRASBOURG WHO RETURNED TO HIS BODY

At Strasbourg a dead citizen's soul returns to his body on the bier; he tells his wife that God's mercy sent him back and that unless they give up all they have they cannot be saved, for their wealth was ill-gotten. He sets everything in order and dies within three days.

Simile ex parte contigit hoc anno apud Strazburg. Cum
a-like-thing in part happened this year at Strasbourg when
quidam civis ibi defunctus fuisset, et in feretro positus, anima
a-certain citizen there died had and on the-bier placed the-soul
ad corpus reversa est. Et cum clamaret, quomodo veni huc?
to the-body returned has and when he-cried how did-I-come here
quomodo veni huc? vocata est uxor eius. Ad quam ille: Dei
how did-I-come here called was wife his to whom he of-God
misericordia reductus sum, et hoc tibi dico, nisi omnia quae
by-mercy led-back I-am and this to-you I-say unless all-things which
habemus relinquamus, non poterimus salvari. Sicque omnibus
we-have we-leave not we-shall-be-able to-be-saved and-so with-all-things
prout poterat salubriter dispositis, infra triduum mortuus est.
as he-could wholesomely arranged within three-days died he-has
Fuerat eorum substantia de malo acquisita. NOVICIUS: Quid
had-been their substance from evil acquired NOVICE what
est quod maxime morientibus possit subvenire? MONACHUS:
is-it that most the-dying can to-help MONK
Confessio pura atque contritio. Ecce exemplum.
confession pure and contrition behold an-example

CAPITULUM XXXVIII. De magistro Thoma theologo qui diabolum vidit in morte

MASTER THOMAS, WHO SAW THE DEVIL AT HIS DEATH

Master Thomas, a preacher of the cross dying at Castle Pilgrim, sees the devil in a corner and adjures it to say what harms demons most. Frequent confession, it answers: a man in mortal sin is bound in every limb, and confessing makes him free for all good. He dies glad; the Monk turns to the deaths of the wicked.

Magister Thomas theologus cum in praesenti expeditione
master Thomas theologian when in the-present expedition
in castro peregrinorum in camera quadam lecto decumbens
in the-castle of-the-pilgrims in chamber a-certain on-bed lying
esset moriturus, vidit diabolum in angulo stantem. Quem
he-was about-to-die saw the-devil in the-corner standing whom
cum cognovisset, voce beati Martini allocutus est eum
when he-had-recognized in-the-voice of-blessed Martin addressed has him
dicens: Quid hic astas cruenta bestia? Dic mihi quid est
saying why here do-you-stand O-bloody beast tell me what is-it
quod maxime vobis noceat? Cumque ille nihil responderet,
that most you harms and-when he nothing answered
Scholasticus subiunxit: Adiuro te per Deum vivum qui
the-Scholastic added I-adjure you by God living who
iudicaturus est vivos et mortuos et saeculum per ignem,
about-to-judge is the-living and the-dead and the-world by fire
ut dicas mihi huius interrogationis veritatem. Ad quod
that you-tell me of-this question the-truth to which
daemon respondit: Nihil est in Ecclesia quod tantum nobis
the-demon answered nothing is in the-Church which so-much us
noceat, quod sic virtutes nostras enervet, quomodo frequens
harms which so strengths our weakens as frequent

confessio. Quando, inquit, homo in peccatis est, peccatis dico
confession when he-says a-man in sins is sins I-say
mortalibus, omnia eius membra ligata sunt, et non potest
mortal all his members bound are and not he-can
se movere. Cum vero peccata eadem confitetur, statim liber
himself to-move when but the-sins same he-confesses at-once free
est, et mobilis ad omne bonum. Quo audito doctor ille
he-is and movable to every good with-which heard doctor that
bonus, et crucis Christi fidelis praedicator, laetus exspiravit.
good and of-the-cross of-Christ a-faithful preacher glad expired
NOVICIUS: De confessione non dubito quin valde sit bona,
NOVICE about confession not I-doubt but-that very it-is good
secundum quod tertiae distinctionis plurima probant exempla.
according-to what of-the-third distinction very-many prove examples
MONACHUS: De morte iustorum haec dicta sufficiant,
MONK about the-death of-the-just these-things said let-suffice
de quibus etiam in superioribus multa exempla redundant,
about whom also in the-above many examples abound
quae recapitulare supersedeo, quia ad mortes malorum festino.
which to-recapitulate I-forbear because to the-deaths of-the-wicked I-hasten
Quam misere, quam horribiliter moriantur usurarii, avari,
how wretchedly how horribly die usurers the-avaricious
pecuniosi, dolosi, superbi, praedones, homicidae, contentiosi,
the-moneyed the-deceitful the-proud robbers murderers the-contentious
luxuriosi, viciisque similibus subiecti, quae Apostolus appellat
the-lustful and-to-vices like subject which the-Apostle calls
opera carnis, quibusdam tibi pandam exemplis.
works of-the-flesh by-certain to-you I-shall-unfold examples

CAPITULUM XXXIX. De usurario Metensi cui mortuo crumena cum denariis consepulta est

A USURER OF METZ BURIED WITH HIS PURSE

A greedy usurer of Metz has his wife bury a purse of pence with him. Men who open the grave find two toads, one taking coins from the purse with its mouth and the other thrusting them into his heart.

In civitate Metensi, sicut mihi narravit Abbas quidam ordinis
in the-city of-Metz as to-me told an-Abbot certain of-order
nostri, usurarius aliquis defunctus est, avarus nimis. Qui cum
our a-usurer some died has avaricious exceedingly who when
moriturus esset, supplicavit uxori suae, ut crumenam denariis
about-to-die he-was begged wife his that a-purse with-pence
refertam iuxta se poneret in sepulchrum. Quod cum illa
stuffed beside him she-would-place in the-tomb which when she
fecisset quanto secretius potuisset, tamen latere non potuit.
had-done as-much more-secretly she-could yet to-be-hidden not it-could
Accedentes aliqui sepulchrum latenter aperuerunt, et ecce duos
approaching some the-tomb secretly opened and behold two
ibi conspicantur bufones, unum in ore crumenae, alterum
there they-see toads one at the-mouth of-the-purse the-other
in pectore. Ille denarios ore de crumena extrahebat,
on the-breast that-one the-pence with-its-mouth from the-purse drew
iste suscipiens extractos cordi eius immittebat. Ac
this-one receiving the-things-drawn into-the-heart his put as
si dicerent: Nos pecunia satiabimus cor tuum insatiabile.
if they-said we with-money shall-sate heart your insatiable
Quibus visis illi timore perculsi, terram reiicientes fugerunt.
with-which seen they by-fear struck the-earth throwing-back fled
Quid putas animam huius pati in inferno a vermibus
what do-you-think the-soul of-this-man to-suffer in hell from worms

immortalibus, si tam horrenda in eius corpore demonstrata
immortal if such horrible-things in his body shown
sunt in sepulchro? Non minus horrendum est quod sequitur,
were in the-tomb not less horrible is what follows

CAPITULUM XL. De usuraria in Freggenne quae mortua denarios numerantes imitabatur

JUTTA, A USURER OF FRECHEN

Jutta of Frechen, a usurer who promised Subprior Gerlach to amend and did not, dies in her sins; laid out on the ground, her hands and arms move as if counting money. Gerlach's exorcism stills them only while he speaks; she chews a straw dipped in holy water, and a stole tied round her neck at last restrains the demons.

In villa Freggenne quae ad milliare unum distat a Colonia,
in the-village Frechen which by mile one is-distant from Cologne
matrona quaedam morabatur Jutta nomine, moribus quidem
a-matron certain dwelt Jutta by-name in-manners indeed
satis composita, sed usuraria. De quo vitio cum saepius
quite composed but a-usurer about which vice when rather-often
argueretur a Subpriore nostro Gerlaco, qui tunc temporis
she-was-reproved by Subprior our Gerlach who at-that time
ecclesiam iam dictae villae regebat, emendationem quidem
the-church of-the-already said village ruled amendment indeed
promisit, sed non servavit. Tandem in peccatis suis mortua
she-promised but not kept-it at-length in sins her died
est, et propter tumorem corporis ne foeteret, posita super
she-has and because-of the-swelling of-the-body lest it-should-stink placed on
terram. Et ecce diabolus manus eius et brachia movit, ad
the-ground and behold the-devil the-hands her and arms moved to
instar numerantis pecuniam. Missum est pro Gerlaco, ut
the-likeness of-one-counting money sent it-was for Gerlach that

diabolum a vexatione corporis exorcismis cohiberet. Quod
the-devil from the-vexing of-the-body by-exorcisms he-might-check which
cum fecisset, corpus quievit. Et cum adiurare cessaret, illud
when he-had-done the-body rested and when to-adjure he-ceased it
non cessavit, nunc crura nunc manus movendo. Tunc tollens
not ceased now the-legs now the-hands moving then taking
haristam, aquae benedictae intinxit, et ori eius immisit,
ears-of-straw in-water holy he-dipped and into-the-mouth her put
quam illa avidissime masticare coepit. Tandem tollens stolam
which she most-greedily to-chew began at-length taking the-stole
cum exorcismo collo eius circumligavit, sicque daemones ab
with exorcism on-the-neck her he-tied-around and-so the-demons from
eius corpore compescuit. Erat ibi tempore eodem rusticus
her body checked there-was there at-the-time same a-peasant
quidam qui dicebat sacerdoti: Sciatis domine, quod diabolus
certain who said to-the-priest know O-lord that the-devil
in hac nocte stupenda operabitur in hoc corpore. Referam
in this night astounding-things shall-work in this body I-shall-relate
enim vobis simile, quod temporibus contigit pueritiae meae.
for to-you a-like-thing which in-the-times happened of-boyhood my

CAPITULUM XLI. Item de usuraria de Bacheim cuius anima a daemonibus in specie corvorum evulsa est

A USURER OF BACHEM, WHOSE SOUL RAVENS TORE OUT

A notorious usurer of Bachem, dying, sees the field full of ravens and crows that come onto the roof, into the house, and tear her breast, and dies howling. That night demons lift her body from the bier to the roof beam and drop it by the door; she is given a beast's burial.

Fuerat in Bacheim villa proxima, famosa quaedam usuraria.
there-had-been in Bachem village nearby a-notorious certain usurer
Haec cum moritura esset, campum totum corvis ac cornicibus
she when about-to-die she-was the-field whole with-ravens and with-crows
vidit repletum. Et clamavit fortiter: Ecce modo appropinquant
saw filled and she-cried strongly behold now they-approach
ad me. Et adiecit: Owi, owi; modo sunt in tecto,
to me and she-added ah-woe ah-woe now they-are on the-roof
modo in domo, modo pectus meum laniant, modo animam
now in the-house now breast my they-tear now soul
meam extrahunt. Sicque cum ululatu efflavit spiritum, a
my they-draw-out and-so with a-howl she-breathed-out (her)-spirit by
daemonibus ad inferos deducendum. Qui eadem nocte corpus
demons to hell to-be-led-down who on-the-same night the-body
de feretro multis qui aderant videntibus tollentes, usque
from the-bier with-many who were-present seeing lifting up
ad tectum levaverunt, et cum trabi impingerent, iuxta
to the-roof raised and when against-a-beam they-struck near
limen ostii illud cadere sinentes confregerunt. Extincta
the-threshold of-the-door it to-fall letting they-broke-it extinguished

sunt luminaria, fugerunt homines, mane in iam dicto
were the-lights fled the-men in-the-morning in the-already said
loco corpus reperientes. Quod bestiali sepulturae tradiderunt.
place the-body finding which to-beastly burial they-gave-over

CAPITULUM XLII. De Theoderico usurario qui moriens denarios masticavit

THEODERIC, A USURER KNIGHT

Theoderic of Würm, a notorious usurer, goes mad and says he is chewing pence that demons pour into his mouth. Carried to the monastery of Rode for help, he cries that he sees more demons there than at home, is carried back, and dies; some said they saw pence in his mouth and throat.

In Dioecesi Coloniensi ante paucos annos miles quidam
in the-Diocese of-Cologne before few years a-knight certain
defunctus est nomine Theodericus, usurarius admodum
died has by-name Theoderic a-usurer very
nominatus. Hic tandem infirmatus, materia ascendente in
notorious he at-length having-fallen-sick with-the-humor rising into
cerebrum, factus est phreneticus. Qui cum quotidie dentes
the-brain made was frenzied who when daily (his)-teeth
et os moveret, dixerunt ei ministri sui: Quid comeditis
and mouth he-moved said to-him servants his what are-you-eating
domine? Respondit ille: Denarios ego mastico. Visum ei
O-lord answered he pence I chew seen to-him
fuerat quod denarios ori eius daemones infunderent.
it-had-been that pence into-the-mouth his demons poured
Non possum, inquit, sustinere daemones istos. Portate me
not I-can he-says to-endure demons these carry me
ad monasterium Rode, boni illic homines sunt, forte auxilio
to the-monastery Rode good there men are perhaps by-the-help

illorum ab his diabolis liberabor. Quo cum delatus fuisset,
of-them from these devils I-shall-be-freed whither when carried he-had-been
clamavit: Reportate me, reportate me; plures hic daemones
he-cried carry-back me carry-back me more here demons
video quam in domo mea. Erat enim de villa Wurme.
I-see than in house my he-was for from the-village Würm
Sic miser relatus, et a daemonibus agitatus, exspiravit,
so the-wretch carried-back and by demons harried expired
quam execrabile vitium sit usura, in suis tormentis multis
how accursed a-vice is usury in its torments to-many
ostendens. Quidam dixerunt se in ore et in gutture
showing some said themselves in the-mouth and in the-throat
eius denarios vidisse. NOVICIUS: Bene Apostolus avaritiam
his pence to-have-seen NOVICE well the-Apostle avarice
appellat idolorum servitutem, cui sic daemones famulantur.
calls of-idols the-service which so demons serve
MONACHUS: Avaritia heu non solum in saecularibus, sed
MONK avarice alas not only in seculars but
etiam in personis ecclesiasticis regnat, eique famulantur.
also in persons ecclesiastical reigns and-to-it they-serve

CAPITULUM XLIII. De morte Walteri clerici dispensatoris Lutharii Praepositi Bonnensis

WALTER, A GREEDY CLERK OF THE PROVOST OF BONN

Walter, the provost of Bonn's avaricious clerk, dies leaving not a penny for his soul. At that hour the canon Godfrey dreams of him counting a heap of money and slipping coins into his clothes while a demon like an Ethiopian watches; the demon laughs that he stole more than two hundred marks. The provost takes all the money as his own.

Lutharius Praepositus Bonnensis clericum habebat nimis
Lothar Provost of-Bonn a-cleric had very
avarum, Monasteriensis ecclesiae canonicum. Et quia ex
avaricious of-Münster church a-canon and because on
eius consilio idem Praepositus pendebat, multam pecuniam
his counsel the-same Provost hung much money
Walterus congregaverat. Qui cum moreretur, nec unum quidem
Walter had-amassed who when he-died not one indeed
denarium pro anima sua legavit. In ipsa hora mortis eius,
penny for soul his bequeathed in the-very hour of-death his
Godefridus ecclesiae sancti Andreae in Colonia canonicus,
Godfrey of-the-church of-saint Andrew in Cologne canon
coram domino suo Adolpho, tunc maioris ecclesiae Decano,
before lord his Adolf then of-the-greater church Dean
et postea Archiepiscopo, in Porta Clericorum dormivit. Cui
and afterward Archbishop in the-Gate of-the-Clerics slept to-whom
talis visio ostensa est. Visum est ei quod praedictus
such a-vision shown was seen it-was to-him that the-aforesaid
Walterus pecuniam de magno cumulo in tabula numeraret,
Walter money from a-great heap on a-table counted
et quod daemon ex altera parte in Aethyopis effigie
and that a-demon on the-other side in of-an-Ethiopian likeness

residens, illius computationem diligentissime consideraret. In
sitting his reckoning most-carefully observed in
ipsa computatione Walterus frequenter ex ipsa pecunia
the-very reckoning Walter often of the-very money
aliquid furtive vesti propriae submisit. Qua numerata,
something stealthily into-garment his-own slipped with-which counted
daemon in haec verba prorupit: Computat argentum Walterus,
the-demon into these words burst counts the-silver Walter
subtrahit illud. Deinde manibus complosis, cum multo
takes-away it then with-hands clapped with much
cachinno subiecit: Plus quam ducentas subtraxit Waltero
guffawing he-added more than two-hundred he-has-taken-away Walterchen
marcas. Sic enim ex quadam superbia vocari solebat.
marks so for from a-certain pride to-be-called he-was-wont
Excitans dominum suum Godefridus, quid viderit recitavit. Et
rousing lord his Godfrey what he-had-seen recited and
compertum est quod eadem hora exspiraverit. Praepositus
found it-was that at-the-same hour he-had-expired the-Provost
vero omnem illius pecuniam tulit, asserens illam suam fuisse.
but all his money took asserting it his-own to-have-been

CAPITULUM XLIV. De morte Godefridi canonici sancti Andreae in Colonia

GODFREY THE CANON, SEEN HAMMERED THIN ON THE MINT'S ANVIL

Godfrey, the greedy canon who saw Walter's death, is struck dumb by apoplexy before a feast for his lord's debtors and dies without confession or communion. A priest sees him on the anvil before the Cologne mint, beaten thin as a penny by Jacob, bishop of the Jews, a fit punishment for a master of the mint.

Godefridus vero non minus misere defunctus est. Erat
Godfrey but not less wretchedly died has he-was
siquidem avarus valde, et magnam in curia pecuniam
indeed avaricious greatly and great at court money
collegerat. Die quadam tempore Philippi Regis Romani
had-collected on-day a-certain in-the-time of-Philip King Roman
magnum in domo sua debitoribus domini sui fecerat
a-great in house his for-the-debtors of-lord his he-had-made
convivium, ex pecuniis eiusdem Philippi, quas Adolpho pro
banquet from the-moneys of-the-same Philip which to-Adolf for
coronatione dederat, illis accommodata restituere proponens.
the-coronation he-had-given to-them the-things-lent to-restore purposing
Ante enim quam de eodem convivio gustasset, apoplexia tactus
before for that of the-same banquet he-had-tasted by-apoplexy touched
obmutuit, et sine confessione atque sacra communione
he-became-dumb and without confession and holy communion
spiritum exhalavit. Post cuius mortem cuidam sacerdoti talis
(his)-spirit breathed-out after whose death to-a-certain priest such
de eo visio ostensa est. Vidit eum Coloniae ante monetam
about him a-vision shown was he-saw him at-Cologne before the-mint
incudi impositum; quem Jacobus Judaeus, imo Judaeorum
on-the-anvil placed whom Jacob the-Jew nay of-the-Jews

episcopus, cui fuerat familiaris, malleo extendit
bishop to-whom he-had-been intimate with-a-hammer beat-out
usque ad denarii tenuitatem. Et bene concordabat poena
up to of-a-penny the-thinness and well agreed the-punishment
culpae. Fuerat enim magister monetae, et monetariorum
with-the-fault he-had-been for master of-the-mint and of-the-moneyers
socius; et quia multam ibi congregaverat pecuniam, luere
a-partner and because much there he-had-amassed money to-pay
ibidem visus est avaritiae poenam. Quae de morte
there seen he-was of-avarice the-penalty what about the-death
Hermanni secundi Decani in Colonia percepi, non tacebo.
of-Herman second Dean in Cologne I-have-learned not I-shall-pass-over

CAPITULUM XLV. De morte Hermanni secundi Decani in Colonia

HERMAN, SECOND DEAN OF COLOGNE, SUMMONED BY A DEAD CANON

Winric Stempel, a dead canon of Bonn, appears to the Cologne canon Erwin asking him to come to his day before Saint Nicholas's chapel, and to tell the second dean, the greedy Herman, that his day falls on the eighth. Herman understands, sickens that day, and dies on the eighth; Erwin prepares for death, but satisfies the summons by singing Herman's mass and burying him by the chapel.

Erat idem Hermannus homo multum avarus, et amator
was the-same Herman a-man very avaricious and a-lover
pecuniae. Accidit ante hoc biennium ut canonicus quidam
of-money it-happened before this two-year-span that a-canon certain
Bonnensis Winricus nomine, cognomento Stempel moreretur.
of-Bonn Winric by-name surnamed Stempel died
Qui statim post mortem Erwino maioris ecclesiae in
who at-once after death to-Erwin of-the-greater church in

Colonia canonico, in somnis apparens ait: Rogo te ut ad
Cologne canon in sleep appearing says I-ask you that to
diem meum venias, ante capellam sancti Nycholai. Quod cum
day my you-come before the-chapel of-saint Nicholas which when
Erwinus renueret, sciens eum mortuum, subiecit ille: Peto ut
Erwin refused knowing him dead added he I-ask that
hoc ipsum dicas secundo Decano, quia dies erit octavo
this very-thing you-say to-the-second Dean because the-day shall-be on-the-eighth
die. Ille evigilans, et de visione satis admirans, quid viderit,
day he waking and at the-vision greatly wondering what he-had-seen
vel quid Winricus mandaverit, mane Decano recitavit.
or what Winric had-charged in-the-morning to-the-Dean recited
Qui statim visum intelligens, respondit: Ego satis timeo quod
who at-once the-vision understanding answered I much fear that
diem eius cito observare debeam, quia homo senex sum
day his soon to-observe I-must because a-man old I-am
et debilis. Statim eadem die peius coepit habere, ita ut
and weak at-once on-the-same day worse he-began to-be so that
praedicto die moreretur. Quod ubi comperit Erwinus, timens
on-the-aforesaid day he-died which when learned Erwin fearing
quia et ipse moriturus esset, coepit se per confessionem
that also he about-to-die was began himself through confession
atque sacram communionem ad mortem praeparare. Ad quem
and holy communion for death to-prepare to whom
maior Praepositus: Cras in conventu dicite ei missam
the-greater Provost tomorrow in convent say for-him mass
sollemnem, et sepelite, sicque satisfecistis petitioni eius. Quod
solemn and bury and-so you-have-satisfied the-request his which
ita factum est, atque iuxta capellam praedicti Confessoris ab
so done was and beside the-chapel of-the-aforesaid Confessor by
eo sepultus. Adhuc idem Erwinus vivit, a cuius ore audivi
him buried still the-same Erwin lives from whose mouth I-heard

quae dicta sunt. Inter avaros poenas solvent etiam advocati,
what said are among the-avaricious penalties shall-pay also advocates
qui modo salaria pinguia recipiunt, et causas subvertunt.
who now fees fat receive and causes overturn

CAPITULUM XLVI. De morte legistae in Saxonia cui morienti lingua divinitus subtracta est

A FAMOUS DECRETIST FOUND WITHOUT A TONGUE

A noted decretist in Saxony is found at death to have no tongue in his mouth, having often sold it in his life. A canon remarked of lawyers dying with nobles that the nobles were wise to take their advocates along; at the Judgment, the Monk says, no lawyer will cite false texts.

Narravit mihi ante paucos menses aliquis sacerdos de Saxonia,
told to-me before few months some priest from Saxony
dicens: Nuper in terra nostra quidam nominatus decretista
saying lately in land our a-certain renowned decretist
mortuus est. Qui cum hiaret, lingua in ore defuncti non
died has who when he-gaped the-tongue in the-mouth of-the-dead-man not
est inventa. Et merito linguam perdidit moriens, qui illam saepe
was found and deservedly (his)-tongue he-lost dying who it often
vendiderat vivens. NOVICIUS: Simile dixisse te recolo de
had-sold living NOVICE a-like-thing to-have-said you I-recall about
Henrico Ratione in dictinctione sexta capitulo vicesimo octavo.
Henry Ratio in distinction the-sixth in-chapter twentieth eighth
MONACHUS: Recordor nunc cuiusdam verbi, de huiusmodi
MONK I-remember now a-certain of-word about such
advocatis yronice dicti. Eodem tempore quo iam dictus
advocates ironically said at-the-same time in-which the-already said
Henricus obiit, mortuus est et magister Folco Treverensis;
Henry died died has also master Folco of-Trier

mortui sunt et plures nobiles terrae. Recte, inquit quidam
died have and several nobles of-the-land rightly says a-certain
canonicus, faciunt nobiles isti, quod morientes secum ducunt
canon do nobles these that dying with-them they-lead
advocatos istos; erunt enim eis necessarii. NOVICIUS:
advocates these they-shall-be for to-them necessary NOVICE
Non ibi valebit Saxo neque Ratio, quia sine lingua, sive
not there shall-avail Saxo nor Ratio because without a-tongue or
clauso ore, verba minime formantur. MONACHUS: In illo
with-closed mouth words by-no-means are-formed MONK in that
divino examine, ubi aperti erunt libri, et Jerusalem scrutabitur
divine examination where open shall-be the-books and Jerusalem shall-be-searched
in lucernis, nullus advocatorum neque pro se neque pro
with lamps none of-the-advocates neither for himself nor for
aliis assignare poterit aliqua falsa loca ex legibus sive
others to-assign shall-be-able any false passages from the-laws or
decretis. Et haec dicta sint de avaris. De dolosis vero,
decrees and these-things said let-be about the-avaricious about the-deceitful but
cui coniuncta est avaritia, nunc aliqua subiiciam exempla.
to-whom joined is avarice now some I-shall-subjoin examples

CAPITULUM XLVII. De Henrico rustico qui moriens vidit capiti suo lapidem ignitum imminere, per quem agros alienos proximo subtraxerat

HENRY OF BÜDE AND THE FIERY BOUNDARY STONE

Henry, a peasant of Büde, sees a huge glowing stone hanging over him in the air, burning him. Confession does not help until the priest asks whether he cheated anyone with that stone, and he remembers moving it into a neighbor's land to enlarge his own; he confesses, promises restitution, and is freed.

In Dioecesi Coloniensi villa Bude rusticus quidam fuit
in the-Diocese of-Cologne in-the-village Büde a-peasant certain there-was
Henricus nomine. Hic cum morti proximus esset, lapidem
Henry by-name he when to-death nearest he-was a-stone
grandem et ignitum supra se in aere pendere conspexit. Ex
great and fiery above himself in the-air to-hang beheld from
cuius ardore cum aeger nimis aestuaret, voce clamavit
whose heat when the-sick-man too-much burned with-a-voice he-cried
horribili: En lapis capiti meo imminens totum me incendit.
horrible lo the-stone over-head my hanging whole me burns
Vocatus est sacerdos; confitetur, sed nihil illi profuit.
called was a-priest he-confesses but nothing to-him it-profited
Recogita, inquit, si aliquem lapide isto defraudaveris. Ad quod
recall he-says if anyone with-stone this you-have-defrauded at which
verbum ille in se reversus ait: Recordor me eundem lapidem
word he into himself returned says I-remember myself the-same stone
ut agros meos ampliarem, in alienos terminos transtulisse.
that fields my I-might-enlarge into another bounds to-have-moved
Respondente sacerdote, haec est causa; ille culpam confitetur,
with-answering the-priest this is the-cause he the-fault confesses
satisfactionem pollicetur, sicque a terribilli illa visione liberatur.
satisfaction promises and-so from terrible that vision is-freed

CAPITULUM XLVIII. Item de rustico cui diabolus palum igneum mittere in os morienti minabatur, ob eandem culpam

A PEASANT OF ROTHEIM THREATENED WITH A FIERY STAKE

A dying peasant at Rotheim sees the devil wherever he turns, threatening to drive a fiery stake into his mouth, the size of the boundary stake he had moved into the knight Godfrey's field. Godfrey twice refuses pardon, saying let him be well tormented, and the third time, satisfied, forgives; the terror ends. God shapes the punishment to the fault.

Simile contigit in villa cui Rotheim vocabulum est. Cum
a-like-thing happened in the-village to-which Rotheim the-name is when
rusticus quidam ibidem moriturus esset, diabolus assistens,
a-peasant certain there about-to-die was the-devil standing-by
palum igneum ori eius immittere minabatur. Ille culpam
a-stake fiery into-the-mouth his to-thrust threatened he the-fault
non ignorans, quocunque se vertebat, semper diabolum cum
not not-knowing wherever himself he-turned always the-devil with
palo praesentem habebat. Palum siquidem eiusdem quantitatis
the-stake present had a-stake indeed of-the-same size
et formae de agro suo in agrum cuiusdam honesti militis
and form from field his into the-field of-a-certain honorable knight
eiusdem villae, Godefridi nomine transtulerat, sibi addendo
of-the-same village Godfrey by-name he-had-moved to-himself adding
quod illi subtraxerat. Ad quem cogente iam dicta
what from-him he-had-taken to whom with-compelling the-already said
necessitate suos misit, ablata restituere promisit; per
necessity his-men he-sent the-things-taken to-restore he-promised through
quos ut reo ignosceret supplicavit. Quibus respondit
whom that the-guilty-one he-might-pardon he-begged to-whom answered

miles: Non ignoscam; sinite filium mulieris bene torqueri.
the-knight not shall-I-pardon let the-son of-a-woman well be-tormented
Iterum terretur ut prius, iterum nuncios mittit, sed veniam
again he-is-terrified as before again messengers he-sends but pardon
non consequitur. Tertio eis cum lacrimis venientibus,
not he-obtains the-third-time with-them with tears coming
et dicentibus, rogamus vos domine intuitu Dei, ut vestra
and saying we-ask you O-lord in-regard of-God that yours
recipiatis, et misero culpam remittatis, quia mori non potest
you-take-back and to-the-wretch the-fault you-forgive because to-die not he-can
neque vivere licet; respondit: Modo bene vindicatus sum,
nor to-live is-he-allowed he-answered now well avenged I-am
modo remittam. Ab illa hora terror omnis diabolicus cessavit.
now I-shall-forgive from that hour terror all devilish ceased
Ex his exemplis satis colligitur quod secundum qualitatem
from these examples enough is-gathered that according-to the-quality
culpae etiam Deus formet qualitatem poenae. Audi nunc
of-the-fault also God shapes the-quality of-the-penalty hear now
quod te tibique similes consoletur, de divitibus atque superbis.
what you and-to-you like-ones may-console about the-rich and proud

CAPITULUM XLIX. De clerico mortuo qui rediens se iudicatum et in manus impiorum traditum exclamavit

A DEAD CLERK WHO ROSE ON HIS BIER

A rich noble clerk in France, laid on his bier among a crowd, sits up and says that the just judge has judged, condemned, and handed him over to the wicked; then he lies back and passes from rest to labor.

Fuit in regno Francorum clericus quidam nobilis et
there-was in the-kingdom of-the-Franks a-cleric certain noble and
dives, quae duo saepe hominem extollunt, multisque vitiis
rich which two-things often a-man exalt and-to-many vices
subiiciunt. Qui cum mortuus fuisset, et in feretro positus,
subject who when died he-had and on the-bier placed
multitudine populi circumsedente, tam ex clericis quam ex
with-a-multitude of-people sitting-around as-much of clerics as of
laicis, ipse se erexit, cunctis audientibus in haec verba
laymen he himself raised with-all hearing into these words
prorumpens: Justus iudex iudicavit, iudicatum condemnavit,
bursting the-just judge has-judged judged has-condemned
condemnatum tradidit in manus impiorum. Quibus dictis
condemned has-handed-over into the-hands of-the-wicked with-which said
se reclinans, iterum non dico obdormivit, sed de requie
himself lying-back again not I-say fell-asleep but from rest
transivit ad laborem, de deliciis ad miseriam.
passed to toil from delights to misery

CAPITULUM L. Item de clerico moriente qui se tubam infernalem audivisse testabatur

A DYING CLERK WHO HEARD THE TRUMPET OF HELL

Another vicious clerk in France refuses the Lord's body when his friends urge confession, turns to the wall saying the trumpet sounds in hell and they must go, and dies following it.

In eodem regno alius quidam clericus fuit, et ipse vitiosus
in the-same kingdom another certain cleric there-was and he vicious
valde, sicut et superior. Qui cum admonitus fuisset ab
greatly as also the-former who when admonished he-had-been by
amicis de confessione, essetque ei allatum corpus Domini
friends about confession and-had-been to-him brought the-body of-the-Lord
a sacerdote, accipere noluit, vertensque se ad parietem,
by the-priest to-receive he-did-not-wish and-turning himself to the-wall
sic ait: Tuba canit apud inferos, eamus hinc. Sicque
thus he-says the-trumpet sounds among the-dead let-us-go hence and-so
exspirans, tubam secutus est infernalem. NOVICIUS: Si
expiring the-trumpet followed he-has infernal NOVICE if
sic Deus execratur divitias atque superbiam, puto quod
so God curses riches and pride I-think that
valde puniat blasphemiam. MONACHUS: Valde Deus punit
greatly he-punishes blasphemy MONK greatly God punishes
quandoque illud vitium, etiam in infidelibus, sicut nuper didici
sometimes that vice even in unbelievers as lately I-learned
ex relatione cuiusdam monachi Vilariensis, qui circa haereticos
from the-account of-a-certain monk of-Villers who about the-heretics
Albienses cum domino Conrado Cardinali satis laboravit.
Albigensian with dom Conrad Cardinal much labored

CAPITULUM LI. De morte Comitis Fulkensis haeretici ob blasphemiam occisi

THE HERETIC COUNT OF FOIX, STRUCK DOWN FOR BLASPHEMY

The count of Foix, a heretic and patron of heretics, regaining his last castle, boasts that he will have his land whether God, the Roman Church, and the saints will it or not. He falls from his horse in torment, is seized in his feet, legs, and chest, keeps his tongue but scorns confession, and dies impenitent four months later.

Comes Fulkensis haereticus, et haereticorum coadiutor,
the-Count of-Foix a-heretic and of-heretics a-helper
cum ultimum castrum suum rehaberet, in tantam erupit
when the-last castle his he-had-back into such he-burst
blasphemiam, ut diceret: Velit nolit Deus, velit nolit
blasphemy that he-said willing unwilling God willing unwilling
Ecclesia Romana, et omnes sancti, ego terram meam rehabeo.
the-Church Roman and all the-saints I land my have-back
Moxque de equo cui insidebat, ruens, horribiliter
and-at-once from the-horse on-which he-sat falling horribly
torquebatur; et cum a militibus esset elevatus, denuo
he-was-tormented and when by knights he-had-been raised again
ruit, poenam solvens blasphemiae. Reductus vero in domum
he-fell the-penalty paying of-blasphemy led-back but into house
suam, primum torqueri coepit in pedibus, deinde in
his first to-be-tormented he-began in the-feet then in
cruribus, postea in pectore; et cum ei relictum fuisset
the-legs afterward in the-breast and when to-him left had-been
officium linguae si forte poenitere vellet, ipsamque
the-office of-the-tongue if perhaps to-repent he-wished and-the-very
confessionem prorsus contemneret, circa quatuor menses a
confession utterly he-scorned about four months from

die qua percussus est, impoenitens exspiravit. Haec
the-day on-which struck he-was impenitent he-expired these-things
de divitiis, superbia atque blasphemia dicta sint. Quanta
about riches pride and blasphemy said let-be how-great
vero poena praedonibus praeparata sit, finis unius ostendat.
but a-penalty for-robbers prepared is the-end of-one may-show

CAPITULUM LII. De morte Johannis Dani qui diabolum vidit in morte

JOHN THE DANE, A ROBBER SOLDIER

John the Dane, a soldier who plundered the province in King Philip's war against Cologne, dying, begs a sword to drive off a very black man no one else sees. Urged to call on God, he asks what good it would do, and says only, God, if you can, help me; the Monk fears so weak and forced a prayer helped little.

Circa illud tempus quo Philippus Rex inimicabatur
about that time in-which Philip King was-hostile
Coloniensibus propter Ottonem, satelles quidam Johannes
to-the-men-of-Cologne because-of Otto a-retainer certain John
nomine, cognomento Danus, provinciam depraedatus est. Hic
by-name surnamed the-Dane the-province plundered has he
cum post multa mala moriturus esset, diabolus morienti
when after many evils about-to-die was the-devil to-the-dying-man
nimis importunus fuit. In cuius aspectu pallens ac
too importunate was in whose sight pale and
tremens, ad circumstantes clamabat: Date mihi gladium, ut
trembling to the-bystanders he-cried give me a-sword that
repellam a me hunc qui me infestat virum nigerrimum.
I-may-drive-back from me this who me attacks a-man very-black
Dicentibus eis, neminem hic videmus, invoca Deum; miser
with-saying them no-one here we-see call-upon God wretch

ille desperatus respondit: Quid mihi posset prodesse, si modo
that despairing answered what to-me could to-profit if now
illum invocarem? Multum, inquiunt. Tunc ille: Deus si potes,
him I-called-upon much they-say then he O-God if you-can
adiuva me; sicque exspiravit. Et satis timeo quod modicum
help me and-so he-expired and much I-fear that little
ei profuerit tam infirma et tam extorta invocatio.
to-him profited so weak and so extorted an-invocation

CAPITULUM LIII. De quodam servo quem duo canes cum se episcopum simularet laceraverunt

A RUNNER WHO PLAYED BISHOP AMONG ROBBERS, TORN BY DOGS

A runner of the archdeacon Otto of Liège joins a band of robbers, calls himself their bishop, and absolves them in a miter. God sends two dogs that tear him to death before two of them, for his plunder and his mockery of the sacraments.

Eodem tempore servus quidam, aliquando cursor Ottonis
at-the-same time a-servant certain formerly runner of-Otto
Archidiaconi Leodiensis, officium suum deserens, multitudini
Archdeacon of-Liège office his deserting to-a-multitude
praedonum, quae rutta vulgo dicitur, se associavit. Inter
of-robbers which rout commonly is-called himself joined among
quos episcopum se nominans, et episcopum per infulam
whom bishop himself naming and a-bishop by a-miter
se repraesentans, sociis facere consueverat peccatorum
himself representing to-his-companions to-make he-was-wont of-sins
absolutionem. Die quadam, duobus ex eis videntibus, duos
absolution on-day a-certain with-two of them seeing two
canes Dominus ei immisit, a quibus totus laceratus
dogs the-Lord on-him sent by whom wholly torn

et extinctus, poenam solvit depraedationis, atque irrisionis
and killed the-penalty he-paid of-plunder and of-mockery
divinorum sacramentorum. Quia praedam homicidia frequenter
of-divine sacraments because plunder murders frequently
sequuntur, aliqua tibi proferam exempla de morte
follow some to-you I-shall-bring-forward examples about the-death
miserabili homicidarum.
wretched of-murderers

CAPITULUM LIV. De morte Bernardi Monasteriensis qui sororium suum occidit

BERNARD OF MÜNSTER, A MURDERER

A citizen's son at Münster squanders his inheritance, sells the house to his brother-in-law, then claims it back and kills him with an axe in the market. Taking sanctuary in Saint Paul's, he refuses safe conduct, but leaves when a friend tells him of good wine at a tavern, saying the floor burned under his feet. Broken on the wheel, he tells the students he saw the field full of demons, and shows no repentance.

Vix anni duo elapsi sunt quod civis quidam Monasteriensis
scarcely years two elapsed are that a-citizen certain of-Münster
defunctus est. Hic cum domum et pecunias multas filio
died has he when a-house and moneys many to-son
suo unico dimisisset, ille luxuriose vivendo cum meretricibus
his only had-left he wantonly by-living with harlots
et in tabernis omnia sua mobilia consumpsit. Domum vero
and in taverns all his movables consumed the-house but
sororio suo vendens, et abiens, pretium illius in brevi
to-brother-in-law his selling and going-off the-price of-it in short
dilapidavit. Necessitate compellente, ad eundem suum sororium
dissipated with-necessity compelling to the-same his brother-in-law

rediens, ab eo tum propter uxorem, tum propter venditam
returning by him both because-of (his)-wife and because-of the-sold
possessionem detentus est. Quem cum primum honeste
property kept he-was whom when first honorably
satis, ac deinde negligentius tractaret, ille ex indignatione
enough and then more-negligently he-treated he from indignation
eum deserens, domum venditam repetivit, se circumventum
him deserting the-house sold reclaimed himself circumvented
conquerens. A quo cum nihil per iustitiam sive per minas
complaining from whom when nothing through justice or through threats
obtinere posset, bipenni illum in medio foro occidit.
to-obtain he-could with-a-double-axe him in the-middle-of the-market he-killed
Mox in ecclesiam sancti Pauli fugiens, clericis cantantibus
at-once into the-church of-saint Paul fleeing with-the-clerics singing
clamare coepit: Vos domini defendite libertatem vestram. Quod
to-cry he-began you O-lords defend liberty your which
et fecerunt. Venientes ad eum viri honesti, in fide sua eum
also they-did coming to him men honorable on faith their him
educere voluerunt, volentes inter ipsum et occisi amicos
to-lead-out wished wishing between him and of-the-slain-man the-friends
componere, miserti illius. Quod cum primum acceptasset,
to-make-terms having-had-pity of-him which when first he-had-accepted
mox habito secum consilio respondit: Non egrediar;
at-once with-held with-himself counsel he-answered not I-shall-go-out
absoluti sitis a pollicito iuramento. Quem post paululum
freed be-you from promised oath whom after a-little
unus ex sodalibus vocans, ait: Exi Bernarde, exi,
one of (his)-companions calling says come-out O-Bernard come-out
vinum optimum in tali venditur taberna. Quos secutus, post
wine best in such-a is-sold tavern whom following after
modicum proditus est, et captus. Requisitus cur exisset
a-little betrayed he-was and captured asked why he-had-gone-out

de ecclesia, respondit: Ita mihi ardere videbatur pavimentum
from the-church he-answered so to-me to-burn seemed the-pavement
sub pedibus meis, ut sustinere non possem. Posito eo in
under feet my that to-endure-it not I-could with-placed him on
rota, cum mane scholares ad eum venissent, et dicerent:
the-wheel when in-the-morning students to him had-come and said
Bernarde vivis adhuc? fuerat enim litteratus; respondit:
O-Bernard do-you-live still he-had-been for lettered he-answered
Adhuc vivo. Moxque subiecit: In nocte transacta campum
still I-live and-at-once he-added in the-night past field
istum plenum vidi daemonibus. Nullum tamen signum vel
this full I-saw of-demons no yet sign or
verbum poenitudinis ab eo videre vel audire potuerunt.
word of-penitence from him to-see or to-hear could-they

CAPITULUM LV. De latronibus Coloniae in rotis positis

THREE THIEVES BROKEN ON THE WHEEL NEAR COLOGNE

As a student Caesarius heard a thief still alive on the wheel near Cologne say the field was full of ravens when his neighbor died, demons waiting for the soul; yet he never called on God. Those who live badly mostly end badly.

Cum tempore quodam tres latrones iuxta Coloniam rotali
when at-time a-certain three robbers near Cologne with-the-wheel
poena plexi fuissent, ego altera die cum ceteris scholaribus
penalty punished had-been I on-the-next day with the-other students
accurrens, quae ab uno illorum, qui adhuc vivebat, dicebantur
running-up what by one of-them who still lived were-said
audivi. Requisitus qua hora mortui fuissent socii eius,
heard asked at-what hour died had companions his

respondit: Hac nocte quando mortuus est iste qui iuxta me
he-answered this night when died has this-one who beside me
sedet, totus campus corvis fuerat repletus. Quos daemones
sits the-whole field with-ravens had-been filled which demons
intelleximus in specie corvorum animam egressam
we-understood in the-appearance of-ravens the-soul gone-out
exspectantes. Et cum haec miser ille vidisset, nec una
awaiting and though these-things wretch that had-seen not one
quidem vice nobis audientibus Deum invocavit, nihil habens
indeed time with-us hearing God did-he-call-upon nothing having
contritionis. Ex quo colligitur quod hi qui male vivunt,
of-contrition from which is-gathered that those who badly live
saepissime male finiunt, indigni misericordia, tam in praesenti
very-often badly end unworthy of-mercy as-much in the-present
quam in futuro. Quam crudele peccatum sit sanguinem
as in the-future how cruel a-sin is blood
fundere, et dissensiones fovere, praesens est exemplum.
to-shed and dissensions to-foster present is the-example

CAPITULUM LVI. De rusticis qui post mortem in sepulchro contendebant

TWO FEUDING PEASANTS WHO FOUGHT IN THEIR COMMON GRAVE

Two proud peasants who led feuding clans of Neunkirchen die on the same day and are laid in one grave. Before all, the bodies turn their backs to each other and strike with heads, heels, and backs like wild horses, until one is buried elsewhere; the quarrel of the dead made peace among the living.

In Episcopatu Coloniensi duae generationes rusticorum
in the-Diocese of-Cologne two lineages of-peasants
inimicitias mortales exercebant. Habebant autem duo capita,
enmities mortal were-practicing they-had moreover two heads
duos videlicet rusticos magnanimes ac superbos, qui semper
two namely peasants high-spirited and proud who always
nova bella suscitabant, suscitata fovebant, nullam fieri
new wars stirred-up stirred fostered no to-be-made
pacem permittentes. Divino igitur nutu factum est, ut
peace allowing by-divine therefore nod done it-was that
ambo uno die morerentur. Et quia de una erant parochia
both on-one day died and because of one they-were parish
nomine Nuenkirgen, quia sic Domino placuit, qui per illos
by-name Neunkirchen because so to-the-Lord it-pleased who through them
dissensionis malum ostendere voluit, in una fossa corpora
of-dissension the-evil to-show wished in one ditch the-bodies
eorum sunt posita. Mira res et inaudita. Cunctis qui aderant
their were placed wondrous thing and unheard-of with-all who were-present
videntibus, corpora eadem dorsa verterunt ad invicem, capitibus,
seeing the-bodies same backs turned to each-other with-heads
calcibus, ipsisque dorsis tam impetuose collidentibus,
with-heels and-with-the-very backs so violently clashing

ut caballos indomitos putares. Mox unum extrahentes,
that horses untamed you-would-think at-once one drawing-out
remotius in alio sepulchro tumulaverunt. Et facta est rixa
farther in another tomb they-entombed and made was the-brawl
eorundem mortuorum, causa pacis et concordiae vivorum.
of-the-same dead the-cause of-peace and concord of-the-living
NOVICIUS: Puto animas eorum magnam habuisse in inferno
NOVICE I-think the-souls their a-great to-have-had in hell
rixam. MONACHUS: De hoc quaestio nulla est. NOVICIUS:
brawl MONK about this question none is NOVICE
Si Deus sic discordias, rixas, et iras punit in saecularibus,
if God so discords brawls and angers punishes in seculars
puto quod eadem vitia plurimum abhorreat in personis
I-think that the-same vices very-much he-abhors in persons
claustralibus. MONACHUS: Hoc uno tibi ostendam exemplo.
cloistered MONK by-this one to-you I-shall-show example

CAPITULUM LVII. De subita morte cuiusdam conversi conspiratoris

A LAY BROTHER WHO PLOTTED TO PULL DOWN THE MONKS' BUILDING

In a house of the order an envious lay brother stirs others to tear down a new building for the monks; arriving with their tools before the refectory, he falls dead. The rest confess and do penance, and his body is buried in the field; the abbot asked the General Chapter to move it to the cemetery, with what result Caesarius does not recall.

Non est diu quod in quadam domo ordinis nostri aedificium
not it-is long that in a-certain house of-order our a-building
quoddam ad usus monachorum factum est. Quod quidam
certain for the-uses of-the-monks made was which a-certain-one

conversorum videns et invidens, diabolo cor eius
of-the-lay-brothers seeing and envying with-the-devil the-heart his
inflammante, aliquos ad deiectionem eiusdem operis incitavit.
inflaming some to the-throwing-down of-the-same work incited
Qui cum venissent cum instrumentis suis ante refectorium
who when they-had-come with tools their before the-refectory
monachorum, auctor tantae conspirationis corruit et
of-the-monks the-author of-so-great a-conspiracy fell and
exspiravit. Quo viso ceteri valde timentes, cum multa
expired with-which seen the-others greatly fearing with much
festinatione et humilitate venerunt ad pedes Abbatis, peccatum
haste and humility came to the-feet of-the-Abbot sin
suum confitentes, a quo poenitentiam susceperunt. Corpus
their confessing from whom penance they-received the-body
vero conspiratoris in campo sepultum est. Postea ad petitionem
but of-the-conspirator in a-field buried was afterward at the-request
conversorum, sicut nobis retulit Abbas noster qui audivit, Abbas
of-the-lay-brothers as to-us related Abbot our who heard-it the-Abbot
praedictus petivit veniam in Capitulo generali, ut liceret ei
aforesaid sought pardon in the-Chapter general that it-be-allowed him
corpus proiectum ponere in cimiterio; sed non recordor utrum
the-body cast-out to-place in the-cemetery but not I-remember whether
fuerit ei concessum vel negatum. Referam tibi nunc aliqua
it-was to-him granted or denied I-shall-relate to-you now some
exempla de vitio luxuriae, quae luxuriosos satis queant terrere.
examples about the-vice of-lust which the-lustful enough may to-terrify

CAPITULUM LVIII. De morte canonici qui velatam sanctimonialem stupraverat

A CANON AT UTRECHT WHO SEDUCED A VEILED NUN

A canon at Utrecht who seduced a veiled nun dies, and Christ sets on his private parts a sign so terrible that Caesarius will not describe it, sparing the modesty of women who may read the book.

Apud Traiectum inferius ante annos paucos, sicut mihi
at Utrecht lower before years few as to-me
retulit eius concanonicus, clericus quidam defunctus est,
related his fellow-canon a-cleric certain died has
qui sanctimonialem velatam corruperat. Ut autem Christus
who a-nun veiled had-corrupted that moreover Christ
ostenderet, quam gravis sit culpa, ipsius sponsam violare,
might-show how grave is the-fault his bride to-violate
tale signum in defuncti genitalibus posuit, quod cunctis
such a-sign on of-the-dead-man genitals he-placed which to-all
qui videre vel audire poterant esset terrori. Nolo
who to-see or to-hear could would-be for-a-terror I-do-not-wish
autem illud exprimere, parcens verecundiae feminarum, quae
moreover it to-express sparing the-modesty of-the-women who
forte lecturae sunt quae conferimus.
perhaps about-to-read are what we-bring-together

CAPITULUM LIX. De morte puellae in cuius sepulchro canes se invicem mordebant

A WANTON MAIDSERVANT OF LUZHEIM

A wanton maidservant at Luzheim is taken in a dream before Christ's tribunal and stretches out her hands; he asks for her little finger and promises his hands, a little faith for his grace. Warned to amend, she soon falls back. When she dies, all the village dogs fight into the house, tear off her shroud, and renew their fight on her grave.

In villa quadam Dioecesis Coloniensis quae Luzheim dicitur,
in village a-certain of-the-Diocese of-Cologne which Luzheim is-called
puella quaedam cuiusdam honestae matronae ancilla ante aliquos
a-girl certain of-a-certain honorable matron the-maid before some
annos defuncta est. Satis enim erat luxuriosa, satis vaga, et
years died has quite for she-was wanton quite wandering and
valde saecularis. Nocte quadam in somnis ante Christi tribunal
very worldly on-night a-certain in sleep before of-Christ the-tribunal
rapta est, in cuius circuitu vidit angelos et Apostolos,
snatched she-was in whose circuit she-saw angels and Apostles
martyres et reliquorum ordinum sanctos infinitos. Animabus
martyrs and of-the-other orders saints countless with-the-souls
in medium deductis, illae ad gloriam, istae ad supplicia
into the-midst led those to glory these to punishments
iudicabantur. Cumque haec ancilla videret et tremeret,
were-judged and-when these-things the-maid saw and trembled
accusante conscientia, manus suppliciter ad iudicem tetendit.
with-accusing conscience (her)-hands suppliantly to the-judge she-stretched
Cuius ille misertus, ait: Quid me oras? Da mihi minimum
of-whom he having-pitied says why me do-you-pray give me least
digitum tuum, et ego dabo tibi manus meas. Ac si diceret:
finger your and I shall-give to-you hands my as if he-said

Da mihi modicam fidem quod te de tuis vitiis emendes, et
give me a-little faith that you from your vices amend and
ego tibi dabo gratiam meam. Sicque evigilavit. Quae cum
I to-you shall-give grace my and-so she-awoke who when
visum retulisset cuidam religiosae matronae nomine Aleidi,
the-vision she-had-related to-a-certain religious matron by-name Aleid
quae adhuc superest, de villa Gurzenich, respondit illa:
who still survives from the-village Gürzenich answered she
Misera emenda vitam tuam, satis commonita es. Illa primum
O-wretch amend life your enough warned you-are she at-first
quidem timuit, sed timor idem citius cessavit. Cumque ut
indeed feared but fear same quite-quickly ceased and-when as
prius vitiis pristinis subiaceret, admonitioni flagella adduntur.
before to-vices former she-was-subject to-the-admonition scourges are-added
Nam cum post acerrimas infirmitates exspirasset, et nudata
for when after very-sharp illnesses she-had-expired and stripped
super aream, tecta tantum lintheamine posita fuisset, duo
on the-floor covered only with-a-linen-sheet placed she-had-been two
canes ante domum in curia se momorderunt. Supervenit
dogs before the-house in the-court each-other bit came-up
tertius et quartus; deinde omnes canes villae, qui se
a-third and a-fourth then all the-dogs of-the-village who each-other
invicem mordendo domum intrantes, lintheamen superpositum
mutually biting the-house entering the-linen-sheet laid-over
abstrahentes, dentibus suis comminuerunt. Qui vix a rusticis
pulling-off with-teeth their tore-to-pieces who scarcely by peasants
fustibus expulsi sunt. Cadavere vero sepulto, canes fugati
with-clubs driven-out were with-the-corpse but buried the-dogs put-to-flight
redeuntes super eius tumulum interrupta bella renovaverunt.
returning on her grave the-interrupted wars renewed
Timeo enim quod anima modicum habuerit pacis, sicut multi
I-fear for that the-soul little had of-peace as many

interpretati sunt. Et quia huiusmodi mulieres saepe magicis
interpreted have and because of-this-kind women often to-magic
insistunt artibus, ut vehementius possint amari, contra
devote-themselves arts that more-vehemently they-may-be-able to-be-loved against
idem vitium satis horrendum tibi proferam exemplum.
the-same vice quite horrible to-you I-shall-bring-forward an-example

CAPITULUM LX. De muliere maga quam daemones transferebant

A WOMAN WHO LEAPT INTO THE DEVIL'S POWER

A wretched woman at Haslo sets her feet in a basin and leaps backward out of it, saying she leaps from God's power into the devil's. The devil seizes her and carries her over the treetops before many witnesses, and she has never been seen since.

In Haslo villa Dioecesis Traiectensis, femina quaedam misera
in Haslo a-village of-the-Diocese of-Utrecht a-woman certain wretched
die quadam pedes suos pelvi imponens, et extra illam
on-day a-certain feet her in-a-basin placing and outside it
retrorsum saltans, sic ait: Hic salto de potestate Dei in
backward leaping thus she-says here I-leap from the-power of-God into
potestatem diaboli. Quam diabolus mox rapiens, et in aera
the-power of-the-devil whom the-devil at-once seizing and into the-air
sustollens, multis qui erant in villa sive extra villam
lifting-up with-many who were in the-village or outside the-village
videntibus, ultra altitudines nemorum transtulit, ita ut usque
seeing beyond the-heights of-the-groves carried so that up
in hodiernum diem nusquam compareret. Haec mihi de
to the-present day nowhere she-appeared these-things to-me about
male viventibus et male morientibus comperta sunt. De his
the-badly living and badly dying found-out are about those

vero qui bene videbantur vixisse, nec tamen bene consummati
but who well seemed to-have-lived nor yet well ended
sunt, unum tibi referam exemplum quod nuper audivi.
are one to-you I-shall-relate example which lately I-heard

CAPITULUM LXI. De hospitalario qui se ipsum in aquis suffocavit

A HOSPITALLER WHO DROWNED HIMSELF

Near Vitry a hospital master who has served the poor for thirty years entertains the abbot; the cellarer Henry says he has seen hell at table. That night, the Virgin's Nativity, the hospitaller strips, leaps into the river, and climbs higher to find deeper water, sticking fast in the mud and drowning. Death, the Monk adds, is no person, as pictures with a scythe pretend.

Hoc anno cum Abbas noster iret ad Capitulum generale, iuxta
this year when Abbot our went to the-Chapter general near
Fitriacum a quodam hospitalario tam ipse quam Abbas
Vitry by a-certain hospitaller as-much he as the-Abbot
de Scimenu caritative satis suscepti sunt. Comedentibus eis,
of Scimenu charitably enough received were with-eating them
idem hospitalarius, erat enim hospitalis magister, sedebat
the-same hospitaller he-was for of-the-hospital master sat
ad latus Henrici cellerarii nostri. Qui post prandium dicebat
at the-side of-Henry cellarer our who after the-meal said
iam dicto Abbati: Est vobis notus homo iste? Etiam,
to-the-already said Abbot is to-you known man this yes
inquit, homo bonus est et religiosus. Respondit Henricus:
he-says a-man good he-is and religious answered Henry
Credite mihi, in malo statu est; iam in mensa visum habuit
believe me in bad state he-is already at table a-vision he-had

infernalem. Mane vero cellerario dicente missam, Abbas
infernal in-the-morning but with-the-cellarer saying mass Abbot
noster nescio quo instinctu, sicut ipse nobis referebat,
our I-know-not by-what instinct as he to-us related
nihil aliud per totam missam orabat nisi hoc: Domine da
nothing else through the-whole mass prayed but this O-Lord give
mihi bonum finem. Eadem nocte praefatus hospitalarius ad
me a-good end the-same night the-aforesaid hospitaller to
vicinum flumen solus vadens, vestes exuit, et de ripa
the-nearby river alone going (his)-clothes took-off and from the-bank
in aquas saltavit. Et cum ibi mergi non posset, altius
into the-waters leaped and when there to-sink not he-could higher
ascendit, locum quaerens profundiorem. Vigiles de castro
he-went-up a-place seeking deeper the-watchmen from the-castle
videntes haec, clamabant: Bone homo non est tempestivum
seeing these-things cried O-good man not it-is seasonable
tali hora balneari. Erat enim nox Nativitatis Dominae
at-such an-hour to-bathe it-was for the-night of-the-Nativity of-Lady
nostrae. Quid plura? Miserrimus de littore se praecipitans,
our what more the-most-wretched from the-shore himself hurling
in limo profundi infixus est atque submersus. Et territi sunt
in the-mud of-the-deep fixed was and drowned and terrified were
valde audientes haec, scientes hominem plus quam triginta
greatly hearing these-things knowing the-man more than thirty
annis pauperibus servivisse. Simile contigit cuidam converso
years the-poor to-have-served a-like-thing happened to-a-certain lay-brother
in ordine nostro, qui pro sanctissimo viro ab omnibus
in order our who for a-most-holy man by all
habebatur. NOVICIUS: Satisfactum fateor interrogationi meae;
was-held NOVICE satisfied I-confess to-the-question my
sed adhuc unum est, quod nosse vellem. Quidam putant
but still one-thing there-is which to-know I-should-wish some think

mortem esse personam; quibus concordat quod mors in
death to-be a-person with-whom agrees that death in
specie hominis cum falce in picturis repraesentatur.
the-appearance of-a-man with a-scythe in pictures is-represented
MONACHUS: Huic fabulae consentiunt Judaei, qui dicunt
MONK to-this fable agree the-Jews who say
unum esse angelum a quo interficitur omne genus humanum.
one to-be angel by whom is-killed every race human
Trahunt autem auctoritatem ab eo loco ubi per angelum
they-draw moreover authority from that place where by an-angel
percussa sunt omnia primogenita Aegypti. Quid autem
struck were all the-firstborn of-Egypt what moreover
sit mors, satis dictum est in capitulo primo huius
is death enough said it-has-been in the-chapter first of-this
distinctionis. Referam tibi tamen aliqua occasione tuae
distinction I-shall-relate to-you yet some-things on-the-occasion of-your
interrogationis unde satis mireris.
question whence greatly you-may-wonder

CAPITULUM LXII. De matrona agonizante quam mors deserens clericum iuxta stantem invasit

A NOBLEWOMAN WHO SAW DEATH LEAVE HER FOR A CLERK

A noblewoman near Cologne, anointed and dying, tells her kinswoman not to fear: she saw death leave her and go into the clerk standing by. She recovers, and the clerk sickens and dies on the eighth day.

Sicut veraciter audivi, matrona quaedam nobilis in Episcopatu
as truly I-heard a-matron certain noble in the-Diocese
Coloniensi ante annos paucos infirmata est. Quae cum in
of-Cologne before years few fell-sick has who when in

extremis agere videretur, multaeque matronae tam ex
extremity to-be seemed and-many matrons as-much from
ordine nobilium atque ministerialium circumstarent, inuncta
the-order of-nobles as of-ministerials stood-around anointed
est. In ultima vero collecta vocans ad se cognatam
she-was in the-last but collect calling to herself kinswoman
suam, cum tamen vix loqui posset, ait: Ne timeas,
her though yet scarcely to-speak she-could she-says do-not fear
non moriar modo. Vidi enim mortem recedere a me, et
not I-shall-die now I-saw for death to-withdraw from me and
invadere clericum istum, digito eum demonstrans. Mirum
to-attack cleric that with-finger him pointing-out wondrous
in modum in ipsa hora femina desperata coepit meliorari,
in manner in the-very hour the-woman despaired-of began to-get-better
et clericus infirmari, adeo ut die octavo moreretur.
and the-cleric to-sicken so that on-day the-eighth he-died
NOVICIUS: In qua forma vidit mortem? MONACHUS:
NOVICE in what form did-she-see death MONK
Nescio. Si formam requiris, audi quod sequitur.
I-know-not if the-form you-seek hear what follows

CAPITULUM LXIII. De monstro quod in specie feminae interfecit familiam duarum curiarum, cum in eas respiceret

A PHANTOM WOMAN WHOSE LOOK KILLED AT STAMMHEIM

At Stammheim a maid sees a pale woman in snowy white look over the hedge at the absent knight Gunther's children, then over Hugo's, and go back to the cemetery. Gunther's eldest says he will die on the seventh day and his two sisters each a week after; so they do, then their mother and the maid, and Hugo and his son.

In Episcopatu Coloniensi villa cui vocabulum est
in the-Diocese of-Cologne in-the-village to-which the-name is
Stamheim, duo milites habitabant, ex quibus unus Guntherus,
Stammheim two knights dwelt of whom one Gunther
alter Hugo vocabatur. Nocte quadam, cum iam dictus
the-other Hugo was-called on-night a-certain when the-already said
Guntherus esset in partibus transmarinis, ancilla pueros
Gunther was in parts overseas the-maid the-children
eius, antequam irent cubitum, ad requisita naturae in
his before they-went to-bed for the-needs of-nature into
curiam ducebat. Quae cum staret iuxta illos, ecce species
the-yard led who when she-stood beside them behold an-appearance
quaedam mulieris in veste nivea et facie pallida contra
certain of-a-woman in a-garment snowy and with-face pale toward
ipsos ultra sepem respexit. Quae cum nihil loqueretur, et
them over the-hedge looked who when nothing she-spoke and
ancilla in aspectu eius horreret, monstrum idem possessionem
the-maid at the-sight her shuddered the-monster same the-property
Hugonis quae proxima erat adiens, ultra sepem illius
of-Hugo which nearest was approaching over the-hedge its
praedicto modo respexit, deinde ad cimiterium de quo
in-the-aforesaid manner looked then to the-cemetery from which

venerat rediens. Post paucos vero dies infans Guntheri
she-had-come returning after few but days the-child of-Gunther
maior infirmatus, ait: Septimo die moriar; post alios septem
elder fallen-sick says on-the-seventh day I-shall-die after other seven
dies morietur Dirina soror mea; deinde post hebdomadam
days shall-die Dirina sister my then after a-week
morietur soror mea minor. Quod ita factum est. Post mortem
shall-die sister my younger which so done was after the-death
vero infantum, mater et ancilla de qua supra dictum est,
but of-the-children the-mother and the-maid about whom above said it-is
defunctae sunt. Eodem tempore obiit Hugo miles et filius
died they-have at-the-same time died Hugo knight and son
eius. Horum testis fidelis est Gerlacus Subprior noster.
his of-these a-witness faithful is Gerlach Subprior our

CAPITULUM LXIV. Item de monstro quod Bonnae de uno sepulchro exivit et aliud intravit

A PHANTOM AT BONN THAT MARKED TWO CANONS' GRAVES

Students playing in the cloister at Bonn at dusk see a human shape come out of one canon's tomb and sink into another. A canon soon dies and is laid where it came out, and another where it went in. Such visions foretell what will be.

Simile contigit in ecclesia Bonnensi. Tempore quodam dictis
a-like-thing happened in the-church of-Bonn at-time a-certain with-said
vesperis, cum scholares in ipso crepusculo ludos exercerent
vespers when the-students in the-very twilight games were-playing
in claustro, viderunt de uno sepulchrorum in quibus
in the-cloister they-saw from one of-the-tombs in which
canonici solent sepeliri, speciem quandam humanae formae
the-canons are-wont to-be-buried an-appearance certain of-human form

egredi, quae super aliqua sepulchra deambulans, in quoddam
to-come-out which over some tombs walking-about into a-certain
sepulchrum se demisit. Post breve tempus mortuus est quidam
tomb itself let-down after a-short time died has a-certain
canonicus, et in eodem tumulo, de quo fantasma illud
canon and in the-same tomb from which phantasm that
egressum est, positus. Deinde post paucos dies alter canonicus
gone-out has placed then after few days another canon
in eadem ecclesia moritur, et in loco ubi ingressum fuerat
in the-same church dies and in the-place where entered it-had
sepelitur. Christianus Bonnensis, monachus noster, eidem
is-buried Christian of-Bonn monk our at-the-same
visioni interfuit. Huiusmodi visionibus quandoque futura
vision was-present of-this-kind by-visions sometimes things-to-come
praesignantur. NOVICIUS: Secundum haec quae dicta sunt,
are-foreshown NOVICE according-to these-things which said are
beati quos Dominus invenerit vigilantes. MONACHUS:
blessed whom the-Lord shall-have-found watching MONK
Occasione huius verbi referam quod nuper audivi.
on-the-occasion of-this word I-shall-relate what lately I-heard

CAPITULUM LXV. De monacho qui in Alna cadens exspiravit, dum legeretur Evangelium: Vigilate quia nescitis, et cetera

A MONK OF AULNE WHO DIED AT THE WORDS WATCH YE

At Aulne, as the deacon finishes the Gospel, Watch, for you know not at what hour your Lord will come, a monk falls dead in choir. The Monk closes the distinction urging the brothers to watch in faith and work, and open gladly when the Lord knocks.

Cum in Alna domo ordinis nostri Diaconus legisset
when in Aulne a-house of-order our the-Deacon had-read
Evangelium de Confessoribus, scilicet: Vigilate quia nescitis
the-Gospel of the-Confessors namely watch because you-know-not
qua hora Dominus vester venturus sit, verbis
at-what hour Lord your about-to-come is with-the-words
eisdem completis, quidam monachus in choro cecidit et
same completed a-certain monk in the-choir fell and
exspiravit. Et timuerunt omnes, verborum Domini effectum
expired and feared all of-the-words of-the-Lord the-effect
considerantes. Unde fratres, quia nescimus qua hora
considering whence O-brothers because we-know-not at-what hour
Dominus noster venturus sit, vigilemus fide, vigilemus et
Lord our about-to-come is let-us-watch in-faith let-us-watch and
opere, ut cum venerit, et per mortem pulsaverit,
in-work that when he-shall-have-come and by death shall-have-knocked
confestim et laeti aperiamus ei. Quod nobis praestare
at-once and glad we-may-open to-him which to-us to-grant
dignetur Dominus noster Jesus Christus, qui venturus est
may-deign Lord our Jesus Christ who about-to-come is
iudicare vivos et mortuos et saeculum per ignem. Amen.
to-judge the-living and the-dead and the-world by fire Amen

CAPITULUM I. De poenis et gloria mortuorum

OF THE PAINS AND GLORY OF THE DEAD

As the eleventh hour draws the day to its close, the twelfth ends it, when the laborers in the vineyard are paid; so the twelfth distinction treats the rewards of the dead. Heaven and hell are prepared eternally, purgatory temporally until Judgment Day, and the pains of hell are summed in a verse: pitch, snow, night, worm, scourges, bonds, pus, shame, horror. The Novice asks to hear the torments of the damned first, then purgatory, and last the glory of the just.

SICUT hora undecima diem ad occasum trahit, ita duodecima
AS the-hour eleventh the-day to setting draws so the-twelfth
eundem concludit. Bene autem in distinctione duodecima
it concludes well moreover in the-distinction twelfth
tractandum de praemiis mortuorum arbitror, quia die
to-be-treated about the-rewards of-the-dead I-judge because with-the-day
completo, laborantes in vinea remunerantur. Unicuique
completed the-laborers in the-vineyard are-rewarded to-each
hominum dies suus est praesens vita; videat quomodo laboret
of-men day his is the-present life let-him-see how he-labors
in Ecclesia. Dies haec quibusdam brevior, quibusdam longior,
in the-Church day this for-some shorter for-some longer
quibusdam clarior, quibusdam obscurior efficitur. Dies haec
for-some brighter for-some darker is-made day this
aliis est hyemalis, his scilicet qui in infirmitate sunt et in
for-others is wintry for-those namely who in sickness are and in
angustiis; aliis aestivalis, eis videlicet qui in gloria vivunt
straits for-others summery for-those namely who in glory live
et deliciis; aliis vero vernalis, qui in flore sunt iuventutis;
and delights for-others but springlike who in the-flower are of-youth

nonnullis autumnalis, id est eis qui aetate maturi
for-some autumnal that is for-those who in-age ripe
pondere defluunt senectutis. Duo sunt loca aeternaliter
by-the-weight decline of-old-age two are the-places eternally
a Deo praeparata, in quibus labor diurnus remuneratur,
by God prepared in which the-labor of-the-day is-rewarded
coelum scilicet et infernus. In coelo merces est iustorum, in
heaven namely and hell in heaven the-wage is of-the-just in
inferno merces reproborum. De illo, iudex in fine bonis
hell the-wage of-the-reprobate about that the-judge at the-end to-the-good
dicturus est: Venite benedicti Patris mei, percipite regnum
about-to-say is come O-blessed-ones of-the-Father my receive the-kingdom
quod vobis paratum est ab origine mundi. De isto vero:
which for-you prepared is from the-origin of-the-world about this but
Ite maledicti in ignem aeternum, qui praeparatus est
go O-accursed-ones into the-fire eternal which prepared is
diabolo et angelis eius. Quanta sit merces iustorum, quam
for-the-devil and the-angels his how-great is the-wage of-the-just how
ineffabilis, quam admirabilis, quam inenarrabilis, Isaias brevi
unspeakable how wonderful how indescribable Isaiah in-a-short
sermone comprehendit dicens: Oculus non vidit Deus absque
sentence comprises saying the-eye not has-seen O-God without
te, quae praeparasti diligentibus te. De poenis inferni
you what you-have-prepared for-those-loving you of the-punishments of-hell
quae innumerabiles sunt, novem specialius notantur, quae
which countless are nine more-specially are-noted which
sequenti versiculo comprehenduntur: Pix, nix, nox, vermis,
in-the-following little-verse are-comprised pitch snow night worm
flagra, vincula, pus, pudor, horror. Haec tormenta novem, fine
scourges chains pus shame horror these torments nine end
modoque carent. Est adhuc tertius locus post hanc vitam
and-measure lack there-is still a-third place after this life

quibusdam electis ad purgandum deputatus, et a re
for-certain elect for purging assigned and from the-thing
purgatorium vocitatus. Hic temporalis est, durans usque ad
purgatory called this temporal is lasting up to
diem iudicii. Quanta vero sit futura gloria bonorum, sive
the-day of-judgment how-great but is future the-glory of-the-good or
poena malorum, quibus etiam suffragiis iuvari possint
the-punishment of-the-wicked by-what also suffrages to-be-helped can
hi qui in poenis sunt purgatoriis, et si non plene quod
those who in punishments are purgatorial and if not fully which
prorsus est impossibile, ex his tamen quae sequuntur exemplis
utterly is impossible from these yet which follow examples
maiora poteris perpendere. NOVICIUS: Primum mihi
greater-things you-shall-be-able to-weigh NOVICE first to-me
ostendas tormenta reproborum, deinde poenas purgatorias
show the-torments of-the-reprobate then the-punishments purgatorial
bonorum, novissime gloriam et gaudium iustorum, ut
of-the-good lastly the-glory and joy of-the-just that
sic nostra collatio cum laetitia finiatur. MONACHUS:
so our conference with gladness may-be-ended MONK
Quanta sint tormenta tyrannorum, exactorum, usurariorum,
how-great are the-torments of-tyrants of-extortioners of-usurers
adulterorum, superborum, sive aliorum qui graviter Deum
of-adulterers of-the-proud or of-others who gravely God
offenderunt nec poenituerunt, secundum quod a religiosis
offended nor repented according-to what from religious
didici personis, quibusdam tibi pandam exemplis.
I-have-learned persons by-certain to-you I-shall-unfold examples

CAPITULUM II. De poena Lodewici Lantgravii

THE TORMENT OF LOUIS, LANDGRAVE OF THURINGIA

Landgrave Louis, a great tyrant, orders his friends to put a Cistercian cowl on him once he is dead; a knight mocks that his lord keeps the monks' silence perfectly. His soul is shown to the prince of demons, who sits over a pit with a cup, welcomes their dear friend, has him shown the cellars of torment, makes him drink so that sulfurous flame bursts from his eyes and ears, and casts him into the bottomless pit.

Lodewicus Lantgravius maximus tyrannus fuit, de quo supra
Louis Landgrave a-very-great tyrant was about whom above
dictum est in distinctione prima capitulo tricesimo quarto.
said it-is in distinction the-first in-chapter thirtieth fourth
Hic cum moriturus esset, praecepit amicis suis dicens: Mox
he when about-to-die he-was commanded friends his saying as-soon
ut mortuus fuero, cucullam ordinis Cisterciensis mihi
as dead I-shall-have-been the-cowl of-the-order Cistercian on-me
induite, et ne hoc fiat me vivente diligentissime cavete.
put and that-not this be-done with-me living most-carefully beware
Obedierunt illi; mortuus est et cucullatus. Quod ubi miles
obeyed they died he-has and cowled which when a-knight
quidam vidit, commilitones yronice allocutus est dicens: Vere
certain saw (bis)-fellow-knights ironically addressed has saying truly
non est similis domino meo in omni virtute. Quando miles erat,
not is like to-lord my in all virtue when a-knight he-was
non habuit parem in actibus militiae; factus vero monachus,
not he-had an-equal in the-deeds of-knighthood made but a-monk
omnibus factus est forma disciplinae. Videte quam diligenter
to-all made he-is the-pattern of-discipline see how carefully
custodit silentium suum. Nec unum quidem verbum loquitur.
he-keeps silence his not one indeed word he-speaks

Anima vero eius cum educta fuisset de corpore, principi
the-soul but his when led-out it-had-been from the-body to-the-prince
daemoniorum praesentata est, sicuti cuidam manifestissime
of-the-demons presented was as to-someone most-manifestly
revelatum est. Sedente eodem tartarico super puteum, et
revealed it-was with-sitting the-same hellish-one over a-pit and
scyphum manu tenente, huiusmodi verbis Lantgravium salutavit:
a-cup in-hand holding with-such words the-Landgrave he-greeted
Beneveniat dilectus amicus noster; ostendite illi triclinia
welcome beloved friend our show to-him dining-rooms
nostra, apothecas nostras, cellaria nostra, sicque eum reducite.
our storehouses our cellars our and-so him lead-back
Deducto misero ad loca poenarum, in quibus nihil aliud
with-led-down the-wretch to the-places of-punishments in which nothing else
erat nisi planctus, fletus, et stridor dentium, et reducto, sic
was but wailing weeping and gnashing of-teeth and led-back thus
princeps principem affatur: Bibe amice de scypho meo. Illo
the-prince the-prince addresses drink O-friend from cup my with-him
valde reluctante, cum nihil proficeret, imo coactus biberet,
greatly resisting when nothing he-gained nay compelled he-drank
flamma sulphurea de oculis, auribus, naribusque eius erupit.
a-flame sulfurous from eyes ears and-nostrils his burst-out
Post haec sic infit: Modo considerabis puteum meum,
after these-things thus he-speaks now you-shall-consider pit my
cuius profunditas sine fundo est. Amotoque operimento,
whose depth without bottom is and-with-removed the-cover
eum in illum misit, et removit. Ecce iste est puteus in quo
him into it he-sent and removed-it behold this is the-pit in which
eum clericus vidit, sicut praedictum est in praefato capitulo.
him the-cleric saw as foretold it-is in the-aforesaid chapter

CAPITULUM III. De poena cuiusdam principis Alemanniae

HERMAN THE LANDGRAVE, WHOSE BODY A DEMON KEPT ALIVE

A priest who prays day and night for the landgrave Herman, Louis's son and a tyrant like him, is told by a saint to stop: Herman's soul is in the depth of hell, and he had been dead a whole year before his burial, an evil spirit moving his body in place of the soul. The Monk cites a like case in the Life of Saint Patrick.

Non est diu quod Hermannus Lantgravius filius praedicti
not it-is long that Herman Landgrave son of-the-aforesaid
Lodewici mortuus est. Post cuius obitum cum quidam sacerdos
Louis died has after whose death when a-certain priest
cui multa bona fecerat, die noctuque lacrimis et gemitu
to-whom many good-things he-had-done by-day and-night with-tears and groaning
Deo pro illius anima supplicaret, nescio quis sanctorum ei
to-God for his soul prayed I-know-not which of-the-saints to-him
in oratione assistens, ait: Quare tantum laboras pro homine
in prayer standing-by says why so-much do-you-labor for man
hoc damnato? Nihil enim illi prodest, imo magis obest, eo
this damned nothing for him it-profits nay rather it-harms for-this
quod anima eius in profundo inferni dimersa sit. Respondente
that the-soul his in the-depth of-hell sunk is with-answering
sacerdote, domine multa bona fecit mihi, multum enim
the-priest O-lord many good-things he-did for-me much for
illi teneor; sanctus subiunxit: Cessa pro eo orare, quia
to-him I-am-bound the-saint added cease for him to-pray because
anno integro antequam sepeliretur mortuus est, cuius corpus
a-year whole before he-was-buried died he-has whose body
malignus spiritus loco animae vegetabat. Fuerat idem
a-malign spirit in-place of-the-soul animated had-been the-same
Hermannus tyrannus maximus, patri similis, de praedis,
Herman a-tyrant very-great to-father like about plunders

iniuriis, ceterisque similibus nil curans. NOVICIUS: Non
injuries and-other like-things nothing caring NOVICE not
putabam corpus humanum sine anima posse comedere, bibere
I-thought a-body human without a-soul to-be-able to-eat to-drink
vel dormire. MONACHUS: Simile legitur in Vita sancti
or to-sleep MONK a-like-thing is-read in the-Life of-saint
Patricii Hiberniensis Episcopi, de quodam homine qui aurigam
Patrick of-Ireland Bishop about a-certain man who charioteer
eius occidit. In cuius corpore diabolus multis annis pro
his killed in whose body the-devil for-many years in-place-of
anima habitans, cum ad nutum sancti exisset, corpus
the-soul dwelling when at the-nod of-the-saint he-had-gone-out the-body
corruit, et in pulverem redactum est. Item simile audivi
collapsed and into dust reduced was likewise a-like-thing I-heard
a monacho nostro Gerardo quondam Bonnensi Scholastico.
from monk our Gerard formerly of-Bonn Scholastic

CAPITULUM IV. De clerico cuius corpus diabolus loco animae vegetabat

A CLERK WHOSE SWEET VOICE WAS A DEMON'S

A clerk sings so sweetly that hearing him is a delight, until a religious man says the voice is a devil's, not a man's. He adjures the demon, it goes out, and the body falls down stinking, long a demon's plaything.

Clericus quidam tam egregiam et tam dulcem vocem habebat,
a-cleric certain so excellent and so sweet a-voice had
ut audire illam deliciae reputarentur. Die quadam vir
that to-hear it delights were-reckoned on-day a-certain a-man
quidam religiosus superveniens, et cytharae illius dulcedinem
certain religious coming-up and of-cithara his the-sweetness

aure percipiens, ait: Vox ista hominis non est, sed diaboli.
with-ear perceiving says voice this of-a-man not is but of-the-devil
Cunctis vero admirantibus daemonem adiuravit, et exivit,
with-all but wondering the-demon he-adjured and it-went-out
cadavere mox corruente ac foetente. Et intellexerunt
with-the-corpse at-once collapsing and stinking and understood
omnes idem corpus a daemone diu fuisse ludificatum.
all the-same body by a-demon long to-have-been deluded
NOVICIUS: Non dubito quin daemones valde in inferno
NOVICE not I-doubt but-that demons greatly in hell
illorum animas torqueant, quorum corpora in praesenti sic
their souls torment whose bodies in the-present so
ludificant. MONACHUS: Verum dicis. Nunc revertamur ad
they-delude MONK true you-say now let-us-return to
tormenta tyrannorum, quia haec per occasionem dicta sunt.
the-torments of-tyrants because these-things by occasion said are

CAPITULUM V. De poena Wilhelmi Comitis Juliacensis

THE PUNISHMENT OF WILLIAM, COUNT OF JÜLICH

The sick knight Walter of Endenich is visited by an ape-faced, goat-horned devil who comes for his soul and offers riches for homage. Questioned, it says Count William of Jülich's soul is where iron castles would melt, that at a dead abbess's going out the demons were as many as leaves in the Kottenforst until Michael drove them off, and that it sat on the arm of the cross at Christ's death. A nun sees William and Maxentius alone in a fiery pit; the Monk compares their lust and cruelty.

In villa Enthenich quae in territorio Bonnensi sita
in the-village Endenich which in the-territory of-Bonn situated
est, miles quidam nobilis Walterus nomine habitans erat,
is a-knight certain noble Walter by-name dwelling was

tam domui nostrae quam ordini satis obsequiosus. Hic
as-much to-house our as to-the-order quite obliging he
cum tempore quodam graviter infirmaretur solusque iaceret,
when at-time a-certain gravely was-sick and-alone lay
diabolus illi ad pedes lectuli visibiliter apparuit. Erat
the-devil to-him at the-feet of-the-little-bed visibly appeared was
autem, sicut ipse nobis retulit, facies eius ad instar
moreover as he to-us related the-face his after the-likeness
symeae disposita, cornua habens caprina. In cuius aspectu
of-an-ape arranged horns having goat at whose sight
cum primum terreretur, postea confortatus ait: Quis vel
when first he-was-terrified afterward strengthened he-says who or
quid es, unde venis, vel quid quaeris? Respondit
what are-you whence do-you-come or what do-you-seek answered
monstrum: Diabolus sum, animam tuam tollere veni.
the-monster the-devil I-am soul your to-take I-have-come
Dicente milite, recede leccator, certe animam meam non
with-saying the-knight withdraw O-rascal certainly soul my not
tolles, Christo me commendo; ille subiunxit: Waltere,
you-shall-take to-Christ myself I-commend he added O-Walter
si mihi consenseris, hominiumque feceris, non solum
if to-me you-shall-have-consented and-homage shall-have-done not only
incolumitati te restituam, quin etiam super omnem tuam
to-health you I-shall-restore but also above all your
progeniem te ditabo. Respondit miles: Satis habeo, de
lineage you I-shall-enrich answered the-knight enough I-have of
divitiis tuis fallacibus non curo. Unde ergo tibi thesauri?
riches your deceitful not I-care whence therefore to-you treasures
Infra terminos, inquit, curiae tuae infiniti occultantur. Cum
within the-bounds he-says of-court your countless are-hidden with
quo cum miles iam loqui delectaretur, ait: Dic mihi
whom when the-knight now to-speak was-delighted he-says tell me

ubi est anima domini mei Wilhelmi Comitis Juliacensis
where is the-soul of-lord my William Count of-Jülich
nuper defuncti? Respondit diabolus: Nosti castra vicina
lately dead answered the-devil do-you-know the-castles nearby
Wolkinburg et Drachinfels? Novi, inquit. Et ille: Per fidem
Wolkenburg and Drachenfels I-know he-says and he by faith
meam tibi dico, si ferrea essent tam castra quam eorum
my to-you I-say if iron they-were as-much the-castles as their
montana, et in illo loco mitterentur, ubi anima Wilhelmi
mountains and into that place were-sent where the-soul of-William
est, antequam supercilium superius inferiori iungi posset,
is before the-brow upper to-the-lower to-be-joined could
liquefierent. Quo dicto, mox cachinnando subiunxit: Ardor
they-would-melt with-which said at-once guffawing he-added the-heat
iste balneum lacteum ei est, in futuro quando corpus
this a-bath milky for-him is in the-future when body
suum anima resumet, tunc primum poenam debitam
his the-soul shall-resume then first the-punishment due
recipiet. Requisitus de anima Henrici Comitis Seynensis,
he-shall-receive asked about the-soul of-Henry Count of-Sayn
respondit; Certe nos illam habemus. De poena tamen
he-answered Certainly we it have about the-punishment yet
illius nihil expressit. Adiecit etiam interrogare illum de
his nothing he-expressed he-added also to-question him about
patre suo. Ad quod ille respondit: Viginti annis et uno
father his to which he answered for-twenty years and one
illum habuimus; sed monocula illa, et calvus ille atque
him we-had but one-eyed-woman that and bald-man that and
pediculosus qui in solario iacet, nobis eum abstulerunt.
lousy who in the-upper-room lies from-us him took-away
Monoculam vocavit uxorem eius, quae pro anima eius iugiter
one-eyed-woman he-called wife his who for soul his constantly

lacrimando, oculum unum perdiderat. Calvum dixit filium
by-weeping eye one had-lost bald-man he-called son
eius Theodericum monachum nostrum, qui ad videndum
his Theoderic monk our who for seeing
germanum eodem tempore advenerat. Interrogatus vero de
(his)-brother at-the-same time had-come asked but about
praedicta matrona, respondit: Vere nunquam potestati nostrae
the-aforesaid matron he-answered truly never to-power our
addicta est, eo quod mulier bona esset ac sancta.
assigned she-was for-this that a-woman good she-was and holy
Fratrem autem tuum Lambertum, sic sellavimus, ut nostrum
brother moreover your Lambert so we-have-saddled that our
ius evadere non possit. Qui ante paucos annos defunctus
right to-escape not he-can who before few years died
est, vir avarus et pecuniosus. Dicente iterum milite, dic
has a-man avaricious and moneyed with-saying again the-knight tell
mihi de quo loco venisti nunc ad me; respondit daemon:
me from what place you-have-come now to me answered the-demon
Ego et socii mei eramus in exequiis cuiusdam Abbatissae
I and companions my were at the-funeral of-a-certain Abbess
nigri ordinis, egressum animae eius praestolantes. Tunc
of-the-black order the-going-out of-the-soul her awaiting then
miles: Quot eratis ibi? Respondit daemon: Nosti
the-knight how-many were-you there answered the-demon do-you-know
nemus in Cottinforst? Optime, inquit, novi. Et ille:
the-wood in Kottenforst very-well he-says I-know-it and he
Non sunt tot folia in arboribus, quot illic fuimus
not are so-many leaves on the-trees as-many-as there we-were
congregati. Non est tam grandis silva in provincia nostra.
gathered not is so great a-forest in province our
Et quid, ait, obtinuistis ibi? Respondit: Heu nihil, femina
and what he-says did-you-obtain there he-answered alas nothing the-woman

fuit religiosa; sed et Mychael Archangelus superveniens
was religious but also Michael Archangel coming-up
cum fuste ferreo sic nos cecidit, et caedendo fugavit,
with a-club iron so us struck and by-striking routed
ut dispergeremur quemadmodum pulvis qui a turbine
that we-were-scattered as dust which by a-whirlwind
impellitur. NOVICIUS: Si tot daemones congregati sunt in
is-driven NOVICE if so-many demons gathered were at
egressu unius animae, constat innumeros esse, quia per
the-going-out of-one soul it-is-certain countless to-be because through
latitudinem mundi quotidie multi moriuntur. MONACHUS:
the-breadth of-the-world daily many die MONK
Licet maligni spiritus ita sint in uno loco, quod non
although malign spirits so are in one place that not
sint in alio, attamen tam agilis sunt naturae, ut in
they-are in another yet so agile they-are in-nature that in
uno momento diversa transeant spatia terrarum. Vel dici
one moment diverse they-cross spaces of-lands or to-be-said
potest quod cum fortiori numero insistant iustis morientibus,
it-can that with stronger number they-press-on the-just dying
quam malis de quibus certi sunt. NOVICIUS: Placet
than the-wicked about whom certain they-are NOVICE it-pleases-me
quod dicis. MONACHUS: Requisitus etiam si esset in
what you-say MONK asked also whether he-was at
obitu domini Gevardi Abbatis nostri, tunc recenter mortui;
the-death of-dom Gevard Abbot our then recently dead
respondit: Non est tantum arenae in littore maris, quot
he-answered not is so-much of-sand on the-shore of-the-sea as-many-as
ibi fuimus. Sed modicum ibi obtinuimus, quia pediculosi
there we-were but little there we-obtained because lousy
illi more porcorum in humo iacendo grunnientes non
those in-the-manner of-pigs on the-ground lying grunting not

sinebant propius nos accedere. Habent praeterea domum
allowed nearer us to-approach they-have besides a-house
quandam susurrii, Capitulum notans, in qua omnia nobis
certain of-whispering the-Chapter meaning in which all-things from-us
quae delinquunt subtrahuntur. Et dixit miles: Quomodo
which they-transgress are-withdrawn and said the-knight how
stultissime ausus fuisti ad obitum viri tam iusti venire?
most-foolishly dared were-you to the-death of-a-man so just to-come
Ausus? inquit. Ego praesens fui ubi Dei filius exspiravit,
dared he-says I present was where of-God the-son expired
sedens super brachium crucis. Hoc verbum a daemone
sitting on the-arm of-the-cross this word by a-demon
prolatum et a laico recitatum, maxime mihi fidem fecit
uttered and by a-layman recited greatly to-me faith made
dictorum, eo quod in glossa legatur super Thobyam.
of-the-things-said for-this that in the-gloss it-is-read on Tobias
Dicente Waltero, quae fuit portio vestra in Christi morte?
with-saying Walter what was share your in of-Christ death
respondit: Nulla. Malo nostro illic venimus, quia virtute
he-answered none to-harm our there we-came because by-the-power
morientis turbati et exagitati, detrusi sumus in infernum.
of-the-dying-one troubled and harassed thrust-down we-were into hell
Multa alia cum daemone quotiens solus erat conferebat,
many other-things with the-demon as-often-as alone he-was he-discussed
quae postquam convaluit, multis recitavit. Vis nunc
which after he-recovered to-many he-recited do-you-wish now
audire qualis praedicti Comitis finis fuerit et poena?
to-hear what-kind of-the-aforesaid Count the-end was and the-punishment
NOVICIUS: Etiam. MONACHUS: Infirmatus vero in castro
NOVICE yes MONK fallen-sick but in the-castle
suo Niethiecke, pro quadam contumelia sibi illata venit
his Nideggen for a-certain insult to-him done he-came

Coloniam. Qui cum rediret, in via defectum cordis
to-Cologne who when he-returned on the-way a-failing of-the-heart
incurrit, et ait: Och nunquam de cetero videbo Coloniam.
incurred and says oh never for the-rest shall-I-see Cologne
Cui in terram deposito, cum medicus diceret mortem esse
to-whom on the-ground laid when the-physician said death to-be
in ianuis, subiecit: Consulo tibi ut uxorem tuam recipias.
at the-doors he-added I-counsel you that wife your you-take-back
Respondente illo, non faciam; supplicavit ei pro quodam
with-answering him not I-shall-do-it he-pleaded to-him for a-certain
milite quem diu incarceraverat. Nequaquam, inquit, egredietur
knight whom long he-had-imprisoned by-no-means he-says shall-he-go-out
me vivente. Tunc medicus: Ergo ante diem crastinum
with-me living then the-physician therefore before day tomorrow
egredietur. Quod ita factum est. Cum vero moriturus esset, in
he-shall-go-out which so done was when but about-to-die he-was in
sinu cuiusdam adulterae quam viro proprio tulerat,
the-bosom of-a-certain adulteress whom from-husband her-own he-had-taken
iacebat. Cui cum illa diceret, domine quid faciam post
he-lay to-whom when she said O-lord what shall-I-do after
mortem vestram? respondit: Juveni nubere debes militi.
death your he-answered to-a-young to-marry you-ought knight
Haec ei verba ultima fuere. Eadem nocte, sicut mihi retulit
these to-him words last were the-same night as to-me related
Abbas quidam ordinis nostri, sanctimonialis quaedam sancti
an-Abbot certain of-order our a-nun certain of-saint
Mauritii in Colonia, in loca poenarum transposita est,
Maurice in Cologne into the-places of-punishments transported was
in quibus puteum magni horroris, igneo tectum operculo,
in which a-pit of-great horror with-a-fiery covered lid
inter flammas vidit sulphureas. De quo cum suum ductorem
among flames she-saw sulfurous about which when her guide

adinterrogasset, respondit ille: Duae tantum animae in illo
she-had-questioned answered he two only souls in it
sunt, anima videlicet Maxentii Imperatoris, et anima Wilhelmi
are the-soul namely of-Maxentius Emperor and the-soul of-William
Comitis Juliacensis. Mane visum recitans, cum eadem
Count of-Jülich in-the-morning the-vision reciting when on-the-same
die rumor insonuisset Coloniae de morte eiusdem Comitis,
day a-rumor had-sounded at-Cologne of the-death of-the-same Count
visionem fuisse veram intellexit. NOVICIUS: Miror qua
the-vision to-have-been true she-understood NOVICE I-wonder what
de causa sociatus fuerit Maxentio in poenis, tot
for cause associated he-was with-Maxentius in punishments with-so-many
annis interpositis, et tot tyrannis ante ipsum defunctis.
years intervening and so-many tyrants before him dead
MONACHUS: Propter consimilem culpam. Justum fuit ut
MONK because-of a-like fault just it-was that
qui pares erant in culpa, conformes fierent in poena.
those-who equal were in fault conformed should-become in punishment
Utriusque vitam novi, Maxentii ex lectione, Wilhelmi ex
of-each the-life I-know of-Maxentius from reading of-William from
multorum relatione. Uterque tyrannus, uterque supra modum
of-many the-account each a-tyrant each beyond measure
luxuriosus. Sicut legitur in cronicis, nulla fuit in urbe Roma
lustful as is-read in the-chronicles no was in the-city Rome
sive extra urbem matrona tam nobilis, tam pudica, dummodo
or outside the-city matron so noble so chaste provided-that
oculis Maxentii placeret, quin de domo mariti
to-the-eyes of-Maxentius she-pleased but-that from the-house of-her-husband
sublatam corrumperet. Similia faciebat de virginibus et
taken he-corrupted-her like-things he-did with virgins and
viduis. Viderunt ista viri et ingemuerunt, parentes et
widows saw these-things husbands and groaned parents and

tacuerunt. Tanta erat illius crudelitas, ut cum nimio dolore
were-silent so-great was his cruelty that though with-excessive pain
cordis afficerentur, tristitiam tamen dissimularent. Tanta eius
of-heart they-were-affected the-sadness yet they-dissembled so-great his
exstitit tyrannis, ut passim senatores, cives, milites occideret,
stood tyranny that everywhere senators citizens knights he-killed
de quibus aliqua habebatur suspicio. Wilhelmus vero non
about whom any was-held suspicion William but not
his dissimilia operabatur, et si non pari potestate, non
to-these unlike-things wrought and if not with-equal power not
tamen impari voluntate. Sicut audivi, ita deditus erat
yet with-unequal will as I-have-heard so given he-was
luxuriae et incestui, ut vix aliquem haberet ministerialium,
to-lust and incest that scarcely any he-had of-the-ministerials
cuius uxorem aut filiam non violasset, nullam habens
whose wife or daughter not he-had-violated no having
differentiam inter matrem et filiam, inter legitimam et
difference between mother and daughter between lawful and
absolutam. Quantae fuerit circa subiectos sive comprovinciales
unbound how-great he-was toward subjects or fellow-provincials
crudelitatis, omnis novit Episcopatus Coloniensis. Maxentius
of-cruelty all knows the-Diocese of-Cologne Maxentius
uxorem propriam occidit; iste inclusit. Ille persecutus
wife his-own killed this-one shut-up he persecuted
est Ecclesiam, multos pro fide occidendo; iste tempore
has the-Church many for the-faith by-killing this-one in-the-time
schismatis imperii Romani persecutus est Sedi Apostolicae
of-the-schism of-the-empire Roman persecuted has to-the-See Apostolic
obedientes, sacerdotes de suis sedibus eiiciendo, quosdam
obedient priests from their sees by-casting-out some
mutilando, et bona ecclesiarum diripiendo. Haec acta sunt
by-maiming and the-goods of-the-churches by-plundering these-things done were

in temporibus Innocentii Papae. Anno praeterito canonicus
in the-times of-Innocent Pope in-the-year past a-canon
quidam Aquensis retulit mihi de eodem Wilhelmo visionem
certain of-Aachen related to-me about the-same William a-vision
satis terribilem. Post mortem inquit suam cuidam inclusae
quite terrible after death he-says his to-a-certain recluse
cui benefecerat, visibiliter apparens, vultu lurido ac
to-whom he-had-done-good visibly appearing with-face sallow and
macilento, ait: Ego sum miser ille Wilhelmus quandoque
lean he-says I am wretched that William once
Comes Juliacensis. Quem dum illa interrogasset de statu
Count of-Jülich whom when she had-asked about state
suo, respondit: Totus ardeo. Et cum levasset vestem
his he-answered all I-burn and when he-had-raised the-garment
vilissimam qua indutus videbatur, mox flamma erupit;
most-vile in-which clothed he-seemed at-once flame burst-out
sicque cum eiulatu disparuit. Huic adhuc viventi Deus
and-so with wailing he-vanished to-this-man still living God
qui misericors est, ut eum a peccatis revocaret, aliquid
who merciful is that him from sins he-might-recall something
gloriae suae ostendit. In die quadam Natalis sui in canone
of-glory his showed on day a-certain of-the-Nativity his in the-canon
prioris missae voces suavissimas cum melodia dulcissima
of-the-first mass voices most-sweet with melody most-delightful
quasi in coelo eum audire permisit. Qui mox interrogans
as-if in heaven him to-hear he-allowed who at-once asking
dominum Engilbertum, tunc maioris ecclesiae in Colonia
dom Engelbert then of-the-greater church in Cologne
Praepositum, nunc Archiepiscopum, si voces easdem
Provost now Archbishop whether voices the-same
audiret, et ille se audivisse negaret, amplius mirabatur. In
he-heard and he himself to-have-heard denied more he-wondered in

canone vero secundae missae, nec non et tertiae, easdem
the-canon but of-the-second mass nor not also of-the-third the-same
voces quae diversae erant aetatis audivit. Cum haec
voices which diverse were of-age he-heard when these-things
recitata fuissent domino Hermanno Abbati Loci sanctae
recited had-been to-dom Herman Abbot of-the-Place of-holy
Mariae, Comitem adiit, ex ore eius quae dicta sunt
Mary the-Count he-approached from mouth his what said are
audiens. Invocavitque idem Comes testem Deum, nihil
hearing and-called the-same Count as-witness God nothing
se mentiri, haec addens cum iuramento, quia si adhuc
himself to-lie these-things adding with an-oath that if still
semel mihi talia concederentur audire, omnibus meis
once to-me such-things were-granted to-hear all my-things
paratus essem abrenunciare. Modicum tamen coelestis haec
ready I-should-be to-renounce little yet heavenly this
consolatio illi profuit, peccatis eius maximis impedientibus.
consolation to-him profited with-the-sins his very-great hindering
Puteus in quo missus est Comes iste, ad memoriam mihi
the-pit into which sent was the-Count this to memory to-me
revocat poenam cuiusdam mali sacerdotis.
recalls the-punishment of-a-certain wicked priest

CAPITULUM VI. De poena sacerdotis cuius animam parochiani sui agitaverunt in puteum

A PRIEST WHOM HIS PARISHIONERS DROVE INTO A PIT

A wretched priest given to lust and revels neglects the souls in his charge. After his death his dead parishioners pelt him with stones in hell, saying he called them back neither by word nor example and caused their damnation, until he falls into a pit and is seen no more; this was shown to a nun.

Erat in quadam villa sacerdos quidam miserrimus, luxuriae
there-was in a-certain village a-priest certain most-wretched to-lust
et comessationibus vacans, animasque sibi commissas
and to-revelings devoted and-the-souls to-himself entrusted
omnino negligens. Qui cum mortuus fuisset, parochiani sub eo
wholly neglecting who when died he-had the-parishioners under him
defuncti saxis comprehensis in locis infernalibus illum artare
deceased with-stones seized in places infernal him to-press
coeperunt, et dicere: Tibi commissi fuimus, tu nos neglexisti,
began and to-say to-you entrusted we-were you us you-neglected
et cum peccaremus, nec verbo neque exemplo nos revocasti.
and when we-sinned neither by-word nor by-example us you-called-back
Tu occasio nostrae damnationis fuisti. Quem cum agitarent
you the-occasion of-our damnation were whom when they-drove
lapides post eum mittendo, ille in puteum cadens, nusquam
stones after him by-sending he into a-pit falling nowhere
comparuit. Haec cuidam religiosae de illo sunt ostensa.
appeared these-things to-a-certain nun about him were shown

CAPITULUM VII. De poena sculteti de Kolmere qui missus est in Vulcanum

THE REEVE OF KOLMERE, SENT INTO VULCANO

Swabian pilgrims sailing home past the burning mountain Vulcano hear voices welcoming their friend the reeve of Kolmere and calling for a big fire, since it is cold. They note the day and hour, and at home find he died then; his wife, if it is so, goes round the shrines with alms and prayers for him.

Tempore quodam Suevis quibusdam peregrinationis
at-time a-certain with-Swabians certain of-pilgrimage
gratia profectis Jerosolymam, cum in reditu navigarent
for-the-sake having-set-out to-Jerusalem when on the-return they-sailed
iuxta montem Vulcanum, cuius perpetua sunt incendia,
beside the-mountain Vulcano whose perpetual are the-fires
voces huiusmodi de illo resonuerunt: Beneveniat, beneveniat
voices of-this-kind from it resounded welcome-be welcome-be
amicus noster scultetus de Kolmere; frigus est, ignem
friend our the-reeve of Kolmere cold it-is fire
ei copiosum praeparate. Illi personam cognoscentes, diem
for-him plentiful prepare they the-person recognizing the-day
et horam notaverunt, et cum ad propria redissent,
and the-hour noted and when to their-own they-had-returned
eundem scultetum die et hora eadem defunctum
the-same reeve on-the-day and hour same deceased
fuisse repererunt. Tunc accersientes eius uxorem, quid
to-have-been they-found then summoning his wife what
audierint indicaverunt. Quibus illa respondit: Si sic res
they-had-heard they-showed to-whom she answered if so the-matters
se habent, dignum est ut illi succurram. Moxque
themselves have fitting it-is that him I-should-help and-at-once

omnibus relictis loca circuivit sanctorum, eleemosynis
with-all-things left the-places she-went-round of-the-saints with-alms
et orationibus pro anima illius Deo supplicando.
and prayers for the-soul of-him to-God by-beseeching

CAPITULUM VIII. Item de sculteto de Leggenich qui in eundem montem missus est

SYWARD, REEVE OF LECHENICH, SENT INTO VULCANO

Flemings crossing the sea hear a voice from Vulcano say that their good friend Syward is coming, and he is cast in with a great shriek. Returning to Lechenich, where he had been reeve, they learn he died at that hour, a very wicked man like the last.

Alio tempore quidam Flammingi cum mare transirent,
at-another time certain Flemings when the-sea they-were-crossing
de eodem monte Vulcano vocem huiusmodi audierunt:
from the-same mountain Vulcano a-voice of-this-kind heard
Bonus amicus noster Sywardus hic venit, suscipite illum;
good friend our Syward here comes receive him
qui cum multo stridore missus est in Vulcanum. Nam et
who with much shrieking sent was into Vulcano for also
ipse scultetus fuerat in Leggenich. Illi notantes tempus et
he a-reeve had-been in Lechenich they noting the-time and
nomen personae, reversi villam iam dictam intraverunt,
the-name of-the-person having-returned the-village already said entered
et cum de sculteto requirerent, eum eadem die et hora
and when about the-reeve they-inquired him on-the-same day and hour
qua vocem audierunt in mari, obisse repererunt. Nam
in-which the-voice they-heard on the-sea to-have-died they-found for
et ipse homo pessimus erat, sicut superior.
also he a-man most-wicked was as the-former

CAPITULUM IX. Item de Brunone de Flitert qui in eundem Vulcanum proiectus est

BRUNO OF FLITTARD, HEARD ARRIVING AT VULCANO

Pilgrims with the priest Conrad of Rinkasle, sailing past Vulcano, hear a voice say, "Bruno of Flittard is coming"; Conrad has them witness it and writes the day and hour on a tablet. Pilgrims they meet on the way home confirm that Bruno died that very day. Conrad soon became a monk.

Simile est quod sequitur. Cum tempore quodam Conradus
similar is what follows when at-time a-certain Conrad
sacerdos de Rinkasle cum aliis provinciae nostrae peregrinis
priest of Rinkasle with other of-province our pilgrims
mare transiret, ante saepedictum Vulcanum, vox talis in eo
the-sea was-crossing before the-often-said Vulcano a-voice such in it
audita est: Hic venit Bruno de Flitirt, suscipite illum. Quae
heard was here comes Bruno of Flittard receive him which
vox cum ab omnibus fuisset audita, ait praedictus sacerdos
voice when by all had-been heard says the-aforesaid priest
confratribus: Testes estis vos omnes huius vocis; et statim
to-his-fellow-brothers witnesses are you all of-this voice and at-once
notavit in tabella eis praesentibus diem et horam, dicens:
he-noted on a-tablet with-them present the-day and the-hour saying
Revera dominus Bruno mortuus est. Cum vero redirent a
truly lord Bruno died has when but they-returned from
Jerosolyma, obvios habuerunt quosdam peregrinos provinciae
Jerusalem in-the-way they-had certain pilgrims of-province
suae. Quos cum adinterrogassent de statu praedicti
their whom when they-had-questioned about the-state of-the-aforesaid
Brunonis, acceperunt ab eis quod mortuus esset. De
Bruno they-learned from them that died he-had about

tempore autem sciscitantes, diem eundem invenerunt, quo
the-time moreover inquiring the-day the-same they-found on-which
vocem praedictam in Vulcano audierunt. Conradus vero non
the-voice aforesaid in Vulcano they-heard Conrad but not
multo post factus est monachus in Bergis.
much after made was a-monk at Berg

CAPITULUM X. Item de poena Brunonis filii eius, cui in inferno propinatum est

BRUNO THE YOUNGER, RECEIVED IN HELL WITH A FEAST

Bruno left a son of his name heir more to his vices than his goods: avaricious, an extortioner of the poor, and lustful, the count of Berg's cupbearer, dead three months since. A demon returning to a possessed woman says they had a great feast at his death, gathered like the dust of the earth, and led his soul down to its seat with an infernal cup.

Idem Bruno nominis sui filium reliquit, quem plenius suis
the-same Bruno of-name his-own a-son left whom more-fully with-his
vitiis quam possessionibus hereditavit. Erat enim ipse sicut et
vices than with-possessions he-made-heir was for he as also
pater, avarus valde, pauperum exactor, et supra modum
the-father avaricious very of-the-poor an-extortioner and beyond measure
luxuriosus. Ipse est Bruno de Flittere, pincerna Comitis de
lustful he is Bruno of Flittard the-cupbearer of-the-Count of
Monte. Vix tres menses elapsi sunt quod mortuus est. In
Berg scarcely three months elapsed have since died he-has at
cuius obitu obsessa quaedam a daemone liberata, cum
whose death a-possessed-woman certain from the-demon freed when
die quinta denuo vexaretur, dixerunt quidam ad diabolum:
on-day fifth again was-harassed said certain-men to the-devil

Dic nobis, ubi fuisti vel quare reversus es? Respondit
tell us where you-were or why returned you-have answered
ille: Vere maximum postea habuimus festum. Ad obitum
he truly a-very-great afterward we-had feast at the-death
Brunonis congregati fuimus, ad instar pulveris terrae.
of-Bruno gathered we-were after the-likeness of-the-dust of-the-earth
Cuius animam cum gaudio deducentes ad inferos, locavimus
whose soul with joy leading-down to the-underworld we-placed
eam in sede debita, poculum infernalem ei propinantes.
it in the-seat due a-cup infernal to-it pledging

CAPITULUM XI. De Everhardo milite qui se erexit in feretro

EVERHARD THE KNIGHT, RAISED ON HIS BIER BY THE DEVIL

At the same time another wicked knight, Everhard, dies; at midnight the devil raises his body on the bier, terrifying all present, so his friends bind the body and bury it before mass.

Eodem tempore mortuus est in eadem provincia alius miles
at-the-same time died has in the-same province another knight
Everhardus nomine, et ipse vir criminosus sicut superior.
Everhard by-name and he-too a-man criminal as the-former
Media nocte diabolus corpus eius erigens in feretro, cunctis qui
at-mid night the-devil the-body his raising on the-bier into-all who
aderant terrorem incussit. Timentes amici eius ludificationem
were-present terror struck fearing the-friends his the-mockery
daemonum, corpus ligantes ante missam illud sepelierunt.
of-the-demons the-body binding before mass it buried

CAPITULUM XII. De Decano Palernensi quem Rex Arcturus invitavit ad montem Gyber

THE DEAN OF PALERMO, SUMMONED TO ARTHUR'S COURT

When Emperor Henry took Sicily, the German dean of Palermo sends his servant after a lost palfrey; an old man says his lord King Arthur has it in Mount Gyber, and summons the dean to his court in fourteen days. The dean laughs, falls ill, and dies on the appointed day, as the canon Godescalc of Bonn reported.

Eo tempore quo Henricus Imperator subiugavit sibi
at-that time in-which Henry Emperor subjugated to-himself
Syciliam, in Ecclesia Palernensi quidam erat Decanus, natione
Sicily in the-Church of-Palermo a-certain was Dean by-nation
ut puto Theutonicus. Hic cum die quadam suum qui optimus
as I-think a-German he when on-day a-certain his which best
erat perdidisset palefredum, servum suum ad diversa loca misit
was had-lost palfrey servant his to diverse places sent
ad investigandum illum. Cui homo senex occurrens, ait:
for tracking-down it to-whom a-man old meeting says
Quo vadis, aut quid quaeris? Dicente illo, equum domini
where are-you-going or what do-you-seek with-saying him the-horse of-lord
mei quaero; subiunxit homo: Ego novi ubi sit. Et ubi
my I-seek added the-man I know where it-is and where
est? inquit. Respondit: In monte Gyber; ibi eum habet
is-it he-says he-answered in the-mountain Gyber there it has
dominus meus Rex Arcturus. Idem mons flammas evomit
lord my King Arthur the-same mountain flames vomits
sicut Vulcanus. Stupente servo ad verba illius, subiunxit:
as Vulcano with-wondering the-servant at the-words of-him he-added
Dic domino tuo ut ad dies quatuordecim illuc veniat
tell to-lord your that within days fourteen thither he-should-come

ad curiam eius sollemnem. Quod si ei dicere omiseris,
to the-court his solemn but if to-him to-tell you-omit
graviter punieris. Reversus servus, quae audivit domino
gravely you-shall-be-punished having-returned the-servant what he-heard to-lord
suo exposuit, cum timore tamen. Decanus ad curiam Arcturi
his explained with fear yet the-Dean to the-court of-Arthur
se invitatum audiens et irridens, infirmatus die praefixo
himself invited hearing and mocking fallen-sick on-the-day appointed
mortuus est. Haec Godescalcus canonicus Bonnensis nobis
died has these-things Godescalc canon of-Bonn to-us
retulit, dicens se eodem tempore ibidem fuisse.
related saying himself at-the-same time in-the-same-place to-have-been
NOVICIUS: Mirabilia sunt quae recitas. MONACHUS:
NOVICE wonderful are what you-recite MONK
Aliqua tibi adhuc de eodem monte dicturus sum.
some-things to-you still about the-same mountain about-to-say I-am

CAPITULUM XIII. De poena Bertolphi Ducis Ceringiae qui missus est in Vulcanum

BERTHOLD, DUKE OF ZÄHRINGEN, RECEIVED INTO MOUNT GYBER

Men walking by Mount Gyber hear a voice call for a great fire for the duke of Zähringen; Duke Berthold, a tyrant who melted his treasure into a lump so his heirs would kill each other over it, died at that hour. The Monk calls these mountains mouths of hell.

Circa hoc triennium homines quidam ambulantes iuxta eundem
around this three-year-span men certain walking beside the-same
montem Gyber, vocem validam in haec verba audierunt:
mountain Gyber a-voice strong in these words heard
Praepara focum. Modico facto intervallo, idem clamatum est.
prepare a-hearth with-small made interval the-same shouted was

Cumque tertio clamaret, praepara focum magnum; respondit
and-when a-third-time it-shouted prepare a-hearth great answered
nescio quis: Cui praeparabo? Et ille: Dilectus amicus
I-know-not who for-whom shall-I-prepare and he beloved friend
noster hic venit Dux Ceringiae, qui plurimum nobis servivit.
our here comes the-Duke of-Zähringen who very-much us served
Illi notantes diem et horam, per litteras audita Regi
they noting the-day and the-hour by letters the-things-heard to-King
Frederico mandaverunt, interrogantes si aliquis in eius imperio
Frederick sent asking if anyone in his empire
mortuus fuisset Dux Ceringiae. Et compertum est, eadem
died had Duke of-Zähringen and found-out it-was on-the-same
die et hora Bertolphum Ducem Ceringiae fuisse defunctum.
day and hour Berthold Duke of-Zähringen to-have died
Erat autem idem Dux tyrannus immanis, tam nobilium
was moreover the-same Duke a-tyrant monstrous as-much of-nobles
quam ignobilium exhereditator, et fidei catholicae desertor.
as of-commoners a-disinheritor and of-the-faith catholic a-deserter
Qui cum non haberet prolem, instigante vitio avaritiae
who since not he-had offspring with-urging the-vice of-avarice
plurimam congregaverat pecuniam. Cum autem moriturus
very-much he-had-gathered money when moreover about-to-die
esset, rogavit sibi familiares ut omnes suos thesauros
he-was he-asked to-himself the-household that all his treasures
conflarent in massam. Requisitus de hoc, respondit: Ego
they-should-melt into a-lump asked about this he-answered I
novi quod cognati mei de morte mea gaudentes, sibi
know that kinsmen my about death my rejoicing among-themselves
divident thesauros meos. Si autem in massam fuerint
shall-divide treasures my if moreover into a-lump they-shall-have-been
redacti, invicem se occident. Vides quanta invidia? Haec
reduced mutually themselves they-shall-kill you-see how-great envy these-things

mihi a duobus Abbatibus relata sunt, ex quibus unus fuit
to-me by two Abbots related were of whom one was
de Ducatu Ceringiae, alter asseruit sibi eadem narrata a
from the-Duchy of-Zähringen the-other asserted to-him the-same told by
quodam Abbate qui litteras supradictas audivit cum legerentur
a-certain Abbot who the-letters above-said heard when they-were-read
coram Rege Frederico. NOVICIUS: Quid sentiendum est de
before King Frederick NOVICE what to-be-thought is about
his montibus, Vulcano scilicet, Aethna et monte Gyber?
these mountains Vulcano namely Etna and the-mountain Gyber
Cum animae in eos mittantur, estne ibi purgatorium sive
since souls into them are-sent is-there there purgatory or
infernus? MONACHUS: Os dicuntur esse inferni, quia
hell MONK the-mouth they-are-said to-be of-hell because
nullus electorum sed reprobi tantum in eos mittuntur, sicut
none of-the-elect but the-reprobate only into them are-sent as
legitur in Dialogo de Theoderico Rege Gottorum. Infernus
is-read in the-Dialogue about Theoderic King of-the-Goths hell
putatur esse in corde terrae, ne mali lumen coeli videant.
is-thought to-be in the-heart of-the-earth lest the-wicked the-light of-heaven should-see
Referam tibi nunc aliqua exempla de poenis praedonum.
I-shall-relate to-you now some examples about the-punishments of-robbers

CAPITULUM XIV. De poena Frederici militis de Kelle

FREDERICK THE KNIGHT IN SHEEPSKINS

Erkinbert of Andernach meets before dawn a rider on a black horse breathing smoke and flame, the lately dead knight Frederick of Kelle, wearing burning sheepskins taken from a widow and carrying a clod of a field he claimed unjustly. If his sons restore them, his pain will ease, but they prefer to leave him in torment rather than give them back.

Civis quidam Andirnacensis Erkinbertus nomine, pater
a-citizen certain of-Andernach Erkinbert by-name the-father
Johannis monachi nostri, cum die quadam ante lucem
of-John monk our when on-day a-certain before light
iret ad quoddam placitum, quidam ei occurrit in
he-was-going to a-certain court-session someone him met on
dextrario nigerrimo, de cuius naribus fumus et flamma
a-war-horse very-black from whose nostrils smoke and flame
procedebat. Nunc viam tritam tenebat, nunc exorbitans in
came-forth now the-road beaten he-kept now straying into
campum discurrebat. Haec videns Erkinbertus, primum
the-field he-ran-about these-things seeing Erkinbert at-first
valde territus est, et quia declinare non poterat, se
greatly terrified was and because to-turn-aside not he-could himself
ipsum confortans, cruce se signavit contra diabolum,
self strengthening with-the-cross himself he-signed against the-devil
dexteram armans gladio contra hominem. Ignorabat
the-right-hand arming with-a-sword against the-man he-did-not-know
enim quid esset. Cui cum propinquasset, cognovit eum
for what it-was to-whom when he-had-drawn-near he-recognized him
quendam fuisse militem nominatum nuper defunctum,
a-certain to-have-been knight named lately dead

Fredericum nomine, de villa Kelle oriundum. Videbatur
Frederick by-name from the-village Kelle sprung he-seemed
enim circumamictus pellibus ovinis, molem terrae gestans in
for clothed-round with-skins sheep a-mass of-earth carrying on
humeris. Ad quem Erkinbertus: Estis vos dominus Fredericus?
the-shoulders to whom Erkinbert are you lord Frederick
Respondente illo, ego sum; subiecit: Unde venitis, vel quid
with-answering him I am he-added whence do-you-come or what
significant ista quae video? Ego, inquit, in maximis
mean these-things which I-see I he-says in very-great
poenis sum; pelles istas cuidam viduae tuli, quas nunc
punishments am skins these from-a-certain widow I-took which now
ardentes sentio. Similiter partem cuiusdam agri mihi iniuste
burning I-feel likewise part of-a-certain field to-myself unjustly
vendicavi, cuius pondere modo premor. Si filii mei ista
I-claimed whose by-the-weight now I-am-pressed if the-sons my these-things
restituerint, multum poenam meam alleviabunt. Sicque ab
shall-have-restored much punishment my they-shall-lighten and-so from
oculis eius evanuit. Qui cum recitasset die altera verba
the-eyes his he-vanished who when he-had-recited on-day another the-words
patris filiis, maluerunt illum aeternaliter in poenis
of-the-father to-the-sons they-preferred him eternally in punishments
manere, quam dimissa restituere. NOVICIUS: Similia te
to-remain than the-things-left to-restore NOVICE like-things you
recordor dixisse in distinctione secunda capitulo septimo
I-recall to-have-said in distinction second chapter seventh
de Helia de Riningen. MONACHUS: Ecce aliud exemplum.
about Elias of Riningen MONK behold another example

CAPITULUM XV. De Henrico Nodo qui post mortem multis visibiliter apparuit

HENRY NODUS, A KNIGHT WHO HAUNTED HIS DAUGHTER'S HOUSE

Henry Nodus, a knight of the diocese of Trier who held robbery, adultery, incest, and perjury virtues, appears after death in his sheepskin pelisse, chiefly at his daughter's house; neither cross nor sword can drive him off, until water poured over the Lord's nail is sprinkled on the house. He had seduced this daughter, born of a maidservant. The Monk says those who die defending their country in a just war take no harm.

In Treverensi Episcopatu, in quo et superior visio facta
in the-Trier Bishopric in which also the-former vision made
est, alter quidam miles erat, Henricus nomine, cognomento
was another certain knight was Henry by-name by-surname
Nodus. Nam et ipse malitiosus valde erat, rapinas, adulteria,
Nodus for also he malicious very was robberies adulteries
incestus, periuria, hisque similia, virtutes iudicans. Hic cum
incests perjuries and-to-these like-things virtues judging he when
mortuus fuisset in provincia Menevelt, in pellicio ovino quo
died he-had in the-province Maifeld in the-pelisse sheep which
uti solebat vivus, multis apparuit, domum filiae
to-use he-was-accustomed living to-many appeared the-house of-(his)-daughter
maxime frequentans. Non crucis signo, non gladio poterat
most frequenting not of-the-cross by-the-sign not by-the-sword could-he
fugari. Gladio saepe caedebatur, sed non poterat vulnerari;
to-be-routed by-the-sword often he-was-struck but not he-could to-be-wounded
talem ex se sonum emittens, ac si mollis lectus percuteretur.
such from himself a-sound sending-forth as if a-soft bed were-struck
Cuius amici cum super hoc consulerent dominum Episcopum
whose friends when about this they-consulted lord Bishop
Treverensem Johannem, dedit consilium ut aqua clavo
of-Trier John he-gave counsel that with-water on-the-nail

Dominico superfusa, domus et filia nec non et ipse si
of-the-Lord poured the-house and the-daughter nor not also he if
adesset aspergerentur. Quod cum factum fuisset, de cetero
he-were-present should-be-sprinkled which when done had-been for the-rest
non comparuit. Eandem filiam genuerat de ancilla sua, cum
not he-appeared the-same daughter he-had-begotten of a-maidservant his though
tamen haberet legitimam; quam cum fuisset adulta, miser
yet he-had a-lawful-wife whom when she-had-been grown the-wretch
corrupit. Non est diu ex quo ista contigerunt. NOVICIUS:
corrupted not it-is long from which these-things happened NOVICE
Quid sentiendum est de his qui in bellis sive tornamentis
what to-be-thought is about those who in wars or tournaments
moriuntur? MONACHUS: Si iusta sunt bella, ut est defensio
die MONK if just are the-wars as is the-defense
patriae, nihil eis oberit qui defendendo se
of-the-fatherland nothing to-them shall-harm who by-defending themselves
moriuntur. Quantum autem delectentur daemones in mortibus
die how-much moreover are-delighted demons in the-deaths
illorum qui innocentes impetunt, subsequens declarat exemplum.
of-those who the-innocent attack the-following shows example

CAPITULUM XVI. De tornamento occisorum iuxta Montenake

A TOURNAMENT OF DEMONS AT MONTENAKEN

The night after the men of Liège slew the duke of Louvain's army, a servant passing the battlefield of Montenaken sees a great tournament of demons rejoicing over their booty. Those killed in tournaments, the Monk says, go to hell unless helped by contrition.

Sequenti nocte quando exercitus Ducis Lovaniae a
on-the-following night when the-army of-the-Duke of-Louvain by
Leodiensibus occisus est, servus quidam Comitis Losensis iuxta
the-men-of-Liège slain was a-servant certain of-the-Count of-Loon beside
Montenake, locum scilicet occisionis transiens, circa noctis
Montenaken the-place namely of-the-slaughter passing about of-night
principium, maximum ibi vidit tornamentum daemoniorum.
the-beginning a-very-great there saw tournament of-demons
Neque immundis spiritibus aestimo tantam fuisse
nor to-the-unclean spirits do-I-reckon so-great to-have-been
exultationem, si non magnam illic cepissent praedam. De his
exultation if not great there they-had-taken booty about those
vero qui in tornamentis cadunt, nulla quaestio est quin vadant
but who in tournaments fall no question there-is but-that they-go
ad inferos, si non fuerint adiuti beneficio contritionis.
to the-underworld if not they-shall-have-been helped by-the-benefit of-contrition

CAPITULUM XVII. De Waltero de Milene

A TOURNAMENT OF THE DEAD CALLING FOR WALTER OF MILENE

A priest of Hesbaye passing near the count of Loon's castle at dusk sees a great tournament of the dead crying out for the renowned knight Walter of Milene, lately dead. He draws a circle round himself and holds out until daylight.

Sacerdos quidam de Hesbania anno praesenti prope castrum
a-priest certain of Hesbaye in-the-year present near the-castle
Comitis Losensis dum in crepusculo noctis transiret
of-the-Count of-Loon while in the-twilight of-night he-was-passing
de villa in villam, vidit in campo vicino maximum
from village to village saw in a-field neighboring a-very-great
tornamentum mortuorum, valide clamantium, domine Waltere
tournament of-the-dead strongly shouting O-lord Walter
de Milene, domine Waltere de Milene. Erat idem Walterus
of Milene O-lord Walter of Milene was the-same Walter
in militia nominatus, nuperque defunctus. Intelligens sacerdos
in knighthood renowned and-lately dead understanding the-priest
illos esse qui militum nundinas execrabiles repraesentabant,
them to-be who of-knights the-fairs execrable were-representing
subsistens, circulum circa se fecit. Cumque visio cessaret,
halting a-circle around himself made and-when the-vision ceased
et ipse procederet, iterum illos videns, fecit ut prius, sic
and he went-forward again them seeing he-did as before so
usque ad lucem laborans. Hae duae visiones mihi relatae
right-up to the-light laboring these two visions to-me related
sunt a Wigero monacho Vilariensi. Referam tibi nunc
were by Wiger monk of-Villers I-shall-relate to-you now
exemplum de poena usurariorum.
an-example about the-punishment of-usurers

CAPITULUM XVIII. De milite mortuo qui nocte serpentes et bufones loco piscium ante portam filii suspendit

A USURER KNIGHT WHO BROUGHT HIS SON INFERNAL FOOD

A knight who left his son goods won by usury knocks at night, asking to be let in as lord of the place; the boy, seeing him through the hedge, says his lord is dead and keeps him out. The dead man hangs the fish he feeds on at the gate, and in the morning they find a bundle of toads and serpents. Alms from ill-gotten lives, the Monk says, avail nothing for eternal life.

Miles quidam moriens bonis de usura conquisitis filium suum
a-knight certain dying with-goods from usury acquired the-son his
hereditavit. Nocte quadam ad ostium fortiter pulsans, cum
made-heir at-night a-certain at the-door strongly knocking when
puer occurreret, et quid ibi pulsaret interrogaret, respondit:
the-boy came-out and why there he-knocked asked he-answered
Intromitte me, ego sum dominus huius possessionis, nomen
let-in me I am the-lord of-this possession name
suum exprimens. Puer per foramen sepis prospiciens,
his expressing the-boy through a-hole of-the-hedge looking-out
eumque cognoscens, respondit: Certe dominus meus mortuus
and-him recognizing answered certainly lord my died
est, non vos intromittam. Cumque mortuus pulsando
has not you I-shall-let-in and-when the-dead-man by-knocking
perseveraret nec proficeret, novissime dixit: Defer pisces
persevered nor succeeded at-last he-said carry fishes
istos quibus ego vescor filio meo; ecce ad portam illos
these on-which I feed to-son my behold on the-gate them
suspendo. Mane exeuntes, repererunt in quodam ligamine
I-hang in-the-morning going-out they-found in a-certain bundle
multitudinem bufonum atque serpentum. Revera iste est cibus
a-multitude of-toads and of-serpents truly this is food

infernalis, qui igne sulphureo decoquitur. NOVICIUS: Quid
infernal which with-fire sulfurous is-cooked NOVICE what
sentis de his qui male vivunt, et tamen eleemosynas multas
do-you-think about those who badly live and yet alms many
faciunt? MONACHUS: Nihil eis prodest ad vitam aeternam.
make MONK nothing to-them avails for life eternal

CAPITULUM XIX. De Bauwaro qui post mortem uxori apparens, dixit sibi eleemosynas nihil profuisse

A BAVARIAN MINISTERIAL DAMNED DESPITE HIS ALMS

After a rich Bavarian ministerial dies, the castle where his wife sleeps shakes as if in an earthquake, and he enters her chamber, driven by a black giant. He tells her he is damned, since his great alms and open door to pilgrims were done for vain glory, not charity, and that all the leaves turned tongues could not tell his torments; the castle shakes again as he goes. The Monk says priests who live loosely soothe the mighty instead of pricking them.

Non multi anni sunt elapsi quod quidam ditissimus ministerialis
not many years have elapsed since a-certain very-rich ministerial
Ducis Bauwariae defunctus est. Nocte quadam castrum in quo
of-the-Duke of-Bavaria died has at-night a-certain the-castle in which
uxor eius dormiebat, sic concussum est, ut terraemotus fuisse
wife his was-sleeping so shaken was that an-earthquake to-have-been
videretur. Et ecce ostio camerae in qua illa iacebat
it-seemed and behold with-the-door of-the-chamber in which she lay
aperto, quodam gigante nigerrimo eum scapulis impellente,
opened with-a-certain giant very-black him by-the-shoulders driving
maritus eius ingressus est. Quem cum vidisset et novisset, ad
the-husband her entered has whom when she-had-seen and had-known to
se illum vocans, super sedile lecti sui residere fecit. Nihil
herself him calling on the-seat of-bed her to-sit-down she-made nothing

vero territa, eo quod frigus esset, et illa sola camisia induta
but frightened because that cold it-was and she only in-a-shift clothed
fuisset, partem operimenti sui scapulis eius superposuit.
had-been part of-covering her to-the-shoulders his she-placed-over
Quem cum de statu suo interrogasset, tristis respondit:
whom when about state his she-had-asked sad he-answered
Poenis aeternis deputatus sum. Ad quod verbum illa territa
to-punishments eternal assigned I-am at which word she frightened
nimis, respondit: Quid est quod dicitis? Nonne eleemosynas
exceedingly answered what is-it that you-say did-not alms
magnas fecistis? Ostium vestrum peregrinis omnibus patuit;
great you-make door your to-pilgrims all stood-open
non prosunt vobis beneficia ista? Respondit ille: Nihil mihi
not avail to-you benefits these answered he nothing to-me
prosunt ad vitam aeternam, eo quod ex vana gloria non ex
they-avail for life eternal because that from vain glory not from
caritate a me facta sint. Quem cum de aliis interrogare
charity by me done they-were whom when about other-things to-question
vellet, iterum respondit: Concessum est mihi tibi apparere,
she-wished again he-answered granted it-is to-me to-you to-appear
sed non licet hic morari. Ecce ductor meus diabolus foris
but not it-is-allowed here to-linger behold guide my the-devil outside
stat exspectans me. Si enim omnia folia arborum verterentur
stands awaiting me if for all the-leaves of-the-trees were-turned
in linguas, tormenta mea exprimere non possent. Post
into tongues torments my to-express not they-could after
haec evocatus et impulsus, in eius abcessu totum castrum
these-things called-out and driven at his departure the-whole castle
ut prius concutitur, voces eiulatus eius diutius audiuntur.
as before is-shaken the-voices of-wailing his for-a-long-time are-heard
Visio haec valde celebris fuit et est in Bauwaria, sicut
vision this very famous was and is in Bavaria as

testis erat Gerardus monachus noster, quandoque canonicus
witness was Gerard monk our once canon
Ratisbonensis, qui nobis illam recitavit. Ecce in his omnibus
of-Regensburg who to-us it recited behold in these all
quae dicta sunt impleta est scriptura quae dicit: Potentes
which said are fulfilled is the-scripture which says the-mighty
potenter tormenta patientur. NOVICIUS: Haec et huiusmodi
mightily torments shall-suffer NOVICE these and of-this-kind
exempla potentibus deberent praedicari. MONACHUS: Quia
examples to-the-mighty ought to-be-preached MONK because
ipsi sacerdotes ex magna parte male et incontinenter
the-very priests for great part badly and incontinently
vivunt, potentes non pungunt sed ungunt. Quam grave sit
live the-mighty not they-prick but they-anoint how grave is
peccatum luxuria sacerdotum, subsequens probat exemplum.
a-sin the-lust of-priests the-following proves example

CAPITULUM XX. De poena concubinae cuiusdam sacerdotis quam diabolus venabatur

A PRIEST'S CONCUBINE HUNTED BY THE DEVIL

A priest's concubine asks to be buried in new, well-soled shoes. That night a knight shelters her in a sword-drawn circle, holding her by the braids, but when the infernal huntsman comes she breaks free, leaving her hair, and is thrown across his horse. Order and learning make the sin heavier.

Concubina cuiusdam sacerdotis cum esset moritura, sicut a
the-concubine of-a-certain priest when she-was about-to-die as from
quodam religioso didici, cum multa instantia calcios sibi
a-certain religious I-learned with much insistence shoes for-herself
novos et bene taccunatos fieri petivit, dicens: Sepelite
new and well soled to-be-made asked saying bury

me in eis, valde enim mihi erunt necessarii. Quod cum
me in them very for to-me they-shall-be necessary which when
factum fuisset, nocte sequenti longe ante lucem, luna
done had-been on-the-night following long before light with-the-moon
splendente, miles quidam cum servo suo per viam equitans,
shining a-knight certain with servant his along the-road riding
femineos eiulatus audivit. Mirantibus illis quidnam hoc
womanly wailings heard with-wondering them what this
esset; ecce mulier rapidissimo cursu ad eos properans,
was behold a-woman with-most-rapid course to them hurrying
clamavit: Adiuvate me, adiuvate me. Mox miles de equo
cried help me help me at-once the-knight from the-horse
descendens, et gladio circulum sibi circumducens,
descending and with-the-sword a-circle for-himself drawing-round
feminam bene notam infra illum recepit. Sola enim camisia
the-woman well known within it received only for in-a-shift
et calciis praedictis induta erat. Et ecce ex remoto vox
and in-shoes aforesaid clothed she-was and behold from afar a-voice
quasi venatoris terribiliter buccinantis, nec non et latratus
as-if of-a-hunter terribly horn-blowing nor not also the-barkings
canum venaticorum praecedentium audiuntur. Quibus auditis
of-dogs hunting going-before are-heard with-which heard
illa dum nimis tremeret, miles cognitis ab ea causis,
she while exceedingly she-trembled the-knight with-learned from her the-causes
equum servo committens, tricas capillorum eius brachio
the-horse to-the-servant entrusting the-braids of-the-hair her to-arm
suo sinistro circumligavit, dextera gladium tenens extentum.
his left bound-round with-the-right the-sword holding extended
Approximante infernali illo venatore, ait mulier militi: Sine
with-approaching infernal that hunter says the-woman to-the-knight let
me currere, sine me currere; ecce appropinquat. Illo fortius
me to-run let me to-run behold he-approaches with-him more-strongly

eam retinente, misera diversis conatibus militem pulsans,
her holding-back the-wretch with-diverse efforts the-knight striking
tandem ruptis capillis effugit. Quam diabolus insecutus
at-length with-broken hair escaped whom the-devil having-pursued
cepit, equo suo eam iniiciens, ita ut caput cum brachiis
caught on-horse his her throwing so that the-head with the-arms
penderet ex uno latere, et crura ex altero. Post paululum
hung from one side and the-legs from the-other after a-little
militi sic obvians, captam praedam deportavit. Qui
to-the-knight so meeting the-captured prey he-carried-off who
mane ad villam rediens, quid viderit exposuit, capillos
in-the-morning to the-village returning what he-had-seen explained the-hair
ostendit; et cum minus referenti crederent, aperto
showed and when less to-the-one-relating they-believed with-opened
sepulchro feminam capillos suos perdidisse repererunt. Haec
the-tomb the-woman hair her to-have-lost they-found these-things
contigerunt in Archiepiscopatu Maguntinensi. NOVICIUS:
happened in the-Archbishopric of-Mainz NOVICE
Si sic Deus punit peccatum fornicationis in concubinis,
if so God punishes the-sin of-fornication in concubines
puto quod multo durius illud puniat in sacerdotibus qui
I-think that much more-harshly it he-punishes in priests who
illas peccare faciunt. MONACHUS: Verum dicis. Praeterea
them to-sin make MONK true you-say moreover
peccatum multum aggravant ordo et scientia. In eodem genere
the-sin much aggravate order and knowledge in the-same kind
peccati plus peccat sacerdos quam laicus, plus monachus
of-sin more sins a-priest than a-layman more a-monk
quam saecularis. Idem intelligas in sexu femineo.
than a-secular the-same you-should-understand in the-sex female

CAPITULUM XXI. De sanctimoniali quae infantem a se occisum ignitum circumferebat

A NUN WHO CARRIED ABOUT THE BURNING CHILD SHE HAD KILLED

A nun who conceived and killed her child confesses all her other sins but hides those two, and dies. She appears to a kinswoman in prayer carrying a fiery infant, the child she killed, which burns her unceasingly; had she confessed, she would have found grace. The Monk teaches that souls know their fate at once, and turns to visions of souls weighed in the balance.

Sanctimonialis quaedam de quodam monasterio nobis vicino
a-nun certain from a-certain monastery to-us neighboring
quod nominare nolo, cum tempore quodam concepisset, ne
which to-name I-do-not-wish when at-time a-certain she-had-conceived lest
proderetur eius stuprum, partum intra se necavit. Postea
should-be-betrayed her defilement the-offspring within herself she-killed afterward
infirmata gravissime, ob nimiam verecundiam, confessis
fallen-sick most-gravely because-of excessive shame with-confessed
omnibus peccatis aliis, stuprum et parricidium tacuit;
all sins other the-defilement and the-parricide she-kept-silent
sicque exspiravit. Pro cuius anima cum quaedam eius cognata
and-so she-expired for whose soul when a-certain her kinswoman
plurimum laboraret, defuncta ei in oratione visibiliter
very-much labored the-dead-woman to-her in prayer visibly
apparens, infantem igneum in manibus gestavit, dicens:
appearing an-infant fiery in the-hands carried saying
Infantem hunc concepi et parturivi, animatum interfeci:
infant this I-conceived and brought-forth ensouled I-killed
unde illum indesinenter in tormentis circumfero, et est mihi
whence it unceasingly in torments I-carry-about and it-is to-me
ignis ardens et devorans. Quod si de hoc maximo peccato
a-fire burning and devouring but if about this very-great sin

moriens confessionem fecissem, gratiam invenissem. Ex quo
dying confession I-had-made grace I-would-have-found from which
colligitur quod peccata quae hic detecta non fuerint per
is-gathered that the-sins which here uncovered not shall-have-been through
confessionem, in futuro per poenalem detegantur confusionem.
confession in the-future through penal are-uncovered confusion
NOVICIUS: Quando anima egreditur de corpore, novit
NOVICE when the-soul goes-out from the-body does-it-know
statim quid de se sit futurum? MONACHUS: Hoc videtur
at-once what about itself is to-be MONK this seems
probari scriptura dicente in persona reproborum: Deducunt in
to-be-proved with-scripture saying in the-person of-the-reprobate they-lead-out in
bonis dies suos, et in puncto descendunt ad infernum. Ex quo
goods days their and in a-moment they-descend to hell from which
probatur quod electorum animae qui agilioris sunt naturae,
is-proved that of-the-elect the-souls which of-more-agile are nature
mox sint ante Deum. Quod si aliquid in eis purgandum est,
soon are before God but if anything in them to-be-purged is
simili velocitate deducuntur in purgatorium, in quo salvationis
with-like speed they-are-led-down into purgatory in which of-salvation
certitudo est. NOVICIUS: Huic diversae visiones contradicere
certainty is NOVICE to-this diverse visions to-contradict
videntur, in quibus legitur quod opera bona nec non et
seem in which is-read that works good nor not also
mala in statera posita ponderentur. His etiam consentire
bad on a-balance placed are-weighed with-these also to-agree
videtur quaedam visio in Dialogo sancti Gregorii, quam ipse
seems a-certain vision in the-Dialogue of-saint Gregory which he
minime diffinit, de quodam qui in ponte positus, manibus
least defines about a-certain-man who on a-bridge placed by-the-hands
ab angelis trahebatur sursum, propter opera misericordiae;
by angels was-drawn upward because-of the-works of-mercy

coxis vero et cruribus deorsum, propter opus luxuriae.
by-the-hips but and the-legs downward because-of the-work of-lust
Quibus tamen victoria cesserit, dicit videntem ignorasse.
to-which yet victory fell he-says the-seer to-have-not-known
MONACHUS: Licet auctoritas scripturarum praeferenda sit
MONK although the-authority of-the-scriptures to-be-preferred is
huiusmodi visionibus, referam tamen quod nuper audivi.
of-this-kind to-visions I-shall-relate yet what lately I-heard

CAPITULUM XXII. De Jordano Cardinali

CARDINAL JORDAN, SEEN LED BY TWO DEMONS

Cardinal Jordan, a Cistercian whose life belied his order, dies while his notary Pandulf is away. Returning at dawn, Pandulf sees men riding beasts backward with tails in their mouths, and Jordan barefoot in his cowl led by two demons; he cries out that he is going before Christ's tribunal, where Peter will answer for his cardinalate and Benedict for his cowl, and vanishes.

Ante paucos annos Romae quidam Cardinalis defunctus est,
before few years at-Rome a-certain Cardinal died has
nomine Jordanus. De ordine quidem Cisterciensi assumptus
by-name Jordan from the-order indeed Cistercian taken-up
fuerat, sed vita ordini in eo minime concordabat. Erat
he-had-been but the-life with-the-order in him least agreed he-was
enim avarus valde, sicut a quodam Abbate audivi. Habebat
for avaricious very as from a-certain Abbot I-heard he-had
autem notarium nomine Pandolphum. Hunc cum pro quodam
moreover a-notary by-name Pandulf him when for a-certain
negotio nescio quo misisset, interim exspiravit. Eadem hora
business I-know-not where he-had-sent meanwhile he-expired at-the-same hour
cum ille expleto negotio rediret, mane ante lucem
when he with-finished the-business was-returning in-the-morning before light

catervam miserabilem in agro contemplatus est. Sedebant
a-band wretched in a-field beheld has were-sitting
homines in iumentis, in ore caudas habentes, versis
men on beasts in the-mouth tails having with-turned
dorsis ad capita illorum. Quos Jordanus cuculla indutus,
backs to the-heads of-them whom Jordan in-a-cowl clothed
nudis pedibus sequebatur, duobus daemonibus se ducentibus.
with-bare feet followed with-two demons him leading
In quorum aspectu dum notarius nimis horreret, clamavit
at whose sight while the-notary exceedingly shuddered cried
Cardinalis: Pandolphe, Pandolphe, Pandolphe. Subsistente
the-Cardinal O-Pandulf O-Pandulf O-Pandulf with-halting
clerico et dicente, quis es, aut quid clamas? respondit
the-cleric and saying who are-you or what do-you-shout answered
ille: Ego sum Jordanus dominus tuus, et mortuus sum.
he I am Jordan lord your and died I-have
Dicente illo, quo ducimini? respondit: Ante tribunal Christi.
with-saying him where are-you-led he-answered before the-tribunal of-Christ
Et ille: Nostis quid de vobis sit futurum? Non novi,
and he do-you-know what about you is to-be not I-know
inquit, Deus scit. Sed cum illuc venero, beatus Petrus
he-says God knows but when thither I-shall-have-come blessed Peter
de Cardinalia mea pro me redditurus est rationem, sanctus
about Cardinalate my for me about-to-render is account saint
vero Benedictus de cuculla. Quod si illam mihi obtinere
but Benedict about the-cowl but if it for-me to-obtain
potuerit, salvabor; sin autem, damnabor. Sicque
he-shall-have-been-able I-shall-be-saved if-not moreover I-shall-be-damned and-so
oculis eius subtractus est. NOVICIUS: Non mihi placet
from-the-eyes his withdrawn was NOVICE not me pleases
in illo ducatu praesentia daemonum, et absentia sanctorum
in that leading the-presence of-demons and the-absence of-holy

angelorum. MONACHUS: Haec dicta sint de poenis
angels MONK these-things said let-be about the-punishments
reproborum. NOVICIUS: Licet huiusmodi visiones saepe sint
of-the-reprobate NOVICE although of-this-kind visions often are
verae, magis tamen ei crederem qui revertens ab inferis
true more yet him I-would-believe who returning from the-underworld
visa recitaret. MONACHUS: Hoc fieri posse Job
things-seen should-recite MONK this to-happen to-be-able Job
contradicit. Sicut, inquit, consumitur nubes et pertransit,
contradicts as he-says is-consumed a-cloud and passes-away
sic qui descendit ad inferos, non ascendet, nec revertetur
so who descends to the-underworld not shall-ascend nor shall-return
ultra in domum suam, neque cognoscet eum amplius locus
further into house his nor shall-know him any-more the-place
eius. Referam tibi tamen quod ante biennium audivi.
his I-shall-relate to-you yet what before two-years I-heard

CAPITULUM XXIII. De Everwaco ad infernales poenas deducto

EVERWACH, WHO RENOUNCED CHRIST AND RETURNED FROM HELL

Everwach, the bishop of Utrecht's trusted steward, fearing a second audit after losing his accounts, renounces Christ and does homage to the devil; for eleven years he blasphemes and studies magic, and plots to stab Master Oliver for preaching the cross. He dies impenitent and passes through fire, cold, and darkness, until an angel offers him return. Rising on his bier, he confesses, takes the cross, fasts and runs barefoot overseas, is healed of Saint Anthony's fire by Saint Nicholas, and serves God in religion.

Theodericus Traiectensis Episcopus de castro Nureberg
Theoderic of-Utrecht Bishop from the-castle Nureberg
oriundus, servum quendam habebat Everwach nomine,
sprung a-servant certain had Everwach by-name
providum satis, qui in diversis locis bona illius dispensavit.
prudent enough who in diverse places the-goods of-him managed
Erat enim in commisso fidelis, in administratione utilis,
he-was for in what-was-entrusted faithful in administration useful
diligens ac circumspectus. Propter quod a domino suo
diligent and circumspect because-of which by lord his
amabatur. Unde quidam ex officialibus ei detrahentes, ex
he-was-loved whence certain of the-officials him disparaging from
invidia accusabant illum apud Episcopum dicentes: Domine,
envy accused him before the-Bishop saying O-lord
non fideliter ut aestimatis Everwach bona vestra dispensat;
not faithfully as you-reckon Everwach goods your manages
consulimus ut cum eo computetis. Quod cum factum
we-counsel that with him you-reckon-accounts which when done
fuisset, tam rationabiliter computavit, ut omnem Episcopo
had-been so reasonably he-reckoned that all from-the-Bishop

tolleret suspicionem. Habebat enim omnia notata in cartula.
he-removed suspicion he-had for all-things noted on a-little-sheet
Sciscitantibus accusatoribus de computatione, cum Episcopus
with-inquiring the-accusers about the-reckoning when the-Bishop
respondisset, optime computavit; dixerunt illi: Nequaquam;
had-answered very-well he-reckoned said they by-no-means
sed computet nobis audientibus, et convincetur maximum
but let-him-reckon with-us hearing and he-shall-be-convicted very-great
vobis damnum intulisse. Quod cum ei intimatum fuisset
to-you loss to-have-brought which when to-him made-known had-been
ab Episcopo, ille timens aemulorum insidias, maxime quia
by the-Bishop he fearing of-rivals the-snares most because
cartulam perdiderat, ait intra se: Si aliquid modo in
the-little-sheet he-had-lost says within himself if at-all now in
computatione titubavero, necesse erit me vel in
the-reckoning I-shall-have-stumbled necessary it-shall-be me either in
corpore torqueri, vel carceris squalore usque ad mortem
body to-be-tortured or of-prison by-the-squalor right-up to death
cruciari. Immissione igitur diaboli cuius instinctu ab
to-be-tormented by-the-sending-in therefore of-the-devil by-whose instigation by
invidis indebite vexabatur, campum solus intravit, ipsumque
the-envious unduly he-was-harassed a-field alone he-entered and-the-very
diabolum advocans, sic affatur dicens: Domine, si mihi
devil summoning thus addresses saying O-lord if me
succurreris in tanta necessitate posito, hominium tibi
you-shall-have-helped in such necessity placed homage to-you
faciam, et in omnibus parebo. Cui diabolus respondit: Si
I-shall-do and in all-things I-shall-obey to-whom the-devil answered if
abrenunciaveris Altissimo, matrique illius, te suscipiam,
you-shall-have-renounced the-Most-High and-the-mother of-him you I-shall-take-up
et de omnibus periculis cum multa tuorum confusione
and from all dangers with much of-your confusion

aemulorum a me liberaberis. Quid plura? Abrenunciat miser
rivals by me you-shall-be-freed what more renounces the-wretch
Christo, hominium facit diabolo, prospere succedit computatio.
Christ homage does to-the-devil prosperously succeeds the-reckoning
Ab illo tempore coepit diaboli virtutes magnificare, Christum
from that time he-began of-the-devil the-powers to-magnify Christ
blasphemare, adeo ut diceret: Qui serviunt Deo, miseri sunt
to-blaspheme so-far that he-said who serve God wretched are
et egent; qui autem sperant in diabolo, prosperis successibus
and are-in-need who moreover hope in the-devil in-prosperous successes
gaudent. Et sicut mihi retulit Bernardus monachus noster,
rejoice and as to-me related Bernard monk our
qui eum tunc temporis novit, ita totus deditus erat artibus
who him then of-time knew so wholly given he-was to-arts
magicis, ut si aliquem nosset scholarem eiusdem disciplinae,
magic that if any he-knew scholar of-the-same discipline
nummis eum redimeret, ut aliquid ab illo discere posset. Qui
with-coins him he-would-buy that something from him to-learn he-could who
cum undecim annis in hac blasphemia perseverasset, accidit
when for-eleven years in this blasphemy he-had-persevered it-happened
ut magister Oliverus Scholasticus Coloniensis in Episcopatu
that master Oliver Scholastic of-Cologne in the-Bishopric
Traiectensi crucem praedicaret. Cuius praedicationi ille in
of-Utrecht the-cross was-preaching whose preaching he in
tantum restitit, ut die quadam commotus Oliverus diceret
so-much resisted that on-day a-certain moved Oliver said
ei in audientia totius populi: Tace infelix. Vas
to-him in the-hearing of-the-whole people be-silent O-unhappy-man a-vessel
enim diaboli es, et diabolus loquitur per os tuum;
for of-the-devil you-are and the-devil speaks through mouth your
cum tamen statum eius ignoraret. Everwach nullum arbitrans
though yet the-state his he-did-not-know Everwach no thinking

gratius obsequium se posse praestare domino suo, quam
more-pleasing service himself to-be-able to-render to-lord his than
ut inimicum eius occideret, tribus diebus ad diversas stationes
that the-enemy his he-should-kill for-three days to diverse stations
secutus est magistrum, longo ad hoc cultello praeparato,
followed has the-master with-a-long for this knife prepared
transfodere illum proponens, si forte sine turbis inveniretur.
to-run-through him purposing if by-chance without crowds he-were-found
Et ecce tertia die subita infirmitate praeoccupatus, post
and behold on-the-third day by-sudden illness seized after
paucos dies impoenitens defunctus est, et ab eo cui se
few days impenitent died has and by him to-whom himself
reddiderat, ad loca poenarum deductus est. Primo
he-had-surrendered to the-places of-punishments led-down he-was in-the-first
loco, sicut ipse resurgens a mortuis confessus est Johanni
place as he rising from the-dead confessed has to-John
Scholastico Xantensi, a quo ego quae dicturus sum audivi,
Scholastic of-Xanten from whom I what about-to-say I-am heard
missus est in ignem tam intolerabilis ardoris, ut diceret,
sent he-was into a-fire so intolerable of-heat that he-said
si ex omnibus mundi lignis unus ignis esset confectus,
if from all of-the-world woods one fire were made
mallem in eo usque ad diem iudicii ardere, quam per
I-would-prefer in it right-up to the-day of-judgment to-burn than for
spatium unius horae illum sustinere. Ex quo extractus,
the-space of-one hour it to-endure from which drawn-out
iactatus est in locum tam frigidissimum, ut optaret redire
thrown he-was into a-place so most-cold that he-wished to-return
in ignem. Deinde deductus est in tenebras palpabiles,
into the-fire then led-down he-was into darkness palpable
tantique horroris, ut diceret intra se: Si servivisses centum
and-of-such horror that he-said within himself if you-had-served a-hundred

annis Deo, bene te remunerasset, dummodo liceret
years God well you he-would-have-rewarded provided-that it-were-allowed
tibi redire ad frigus. In hunc modum sex reliquas poenas
to-you to-return to the-cold in this manner six remaining punishments
quas scriptura enumerat pertransivit. Quo in extrema
which scripture enumerates he-passed-through with-whom in the-last
poena posito, Dominus opera eius priora considerans,
punishment placed the-Lord the-works his former considering
et ut passa vel visa viventibus recitaret, misertus
and that things-suffered or seen to-the-living he-might-recite having-pitied
illius, angelum suum misit ad eum, qui diceret: Ecce talem
him angel his sent to him who should-say behold such
mercedem recipiunt, qui serviunt diabolo. Subiunxitque: Si
wages receive who serve the-devil and-he-added if
tibi liceret redire ad vitam, velles pro peccatis tuis
to-you it-were-allowed to-return to life would-you-wish for sins your
satisfacere Deo? Ad quod verbum ille suspirans respondit:
to-make-amends to-God at which word he sighing answered
Domine, si hoc esset possibile, nullam abnuerem satisfactionem.
O-Lord if this were possible no I-would-refuse satisfaction
Tunc angelus: Domino placet ut ad corpus redeas; et
then the-angel to-the-Lord it-pleases that to the-body you-return and
quia in cruce peccasti, per crucem satisfacias. Mox se
because in the-cross you-sinned through the-cross you-make-amends at-once himself
in feretro erigens, omnes exceptis duobus iuvenibus qui
on the-bier raising all with-excepted two youths who
constantiores erant in fugam convertit. Quibus et ait: Ne
steadier were into flight he-turned to-whom also he-says do-not
timeatis, quia ego sum. Statimque sacerdotem accersiens,
fear because I am and-at-once a-priest summoning
peccata sua confessus est; crucem suscepit, et cum domino
sins his confessed has the-cross he-took-up and with lord

Ottone Episcopo praedicti Theoderici successore transfretavit.
Otto Bishop of-the-aforesaid Theoderic the-successor crossed-the-sea
In via singulis diebus in pane et aqua ieiunavit; iuxta
on the-way on-the-several days on bread and water he-fasted beside
equum suum in quo vestes eius et arma portabantur, nudis
horse his on which clothes his and arms were-carried with-bare
pedibus cucurrit. Et cum petris secantibus sanguis profluens
feet he-ran and when with-rocks cutting the-blood flowing-forth
viam cruentaret, satis a confratribus arguebatur. Quibus
the-road bloodied enough by the-fellow-brothers he-was-rebuked to-whom
respondit: Maiora horum sustinui. Qui cum pene omnia
he-answered greater than-these I-have-endured who when almost all
sua in Christi servitio expendisset, cum praedicto Episcopo
his-things in of-Christ service he-had-spent with the-aforesaid Bishop
et magistro Johanne rediens mare transivit. De quo cum
and master John returning the-sea crossed for which when
nauta naulum requireret nec haberet, ait: Ego vobis serviam
the-sailor the-fare demanded nor he-had he-says I you I-shall-serve
quoadusque volueritis. Ad petitionem tamen praedictorum
until you-shall-have-wished at the-petition yet of-the-aforesaid
virorum dimissus est a nauclero. Qui cum reversus
men released he-was by the-ship-master who when returned
fuisset ad uxorem suam, sacro igne tactus est. Cui
he-had to wife his by-the-sacred fire touched was to-whom
ardenti quadam nocte in somnis dictum est, quia si ad
burning on-a-certain night in sleep said it-was that if to
ecclesiam sancti Nycholai accederet, statim convalesceret. Ubi
the-church of-saint Nicholas he-came at-once he-would-recover where
dum orans quatuordecim orationes dixisset nec convaluisset,
while praying fourteen prayers he-had-said nor had-recovered
desperatus ait: Sancte Nycholae quid moraris? Mox ut
despairing he-says O-saint Nicholas why do-you-delay as-soon as

quintam decimam orationem incepit, perfecte convaluit; et
the-fifth tenth prayer he-began perfectly he-recovered and
est usque hodie color ignis in eius corpore sine dolore.
there-is right-up today the-color of-fire in his body without pain
Quam ecclesiam quae in villa Stalum sita est, de
which church which in the-village Stalum situated is from
suo patrimonio reaedificans, in habitu religioso cum uxore
his patrimony rebuilding in habit religious with wife
sua Deo et sancto Nycholao in ea deservit. NOVICIUS:
his God and saint Nicholas in it he-serves NOVICE
Vellem scire perfecte utrum iste revocatus sit de inferno
I-would-wish to-know perfectly whether he called-back was from hell
sive de purgatorio. MONACHUS: Satis inde disputatum
or from purgatory MONK enough thereof disputed
est. Quod non fuerit in purgatorio, ex hoc probatur,
it-has-been that not he-was in purgatory from this is-proved
quod locus electorum sit, in quem nullus ingreditur, nisi in
that a-place of-the-elect it-is into which none enters unless in
caritate decesserit. Si obiicitur illud: In inferno nulla est
charity he-has-departed if is-objected that in hell no there-is
redemptio, potest dici, de illis intelligendum esse, qui non
redemption it-can to-be-said of those to-be-understood to-be who not
sunt reversuri ad corpus, quibus nulla ad redemptionem
are about-to-return to the-body to-whom no for redemption
prosunt beneficia. Una est lex omnium contrariorum. Si
avail benefits one is the-law of-all contraries if
Deus quorundam animas, sicut legitur in Dialogo, quandoque
God of-certain-men the-souls as is-read in the-Dialogue sometimes
revocat ad corpus de gaudiis paradisi, quare non a simili
calls-back to the-body from the-joys of-paradise why not from the-like
malorum animas de poenis inferni? Sicut dictum est in
of-the-wicked the-souls from the-punishments of-hell as said it-was in

distinctione prima capitulo tricesimo quarto, clericus quidam
distinction first chapter thirtieth fourth a-cleric certain
custodiente se diabolo corporaliter ad poenas infernales
with-guarding him the-devil bodily to punishments infernal
est deductus, et incolumis reductus. NOVICIUS: Placet
was led-down and unharmed led-back NOVICE it-pleases
quod dicis. MONACHUS: Nunc de poenis purgatoriis
what you-say MONK now about the-punishments purgatorial
aliqua tibi proferam exempla, ab acrioribus ascendens
some to-you I-shall-bring-forth examples from the-harsher ascending
ad mitiores, causas purgatorii utiles satis subnectendo.
to the-milder the-causes of-purgatory useful enough by-attaching

CAPITULUM XXIV. De purgatorio cuiusdam usurarii Leodiensis

THE PURGATORY OF A USURER OF LIÈGE

A usurer of Liège is cast from the cemetery; his wife pleads at Rome that man and wife are one flesh and she will make amends for him, and he is restored. Walled up beside his tomb, she fasts and prays seven years, and he appears in dark clothes, freed from the depth of hell; after seven more, in white. The Monk explains the depth of hell as purgatory's sharpness, and the man's final contrition.

Usurarius quidam nostris temporibus apud Leodium defunctus
a-usurer certain in-our times at Liège died
est, et ab Episcopo de cimiterio eiectus. Uxor vero illius
has and by the-Bishop from the-cemetery cast-out wife but of-him
Sedem Apostolicam adiens, cum pro cimiterio supplicaret, et
the-See Apostolic approaching when for the-cemetery she-pleaded and
Papa non annueret, in hunc modum pro eo allegavit: Audivi
the-Pope not assented in this manner for him she-pleaded I-have-heard

domine quod vir et mulier unum sint, et quod Apostolus
O-lord that man and woman one are and that the-Apostle
dicat, virum infidelem posse salvari per mulierem fidelem.
says the-man unbelieving to-be-able to-be-saved through the-woman faithful
Unde quicquid minus factum est a viro meo, ego quae
whence whatever less done was by husband my I who
pars corporis eius sum, libentissime supplebo; parata enim
part of-body his am most-willingly shall-supply ready for
sum pro illo includi, et Deo pro eius satisfacere peccatis.
I-am for him to-be-enclosed and to-God for his to-make-amends sins
Supplicantibus vero pro ea Cardinalibus, ad mandatum domini
with-pleading but for her the-Cardinals at the-command of-lord
Papae cimiterio restituitur. Juxta cuius sepulchrum illa
Pope to-the-cemetery he-is-restored beside whose tomb she
domicilium fieri fecit, in quo se includens, eleemosynis,
a-dwelling to-be-made caused in which herself enclosing with-alms
ieiuniis, orationibus, et vigiliis, die noctuque Deum pro
fasts prayers and vigils by-day and-by-night God for
illius anima placare studuit. Septem vero annis expletis,
his soul to-appease she-was-zealous with-seven but years completed
ille ei apparens in veste pulla, gratias egit dicens: Reddat
he to-her appearing in garment dark thanks gave saying may-repay
tibi Dominus, quia propter tuos labores erutus sum de
you the-Lord because because-of your labors dug-out I-am from
profundo inferni, et de poenis maximis. Quod si adhuc
the-depth of-hell and from punishments very-great but if still
aliis septem annis similia beneficia mihi impenderis,
for-other seven years like benefits on-me you-shall-have-spent
omnino liberabor. Quod cum illa fecisset, iterum ei in
wholly I-shall-be-freed which when she had-done again to-her in
veste alba et facie iocunda apparens, ait: Gratias Deo et
garment white and with-face joyful appearing he-says thanks to-God and

tibi, quia hodie liberatus sum. NOVICIUS: Quomodo dixit
to-you because today freed I-am NOVICE how did-he-say
se liberatum de profundo inferni, cum nulla in eo sit
himself freed from the-depth of-hell since no in it is
redemptio? MONACHUS: Profundum inferni, acredinem vocat
redemption MONK the-depth of-hell the-sharpness he-calls
purgatorii. Simile est illud quod Ecclesia orat pro defunctis:
of-purgatory like is that which the-Church prays for the-dead
Domine Jesu Christe Rex gloriae libera animas omnium
O-Lord Jesus Christ King of-glory free the-souls of-all
fidelium defunctorum de manu inferni et de profundo
the-faithful departed from the-hand of-hell and from the-depth
laci, et cetera. Non orat pro damnatis, sed pro salvandis;
of-the-pit and the-rest not it-prays for the-damned but for those-to-be-saved
et accipitur ibi manus inferni, profundum laci sive
and is-taken there the-hand of-hell the-depth of-the-pit or
os leonis, pro acredine purgatorii. Nequaquam praedictus
the-mouth of-the-lion for the-sharpness of-purgatory by-no-means the-aforesaid
usurarius fuisset a poenis liberatus, si non habuisset
usurer would-have-been from punishments freed if not he-had-had
finalem contritionem. Quantum vero vitium avaritiae Deus
final contrition how-much but the-vice of-avarice God
in suis electis in purgatorio puniat, sequens sermo declarat.
in his elect in purgatory punishes the-following discourse declares

CAPITULUM XXV. De purgatorio cuiusdam Prioris de Claravalle

A PRIOR OF CLAIRVAUX PUNISHED FOR AVARICE

A devout prior of Clairvaux appears after death to the handmaid of God Aczelina, pale and lean in a worn cowl, and says he has suffered greatly but will be freed on Our Lady's next feast; God punished nothing in him but his zeal to enlarge the monastery's lands, avarice under virtue's guise.

In monasterio Claraevallis Prior quidam mortuus est nostris
in the-monastery of-Clairvaux a-Prior certain died has in-our
temporibus, vir admodum religiosus, et amator disciplinae
times a-man quite religious and a-lover of-discipline
praecipuus. Hic post mortem ancillae Dei Aczelinae in
outstanding he after death to-the-handmaid of-God Aczelina in
oratione visibiliter apparens, forma et habitu statum suum
prayer visibly appearing by-form and by-habit state his
satis ostendit. Erat enim facies eius pallida ac macilenta,
enough showed was for the-face his pale and lean
cuculla tenuis et attrita. Quem cum interrogasset quomodo
the-cowl thin and worn whom when she-had-asked how
haberet, respondit: In magnis poenis hactenus fui;
he-fared he-answered in great punishments hitherto I-have-been
sed gratia cuiusdam fratris qui mihi plurimum astitit, in
but by-grace of-a-certain brother who me very-much stood-by on
proxima sollemnitate Dominae nostrae liberabor. Stupente
the-next solemnity of-Lady our I-shall-be-freed with-wondering
illa ac dicente, nos putavimus vos esse virum valde sanctum;
her and saying we thought you to-be a-man very holy
respondit: Nihil aliud Deus in me punivit, nisi quia nimis
he-answered nothing else God in me punished except that too-much

fui sollicitus ampliare possessiones monasterii, sub specie
I-was anxious to-enlarge the-possessions of-the-monastery under the-appearance
virtutis vitio avaritiae deceptus. Haec dicta sint de
of-virtue by-the-vice of-avarice deceived these-things said let-be about
poena avaritiae; audi aliquid de poena luxuriae.
the-punishment of-avarice hear something about the-punishment of-lust

CAPITULUM XXVI. De purgatorio cuiusdam Mariae in Frisia

MARIA, A NUN WHO SINNED AND DIED CONFESSING

Abbot Henry, visiting the nuns of Nazareth, sees in a vision a walled place full of groans, and a soul named Maria says she suffers for unchastity and asks for a psalter and masses; she shows herself as a young nun in a blackish tunic. No Maria is known at Nazareth, but at Syon her aunt tells him she was a Frisian Benedictine whom a clerk seduced, and who died in childbirth confessing; the abbot obtains masses and psalters for her.

Ante hoc triennium cum dominus Henricus Abbas noster
before this three-year-span when dom Henry Abbot our
visitasset in Clarocampo tempore quadragesimali, etiam
had-visited in Klaarkamp at-time Lenten also
sorores in Nazareth visitavit. Eadem nocte dictis matutinis,
the-sisters in Nazareth he-visited on-the-same night with-said matins
cum se paululum reclinasset, huiusmodi visionem vidit.
when himself a-little he-had-reclined of-this-kind a-vision he-saw
Videbatur sibi esse in quodam loco parietibus clauso, in
it-seemed to-him to-be in a-certain place by-walls closed in
quo quidem gravissima suspiria et gemitus audivit; sed cum
which indeed most-grievous sighs and groans he-heard but when
diligentius circumspexisset, neminem ibidem videre potuit.
more-diligently he-had-looked-around no-one there to-see could

Cumque audita suspiria durarent, causam admirans, sic ait:
and-when the-heard sighs lasted the-cause wondering-at thus he-says
Adiuro te per Dominum nostrum Jesum Christum, ut quid
I-adjure you by Lord our Jesus Christ that what
tu sis edicas mihi. Cuius cum nullum audisset responsum,
you are you-declare to-me of-whom when no he-had-heard answer
adiurationem iteravit. Tunc quasi aliquid accedere propius
the-adjuration he-repeated then as-if something to-approach nearer
sentiens, nil tamen videns, huiusmodi audivit responsum:
sensing nothing yet seeing of-this-kind he-heard an-answer
Ego sum una misera anima. Et ille: Satis misere gemis, cum
I am one wretched soul and he enough wretchedly you-groan since
tamen ignorem quae sit causa tuae miseriae. Respondit
yet I-do-not-know what is the-cause of-your wretchedness answered
illa: In acerbissimis sum poenis. Ad quod Abbas: Quae est
she in most-bitter I-am punishments to which the-Abbot what is
causa poenarum tuarum? Quia non servavi castitatem meam.
the-cause of-punishments your because not I-kept chastity my
Et ille: Fuisti mas an femina? Respondit: Femina. Et quod,
and he were-you male or female she-answered female and what
inquit, tibi nomen? Dicente illa, Maria, mox subiunxit:
he-says to-you name with-saying her Maria at-once he-added
Poterisne iuvari? Ad quod illa non respondit; sed ad
shall-you-be-able to-be-helped to which she not answered but to
preces conversa sic ait: Rogo vos per omnipotentem Deum ut
prayers turned thus says I-ask you by almighty God that
dicatis mihi ad minus psalterium unum, et insuper aliquot
you-say for-me at least psalter one and besides some
missas. Cuius precibus cum libens annuisset dominus Abbas,
masses to-whose prayers when gladly had-assented dom Abbot
protinus subiecit: Possemne videre te? Et ecce hoc sermone
at-once added could-I to-see you and behold with-this speech

completo, vidit coram se stare pulchram iuvenculam,
completed he-saw before himself to-stand a-beautiful young-girl
tonsuratam more claustralium, in subnigra tunica. Quam
tonsured in-the-manner of-cloistered-women in a-blackish tunic whom
cum plura interrogare vellet tam de statu eius
when more-things to-question he-wished as-much about the-state her
quam de statu aliarum quarundam animarum, excitatus
as about the-state of-other certain souls woken
est. Dicta vero prima, quid viderit Abbati Claricampi
he-was with-said but prime what he-had-seen to-the-Abbot of-Klaarkamp
et quibusdam monachis eius, nec non et mihi qui tunc
and to-certain monks his nor not also to-me who then
praesens eram retulit; nec erat qui visum intelligeret, vel
present was he-related nor was-there who the-vision should-understand or
interpretari posset. Recitata est visio sororibus de Nazareth;
to-interpret could recited was the-vision to-the-sisters of Nazareth
sed non est inventa ibi Maria. Sciens vero saepedictus
but not was found there Maria knowing but the-often-said
Abbas tam manifestam visionem sibi sine causa minime
Abbot so manifest a-vision to-himself without cause by-no-means
ostensam, cum venisset in Syon quae etiam domus est
shown when he-had-come to Syon which also a-house is
sanctimonialium ordinis nostri sicut et Nazareth, post verba
of-nuns of-order our as also Nazareth after the-words
exhortationis somnium retulit, Mariam suam investigans. Et
of-exhortation the-dream he-related Maria his searching-out and
ecce una sanctimonialium matertera eiusdem Mariae haec
behold one of-the-nuns the-aunt of-the-same Maria these-things
audiens et admirans, secretius Abbati locuta est dicens:
hearing and wondering more-secretly to-the-Abbot spoke has saying
Domine, Maria haec filia sororis meae fuit, sanctimonialis
O-lord Maria this the-daughter of-sister my was a-nun

in quodam claustro Frisiae nigri ordinis, quod Bredehorn
in a-certain cloister of-Frisia of-the-black order which Bredehorn
vocatur, et est ante octo annos defuncta. Quae cum fuisset
is-called and has before eight years died who when she-had-been
in quadam grangia monasterii, quidam clericus eam corrupit
in a-certain grange of-the-monastery a-certain cleric her corrupted
et impraegnavit. Cum vero in partu periclitaretur, vocans
and made-pregnant when but in childbirth she-was-imperiled calling
patrem et matrem et duas sorores maritatas, nec non
father and mother and two sisters married nor not
et filiam materterae suae de Syon, confessa est eis
also the-daughter of-aunt her of Syon confessed has to-them
peccatum suum, cum gemitu cordis; sicque exspiravit. Illi vero
sin her with groaning of-heart and-so expired they but
de animae eius salute desperantes, nihil ei beneficii
about of-the-soul her the-salvation despairing nothing to-her of-benefit
impenderunt. Audiens haec dominus Abbas, gratias egit
spent hearing these-things dom Abbot thanks gave
Deo, qui non tradit bestiis animam confitentem sibi, et
to-God who not hands-over to-the-beasts a-soul confessing to-him and
animam pauperis sui non est oblitus in finem, sciens in ea
the-soul of-poor his not has forgotten to the-end knowing in her
completum: In quacunque hora peccator ingemuerit, salvus
fulfilled in whatever hour the-sinner shall-have-groaned saved
erit. Cuius hortatu parentes spe concepta, coeperunt
he-shall-be by-whose urging the-parents with-hope conceived began
ei beneficia impendere; sed et ipse Abbas tam in
to-her benefits to-spend but also himself the-Abbot as-much in
monasteriis Frisiae quam in religiosis domibus provinciae
the-monasteries of-Frisia as in religious houses of-province

nostrae missas et orationes atque psalteria plurima ei
our masses and prayers and psalters very-many for-her
obtinuit, exceptis his quae ipse ei specialiter impendit.
obtained with-excepted those which he to-her specially spent

CAPITULUM XXVII. De purgatorio cuiusdam matronae propter artes magicas

A KNIGHT'S WIFE PUNISHED FOR LOVE MAGIC

A knight asks the recluse Bertrada to pray for his dead wife, who appears saying she is in great pain for magic: fearing that if he hated her he would sin with other women, she inflamed his love by arts she had been taught, and since her intention was pious she can be helped. The knight succors her with prayers, fasts, and alms.

Miles quidam veniens ad sororem Bertradam inclusam de
a-knight certain coming to sister Bertrada the-recluse of
Volmuntsteine, sicut ab eius ore audivit Daniel Abbas
Volmuntstein as from her mouth heard Daniel Abbot
Sconaviae qui nobis audita recitavit, pro anima uxoris suae
of-Schönau who to-us the-things-heard recited for the-soul of-wife his
nuper defunctae illi supplicavit. Cui oranti illa apparens, in
lately dead her besought to-whom praying she appearing in
poenis magnis se esse conquesta est. Quae dum causam
punishments great herself to-be complained has who while the-cause
requireret poenarum, eo quod pro honesta et bona
she-asked of-the-punishments because that for an-honorable and good
muliere haberetur, respondit illa: Pro arte magica. Timui enim
woman she-was-held answered she for art magic I-feared for
ne cum aliis mulieribus peccaret, si me odiret, et ego illi
lest with other women he-should-sin if me he-hated and I to-him
causa essem adulteriorum. Unde quibusdam artibus sicut
the-cause should-be of-adulteries whence by-certain arts as

edocta fueram, ad amorem meum illum inflammavi. Et quia in
taught I-had-been to love my him I-inflamed and because in
causa non erat libido sed pia intentio, bene potero iuvari.
the-cause not was lust but pious intention well I-shall-be-able to-be-helped
Haec cum relata fuissent militi, uxori valde condolens,
these-things when related had-been to-the-knight for-the-wife greatly sympathizing
orationibus, ieiuniis et eleemosynis illi succurrere studuit,
with-prayers fasts and alms her to-succor was-zealous
animam eius quibuscunque poterat commendans. NOVICIUS:
soul her to-whomever he-could commending NOVICE
Terribile est quod Deus iudicio nostro tam minima tam
terrible it-is that God in-judgment our so very-small-things so
graviter punit. MONACHUS: De hoc referam exemplum.
gravely punishes MONK about this I-shall-relate an-example

CAPITULUM XXVIII. De monacho qui socio post mortem apparens dixit: Non putabam Dominum ita esse districtum

A MONK WHO FOUND THE LORD STRICT

A dead monk of the order says he never thought the Lord so strict, for he punishes the least faults not wiped out here, and asks God to pardon prelates, whose indiscreet commands, slighted by their subjects, bring the subjects great punishments. Obstinacy, the Monk says, is a vice worthy of punishment even in a good cause.

Monachus quidam ordinis nostri nuper cuidam post mortem
a-monk certain of-order our lately to-someone after death
apparens, requisitus de statu suo, sic respondit: Nunquam
appearing asked about state his thus answered never
putassem Dominum fuisse tam districtum. Nam
would-I-have-thought the-Lord to-have-been so strict for
minima quae hic non fuerint per satisfactionem
the-least which here not shall-have-been through satisfaction

deleta, observat. Deinde subiunxit et hoc. Deus, inquit,
blotted-out he-observes then he-added also this God he-says
ignoscat praelatis nostris, quia magnis et multis saepe nos
may-pardon to-prelates our because to-great and many often us
subiiciunt poenis. Valde illorum praecepta ligant. Quando
they-subject punishments greatly of-them the-precepts bind when
enim indiscrete aliquid praecipiunt, et subditi hoc minus
for indiscreetly something they-command and the-subjects this less
attendunt, vel parvipendunt, futuro iudicio reservatur.
attend-to or slight for-the-future judgment it-is-reserved
NOVICIUS: Quid dicis de monachis pertinacibus?
NOVICE what do-you-say about monks obstinate
MONACHUS: Pertinacia vitium est poena dignum, etiam
MONK obstinacy a-vice is of-punishment worthy even
si fuerit in bono contra praecepta praelatorum.
if it-shall-have-been in good against the-precepts of-prelates

CAPITULUM XXIX. De scholastico qui post mortem in Pruli tabulam percussit et scidit

THE SCHOLAR WHO BROKE A BOARD AT PREUILLY AFTER DEATH

At Preuilly a schoolmaster who follows his young pupil into the order lives so singularly that the abbot rebukes his indiscreet fervor, and dies obstinate. At lauds the abbot sees him between two dead lay brothers like burning candles; he suffered much for disobedience but is saved for his good intention, and the lay brother who fell and rose shines brighter. Leaving a sign, he breaks the choir board with his heel.

In regno Franciae domus est quae Pruli dicitur, ordinis
in the-kingdom of-France a-house there-is which Preuilly is-called of-the-order
Cisterciensis. In hac recenter contigit res satis mirabilis, sicut
Cistercian in this recently happened a-thing quite wonderful as

retulerunt nobis Abbates nostri anno praeterito revertentes
related to-us Abbots our in-the-year past returning
de generali Capitulo. Nam quidam ab Abbate in quo visio
from the-general Chapter for certain-men from the-Abbot in whom the-vision
facta est se audivisse testati sunt. Adolescens quidam in
made was themselves to-have-heard testified have a-youth certain in
eadem domo factus est novicius, quem magister suus mox
the-same house made was a-novice whom master his soon
secutus est. Qui cum factus fuisset monachus, ita districte
followed has who when made he-had-been a-monk so strictly
se habuit, ita singularis fuit, ut ei Abbas timeret, et
himself he-held so singular he-was that for-him the-Abbot feared and
pro indiscreto fervore saepius argueret. Ille vero salutaribus
for indiscreet fervor quite-often rebuked he but to-salutary
monitis non acquiescens, in pertinacia sua perseveravit, sicque
warnings not assenting in obstinacy his persevered and-so
post aliquot annos defunctus est. Nocte quadam cum Abbas
after some years died he-has at-night a-certain when the-Abbot
quarta feria ad laudes in stallo suo staret, et contra
on-the-fourth weekday at lauds in stall his stood and toward
presbyterium respiceret, tres personas quasi tres candelas
the-presbytery looked three persons as-if three candles
ardentes ad se venire contemplatus est. Quibus propius
burning to himself to-come beheld has with-whom nearer
accedentibus, cognovit omnes. Medius fuit praedictus
approaching he-recognized all in-the-middle was the-aforesaid
scholasticus, et ex utroque eius latere duo conversi, omnes
scholar and from each his side two lay-brothers all
nuper defuncti. Tunc Abbas memor pertinaciae scholastici,
lately dead then the-Abbot mindful of-the-obstinacy of-the-scholar
interrogavit eum dicens: Quomodo habes? Respondente
questioned him saying how do-you-fare with-answering

illo, bene; mox subiunxit: Numquid aliquid passus es
him well at-once he-added surely anything suffered have-you
pro inobedientia tua? Etiam, inquit, multa et maxima
for disobedience your yes he-says many and very-great
tormenta. Sed quia intentio mea bona licet indiscreta
torments but because intention my good although indiscreet
fuerit, Dominus mei misertus est, nec sum damnatus.
was the-Lord on-me pitied has nor am-I damned
Et ait Abbas: Quid est quod iste conversus, digito eum
and says the-Abbot what is-it that this lay-brother with-finger him
demonstrans, altero clarior est, cum ipse apostataverit,
pointing-out than-the-other brighter is since he apostatized
et alter nunqnam ex quo ad ordinem venit, graviter
and the-other never from when to the-order he-came gravely
excesserit? Respondit monachus: Quia iste post lapsum
transgressed answered the-monk because this-one after the-fall
fortius surrexit, et altero multo ferventior fuit. Interim
more-strongly rose and than-the-other much more-fervent was meanwhile
choro cantante versiculum: Pedes sanctorum suorum
with-the-choir singing the-versicle the-feet of-saints his
servabit, et impii in tenebris conticescent, scholasticus
he-shall-keep and the-wicked in darkness shall-be-silent the-scholar
signa suae praesentiae ibi relinquere volens, tabulam pedibus
signs of-his presence there to-leave wishing the-board to-the-feet
psallentium substratam, tam fortiter calce percussit, ut
of-the-psalm-singers laid-under so strongly with-the-heel struck that
frangeretur. Sicque disparuit. Abbas vero in testimonium
it-was-broken and-so he-vanished the-Abbot but in testimony
tam manifestae visionis, tabulam fractam reparari vel
of-so manifest vision the-board broken to-be-repaired or
mutari non permisit. NOVICIUS: Ista recitari deberent
to-be-changed not allowed NOVICE these-things to-be-recited ought

monachis qui ex indiscreto fervore sibi et aliis
to-monks who from indiscreet fervor to-themselves and to-others
inutiles fiunt. MONACHUS: Propter eos sanctus Benedictus
useless become MONK because-of them saint Benedict
in regula dicit, octavum gradum humilitatis esse, ut nihil
in the-rule says the-eighth degree of-humility to-be that nothing
agat monachus nisi quod communis monasterii regula vel
should-do a-monk except what the-common of-the-monastery rule or
maiorum cohortantur exempla. NOVICIUS: Sicut quidam in
of-the-elders urge the-examples NOVICE as certain-men in
rigore suo nimis sunt pertinaces, ita alii verbis vel signis
rigor their too are obstinate so others in-words or in-signs
nimis sunt leves. MONACHUS: Et hi poena digni sunt.
too are light MONK and these of-punishment worthy are

CAPITULUM XXX. De Johanne sacrista Vilariensi qui apparuit Abbati

JOHN, A SACRISTAN OF VILLERS, PUNISHED FOR LIGHTNESS

John, the sacristan of Villers, religious but light in word and sign, appears in broad day to Abbot Ulric as he steps into the oratory and falls at his feet begging prayers; the abbot shuts the door in terror, and the brothers judge his purgatory was for levity.

Sacrista quidam apud Vilarium meis temporibus defunctus
a-sacristan certain at Villers in-my times died
est, nomine Johannes. Hic quidem religiosus satis fuit,
has by-name John he indeed religious enough was
sed in verbis atque signis levem admodum se exhibuit.
but in words and signs light quite himself he-showed
Die quadam post mortem eius cum dominus Ulricus tunc
on-day a-certain after the-death his when dom Ulric then

Abbas intraturus esset oratorium, et unum pedem posuisset
Abbot about-to-enter was the-oratory and one foot had-placed
introrsum, clara luce praedictus Johannes illi apparens, ad
inside in-clear light the-aforesaid John to-him appearing at
pedes eius procidit, orationes postulans. Quo viso Abbas
the-feet his fell-forward prayers demanding with-whom seen the-Abbot
territus, pedem retraxit, ostium post se claudens. Et
frightened the-foot drew-back the-door after himself closing and
iudicatum est a fratribus, causam purgatorii eius maxime
judged it-was by the-brothers the-cause of-purgatory his most
fuisse levitatem. NOVICIUS: Quid si ipsi Abbates
to-have-been lightness NOVICE what if the-very Abbots
ordinem suum minus custodierint? MONACHUS: Sicut
order their less shall-have-kept MONK as
subiecto probabitur exemplo, et ipsi poenae subiacebunt.
by-the-subjoined it-shall-be-proved example also they to-punishment shall-lie-subject

CAPITULUM XXXI. De purgatorio Abbatis qui invitus ivit ad laborem

AN ABBOT WHO AVOIDED MANUAL LABOR

An abbot perfect in discipline but who rarely went out with the brothers to labor promises a monk to appear within thirty days. On the thirtieth he comes, bright from the girdle up but with legs black and ulcerous like coals, for he stayed from work without need, and asks the convent's prayers; later he appears freed.

Recitavit mihi nuper Henricus maior cellerarius de Claustro
recited to-me lately Henry the-greater cellarer of the-Cloister
visionem notabilem satis. Contigit, inquit, ut die quadam
a-vision notable enough it-happened he-says that on-day a-certain
haberem socium viae monachum quendam ordinis nostri.
I-had as-companion of-the-way a-monk certain of-order our

Cumque simul conferremus de aedificatoriis, dixit mihi: Ego
and-when together we-conversed about edifying-things he-said to-me I
vobis referam quod nuper contigit in domo nostra. Habebamus
to-you shall-relate what lately happened in house our we-had
Abbatem virum in disciplina ordinis satis perfectum, excepto
an-Abbot a-man in the-discipline of-the-order quite perfect with-excepted
hoc solo, quod nunquam pene cum fratribus exire voluit
this only that never almost with the-brothers to-go-out he-wished
ad labores manuum. Hic cum moriturus esset, et monachus
to the-labors of-the-hands he when about-to-die he-was and a-monk
quidam quem familiarius prae ceteris diligebat, ei serviret,
certain whom more-intimately before the-others he-loved him was-serving
ait ei idem monachus: Domine rogo vos intuitu caritatis,
says to-him the-same monk O-lord I-ask you in-regard of-charity
ut infra hos triginta dies mihi apparendo, de statu
that within these thirty days to-me by-appearing about state
vestro me certificetis. Respondit Abbas: Si mihi concessum
your me you-make-certain answered the-Abbot if to-me granted
fuerit, libenter faciam. Sicque defunctus est. Monachus
it-shall-have-been gladly I-shall-do-it and-so died he-has the-monk
vero quia multa fecerat ei bona, quotidianis lacrimis
but because many he-had-done to-him good-things with-daily tears
in oratione Deum pro illius excessibus ante aliquod altare
in prayer God for his excesses before some altar
placare studebat. Tricesima die, cum iam monachus de
to-appease was-zealous on-the-thirtieth day when now the-monk about
Abbatis reditu desperasset, ille oranti apparens, ait:
of-the-Abbot the-return had-despaired he to-him-praying appearing says
Ecce hic sum sicut promisi tibi. Erat autem a cingulo et
behold here I-am as I-promised to-you he-was moreover from the-girdle and
sursum tam corpore quam veste clarus valde, crura vero
upward as-much in-body as in-garment bright very the-legs but

eius ulcerosa et ad instar carbonum nigerrima. Requisitus
his ulcerous and after the-likeness of-coals very-black asked
de statu suo, respondit: Tormenta quae in cruribus sustinui,
about state his he-answered the-torments which in the-legs I-endured
nulla lingua posset exprimere. Dicente monacho, quae fuit
no tongue could to-express with-saying the-monk what was
causa tantorum tormentorum? ille subiunxit: Quia frequenter
the-cause of-such-great torments he added because frequently
de labore mansi, nulla saepissime certa necessitate, ut est
from labor I-stayed with-no very-often certain necessity as is
hospitum, sive audiendarum confessionum, me detinente. In
of-guests or of-hearing of-confessions me detaining in
residuo corpore nil poenarum passus sum. Roga igitur
the-remaining body nothing of-punishments suffered I-have ask therefore
ex parte mea conventum, ut aliquas orationes pro me Deo
from part my the-convent that some prayers for me to-God
offerat, et spero me citius fore liberandum. Unde, inquit,
it-offer and I-hope myself sooner to-be to-be-freed whence he-says
sciam vos esse liberatum? Respondit ille: Ante hoc altare
shall-I-know you to-be freed answered he before this altar
tibi apparebo. Dicta sunt haec Priori; iniunguntur
to-you I-shall-appear said were these-things to-the-Prior are-enjoined
orationes; apparet iterum monacho, ab omnibus poenis
prayers he-appears again to-the-monk from all punishments
se ereptum gratulatur. NOVICIUS: Miror utrum plus
himself snatched he-rejoices NOVICE I-wonder whether more
mortuis valeant orationes vel eleemosynae. MONACHUS:
for-the-dead avail prayers or alms MONK
Audi de hoc solutionem cuiusdam mortui.
hear about this the-solution of-a-certain dead-man

CAPITULUM XXXII. De mortuo qui eleemosynas praeposuit orationibus

A DEAD MAN WHO PREFERRED ALMS TO PRAYERS

A dead man asked whether he would rather have prayers or alms says alms, for prayers are lukewarm, though the devout prayers of the just pierce heaven. No prayer or alms compares with the mass, in which Christ prays and his body and blood are the alms.

Quidam post mortem amico suo apparens, cum ab eo
a-certain-man after death to-friend his appearing when by him
interrogaretur, utrum sibi magis vellet impendi orationes
he-was-asked whether for-himself more he-wished to-be-spent prayers
sive eleemosynas; respondit: Eleemosynas eleemosynas;
or alms he-answered alms alms
orationes enim tepidae sunt. Hic devotae iustorum orationes
prayers for lukewarm are here the-devout of-the-just prayers
excluduntur, quae penetrant coelos. NOVICIUS: Quid
are-excluded which penetrate the-heavens NOVICE what
sentis de missis? MONACHUS: Nulla oratio, nulla
do-you-think about masses MONK no prayer no
eleemosyna ad ereptionem animarum missae potest comparari.
alms for the-rescue of-souls to-the-mass can to-be-compared
In missa Christus orat, cuius corpus et sanguis eleemosynae
in the-mass Christ prays whose body and blood alms
sunt. Has eleemosynas pauper quaedam anima sibi dari
are these alms a-poor certain soul to-itself to-be-given
post mortem rogavit, sicut sequens docet exemplum.
after death asked as the-following teaches example

CAPITULUM XXXIII. De mortuo qui petivit missas tres in ordine nostro

A DEAD MAN WHO ASKED FOR THREE MASSES IN THE ORDER

A noble youth who becomes a lay brother and shepherd at a Clairvaux grange sees his dead cousin, who says three masses in the order will free him. The prior says one and has two others said, and the dead man returns to the field to give thanks. No wonder the mass avails so much, the Monk says, when even a brief absolution helps souls.

Adolescens quidam nobilis ad Claramvallem veniens, receptus
a-youth certain noble to Clairvaux coming received
est in conversum. Qui non alta sapiens, sed humilibus
was as a-lay-brother who not lofty-things savoring but with-humble-things
consentiens, ad quandam grangiam missus, factus est ibi
agreeing to a-certain grange sent made was there
opilio ovium. Qui cum die quadam oves sibi commissas
shepherd of-sheep who when on-day a-certain the-sheep to-himself entrusted
in agro pasceret, apparuit ei quidam suus consobrinus
in the-field was-pasturing appeared to-him a-certain his cousin
et ipse in adolescentia eodem tempore defunctus. De cuius
and he-too in youth at-the-same time dead at whose
inopinato adventu dum admiraretur, et diceret, unde tam
unexpected arrival while he-wondered and said whence so
subito advenis, et quid quaeris? respondit ille: Mortuus sum,
suddenly do-you-arrive and what do-you-seek answered he died I-have
et poenis maximis crucior. Et conversus: Poteris
and with-punishments very-great I-am-tormented and the-lay-brother shall-you-be-able
iuvari necne? Respondit: Si potero habere tres missas
to-be-helped or-not he-answered if I-shall-be-able to-have three masses
in ordine vestro, mox liberabor. Audiens haec conversus,
in order your soon I-shall-be-freed hearing these-things the-lay-brother

cum licentia magistri sui ad Claramvallem festinavit, et quid
with the-leave of-master his to Clairvaux hastened and what
viderit vel audierit Priori revelans, tres missas iam dicto
he-had-seen or heard to-the-Prior revealing three masses already said
impendi defuncto eius gratia supplicavit. Cui Prior
to-be-spent on-the-dead-man of-him for-the-sake he-besought to-whom the-Prior
gratanter annuens respondit: Ego unam celebrabo, alias
gladly assenting answered I one shall-celebrate the-others
duobus sacerdotibus iniungam. Dictis vero missis mortuus
to-two priests I-shall-enjoin with-said but masses the-dead-man
iterum converso apparens in praedicto agro, gratias egit
again to-the-lay-brother appearing in the-aforesaid field thanks gave
et dixit: Beneficio trium missarum quae pro me dictae sunt,
and said by-the-benefit of-three masses which for me said were
ab omnibus poenis meis liberatus sum. Nec mirari debes
from all punishments my freed I-am nor to-wonder ought-you
si tantum valet Dominici corporis immolatio, cum quibusdam
if so-much avails of-the-Lord of-the-body the-sacrifice when to-certain
animabus ad liberationem prosit brevis verborum absolutio.
souls for liberation avails a-brief of-words absolution

CAPITULUM XXXIV. De purgatorio Christiani monachi Vallis sancti Petri

CHRISTIAN THE MONK, FREED BY AN ABSOLUTION

Christian, a monk of Heisterbach, dies while Abbot Gevard is away; at the seventh day's Chapter the abbot absolves him with Requiescat in pace. That night Christian appears to the elder Syfrid, who knew nothing of it, saying he was freed today, and the master Ludolf wonders at the words' power.

Cum moreretur bonae memoriae Christianus monachus noster,
when was-dying of-good memory Christian monk our
cuius memini in distinctione quarta capitulo tricesimo, Abbas
whom I-remember in distinction fourth chapter thirtieth Abbot
Gevardus domi non fuit. Qui cum septima die Capitulo
Gevard at-home not was who when on-the-seventh day over-the-Chapter
praesideret, et cantor diceret secundum consuetudinem ordinis,
presided and the-cantor said according-to the-custom of-the-order
domine absolvite fratrem nostrum defunctum; his verbis
O-lord absolve brother our departed with-these words
eum absolvit: Requiescat in pace. Eadem nocte Christianus
him he-absolved may-he-rest in peace on-the-same night Christian
cuidam seniori presbytero nomine Syfrido, tunc temporis
to-a-certain elder priest by-name Syfrid then of-time
novicio, et nihil prorsus de hac absolutione scienti, apparens
a-novice and nothing at-all about this absolution knowing appearing
in somnis ait: Hodie liberatus sum. Qui cum visionem magistro
in sleep says today freed I-am who when the-vision to-master
suo Ludolpho recitasset, ille absolutionis eius recordatus,
his Ludolf had-recited he of-the-absolution his having-remembered
satis admiratus est verborum virtutem. NOVICIUS: Miror
enough wondered has of-the-words the-power NOVICE I-wonder

si sancti sub quorum regula religiosi vivunt, post mortem
if the-saints under whose rule the-religious live after death
ceteris sanctis aliquid eis magis succurrant. MONACHUS:
than-the-other saints somewhat them more succor MONK
Etiam, sicut in sequenti visione declaratur.
yes as in the-following vision is-declared

CAPITULUM XXXV. De purgatorio sanctimonialis in Rindorp cui sanctus Benedictus astitit

ELIZABETH, A NUN OF RHEINDORF, HELPED BY SAINT BENEDICT

Elizabeth, a nun of Rheindorf, loved John the Evangelist above all. Her sister Aleidis, chanting the office of the dead, hears her voice: she fared badly but is well now, helped not by John but by our father Benedict, who knelt for her. A theologian tells the Monk it is false that the least pain of purgatory exceeds every pain of this world, save within the same kind.

Non est diu quod sanctimonialis quaedam de monasterio
not it-is long that a-nun certain from the-monastery
Rindorp quod iuxta Bonnam situm est, Elizabeth nomine,
Rheindorf which beside Bonn situated is Elizabeth by-name
debitum carnis solvit. Est autem idem monasterium
the-debt of-the-flesh paid is moreover the-same monastery
de regula sancti Benedicti Abbatis. Diligebat enim eadem
of the-rule of-saint Benedict Abbot loved for the-same
Elizabeth specialiter sanctum Johannem Evangelistam, quicquid
Elizabeth specially saint John the-Evangelist whatever
poterat honoris illi impendens. Habebat carnalem sororem
she-could of-honor to-him spending she-had a-fleshly sister
in eodem monasterio, quae Aleidis vocabatur. Haec cum
in the-same monastery who Aleidis was-called she when

nocte quadam dictis matutinis, in lecto suo sedens, officium
at-night a-certain with-said matins in bed her sitting the-office
defunctorum pro anima sororis decantaret, vocem quandam
of-the-dead for the-soul of-(her)-sister was-chanting a-voice certain
circa se audivit. Et cum requireret, quae esset; respondit:
around herself heard and when she-asked who it-was it-answered
Ego sum Elizabeth soror tua. Et illa: Quomodo habes
I am Elizabeth sister your and she how do-you-fare
soror, vel unde venis? Respondente illa, male quidem habui,
O-sister or whence do-you-come with-answering her badly indeed I-fared
sed modo bene sum; Aleidis subiunxit: Profuit tibi aliquid
but now well I-am Aleidis added did-profit you at-all
sanctus Johannes quem tam ardenter dilexisti? Respondit illa:
saint John whom so ardently you-loved answered she
Vere nihil. Qui mihi astitit, sanctus pater noster Benedictus
truly nothing who me stood-by holy father our Benedict
fuit. Ipse enim genua sua pro me flexit ante Deum.
was he for the-knees his for me bent before God
NOVICIUS: Cum vix aliquis evadat purgatorium, valde me
NOVICE since scarcely anyone escapes purgatory greatly me
terret quod quidam dicunt, minimam poenam in purgatorio
terrifies what certain-men say the-least punishment in purgatory
maiorem esse omni poena quae excogitari potest in hoc
greater to-be than-every punishment which to-be-devised can in this
mundo. MONACHUS: Requisitus de hoc verbo a me
world MONK asked about this word by me
quidam magnus theologus, respondit: Falsissimum est, nisi
a-certain great theologian answered most-false it-is unless
intelligatur de eodem genere poenae. Verbi gratia: Ignis
it-be-understood of the-same kind of-punishment of-word for-the-sake fire

ille acutior est igne nostro, frigus frigore nostro, et sic de
that sharper is than-fire our the-cold than-cold our and so of
ceteris. Cuius assertioni subsequentes visiones concordant.
the-rest with-whose assertion the-following visions agree

CAPITULUM XXXVI. De purgatorio Margaretae sanctimonialis de sancto Salvatore

GERTRUDE, A LITTLE NUN WHO WHISPERED IN CHOIR

At Mount Saint Salvator the dead girl Gertrude, nine years old, enters choir in daylight and bows; the girl Margaret beside her shakes with horror. Told by the abbess to say "Benedicite," Margaret asks why she comes, and Gertrude says she must make amends where she sinned by whispering half-words in choir, and warns her; after the fourth time she goes over the cemetery wall. The priest Steppo, who died raving, works miracles at his tomb.

Circa hoc triennium puella quaedam parvula novem ut puto
around this three-year-span a-girl certain little nine as I-think
annorum in Monte sancti Salvatoris quae domus ordinis nostri
of-years in the-Mount of-holy Savior which a-house of-order our
est, in adventu ipsius Salvatoris mortua est. Defuncta vero
is in the-Advent of-the-very Savior died has dead but
clara die conventu stante in choro, ipsa chorum intravit;
in-clear day with-the-convent standing in the-choir she the-choir entered
intrans ante altare profunde satis inclinavit, sic in locum
entering before the-altar deeply enough she-bowed so into place
suum ubi stare solita erat secedens. Quam iuxta se
her where to-stand accustomed she-was withdrawing whom beside herself
alia puella pene eiusdem aetatis stare videns, et mortuam
another girl almost of-the-same age to-stand seeing and dead
sciens, tanto horrore concussa est, ut notaretur. Requisita
knowing with-such horror shaken was that she-was-noticed asked

vero a domina Benigna Abbatissa a cuius ore audivi quae
but by lady Benigna Abbess from whose mouth I-heard what
dicturus sum, cur ita in choro concuteretur, respondit: Sic et
about-to-say I-am why so in the-choir she-was-shaken she-answered thus and
sic soror Gertrudis in chorum venit; et cum dictis vesperis
thus sister Gertrude into the-choir came and when with-said vespers
commemoratio fieret Dominae nostrae, ad collectam se in
the-commemoration was-made of-Lady our at the-collect herself to
terram stans iuxta me prostravit. Finita vero collecta se
the-ground standing beside me prostrated with-finished but the-collect herself
erigens, abiit. Haec fuit causa horroris mei. Abbatissa
raising she-went-away this was the-cause of-horror my the-Abbess
timens illusiones diabolicas, ait puellae: Soror Margareta, hoc
fearing illusions diabolical says to-the-girl O-sister Margaret this
ei nomen erat, si denuo venerit ad te soror Gertrudis,
to-her name was if again shall-have-come to you sister Gertrude
dic ei, Benedicite; et si responderit tibi, Dominus,
say to-her Bless and if she-shall-have-answered to-you The-Lord
interroga unde veniat, vel quid quaerat. Sequenti die iterum
ask whence she-comes or what she-seeks on-the-following day again
illa venit, et salutata cum respondisset, Dominus, puella
she came and greeted when she-had-answered The-Lord the-girl
subiunxit: Bona soror Gertrudis, unde tali hora venis,
added O-good sister Gertrude whence at-such an-hour do-you-come
vel quid apud nos quaeris? Respondit illa: Ad satisfactionem
or what among us do-you-seek answered she for satisfaction
huc veni. Quia libenter tecum in choro susurravi, semiplena
hither I-came because gladly with-you in the-choir I-whispered half-full
verba proferens, idcirco in eodem loco iussa sum satisfacere,
words uttering therefore in the-same place ordered I-am to-make-amends
ubi me contigit peccare. Et nisi tibi de eodem vitio
where me it-befell to-sin and unless for-yourself about the-same vice

caveas, eandem poenam moriens sustinebis. Cum quarta
you-beware the-same punishment dying you-shall-endure when for-the-fourth
vice praedicto modo satisfecisset, ait consorori:
time in-the-aforesaid manner she-had-made-amends she-says to-her-fellow-sister
Modo satisfactionem meam complevi; de cetero non me
now satisfaction my I-have-completed for the-rest not me
videbis. Quod ita factum est. Nam ea aspiciente tendebat
you-shall-see which so done was for with-her watching she-made
versus cimiterium, mirabili virtute murum eius transcendens.
toward the-cemetery by-wonderful power the-wall of-it crossing-over
Ecce tale fuit purgatorium huius virginis. NOVICIUS: Non
behold such was the-purgatory of-this virgin NOVICE not
est sanae mentis qui huiusmodi poenam omni poena
is of-sound mind who of-this-kind punishment than-every punishment
huius mundi dixerit acutiorem. MONACHUS: De hoc
of-this world shall-have-called sharper MONK about this
plenius in sequenti capitulo disputabitur. Margareta vero
more-fully in the-following chapter it-shall-be-disputed Margaret but
ex comminatione defunctae sic territa est, ut infirmata
from the-threat of-the-dead-woman so terrified was that fallen-sick
ad extrema deveniret. Quae rapta in excessum mentis,
to the-extremes she-came who rapt into ecstasy of-mind
sic iacuit, ut omnibus defuncta videretur. Post horam
so lay that to-all dead she-seemed after an-hour
reversa, quasdam ex sororibus in praesentia Dominae
having-returned certain of the-sisters in the-presence of-Lady
nostrae se vidisse, quasdam se illic non vidisse testata
our herself to-have-seen certain herself there not to-have-seen testified
est. Dicebat etiam quia eadem gloriosa Virgo Maria coronam
has she-said also that the-same glorious Virgin Mary a-crown
in manu haberet, quam Stepponis sacerdotis esse dicebat.
in the-hand had which of-Steppo priest to-be she-said

Idem Steppo presbyter fuerat valde religiosus et mire
the-same Steppo a-priest had-been very religious and wonderfully
caritativus, in eodem monte Deo praedictisque sororibus
charitable on the-same mount God and-the-aforesaid sisters
serviens. Ut autem noveris non esse curandum quacunque
serving that moreover you-may-know not to-be to-be-cared by-whatever
morte iustus moriatur, idem Steppo cum in acutis
death the-just-man dies the-same Steppo when in acute-fevers
laboraret anno praeterito, materia rapta in cerebrum,
he-labored in-the-year past with-the-humor carried into the-brain
totus factus est phreneticus, ita ut multas blasphemias
wholly made was frenzied so that many blasphemies
evomeret. Defuncto eo atque sepulto, Dominus merita eius
he-vomited with-dead him and buried the-Lord the-merits his
volens ostendere, miracula ad eius tumbam dignatus est
wishing to-show miracles at his tomb deigned has
operari. Infirmi, sicut audivi, super illam dormiunt, et sani
to-work the-sick as I-heard on it sleep and healthy
surgunt. NOVICIUS: Nunc edisseras quae residua sunt
rise NOVICE now may-you-set-forth what remaining are
de purgatorio. MONACHUS: Quibusdam sola carentia
about purgatory MONK for-certain-ones the-sole lack
divinae visionis purgatorium est, sicut in hoc patet exemplo.
of-the-divine vision purgatory is as in this is-plain example

CAPITULUM XXXVII. De purgatorio Wilhelmi monachi

WILLIAM, A YOUNG MONK WHO HAD NOT YET SEEN GOD

William, a noble boy who died just after his probation, tells a monk his only punishment is that he has not yet seen God. He asks for the abbot's collect of Saint Michael; the abbot enjoins Quemadmodum desiderat cervus for seven days, and Prior Conrad sees William under the Virgin's mantle, wholly freed. For some, the Monk says, the lack of God's vision is purgatory, as in the earthly paradise.

Ante hos duodecim annos monachus quidam Wilhelmus
before these twelve years a-monk certain William
nomine apud nos defunctus est. Puer quidem ad ordinem
by-name among us died has a-boy indeed to the-order
venit, et vere puer, quia purus et impollutus. Genere nobilis
he-came and truly a-boy because pure and undefiled by-birth noble
erat, sed virtus mentis magis illum nobilitabat. Completo
he-was but the-virtue of-mind more him ennobled with-completed
anno probationis, sequenti die coepit infirmari, et post
the-year of-probation on-the-following day he-began to-sicken and after
paucos dies sancto fine decedens, explevit tempora multa. Qui
few days with-holy end departing he-fulfilled times many who
statim post mortem cuidam monacho apparens, cum de
at-once after death to-a-certain monk appearing when about
statu suo requireretur, respondit se esse in poenis. De quo
state his he-was-asked answered himself to-be in punishments at which
verbo cum ille territus fleret et diceret, si tu es in poenis
word when he frightened wept and said if you are in punishments
qui nunquam peccasti, quid fiet de me peccatore, meique
who never sinned what shall-become of me a-sinner and-of-my
similibus? consolans eum defunctus ait: Noli flere, quia nullam
likes consoling him the-dead-man says do-not weep because no

aliam patior poenam nisi quod nondum vidi Deum; ipsam
other I-suffer punishment except that not-yet have-I-seen God the-very
dilationem gloriae poenam reputans. Nec immerito. Spes quae
delay of-glory a-punishment reckoning nor undeservedly hope which
differtur, affligit animam. Et adiecit: Ach quam clarum erit
is-deferred afflicts the-soul and he-added ah how bright it-shall-be
quod statim veniet ante Deum. Rogate, inquit, ex parte
that at-once he-shall-come before God ask he-says from part
mea dominum Abbatem, ut in Capitulo orationes iniungat pro
my lord Abbot that in Chapter prayers he-enjoin for
me ad tempus, et ut ipse pro me dicat collectam; sicque
me for a-time and that he for me should-say a-collect and-so
liberabor. Dicente monacho, unde erit collecta illa? respondit:
I-shall-be-freed with-saying the-monk of-what shall-be the-collect that he-answered
De sancto Mychaele. Mane cum visio recitata fuisset
of saint Michael in-the-morning when the-vision recited had-been
domino Henrico Abbati nostro, ipse de eodem Archangelo
to-dom Henry Abbot our he of the-same Archangel
statim missam celebravit, in Capitulo Psalmum, Quemadmodum
at-once mass celebrated in Chapter the-Psalm As
desiderat cervus ad fontes aquarum, dicendum per septem
longs the-hart for the-fountains of-waters to-be-said for seven
dies, omnibus pro eo iniungens. Mira virtus orationum.
days on-all for him enjoining wonderful the-power of-prayers
Conrado nunc Priore Loci sanctae Mariae stante in choro
with-Conrad now Prior of-the-Place of-holy Mary standing in choir
cum in uno versiculo illius Psalmi, Deus Deus meus ad te
when in one versicle of-that Psalm O-God God my to you
de luce vigilo, leniter dormitaret, saepedictum Wilhelmum
from light I-watch gently he-dozed the-often-said William
sub pallio beatae Dei Genitricis stare conspexit, cum
under the-mantle of-the-blessed of-God Mother to-stand he-beheld with

multa gratulatione dicentem: Modo omnino liberatus sum.
much rejoicing saying now wholly freed I-am
Eodem tempore praedicto monacho secundo apparens,
at-the-same time to-the-aforesaid monk a-second-time appearing
testatus est tantum septem diebus se fuisse in purgatorio,
testified has only for-seven days himself to-have-been in purgatory
id est in carentia divinae visionis, multa illi de statu
that is in the-lack of-the-divine vision many-things to-him about the-state
quarundam animarum revelans. NOVICIUS: Secundum hoc
of-certain souls revealing NOVICE according-to this
paradisus terrestris purgatorium est. MONACHUS: Revera si
paradise terrestrial purgatory is MONK truly if
in eo animae sunt corporibus exutae, et eis visio Dei
in it souls are from-bodies stripped and to-them the-vision of-God
negatur, idem locus deliciosus eis est purgatorium. Cui
is-denied the-same place delightful for-them is purgatory with-which
consentire videtur quod sanctus Gregorius in Dialogo dicit,
to-agree seems what saint Gregory in the-Dialogue says
sub his verbis: Nam sunt quorundam iustorum animae
under these words for there-are of-certain just-men souls
quae a coelesti regno quibusdam adhuc mansionibus
which from the-heavenly kingdom by-certain still dwellings
differuntur. In quo dilationis damno quid aliud innuitur nisi
are-deferred in which of-delay loss what else is-hinted except
quod de perfecta iustitia aliquid minus habuerunt? Sicut
that of perfect justice something less they-had as
audivi a quodam magno theologo, quod quidam tam iusti
I-heard from a-certain great theologian that certain-men so just
sint, ut post mortem puniri non mereantur, nec tamen
are that after death to-be-punished not they-deserve nor yet
statim Dei visione fruantur, propter pulverem venialium.
at-once of-God the-vision do-they-enjoy because-of the-dust of-venial-sins

CAPITULUM XXXVIII. De purgatorio sancti Patricii

WHERE PURGATORY IS; SAINT PATRICK'S PURGATORY

Purgatory, the Monk says, is in diverse places of this world, as Paschasius in the baths and a monk of Saint Eucharius on a rock near Trier show. Saint Patrick obtained for doubters a pit walled round, kept by Regulars, where a sinner spends one night: shriven, anointed, and told to keep the name of Jesus in his mouth, he is shut in, and if not found in the morning is not awaited.

Loquamur nunc aliquid de purgatorio. NOVICIUS: Ubi est
let-us-speak now somewhat about purgatory NOVICE where is
purgatorium? MONACHUS: Quantum ex variis colligitur
purgatory MONK as-much-as from various is-gathered
visionibus, in diversis locis huius mundi. Paschasius teste
visions in diverse places of-this world Paschasius with-witness
Gregorio in calore termarum purgabatur; monachus quidam
Gregory in the-heat of-the-baths was-purged a-monk certain
sancti Eucharii in rupe quadam iuxta Treverim post mortem
of-saint Eucharius on a-rock certain beside Trier after death
anno integro stetisse, et aeris inclementiam ibidem
for-a-year whole to-have-stood and of-the-air the-harshness there
sustinuisse narratur. Qui vero de purgatorio dubitat, Scociam
to-have-endured is-told who but about purgatory doubts to-Ireland
pergat, purgatorium sancti Patricii intret, et de purgatoriis
let-him-go the-purgatory of-saint Patrick let-him-enter and about purgatorial
poenis amplius non dubitabit. NOVICIUS: Vellem aliquid
punishments further not he-shall-doubt NOVICE I-would-wish something
certi nosse de eodem purgatorio, quid sit, vel quae causa
of-certain to-know about the-same purgatory what it-is or what the-cause
illius exstiterit. MONACHUS: Cum sanctus Patricius gentem
of-it was MONK when saint Patrick nation

illam converteret, et de poenis futuris dubitarent, precibus
that was-converting and about punishments future they-doubted by-prayers
obtinuit a Deo locum illum. Est autem fossa humilis
he-obtained from God place that it-is moreover a-pit low
muro vallata; et sunt ibi Regulares. Non est peccator
by-a-wall walled-round and there-are there Regulars not is a-sinner
adeo magnus cui alia satisfactio iniungatur, quam ut una
so great on-whom other satisfaction is-enjoined than that one
nocte in eodem sit purgatorio. Volentem intrare, praemissa
night in the-same he-be purgatory one-wishing to-enter with-sent-before
confessione, communicant et inungunt, thurificant et
confession they-give-communion and anoint cense and
instruunt. Videbis, inquiunt, hac nocte insultus daemonum, et
instruct you-shall-see they-say this night the-assaults of-demons and
poenas horribiles; sed non poterunt te laedere, si nomen
punishments horrible but not they-shall-be-able you to-harm if the-name
Jesu semper habueris in ore. Quod si daemonibus
of-Jesus always you-shall-have-had in the-mouth but if to-demons
blandientibus sive terrentibus consenseris, et Jesum
flattering or terrifying you-shall-have-consented and Jesus
invocare neglexeris, peribis. Quem in vespera ponentes
to-invoke you-shall-have-neglected you-shall-perish whom in the-evening placing
super fossam, locum claudunt, et mane revertentes, si
over the-pit the-place they-close and in-the-morning returning if
non comparuerit, ultra non exspectatur. Multi ibi perierunt,
not he-shall-have-appeared further not he-is-awaited many there perished
multi etiam reversi sunt; quorum visiones a praedictis
many also returned have whose visions by the-aforesaid
fratribus conscriptae sunt, et volentibus intrare ostenduntur.
brothers written-down are and to-those-wishing to-enter are-shown

CAPITULUM XXXIX. De monacho qui idem purgatorium intrare voluit

A MONK IN SAINT PATRICK'S PURGATORY

A Cistercian monk enters Saint Patrick's Purgatory; the place becomes an abyss, and demons bubbling up tell him to put off the cowl shaped like a cross. He refuses, disputes with them all night, and is found in the morning where he was left. Sins are remitted after this life, as the Gospel and Judas Maccabeus show, sooner or more mildly by the suffrages of the Church.

Nuper monachus quidam ordinis nostri, sicut didici ex
lately a-monk certain of-order our as I-learned from
relatione cuiusdam Abbatis, ex licentia proprii Abbatis
the-account of-a-certain Abbot by leave of-his-own Abbot
purgatorium sancti Patricii intrare volens, dissuadentibus
the-purgatory of-saint Patrick to-enter wishing with-dissuading
secundum morem fratribus et Priore, super marginem fossae
according-to custom the-brothers and the-Prior over the-edge of-the-pit
positus est in vespera. Mox locus est versus in baratrum; et
placed was in the-evening at-once the-place was turned into an-abyss and
ecce daemones quasi de abysso bullientes, dixerunt monacho:
behold demons as-if from the-abyss bubbling said to-the-monk
Si vis intrare ad nos, depone crucem; cucullam ad
if you-wish to-enter to us lay-down the-cross the-cowl after
instar crucis formatam sic vocantes. Quibus ille respondit:
the-likeness of-a-cross formed so calling to-whom he answered
Vestem meam non deponam. Paratus sum intrare, paratus
garment my not I-shall-lay-down ready I-am to-enter ready
sum vobiscum contendere, sed non sine veste professionis
I-am with-you to-contend but not without the-garment of-profession
meae. Cumque tota nocte in hunc modum cum eo verbis
my and-when the-whole night in this manner with him in-words

disceptarent, nec tamen tangerent, mane in eodem loco
they-disputed nor yet touched in-the-morning in the-same place
ubi fuerat dimissus, repertus est. NOVICIUS: Unde habes
where he-had-been let-down found he-was NOVICE whence have-you
auctoritatem quod post hanc vitam peccata remittantur?
authority that after this life sins are-remitted
MONACHUS: Dominus dicit in Evangelio: Qui dixerit
MONK the-Lord says in the-Gospel who shall-have-said
verbum in Spiritum sanctum, non remittetur ei neque
a-word against the-Spirit holy not it-shall-be-remitted to-him neither
in hac vita neque in futura. Ex quo colligitur quod post
in this life nor in the-future from which is-gathered that after
mortem peccata venialia, nec non et mortalium poena,
death sins venial nor not also of-mortal-ones the-punishment
quae in purgatorio essent punienda, meritis et precibus
which in purgatory were to-be-punished with-merits and prayers
sanctorum suffragantibus, vel orationibus, eleemosynis, aliisque
of-the-saints supporting or with-prayers alms and-other
misericordiae operibus Ecclesiae militantis intercedentibus
of-mercy works of-the-Church militant interceding
remittantur. Unde Judas Machabaeus duodecim millia dragmas
are-remitted whence Judas Maccabeus twelve thousand drachmas
argenti misisse legitur Jerosolymam pro peccatis occisorum.
of-silver to-have-sent is-read to-Jerusalem for the-sins of-the-slain
Et haec de purgatorio dixisse sufficiat. Hoc etiam
and these-things about purgatory to-have-said let-suffice this also
scire debes quod summe boni ut martyres talibus
to-know you-ought that the-supremely good as martyrs of-such-things
post mortem non indigent; summe malis ut infidelibus
after death not have-need to-the-supremely wicked as to-unbelievers
nil prosunt; mediocriter vero bonis et mediocriter malis
nothing they-avail to-the-moderately but good and moderately wicked

prosunt quidem, sed differenter. Illis ut citius liberentur;
they-avail indeed but differently to-those that sooner they-be-freed
istis ut mitius puniantur. Quorum tamen poena
to-these that more-mildly they-be-punished whose yet punishment
interminabilis est. NOVICIUS: Vellem nunc audire aliquid
endless is NOVICE I-would-wish now to-hear something
de gloria iustorum. MONACHUS: Prius tria de poenis
about the-glory of-the-just MONK first three about the-punishments
reproborum praemittam exempla, locis suis neglecta, ut
of-the-reprobate I-shall-send-before examples in-places their neglected that
sic nigro colore substrato, albus magis elucescat.
so with-black color laid-beneath the-white more may-shine-out

CAPITULUM XL. De poena Abbatis Corbeyae

A DRUNKEN PILGRIM WHO SAW THE ABBOT OF CORVEY IN HELL

During the schism of Otto and Philip a pilgrim pawns his cloak for wine and lies as if dead; his spirit sees the prince of darkness give the abbot of Corvey a fiery cup and cast him into the pit, then call for the pilgrim who pawned his cloak. He vows never to be drunk again, wakes, and learns the abbot died then; Caesarius saw that worldly abbot at Cologne.

Tempore schismatis inter Ottonem et Philippum Reges
in-the-time of-the-schism between Otto and Philip Kings
Romanorum, peregrinns quidam de transmarinis veniens
of-the-Romans a-pilgrim certain from overseas coming
partibus, sclaviniam suam pro vino quod in illis partibus
parts cloak his for wine which in those parts
fortissimum est exponens, in tantum bibit, ut inebriatus
very-strong is pawning in so-much he-drank that drunk
a mente sua alienaretur, sic ut mortuum eum aestimarent.
from mind his he-was-estranged so that dead him they-reckoned

Eadem hora ductus est spiritus eius ad loca poenarum, ubi
at-the-same hour led was the-spirit his to the-places of-punishments where
super puteum igneo operculo tectum residere conspexit ipsum
over a-pit with-fiery lid covered to-sit he-beheld the-very
principem tenebrarum. Interim inter ceteras animas adductus
prince of-darkness meanwhile among the-other souls brought
est Abbas Corbeyae, quem ille multum salutans, cum calice
was the-Abbot of-Corvey whom he much greeting with a-chalice
igneo poculum sulphureum ei ministravit. Qui cum bibisset,
fiery a-draft sulfurous to-him served who when he-had-drunk
amoto operculo missus est in puteum. Peregrinus vero cum
with-removed the-lid sent he-was into the-pit the-pilgrim but when
ante limina iufernalia staret, et talia videndo tremeret,
before the-thresholds infernal he-stood and such-things by-seeing trembled
diabolus fortiter clamavit: Adducite etiam mihi dominum
the-devil loudly cried bring also to-me lord
illum qui foris stat, qui sero vestem peregrinationis suae pro
that who outside stands who late the-garment of-pilgrimage his for
vino exponendo inebriatus est. Quo audito peregrinus ad
wine by-pawning drunk was with-which heard the-pilgrim to
angelum Domini qui eum adduxerat respiciens, promisit quia
the-angel of-the-Lord who him had-brought looking-back promised that
nunquam inebriaretur, dummodo illa hora de imminenti
never he-would-be-drunk provided-that in-that hour from the-imminent
periculo liberaret eum. Qui mox ad se reversus, diem
danger he-should-free him who at-once to himself having-returned the-day
et horam notavit, rediensque in terram suam, eodem
and the-hour noted and-returning into land his at-the-same
tempore praedictum Abbatem obisse cognovit. Ego eundem
time the-aforesaid Abbot to-have-died learned I the-same
Abbatem Coloniae vidi, eratque homo valde saecularis, magis
Abbot at-Cologne saw and-he-was a-man very worldly more

se conformans militi quam monacho. NOVICIUS: Qui hic
himself conforming to-a-knight than to-a-monk NOVICE who here
dediti sunt ebrietati, puto quod in inferno male potentur.
given are to-drunkenness I-think that in hell badly they-are-given-drink
MONACHUS: De hoc aliud tibi referam exemplum.
MONK about this another to-you I-shall-relate example

CAPITULUM XLI. De poena Rudingeri et potu eius

RUDINGER, A KNIGHT GIVEN TO WINE

Rudinger, a knight near Cologne who went to village dedications only for the good wine, promises his daughter to appear within thirty days. He comes with a small earthen tavern jug, filled with pitch and sulfur that he must always drink and can never empty, and she understands there is little or no hope for him.

In Dioecesi Coloniensi non procul a Colonia, miles quidam
in the-Diocese of-Cologne not far from Cologne a-knight certain
erat nomine Rudingerus, sic totus deditus vino, ut diversarum
was by-name Rudinger so wholly given to-wine that of-diverse
villarum dedicationes, tantum propter bona vina frequentaret.
villages the-dedications only because-of good wines he-frequented
Hic cum infirmatus moriturus esset, filia eum rogavit, ut
he when fallen-sick about-to-die was the-daughter him asked that
infra triginta dies sibi appareret. Quo respondente, hoc
within thirty days to-her he-should-appear with-whom answering this
faciam si potero, exspiravit. Post mortem vero filiae
I-shall-do if I-shall-be-able he-expired after death but to-the-daughter
per visum apparens, ait: Ecce praesens sum sicut postulasti.
through a-vision appearing he-says behold present I-am as you-demanded
Portabat enim vas parvum et fictile quod vulgo cruselinum
he-carried for a-vessel small and earthen which commonly cruselin

vocatur in manu sua, in quali in tabernis potare solebat.
is-called in hand his in such-as in taverns to-drink he-was-accustomed
Dicente filia, pater quid est in vase illo? respondit:
with-saying the-daughter O-father what is in vessel that he-answered
Potus meus ex pice et sulphure confectus. Semper ex
the-drink my from pitch and sulfur made always from
illo bibo, nec eum epotare valeo. Sicque disparuit. Et
it I-drink nor it to-drink-up am-I-able and-so he-vanished and
statim intellexit puella, tam ex praecedenti vita quam ex
at-once understood the-girl as-much from the-preceding life as from
poena, modicam vel nullam esse spem salvationis eius.
the-punishment small or no to-be hope of-salvation his
Vinum quidem hic blande ingreditur, sed novissime mordebit
wine indeed here smoothly goes-in but at-last it-shall-bite
ut coluber. NOVICIUS: Hoc tam in praedicto Abbate quam
as a-snake NOVICE this as-much in the-aforesaid Abbot as
in Rudingero impletum considero. MONACHUS: Sclavinia
in Rudinger fulfilled I-consider MONK the-cloak
peregrini qui eundem Abbatem in poenis vidit, visionem
of-the-pilgrim who the-same Abbot in punishments saw a-vision
satis mirabilem ad memoriam mihi reducit.
quite wonderful to memory to-me brings-back

CAPITULUM XLII. De poena sacerdotis propter sclaviniam peregrini

A PRIEST WHO NEGLECTED A PILGRIM'S SOUL FOR HIS CLOAK

A priest takes a dying pilgrim's cloak but does nothing for his soul. As a novice he is rapt to the places of punishment, where Bishop Conrad of Hildesheim, innocently slain, is sent back. The devil, seeing the cloak in a corner, dips it in boiling, fetid lye and strikes the priest's face and neck; he wakes crying out, his head burned all over.

Ante illud tempus quo occisus est Conradus Episcopus
before that time in-which slain was Conrad Bishop
Hildinshemensis, peregrinus quidam in villa quadam
of-Hildesheim a-pilgrim certain in a-village certain
moriens, sclaviniam suam sacerdoti legavit, animam suam
dying cloak his to-the-priest bequeathed soul his
illi commendans. Quam vestem sacerdos quidem suscepit, sed
to-him commending which garment the-priest indeed took-up but
de anima modicum curavit. Servi vero sive pueri noctibus
about the-soul little cared the-servants but or boys at-nights
se illa tegebant. Non multo post idem sacerdos in
themselves with-it covered not much after the-same priest in
ordine nostro factus est novicius. Nocte quadam in dormitorio
order our made was a-novice at-night a-certain in the-dormitory
iacens et dormiens, per visionem raptus est ad loca
lying and sleeping through a-vision rapt he-was to the-places
poenarum. In quibus maximus erat daemonum concursus et
of-punishments in which very-great was of-demons the-concourse and
occursus. Alii animas adducebant; alii adductas suscipiebant;
the-onrush some souls were-bringing others the-brought-ones were-receiving
alii susceptas tormentis debitis immittebant. Magnus illic
others the-received-ones into-torments due were-sending great there

erat clamor et tumultus, gemitus et planctus. Interim
was the-clamor and tumult groaning and lament meanwhile
praedictus Episcopus claustris infernalibus praesentatur; sed
the-aforesaid Bishop to-the-enclosures infernal is-presented but
princeps tenebrarum voce lugubri praesentantes sic affatur:
the-prince of-darkness with-voice mournful the-presenters thus addresses
Reducite reducite illum; non enim noster est, innocenter
lead-back lead-back him not for ours he-is innocently
occisus est. Sacerdos talia videns et pavens, post ostium
slain he-was the-priest such-things seeing and fearing behind the-door
se occultavit. Videns diabolus praedictam in angulo quodam
himself hid seeing the-devil the-aforesaid in a-corner certain
sclaviniam, dixit: Cuius est vestis illa? Responderunt: Sacerdotis
cloak said whose is garment that they-answered of-the-priest
illius qui stat post ostium. Quam cum a quodam peregrino
that who stands behind the-door which since from a-certain pilgrim
in eleemosyna recepisset, nihil beneficii animae illius impendit.
in alms he-had-received nothing of-benefit on-the-soul of-him he-spent
Ad quod diabolus: Valde occupati sumus, expediamus nos
to which the-devil very busy we-are let-us-rid ourselves
statim ab illo. Tollensque vestem quasi in foetidam atque
at-once of him and-taking the-garment as-if into fetid and
bullientem laxivam intinxit. De qua cum faciem et collum
boiling lye he-dipped with which when the-face and the-neck
sacerdotis percussisset, ille excitatus fortiter clamavit: Adiuvate
of-the-priest he-had-struck he woken loudly cried help
adiuvate. Quem cum signo vocis compescerent, respondit:
help whom when by-sign of-voice they-checked he-answered
En morior, en incendor. Tunc surgentes invenerunt caput
lo I-die lo I-am-burned then rising they-found head
eius totum inustum; sicque in infirmitorium deportaverunt
his whole burned-in and-so into the-infirmary they-carried-off

semivivum. Nullam enim fecerat de eadem negligentia
half-alive no for he-had-made about the-same negligence
confessionem. NOVICIUS: Valde terrere debet haec visio illos
confession NOVICE greatly to-terrify ought this vision those
qui multas habent ecclesias, et multas quotidie recipiunt
who many have churches and many daily receive
eleemosynas, et non deserviunt. MONACHUS: Neque nos
alms and not serve MONK nor we
sine timore esse debemus. His ergo quae tristia sunt
without fear to-be ought-we with-these therefore which sad are
omissis, veniamus ad praemia patriae coelestis.
omitted let-us-come to the-rewards of-the-fatherland heavenly

CAPITULUM XLIII. De gloria Irmentrudis Abbatissae in Ditkirgen

IRMENTRUDE, ABBESS OF DIETKIRCHEN

Irmentrude, the virgin abbess of Dietkirchen at Bonn who restored its discipline, dies on the words "Into your hands I commend my spirit," crying, "O most loving of men." She tells Aczelina she was before God the hour she died, and did not appear sooner so as not to disturb her at the relics of the eleven thousand virgins; she was Caesarius of Prüm's sister.

In monasterio sanctimonialium quod Ditkirgen dicitur, quod
in the-monastery of-nuns which Dietkirchen is-called which
in Bonnensi civitate situm est, Abbatissa quaedam fuit nomine
in the-Bonn city situated is an-Abbess certain was by-name
Irmentrudis. Erat enim virgo corpore, amatrix imo in domo
Irmentrude she-was for a-virgin in-body a-lover rather in house
eadem reparatrix disciplinae, et totius norma iustitiae. Cum
the-same a-restorer of-discipline and of-all the-rule of-justice when

vero moritura esset, passionem Domini coram se legi
but about-to-die she-was the-passion of-the-Lord before herself to-be-read
faciebat; et cum ventum fuisset ad locum illum: In manus
she-had and when come it-had-been to the-place that into hands
tuas commendo spiritum meum, ex multa pietate cordis haec
your I-commend spirit my from much piety of-heart these
verba quae ei ultima fuerunt dixit: O amantissime virorum.
words which to-her last were she-said O most-loving of-men
Statimque agonizans, cum Christo et in manus Christi
and-at-once agonizing with Christ and into the-hands of-Christ
spiritum emisit. Quae cum post mortem beatae Aczelinae
the-spirit she-sent-forth who when after death to-blessed Aczelina
apparuisset, et illa de statu eius sciscitaretur, respondit:
had-appeared and she about state her inquired she-answered
Statim in ipsa hora quando anima mea egressa est de
at-once in the-very hour when soul my gone-out has from
corpore, fuit ante Deum. Et illa: Quare soror non apparuisti
the-body it-was before God and she why O-sister not did-you-appear
mihi per hos triginta dies? Respondit Abbatissa: Ego fui
to-me through these thirty days answered the-Abbess I was
in gloria, et tu circa reliquias sanctarum virginum undecim
in glory and you about the-relics of-the-holy virgins eleven
millium eras occupata, nec te volui impedire. Huius
thousand were busied nor you did-I-wish to-hinder of-her
sepultura cuidam sorori diu antequam Abbatissa efficeretur,
the-burial to-a-certain sister long before Abbess she-was-made
praeostensa est. De alia siquidem domo propter suam
foreshown was from another indeed house because-of her
religiositatem ab Episcopo Philippo assumpta fuerat, eratque
religiousness by Bishop Philip taken-up she-had-been and-she-was
soror Caesarii monachi nostri quondam Abbatis Prumiensis.
the-sister of-Caesarius monk our once Abbot of-Prüm

CAPITULUM XLIV. De gloria sanctimonialis quae Aczelinae apparuit in sphaera ignea, et de tunica sancti David

ACZELINA'S SISTER AND DAVID'S TUNIC

A dear spiritual sister of Aczelina appears after death in a fiery sphere and answers her only with the verse, As we have heard, so have we seen in the city of the Lord. The holy David of Himmerod appears to Aczelina and tells her to give his tunic to a converted sinner, Gerard Waschart; his brother Frederick shares it, and it works healings.

Haec Aczelina habebat quandam sororem spiritualem in
this Aczelina had a-certain sister spiritual in
congregatione, unice dilectam. Quae cum moritura esset,
the-congregation uniquely loved who when about-to-die she-was
rogata est a beata Aczelina ut sibi post mortem appareret.
asked was by blessed Aczelina that to-her after death she-should-appear
Quod et fecit. Nam cum die quadam staret in oratione
which also she-did for when on-day a-certain stood in prayer
Aczelina, soror defuncta apparens ei in sphaera ignea,
Aczelina the-sister dead appearing to-her in a-sphere fiery
sciscitanti de suo statu, versiculo Davidico respondit
to-her-inquiring about her state with-a-versicle of-David answered
dicens: Sicut audivimus, sic vidimus in civitate Domini
saying as we-have-heard so we-have-seen in the-city of-the-Lord
virtutum, in civitate Dei nostri, et cetera. Nihilque aliud
of-hosts in the-city of-God our and the-rest and-nothing else
loquens, oculis eius subtracta est. NOVICIUS: Satis
speaking from-the-eyes her withdrawn was NOVICE enough
breviter satisque pleniter tam suum praemium quam
briefly and-enough fully as-much her reward as

supernae civitatis gloriam ostendit. MONACHUS: Cum
of-the-supernal city the-glory she-showed MONK when
mortuus esset beatae memoriae David monachus Claustrensis
died had of-blessed memory David monk of-the-Cloister
cuius vita signis et virtutibus valde exstitit illustris, data est
whose life by-signs and virtues very stood-out illustrious given was
praedictae Aczelinae una ex tunicis eius. Quam cum propter
to-the-aforesaid Aczelina one of the-tunics his which when because-of
viri sancti amorem valde veneraretur, ille quadam die
of-the-man holy love greatly she-venerated he on-a-certain day
ei apparens dixit: Bona soror, tunica mea non est tibi
to-her appearing said O-good sister tunic my not is to-you
necessaria, sed quidam peccator conversus est in Claustro,
necessary but a-certain sinner converted is in the-Cloister
Gerardus nomine, cognomento Waschart, illi des eam. Quod
Gerard by-name by-surname Waschart to-him give it which
et fecit. Sciens hoc frater eius carnalis Fredericus monachus
also she-did knowing this brother his fleshly Frederick monk
noster, partem sibi dari petivit ex eadem tunica.
our a-part to-himself to-be-given asked from the-same tunic
Quam ille per medium scindens, partem sibi retinuit,
which he through the-middle tearing a-part for-himself kept
reliquam fratri transmisit. Per quam plurimae sanitates
the-rest to-the-brother sent-across through which very-many healings
apud nos factae sunt. Cum quanta celeritate iustorum animae
among us done were with how-great speed of-the-just the-souls
coelos penetrent, adhuc alio tibi pandam exemplo.
the-heavens penetrate still by-another to-you I-shall-lay-open example

CAPITULUM XLV. De gloria monachi cuius anima ad instar sagittae fuit ante Deum

A MONK WHOSE SOUL FLEW TO GOD SWIFTER THAN AN ARROW

A dead monk of the order says no arrow ever flew to its mark as fast as his soul went to God, for he served forty years. The Monk expounds the arrow: wood is good works, the feathers love of God and neighbor, the iron compunction, and without the wings of charity no soul reaches rest. The souls of the just are often seen as doves.

Monachus quidam ordinis nostri alteri cuidam monacho
a-monk certain of-order our to-another certain monk
sibi familiari post mortem apparens in gloria multa, cum
to-himself intimate after death appearing in glory much when
de statu suo requireretur, respondit: Nunquam sagitta de
about state his he-was-asked answered never an-arrow from
arcu emissa tam cito volare potuit ad locum destinatum, quam
a-bow sent-forth so quickly to-fly could to the-place destined as
cito anima mea de corpore egressa, fuit ante Deum. Nec
quickly soul my from the-body gone-out was before God nor
mirum. Quadraginta enim annis Christo in ordine servierat,
wonder forty for years Christ in the-order he-had-served
ad instar sagittae multos salubriter vulnerans exemplo
after the-likeness of-an-arrow many healthfully wounding by-example
rectae conversationis, pennis sublevatus contemplationis. In
of-right conduct by-feathers lifted of-contemplation in
sagitta tria sunt, lignum, pennae, ferrum. In ligno
an-arrow three-things there-are wood feathers iron in the-wood
propter fructum exprimitur boni operis plenitudo; per pennas,
because-of the-fruit is-expressed of-good work the-fullness by the-feathers
gemina id est Dei et proximi dilectio; in ferro quod
the-twin that is of-God and of-neighbor love in the-iron which

acutum est, extrema compunctio. Nota quod sagitta non recte
sharp is extreme compunction note that an-arrow not rightly
ducitur, nisi sit pennata, neque pervenire potest ad locum
is-guided unless it-be feathered nor to-arrive can to the-place
destinatum. Sic anima etiam si fuerit innumeris operibus
destined so the-soul even if it-shall-have-been with-countless works
bonis, id est de genere bonorum, bene decorata, et ferro
good that is of the-kind of-good-things well adorned and with-the-iron
acutissimi doloris timore peccatorum affecta, nunquam tamen
of-sharpest grief by-fear of-sins affected never yet
sine alis caritatis ad locum perveniet aeternae quietis. De
without the-wings of-charity to the-place shall-it-arrive of-eternal rest about
hoc loco David dicit in Psalmo: Quis dabit mihi pennas
this place David says in the-Psalm who shall-give to-me feathers
sicut columbae, et volabo, et requiescam? NOVICIUS:
as of-a-dove and I-shall-fly and I-shall-rest NOVICE
Saepe in specie columbae iustorum animae leguntur coelos
often in the-form of-a-dove of-the-just the-souls are-read the-heavens
penetrasse. MONACHUS: Verum dicis; nam et unum
to-have-penetrated MONK true you-say for also one
exemplum recentiori tempore gestum, de hoc tibi referam.
example in-more-recent time done about this to-you I-shall-relate

CAPITULUM XLVI. De scholare cuius anima in specie columbae assumpta est

A SCHOLAR WHOSE SOUL WAS TAKEN UP AS A DOVE

A recluse at Bonn, waking to a light through the cracks, sees a beautiful woman by a newly buried scholar's grave take a snowy dove from the tomb into her bosom; she is the mother of Christ, come for the soul of this scholar, a true martyr. Scholars who live innocently and learn gladly are martyrs.

In civitate Bonnensi quaedam inclusa erat habitans, religiosa
in the-city of-Bonn a-certain recluse was dwelling religious
satis atque devota. Haec cum nocte quadam rimulis cellae
enough and devout she when at-night a-certain through-chinks of-cell
suae splendorem immitti cerneret, et diem esse putaret, territa
her a-brightness to-be-let-in saw and day to-be thought frightened
propter horas nondum dictas, surrexit, fenestram versus
because-of the-hours not-yet said rose the-window toward
cimiterium aperuit; et ecce iuxta caput sepulchri cuiusdam
the-cemetery opened and behold beside the-head of-the-tomb of-a-certain
scholaris recenter illuc sepulti, miri decoris feminam stare
scholar recently there buried of-wondrous beauty a-woman to-stand
conspexit. Gloria corporis eius eandem lucem creaverat. Stabat
she-beheld the-glory of-body her the-same light had-created stood
et columba nivea super tumulum, quam illa rapiens misit in
also a-dove snowy on the-mound which she seizing put into
sinum suum. Inclusa vero licet iam intelligeret quae esset,
bosom her the-recluse but although already she-understood who she-was
tamen cum reverentia quaenam foret requisivit. Cui illa:
yet with reverence who she-might-be asked to-whom she
Ego sum mater Christi, et animam scholaris huius qui vere
I am the-mother of-Christ and the-soul of-scholar this who truly

martyr est tollere veni. Revera scholares si innocenter vivunt,
a-martyr is to-take I-have-come truly scholars if innocently they-live
et libenter discunt, martyres sunt. Quod si postea artes doctas
and gladly learn martyrs are but if afterward the-arts learned
in caritate, maxime in Dei servitio exercuerint, magnam
in charity most in of-God service they-shall-have-practiced great
ex hoc mercedem consequentur. De hoc audias exemplum.
from this reward they-shall-obtain about this may-you-hear an-example

CAPITULUM XLVII. De manu scriptoris in Arinsburgh

RICHARD THE SCRIBE OF ARNSBURG

Richard, an English scribe at Arnsburg who copied many books for a heavenly reward, is found twenty years after burial with his right hand whole and fresh while the rest is dust; the hand is kept in the monastery.

In Arinsburgh monasterio ordinis Praemonstratensis, sicut
in Arnsburg monastery of-the-order Premonstratensian as
audivi a quodam sacerdote eiusdem congregationis,
I-heard from a-certain priest of-the-same congregation
scriptor quidam erat Richardus nomine, Anglicus natione.
a-scribe certain was Richard by-name English by-nation
Hic plurimos libros in eodem coenobio manu propria
he very-many books in the-same monastery with-hand his-own
conscripserat, mercedem sui laboris praestolans in coelis.
had-written-out the-reward of-his labor awaiting in the-heavens
Hic cum fuisset defunctus, et in loco notabili sepultus,
he when had died and in a-place notable buried
post viginti annos tumba eius aperta, manus eius dextera
after twenty years with-the-tomb his opened the-hand his right

tam integra et tam vivida est reperta, ac si recenter de
so whole and so lively was found as if recently from
corpore animato fuisset praecisa. Reliqua caro in pulverem
a-body living it-had-been cut-off the-remaining flesh into dust
redacta fuit. In testimonium tanti miraculi manus eadem
reduced was in testimony of-so-great miracle the-hand same
usque hodie in monasterio reservatur. Bene erat manus huius
right-up today in the-monastery is-kept well was the-hand of-this
scriptoris pennata, id est opus eius caritate informatum.
scribe feathered that is the-work his by-charity formed
NOVICIUS: Satis Deus ostendit in instrumento, quanta
NOVICE enough God showed in the-instrument how-great
fuerit merces laboris in coelo. MONACHUS: Audi aliud.
was the-reward of-the-labor in heaven MONK hear another

CAPITULUM XLVIII. De odore magistri Petri Cantoris

PETER THE CHANTER, WHOSE TOMB GAVE A SWEET ODOR

Master Peter the Chanter of Paris dies a novice at Fontennella; when his tomb is opened to move the body, so sweet an odor rises that all are refreshed, a sign of his teaching's reward.

Magister Petrus Cantor Parisiensis verbo, vita et exemplo
master Peter the-Chanter of-Paris by-word life and example
multos aedificaverat. Hic in Fontennella domo ordinis nostri
many had-edified he in Fontennella a-house of-order our
factus novicius, infra annum probationis defunctus est, et
made a-novice within the-year of-probation died has and
in Capitulo sepultus. Cumque postea necessitate aedificiorum
in the-Chapter buried and-when afterward by-necessity of-buildings

corpus eius esset transferendum, aperto sepulchro tam magnus
the-body his was to-be-transferred with-opened the-tomb so great
et tam suavissimus ex illo odor efferbuit, ut nares omnium
and so most-sweet from it an-odor boiled-out that the-nostrils of-all
illius flagrantia reficerentur. Odor ille signum erat eximiae
by-its fragrance were-refreshed odor that a-sign was of-the-exceptional
eius doctrinae, cuius mercedem receperat in coelo. Quantum
his teaching whose reward he-had-received in heaven how-much
vero gratiae, quantumve gloriae doctores sive praedicatores
but of-grace or-how-much of-glory teachers or preachers
post hanc vitam mereantur, subsequens sermo declarat.
after this life deserve the-following discourse declares

CAPITULUM XLIX. De praedicatore ordinis Praemonstratensis

A PREACHER OF THE CROSS SAVED BY CHRIST

A Premonstratensian priest sent to preach the cross against the Saracens dies and tells a companion that demons accused him of never keeping his profession or obedience and never preaching freely. In despair, seeing neither the Virgin nor any saint, he felt Christ take his hand and say, "Follow me, for you preached me"; the demons vanished like smoke.

Sacerdoti cuidam ordinis Praemonstratensis in hac quae modo
to-a-priest certain of-the-order Premonstratensian in this which just-now
fuit expeditione, praeceptum erat contra Sarracenos crucem
was expedition commanded it-was against the-Saracens the-cross
praedicare. Cumque in ipsa praedicatione corporali molestia
to-preach and-when in the-very preaching by-bodily trouble
tactus, hominem deponeret, cuidam socio suo post mortem
touched the-man he-laid-down to-a-certain companion his after death

apparuit. Quem cum ille interrogasset, quomodo haberet, vel si
he-appeared whom when he had-asked how he-fared or if
aliquid molestiae moriens pertulisset, respondit: Videbatur mihi
any of-trouble dying he-had-borne he-answered seemed to-me
poena mea satis longa. Cumque morerer, non nisi daemones
punishment my quite long and-when I-was-dying not except demons
circa me vidi, qui animam egredientem coeperunt abducere.
around me I-saw who the-soul going-out began to-lead-away
Ex quibus unus dixit: Nunquam bene servasti professionem
of whom one said never well have-you-kept profession
tuam, neque obedientiam Abbati tuo promissam. Et subiunxit
your nor the-obedience to-Abbot your promised and added
statim alter: Nunquam praedicasti sincere Dominum tuum,
at-once the-other never have-you-preached sincerely Lord your
id est gratis. Et intellexi statim accusante conscientia, quia
that is freely and I-understood at-once with-accusing conscience that
uterque verum dixisset. Cumque in hunc modum diversi
each true had-said and-when in this manner diverse-ones
diversa contra me proponerent, et ego iam positus
diverse-things against me put-forward and I already placed
fuissem in desperatione, eo quod non esset qui pro me
had-been in despair because that not there-was who for me
responderet, maxime cum circumspiciens, neque beatam Dei
should-answer most since looking-around neither the-blessed of-God
Genitricem, neque aliquem angelorum, sive aliorum sanctorum
Mother nor any of-the-angels or of-other saints
vidissem, ecce Christus adveniens, manu tenuit me dicens:
I-had-seen behold Christ arriving by-the-hand held me saying
Sequere me, quia tu praedicasti me. Mox turba omnis
follow me because you preached me at-once the-crowd whole
spirituum illorum immundorum disparuit ad instar fumi,
of-spirits those unclean vanished after the-likeness of-smoke

et ego Christum secutus sum ad gloriam. Nullam enim
and I Christ followed have to glory no for
aliam poenam excepto illo terrore passus sum. His etiam
other punishment with-excepted that terror suffered I-have for-those also
qui libenter orant, referam exemplum satis incentivum.
who gladly pray I-shall-relate an-example quite stimulating

CAPITULUM L. De cive in cuius cruribus scriptum erat: Ave Maria

A COLOGNE CITIZEN WITH THE AVE WRITTEN ON HIS LEGS

A Cologne citizen who said the Ave Maria whenever alone appears to his niece in splendid dress, the versicle written all over his leggings and shoes, since he said it walking. God rewards merit, as he punishes sin, in the members that earned it. Even Christ shrank from death and sweated blood.

Civis quidam Coloniensis habebat illam consuetudinem, ut
a-citizen certain of-Cologne had that custom that
quotiens solus esset semper oraret. Eundo ad ecclesiam sive
as-often-as alone he-was always he-prayed in-going to church or
redeundo, vel in curia sua deambulando, angelicam maxime
in-returning or in court his in-walking-about the-angelic most
ruminabat salutationem. Qui cum mortuus esset, cuidam nepti
he-ruminated salutation who when died had to-a-certain niece
suae in habitu splendido apparebat. In quo, maxime tamen in
his in habit splendid he-appeared on which most yet on
caligis et in calciis, scriptum erat per totum, versiculus Ave
the-leggings and on the-shoes written was through all the-versicle Hail
Maria gratia plena, et cetera. Quia ut dixi eundem versiculum
Mary with-grace full and the-rest because as I-said the-same versicle
deambulando frequentaverat, cruribus eius et pedibus crebrius
in-walking-about he-had-frequented on-the-legs his and on-the-feet more-often

inscriptus apparebat. Ex his quae dicta sunt colligitur, quod
inscribed it-appeared from these which said are is-gathered that
sicut Deus secundum qualitatem et modum punit peccatum,
as God according-to quality and manner punishes sin
ita remunerat et meritum, maxime in illis membris ostendens
so rewards also merit most in those members showing
signum gloriae, per quae illa meretur. NOVICIUS: Unde
the-sign of-glory through which it is-merited NOVICE whence
est quod humana natura tantum abhorret mortem, cum
is-it that human nature so-much shrinks-from death when
tanta sit ei a Deo gloria praeparata? MONACHUS: Ipse
so-great is for-it by God glory prepared MONK the-very
Rex gloriae Jesus Christus Deus et homo, in tantum
King of-glory Jesus Christ God and man in so-much
secundum sensualitatem mortem abhorruit, ut timore illius
according-to sensuality death shrank-from that from-fear of-it
sanguinem sudaret. Anima naturaliter appetit esse in corpore,
blood he-sweated the-soul naturally seeks to-be in the-body
nec potest ab illo separari sine magna acerbitate.
nor can-it from it to-be-separated without great bitterness

CAPITULUM LI. De converso qui dixit pectus suum quasi lapide maximo premi cum moreretur

A LAY BROTHER WHOM THE WORLD PRESSED LIKE A STONE

A prior of Regulars, overcome by sudden sleep, sees one of his lay brothers who says he is going to God, having died that hour. He always prayed before the crucifix by the bitterness Christ felt when his soul left his body that God would pity his soul at its going; in his agony the whole world seemed one stone on his chest.

Ante hoc quadriennium cum Prior quidam de ordine
before this four-year-span when a-Prior certain of the-order
Regularium in quadam curte monasterii sui hospites collegisset,
of-Regulars in a-certain court of-monastery his guests had-gathered
et iam mensa esset praeparata, ipse tanto sopore coepit
and already the-table was prepared he with-such drowsiness began
affici, ut nisi ocius dormiret moreretur. Qui cum in lecto
to-be-affected that unless quickly he-slept he-would-die who when on a-bed
se reclinasset, mox quidam eius conversus qui alteri
himself had-reclined at-once a-certain his lay-brother who over-another
grangiae praeerat, dormitanti affuit dicens: Domine cum
grange presided to-him-sleeping was-present saying O-lord with
licentia vestra vado. Et ille: Quo vadis? Respondit conversus:
leave your I-go and he where are-you-going answered the-lay-brother
Ad Deum vado, quia mortuus sum in hac hora. Et Prior:
to God I-go because died I-have in this hour and the-Prior
Cum multi perfecti viri transeant per purgatorium, quid est
since many perfect men pass through purgatory what is-it
quod tu tam absolute dicis te statim esse iturum ad Deum?
that you so absolutely say yourself at-once to-be about-to-go to God
Ad quod ille respondit: Habebam consuetudinem ut quotiens
to which he answered I-had a-custom that as-often-as

transirem coram crucifixo, hanc dicerem orationem: Domine
I-passed before the-crucifix this I-said prayer O-Lord
per illam amaritudinem quam sustinuisti propter me in cruce,
by that bitterness which you-endured for me on the-cross
maxime quando anima tua egressa est de corpore tuo, miserere
most when soul your gone-out has from body your have-mercy
animae meae in egressu suo. Et exaudivit orationem meam
on-soul my in going-out its and heard prayer my
Dominus, meique misertus est. Et dixit Prior: Quomodo fuit
the-Lord and-on-me pitied has and said the-Prior how was-it
tibi morienti? Respondit: Videbatur mihi in agonia, quod
to-you dying he-answered it-seemed to-me in the-agony that
totus mundus esset lapis unus, et premeret pectus meum.
the-whole world was stone one and pressed breast my
NOVICIUS: Verba huius conversi illis concordant qui dicunt
NOVICE the-words of-this lay-brother with-those agree who say
nullam poenam in hoc mundo amariorem separatione corporis
no punishment in this world more-bitter than-the-separation of-body
et animae. MONACHUS: Sicuti alibi dixi, de incertis
and soul MONK as elsewhere I-said about uncertain-things
non audeo iudicare. Scio enim quod viri perfecti propter
not I-dare to-judge I-know for that men perfect because-of
vitam futuram quandoque valde ardenter desiderant mortem.
the-life future sometimes very ardently desire death

CAPITULUM LII. De morte Theoderici et Guntheri

THE DEATHS OF THEODERIC AND GUNTHER

Three youths of Bonn enter Novum Castrum together. When Theoderic dies, Gunther weeps daily at his grave until a voice tells him to be comforted, for he will come soon; within a few days he dies, helped by Theoderic's prayers, as Siger told at Bonn.

Tres iuvenes de civitate Bonnensi conversionis gratia ad
three youths from the-city of-Bonn of-conversion for-the-sake to
Novum Castrum domum ordinis nostri venientes, omnes
Novum Castrum a-house of-order our coming all
ibidem recepti sunt. Ex quibus unus Theodericus, alter
there received were of whom one Theoderic the-second
Guntherus, tertius vocabatur Sigerus. Primo mortuo,
Gunther the-third was-called Siger with-the-first dead
Guntherus reminiscens suae peregrinationis, et supernae
Gunther remembering of-his pilgrimage and of-supernal
beatitudinis ad quam suum comitem iam vocatum crediderat,
blessedness to which his companion already called he-had-believed
quotidie ad illius tumulum flevit. Quem die quadam vox
daily at his mound wept whom on-day a-certain a-voice
de sepulchro his verbis allocuta est: Consolare frater,
from the-tomb with-these words addressed has be-consoled O-brother
consolare, quia citius venies ad me. Cuius vultum cum
be-consoled because sooner you-shall-come to me whose face when
Abbas tristem cerneret, et tristitiae causam ab eo requireret,
the-Abbot sad perceived and of-the-sadness the-cause from him asked
et ille dicere renueret, vix ab eo quae dicta sunt
and he to-say refused scarcely from him what said were
extorquere potuit. Paucis diebus elapsis, precibus ut puto
to-extort he-could with-few days elapsed by-the-prayers as I-think

Theoderici adiutus, et ipse vocatus est, illi coniunctus in
of-Theoderic helped also he called was to-him joined in
coelo, cui cum multis lacrimis ut dictum est associari
heaven to-whom with many tears as said it-was to-be-associated
desideravit in mundo. Haec a Sigero Bonnae recitata sunt.
he-desired in the-world these-things by Siger at-Bonn recited were
NOVICIUS: Puto quod merces iustorum multa sit in coelo.
NOVICE I-think that the-reward of-the-just great is in heaven
MONACHUS: Hoc tibi ostendam in sequenti capitulo.
MONK this to-you I-shall-show in the-following chapter

CAPITULUM LIII. De converso qui dixit Cisterciensem ordinem maximam habere gloriam in coelo

A LAY BROTHER ON THE GRAY MONKS' REWARD

A dead lay brother of a Benedictine house enters a room where two monks sit and tells them how various souls fare; of the gray monks, he says their reward is very great and they shine like the sun. The Monk teaches that the bodies of the elect will shine sevenfold, and the soul more.

Conversus quidam nigri ordinis ante paucos annos
a-lay-brother certain of-the-black order before few years
defunctus est. Die quadam duobus monachis coenobii sui
died has on-day a-certain with-two monks of-monastery his
in conclavi sedentibus, ille ostio latenter aperto ingressus
in a-room sitting he with-the-door secretly opened entered
est ad eos. Quo viso cum terrerentur, scientes eum
has to them with-whom seen when they-were-terrified knowing him
mortuum, ait ille: Cognoscitisne me? Respondentibus eis,
dead says he do-you-know me with-answering them
bene te cognoscimus, tu es talis frater noster; coeperunt
well you we-know you are such-and-such brother our they-began

eum interrogare de statu quarundam animarum. Quos ille
him to-question about the-state of-certain souls whom he
de singulis expedivit, dicens quasdam esse male, quasdam
about each settled saying some to-be badly some
valde male, quasdam etiam bene, quasdam valde bene. Quem
very badly some also well some very well whom
cum etiam interrogassent de griseis monachis, respondit:
when also they-had-asked about the-gray monks he-answered
Praemium illorum maximum est, et lucent sicut sol
the-reward of-them very-great is and they-shine as the-sun
in regno coelorum. Haec mihi relata sunt a quodam
in the-kingdom of-the-heavens these-things to-me related were by a-certain
Abbate nigri ordinis. NOVICIUS: Huic visioni concordat
Abbot of-the-black order NOVICE with-this vision agrees
quod dictum est superius in distinctione septima capitulo
what said was above in distinction seventh chapter
quinquagesimo nono, ubi ordo noster sub mantello beatae
fiftieth ninth where order our under the-mantle of-the-blessed
Dei Genitricis congregatus est. MONACHUS: Verum dicis.
of-God Mother gathered is MONK true you-say
NOVICIUS: Quod iustis repromissum est a Domino:
NOVICE what to-the-just promised is by the-Lord
Fulgebunt iusti sicut sol in regno Patris eorum,
shall-shine the-just as the-sun in the-kingdom of-Father their
nescio utrum intelligendum sit de corpore vel de anima.
I-know-not whether to-be-understood it-is of the-body or of the-soul
MONACHUS: Corpora electorum post resurrectionem lucebunt
MONK the-bodies of-the-elect after the-resurrection shall-shine
ut credimus sicut sol, non sicut modo lucet, sed sicut
as we-believe as the-sun not as now it-shines but as
luxit ante lapsum, hoc est septempliciter tantum ut modo,
it-shone before the-fall that is sevenfold as-much as now

teste Isaia: Et erit, ait, lux lunae ut lux solis,
with-witness Isaiah and shall-be he-says the-light of-the-moon as the-light of-the-sun
et lux solis septempliciter ut lux septem dierum.
and the-light of-the-sun sevenfold as the-light of-seven days
Anima vero multo plus lucebit quam corpus. NOVICIUS:
the-soul but much more shall-shine than the-body NOVICE
Claritatem corporum vellem mihi aliquo exemplo probari.
the-brightness of-bodies I-would-wish to-me by-some example to-be-proved
MONACHUS: Ut enim taceam de transfiguratione
MONK that for I-may-be-silent about the-transfiguration
Dominici corporis, referam tibi exemplum quod nuper audivi.
of-the-Lord of-the-body I-shall-relate to-you an-example which lately I-heard

CAPITULUM LIV. De glorificatione pedum cuiusdam magistri

A PARIS MASTER WHOSE FEET SHONE IN GLORY

A sick master of Paris doubts how rotten earthen bodies can shine like the sun, and looks at his bared feet: such splendor comes from them that his eyes cannot bear it, and he thanks Christ for leading him back to faith in the resurrection.

Magister quidam Parisiensis infirmatus, cum de glorificatione
a-master certain of-Paris fallen-sick when about the-glorification
corporum cogitaret, et haesitans in corde suo diceret,
of-bodies he-was-thinking and hesitating in heart his said
quomodo poterit esse ut corpora ista fictilia et putrida
how shall-it-be-able to-be that bodies these earthen and rotten
lucere possint in futuro sicut sol, ad pedes suos quos de
to-shine can in the-future as the-sun at the-feet his which from
operimento erexerat, respexit. Et ecce tantus splendor de
the-covering he-had-raised he-looked and behold such splendor from

illis exivit, ut oculi eius reverberati eos intueri nequirent.
them went-out that the-eyes his dazzled them to-look-at could-not
Moxque ad se reversus gratias egit Christo, cuius
and-at-once to himself having-returned thanks gave to-Christ by-whose
virtute antequam moreretur ad fidem resurrectionis reductus
power before he-died to the-faith of-the-resurrection led-back
est. NOVICIUS: Quomodo poterunt oculi tantum fulgorem
he-was NOVICE how shall-be-able the-eyes such brilliance
sustinere? MONACHUS: Ut dicit Augustinus, longe erunt
to-endure MONK as says Augustine far they-shall-be
tunc alterius potentiae quam modo; nam et ipsi glorificabuntur.
then of-other power than now for also they shall-be-glorified

CAPITULUM LV. De David monacho qui oculos in solem defixit

DAVID OF HIMMEROD, WHO LOOKED AT THE SUN UNDAZZLED

The holy David of Himmerod, while still in the body, often looked at the sun's globe with undazzled eyes like an eagle, as the elders saw. If God gives weak eyes such power, the glorified need not surprise; the glory of both body and soul is beyond telling.

Cum sanctae recordationis dominus David monachus
when of-holy remembrance dom David monk
Claustrensis adhuc esset in corpore, saepe sedens in labore,
of-the-Cloister still was in the-body often sitting at labor
in ipsum globum solarem irreverberatis oculis ad instar
into the-very globe solar with-undazzled eyes after the-likeness
aquilae respexit. Huius rei testes sunt seniores nostri, qui
of-an-eagle he-looked of-this thing witnesses are elders our who
ea quae dicta sunt saepius viderunt. Si enim Deus
those-things which said are quite-often saw if for God

tantam virtutem tribuit oculis infirmis, quid hoc miraris
such power grants to-eyes weak why this do-you-wonder
de oculis glorificatis? NOVICIUS: Dic quaeso quae erit
about eyes glorified NOVICE tell I-pray what shall-be
gloria corporum, vel quae gloria animarum? MONACHUS:
the-glory of-bodies or what the-glory of-souls MONK
Utriusque hominis gloria nobis inexplicabilis est.
of-each man the-glory to-us inexplicable is

CAPITULUM LVI. De dotibus electorum post resurrectionem

THE ENDOWMENTS OF BODY AND SOUL; THE JUDGMENT

The glorified body will have four endowments, subtlety, brightness, immortality, and agility, answering to air, fire, earth, and water; the soul three, knowledge, love, and enjoyment, and these seven with the Trinity make the promised ten. Joy will be equal in unequal brightness. No one knows the day of judgment; it will be over the valley of Josaphat, with four ranks, and Christ will appear in a servant's form, gentle to the good and terrible to the wicked.

In novissimo die, ut dicit Apostolus, omnes resurgemus,
on the-last day as says the-Apostle all we-shall-rise
sed non omnes immutabimur. Soli electi immutabuntur,
but not all we-shall-be-changed only the-elect shall-be-changed
per glorificationem utriusque hominis. Gloria corporis
through the-glorification of-each man the-glory of-the-body
consistit in quatuor dotibus, id est in subtilitate, claritate,
consists in four endowments that is in subtlety brightness
immortalitate, agilitate. Quatuor erunt dotes corporis,
immortality agility four shall-be the-endowments of-the-body
ut omnis eius natura glorificetur. Corpus constat ex quatuor
that all its nature be-glorified the-body consists of four

complexionibus, id est sanguine, colera, melancolia, flecmate;
complexions that is blood choler melancholy phlegm
quae cum quatuor elementis concordant. Sanguis concordat
which with the-four elements agree blood agrees
cum aere, colera cum igne, melancolia cum terra, flecma
with air choler with fire melancholy with earth phlegm
cum aqua. Est adhuc alia horum cum aetatibus et
with water there-is still another of-these with the-ages and
temporibus concordantia, quae huic loco non est necessaria.
seasons agreement which for-this place not is necessary
Quicquid enim corpus humanum habet de aere, transibit
whatever for the-body human has of air shall-pass
in subtilitatem; quod de igne, in claritatem; quod de
into subtlety what of fire into brightness what of
terra, in immortalitatem; quod de aqua, in agilitatem.
earth into immortality what of water into agility
De his quatuor dotibus scriptum est: Fulgebunt iusti, et
about these four endowments written it-is shall-shine the-just and
tanquam scintillae in arundineto discurrent. Fulgebunt,
as sparks in a-reed-bed they-shall-run-about shall-shine
ecce claritas; et tanquam scintillae, ecce subtilitas. Nihil
behold brightness and as sparks behold subtlety nothing
subtilius scintilla. In arundineto discurrent, ecce agilitas.
subtler than-a-spark in a-reed-bed they-shall-run-about behold agility
Discursus agilitatem exprimit. Per hoc quod sequitur:
running-about agility expresses by this which follows
Et regnabunt in aeternum, exprimitur immortalitas, vel
and they-shall-reign into eternity is-expressed immortality or
impassibilitas. Dotes vero animae sunt, agnitio, dilectio,
impassibility the-endowments but of-the-soul are knowledge love
fruitio. Anima beata Deum agnoscet, agnitum diliget, dilecto
enjoyment the-soul blessed God shall-know known shall-love loved

fruetur. Post resurrectionem generalem, septenarius iste
shall-enjoy after the-resurrection general sevenfold this
trinitati personarum iungetur, et felix tunc ille denarius
to-the-trinity of-persons shall-be-joined and happy then that tenfold
electis repromissus perficietur. Erit tamen in dispari
to-the-elect promised shall-be-perfected there-shall-be yet in unequal
claritate, par gaudium, ut ait Augustinus; quod non est
brightness equal joy as says Augustine which not is
intelligendum de affectione cordium, sed de rebus de
to-be-understood of the-affection of-hearts but of the-things about
quibus gaudetur. Unusquisque ibi gaudebit de gloria
which there-is-rejoicing each-one there shall-rejoice about the-glory
alterius. Quod dotes debeant inaequales esse, dicit
of-another that the-endowments ought unequal to-be says
Apostolus: Sicut, inquit, stella a stella differt in claritate,
the-Apostle as he-says star from star differs in brightness
ita erit et resurrectio mortuorum. NOVICIUS: De die
so shall-be also the-resurrection of-the-dead NOVICE about the-day
iudicii vellem nunc aliquid certificari. MONACHUS: De
of-judgment I-would-wish now somewhat to-be-assured MONK about
die illo nemo scit, quia dies Domini sicut fur in nocte,
day that no-one knows because the-day of-the-Lord as a-thief in the-night
id est inopinate et improvise, ita veniet. NOVICIUS:
that is unexpectedly and unforeseen so shall-come NOVICE
Ubi erit iudicium? MONACHUS: Super vallem Josaphat
where shall-be the-judgment MONK over the-valley of-Josaphat
in aere. NOVICIUS: Quot erunt ordines in iudicio?
in the-air NOVICE how-many shall-be the-ranks in the-judgment
MONACHUS: Quatuor. Quidam ut summe boni iudicabunt
MONK four certain-ones as the-supremely good shall-judge
et salvabuntur; summe mali sine iudicio damnabuntur;
and shall-be-saved the-supremely wicked without judgment shall-be-damned

mediocriter boni iudicabuntur et salvabuntur; mediocriter
the-moderately good shall-be-judged and shall-be-saved the-moderately
mali iudicabuntur et damnabuntur. NOVICIUS: In qua forma
wicked shall-be-judged and shall-be-damned NOVICE in what form
apparebit Christus? MONACHUS: In forma servi omnibus
shall-appear Christ MONK in the-form of-a-servant to-all
apparebit, sed glorificata. NOVICIUS: Exhibebit omnibus
he-shall-appear but glorified NOVICE shall-he-show to-all
eundem vultum? MONACHUS: Non. Bonis apparebit
the-same face MONK no to-the-good he-shall-appear
mitis, malis terribilis. Hoc tibi ostendam per exemplum.
gentle to-the-wicked terrible this to-you I-shall-show by an-example

CAPITULUM LVII. De Eynolpho Templario

EYNOLF, A TEMPLAR PRIEST WHO SAW CHRIST'S FACE AS A BOY

Eynolf of Brisig died as a boy without anointing; an angel anointed him, and he saw God's face as through a veil. The devil accused him of stealing an obol from his brother, Christ answered that his justice is not without mercy, and after a fiery pit the boy saw Christ unveiled in glory before being restored to his body. A proud guestmaster's sneer turned him from the order to the Templars.

Circa hoc biennium sacerdos quidam mortuus est in Briseke
around this two-year-span a-priest certain died has in Brisig
villa Dioecesis Coloniensis, de ordine Templariorum, nomine
a-village of-the-Diocese of-Cologne of the-order of-Templars by-name
Eynolphus, vir satis religiosus. Quae de illo dicturus
Eynolf a-man quite religious what about him about-to-say
sum, ipse mihi ore suo non semel sed saepius recitavit.
I-am he to-me with-mouth his not once but quite-often recited
Cum adhuc puer esset, in domo materterae suae infirmatus,
when still a-boy he-was in the-house of-aunt his fallen-sick

sacram communionem suscepit. Et cum se inungi
holy communion he-received and when himself to-be-anointed
peteret, quibusdam dissuadentibus dilatum est; sicque sine
he-asked with-certain-ones dissuading put-off it-was and-so without
eodem sacramento exspiravit. Affuit et angelus Domini
the-same sacrament he-expired was-present also an-angel of-the-Lord
qui et dixit: Male actum est cum puero isto, eo
who also said badly done it-has-been with boy this because
quod sine sacra inunctione obierit. Et inunxit eum,
that without holy anointing he-has-died and he-anointed him
iam tamen anima egrediente. Egressam vero divino
already yet with-the-soul going-out the-departed but to-the-divine
vultui praesentavit. Quem vultum puer quasi per velamen
face he-presented which face the-boy as-if through a-veil
contemplabatur, eique severus valde videbatur. Et ecce mox
beheld and-to-him stern very it-seemed and behold at-once
diabolus affuit. Qui cum puerum accusare vellet nec causam
the-devil was-present who when the-boy to-accuse he-wished nor a-cause
inveniret, ait ad Deum: Domine, puer iste obulum germano
found says to God O-Lord boy this an-obol from-brother
suo furabatur, nec unquam inde egit poenitentiam. Justus
his stole nor ever thereof did-he-do penance just
es, et iuste iudicare debes. Non dimittes reatum, quia
you-are and justly to-judge you-ought not you-shall-remit the-guilt because
non restituit ablatum. Cui Dominus respondit: Velles
not he-restored the-thing-taken to-whom the-Lord answered would-you-wish
ut pro tantillo puerum hunc damnarem? Mea iustitia non est
that for so-little boy this I-should-damn my justice not is
absque misericordia. Supplicantibus pro anima viginti quatuor
without mercy with-pleading for the-soul twenty four
senioribus qui in circuitu sedis erant, culpa remittitur;
elders who in the-circuit of-the-throne were the-fault is-remitted

moxque ad praeceptum Dei deducta, in puteum igneum
and-at-once at the-command of-God led-down into a-pit fiery
proiecta est. In quo tantam poenam pertulit, ut postea eam
cast it-was in which such punishment it-bore that afterward it
verbis explicare nequiret. Post horam ab angelo a quo missa
in-words to-unfold it-could-not after an-hour by the-angel by whom sent
fuerat, extracta, iudici praesentata est. Cuius faciem tunc
it-had-been drawn-out to-the-judge presented it-was whose face then
amoto velamine perspicue vidit, tantam familiaritatem,
with-removed the-veil clearly it-saw such familiarity
iocunditatem atque dulcedinem puero exhibens, ut eam
joyfulness and sweetness to-the-boy showing that it
deosculari potuisset si voluisset. Et cum ante culpam
to-kiss he-could-have if he-had-wished and when before the-fault
in humana forma Christum vidisset, post purgatorium in
in human form Christ he-had-seen after purgatory in
divinitate eundem meruit contemplari. Juxta quem vidit
divinity the-same he-merited to-behold beside whom he-saw
gloriosam eius Genitricem in solio splendido residentem, et
glorious his Mother on a-throne splendid sitting and
in circuitu eorum multitudinem Angelorum, Patriarcharum,
in the-circuit of-them a-multitude of-Angels of-Patriarchs
Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum,
of-Prophets of-Apostles of-Martyrs of-Confessors of-Virgins
aliorumque iustorum. Diabolus vero timens animam perdere,
and-of-other just-ones the-devil but fearing the-soul to-lose
ait ad Deum: Bonum est ut reducatur ad corpus, ut amplius
says to God good it-is that it-be-led-back to the-body that further
adhuc tibi serviat. Cui Dominus respondit: Hoc non dicis
still you it-may-serve to-whom the-Lord answered this not you-say
propter eius salutem, sed propter tuam nequitiam. Speras
because-of its salvation but because-of your wickedness you-hope

enim quod per corpus peccando, cedere possit in partem
for that through the-body by-sinning to-fall it-can into share
tuam. Data tamen sententia, anima corpori restituitur,
your with-given yet the-sentence the-soul to-the-body is-restored
mirantibus cunctis qui aderant, quia per signa quae in puero
with-wondering all who were-present because by the-signs which in the-boy
viderunt, verbis eius credere compulsi sunt. Puer vero tum
they-saw the-words his to-believe compelled they-were the-boy but both
amore gloriae, tum timore poenae, patriam suam deserens,
from-love of-glory and from-fear of-punishment homeland his deserting
conversionis gratia ad quandam domum ordinis nostri venit.
of-conversion for-the-sake to a-certain house of-order our came
Cuius desiderium cum conversus, homo nequam ac superbus,
whose desire when a-lay-brother a-man worthless and proud
qui hospitio praeerat, cognovisset, eo audiente sic
who over-the-guesthouse presided had-learned with-him hearing thus
ait: Videte quando tales garciones monachi fuerint effecti,
says see when such lads monks shall-have-been made
statim volunt esse domini nostri. In cuius verbis adeo puer
at-once they-wish to-be lords our at whose words so-much the-boy
scandalizatus est, ut a proposito resiliret, et ad ordinem
scandalized was that from the-purpose he-sprang-back and to the-order
Templariorum se transferret. NOVICIUS: Multae visiones
of-Templars himself transferred NOVICE many visions
de consummatione saeculi quotidie recitantur; nescio si
about the-consummation of-the-age daily are-recited I-know-not if
eis fides sit adhibenda. MONACHUS: Quia de adventu
to-them faith is to-be-applied MONK because about the-coming
Antichristi, et consummatione saeculi, multi sunt decepti,
of-Antichrist and the-consummation of-the-age many are deceived
quae de his audivi scribere nolui. Forte imo non
what about these-things I-heard to-write I-did-not-wish perhaps rather not

forte, propter orationes sanctorum, iudicii tempus differtur,
perhaps because-of the-prayers of-the-saints of-judgment the-time is-deferred
sicut ex subsequenti visione colligitur.
as from the-following vision is-gathered

CAPITULUM LVIII. De sancta Maria quae obtinuit ne angelus secundo buccinaret

THE VIRGIN DELAYS THE LAST TRUMPET

William, a priest of Clairvaux, sees Christ bid an angel sound the trumpet, and the world trembles like a leaf. When he bids it sound again, Mary falls at his feet and begs him to spare the world, if not for the corrupted laity, clergy, and monks, then for her friends of the Cistercian order, that they may prepare. The just help the wicked by dwelling among them, and the signs say, "Judgment is at the door."

In Claravalle sacerdos quidam est Wilhelmus nomine, cuius
in Clairvaux a-priest certain there-is William by-name of-whom
mentionem feci in distinctione octava capitulo quadragesimo
mention I-made in distinction eighth chapter fortieth
nono. Huic divinitus multa revelantur. Anno siquidem
ninth to-him divinely many-things are-revealed in-the-year indeed
praesenti, cum in oratione staret, factus in excessu mentis,
present when in prayer he-stood made in ecstasy of-mind
raptus est ad tribunal Christi. Ad cuius dexteram angelum
rapt he-was to the-tribunal of-Christ at whose right-hand an-angel
cum tuba stare conspexit. Quem Christus clara voce
with a-trumpet to-stand he-beheld whom Christ with-clear voice
cunctis coelestis patriae exercitibus audientibus, sic allocutus
with-all of-the-heavenly fatherland the-hosts hearing thus addressed
est: Buccina. Quod cum factum fuisset, tam valida erat vox
has sound-the-horn which when done had-been so strong was the-voice

eiusdem tubae, ut totus mundus quasi folium de arbore
of-the-same trumpet that the-whole world as-if a-leaf from a-tree
tremere videretur. Cui cum secundo diceret, buccina
to-tremble seemed to-whom when a-second-time he-said sound-the-horn
adhuc semel, mater misericordiae Virgo Maria, sciens mundum
still once the-mother of-mercy Virgin Mary knowing the-world
si denuo buccinaret consummari, ceteris sanctis tacentibus,
if again he-sounded to-be-consummated with-the-other saints keeping-silent
surgens ad pedes filii procidit, et ut sententiam differret,
rising at the-feet of-the-son fell-forward and that the-sentence he-might-defer
mundoque parceret, cum instantia multa supplicavit. Cui
and-the-world he-might-spare with insistence much she-besought to-whom
Christus respondit: Mater, mundus in tam maligno iam positus
Christ answered O-mother the-world in so wicked already placed
est, et sic quotidie me suis peccatis irritat, ut vel sententiam
is and so daily me with-its sins provokes that either the-sentence
suspendere, vel homini parcere merito non debeam. Non solum
to-suspend or man to-spare deservedly not I-ought not only
laici sed et clerici et monachi vias suas prorsus corruperunt,
laymen but also clerics and monks ways their utterly have-corrupted
et me de die in diem offendunt. Tunc illa: Parce dilecte
and me from day to day offend then she spare O-beloved
fili mi, parce, et si non propter illos, saltem propter amicos
son my spare and if not because-of them at-least because-of friends
meos, personas ordinis Cisterciensis, ut se praeparent.
my the-persons of-the-order Cistercian that themselves they-may-prepare
Abbates nostri hoc anno de Capitulo generali revertentes,
abbots our this year from the-Chapter general returning
nobis ista retulerunt. NOVICIUS: Quantum ex hac
to-us these-things related NOVICE as-much-as from this
visione colligo, valde malis prodest iustorum cohabitatio.
vision I-gather greatly to-the-wicked avails of-the-just the-dwelling-together

MONACHUS: Si decem iusti fuissent in Sodomis, Dominus
MONK if ten just-men had-been in Sodom the-Lord
multitudini pepercisset. NOVICIUS: Visio haec concordat
the-multitude would-have-spared NOVICE vision this agrees
miraculo capituli secundi septimae distinctionis, ubi imago
with-the-miracle of-chapter second of-the-seventh distinction where the-image
Dei Genitricis sudasse dicitur timore imminentis iudicii.
of-God Mother to-have-sweated is-said from-fear of-imminent judgment
MONACHUS: Diem iudicii esse in ianuis, terraemotus
MONK the-day of-judgment to-be at the-doors earthquakes
per loca, et alia signa de quibus supra dictum est
through places and other signs about which above said it-is
declarant. Sed valde consolatur, quod Salvator his fieri
declare but greatly it-consoles that the-Savior with-these to-happen
incipientibus, iustos admonet dicens: Levate capita vestra,
beginning the-just admonishes saying lift heads your
id est exhilarate corda, quia appropinquat redemptio vestra.
that is gladden hearts because draws-near redemption your

CAPITULUM LIX. De coelesti Jerusalem et gloria sanctorum

THE HEAVENLY CITY; CONCLUSION OF THE DIALOGUE

The Monk urges haste into the city with no earthquakes, sighs, dangers, death, or discord, its four goods, security, immortality, peace, and plenty, found in the psalm Lauda Jerusalem. Its joy is beyond words, sevenfold in its citizens' life. He closes with a prayer that the work profit its readers and hearers, and four verses close the book, keeping the author's name silent while their words' initials spell it: Cesarii munus sumat amica manus.

Festinemus ergo ingredi in civitatem illam in qua nulli
let-us-hasten therefore to-enter into city that in which no
sunt terraemotus, nulli gemitus vel suspiria, sed Dei laus
there-are earthquakes no groans or sighs but of-God praise
assidua. In qua nulla pericula, sed securitas firma. In qua
constant in which no dangers but security firm in which
non est mortalitas, sed vita aeterna. In qua rancor nullus,
not is mortality but life eternal in which rancor none
discordia nulla, sed pax plena. In qua nullus esurit, nullus
discord none but peace full in which no-one hungers no-one
sitit, quia satietas illic perfectissima. Quatuor haec bona
thirsts because satiety there most-perfect four these goods
in tribus versiculis Propheta comprehendit dicens: Lauda
in three versicles the-Prophet comprised saying praise
Jerusalem Dominum, lauda Deum tuum Syon. Lauda corde,
O-Jerusalem the-Lord praise God your O-Zion praise with-heart
lauda ore. Quare? Quoniam confortavit seras portarum
praise with-mouth why because he-has-strengthened the-bars of-gates
tuarum. Ecce securitas. Benedixit filiis tuis in te. Ecce
your behold security he-has-blessed sons your in you behold
immortalitas. In dextera illius longitudo dierum. Qui posuit
immortality in the-right-hand of-him length of-days who has-set

fines tuos pacem. Ecce pax et concordia. Et adipe frumenti
borders your peace behold peace and concord and with-the-fat of-the-wheat
satiat te. Ecce satietas. De gaudio civium huius beatae
he-fills you behold satiety about the-joy of-the-citizens of-this blessed
civitatis in alio loco idem dicit Psalmista: Sicut laetantium
city in another place the-same says Psalmist as of-the-rejoicing
omnium habitatio est in te. Comprehendit breviter, quod
all the-dwelling is in you he-comprised briefly what
longis sermonibus explicari non poterat. Non enim erit
in-long discourses to-be-unfolded not could not for shall-be
ipsa laetitia qualis hic agitur, ubi de filiorum susceptione
the-very joy such-as here is-conducted where about of-sons the-taking-up
laetamur, vel de munere divitiarum et bonorum gratulamur.
we-rejoice or about the-gift of-riches and of-goods we-give-thanks
Quod igitur explicari non potuit, sumpta qualicunque
what therefore to-be-unfolded not could with-taken some-or-other
similitudine, dixit ut potuit. Sicut laetantium, inquit, id
likeness he-said as he-could as of-the-rejoicing he-says that
est vere laetantium, ut sit expressio veritatis, et non nota
is truly of-the-rejoicing that it-be an-expression of-truth and not a-mark
similitudinis, ut ibi, Tanquam unigeniti a Patre, id
of-likeness as there As of-the-only-begotten from the-Father that
est vere unigeniti. Istorum laetantium septiformis est
is truly of-the-only-begotten of-these rejoicing-ones sevenfold is
actio. Vivunt vita infinibili; sapiunt arcana Dei; amant
the-action they-live with-life unending they-savor the-secrets of-God they-love
Deum et proximum. Laudant quod oculus non vidit, quia
God and neighbor they-praise what the-eye not saw because
sunt invisibilia, et quod auris non audivit, quia sunt
they-are invisible and what the-ear not heard because they-are
in pace quietissima, nec in cor hominis ascendit, quia
in peace most-quiet nor into the-heart of-man did-it-ascend because

sunt incomprehensibilia. Gaudent gaudio ineffabili; veloces
they-are incomprehensible they-rejoice with-joy ineffable swift
sunt et securi. Beati sunt illi qui illuc ducente Domino
they-are and secure blessed are those who thither with-leading the-Lord
pervenerint, ubi omnis cogitatio vincitur, et cuncta desideria
shall-have-arrived where every thought is-conquered and all desires
superantur, ubi talis felicitas accipitur quae nulla contrarietate
are-surpassed where such happiness is-received which by-no contrariety
perdatur. NOVICIUS: Miseri sunt qui ad tantam laetitiam
may-be-lost NOVICE wretched they-are who for such joy
non suspirant. MONACHUS: Quia dialogo nostro finis
not sigh MONK because on-dialogue our an-end
imponendus est, simul Christum qui omnis consummationis
to-be-imposed is together Christ who of-every consummation
finis est deprecemur, ut ea quae tua interrogatione,
the-end is let-us-beseech that those-things which by-your questioning
sive mea responsione confecta sunt, legentibus nec non
or by-my answer made are to-those-reading nor not
et audientibus ad meritum proficiant, ut sic aedificatio
also to-those-hearing for merit may-profit that so the-edification
proximorum, nostrorum fructus fiat laborum. Quod nobis
of-neighbors of-our the-fruit may-become labors which to-us
praestare dignetur ipse de quo loquimur, Jesus Christus
to-grant may-deign he about whom we-speak Jesus Christ
Dominus noster, mundi redemptor, electorum confrater, Rex
Lord our of-the-world the-redeemer of-the-elect the-fellow-brother King
angelorum, et ut breviter concludam, vita, merces, et laetitia
of-angels and that briefly I-may-conclude the-life reward and joy

omnium sanctorum. Cui cum Patre et Spiritu sancto laus,
of-all the-saints to-whom with the-Father and the-Spirit holy praise
honor et imperium per infinita saecula saeculorum. Amen.
honor and dominion through infinite ages of-ages Amen

Codicis exigui stilus auctorem reticescens,
Of-a-book slight the-pen the-author keeping-silent
Ingeror in medium, veluti nova verbula spargens.
I-am-thrust into the-midst as-if new little-words scattering
Sic ut mitis amor terat aspera, mitius illa
So that gentle love may-wear-down harsh-things more-gently those
Corrigat, ac mores addat nota vera salubres.
May-it-correct and morals may-add known true wholesome
