MEDIEVAL LATIN SERIES · VOLUME 59

The Deeds of the Romans

Gesta Romanorum

The Deeds of the Romans

Part One: Tales 1–81

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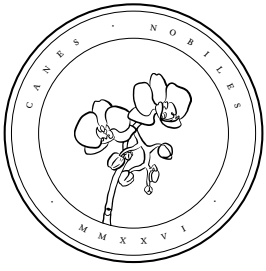
with a word-for-word interlinear English translation

preserving the original word order



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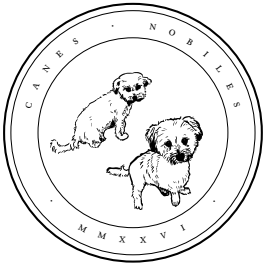

Volume 59 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Hermann Oesterley's text (Berlin, 1872)

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

On Love 9
On Mercy and on Helping Kinsmen 16
A Just Judgment 19
On the Justice of Judges 21
On Keeping Faith 23
On Following Reason 28
On the Envy of the Wicked Toward the Good 32
On Vainglory 35
On Natural Malice to Be Overcome by Gentleness 42
On Forgetfulness 49
On the Poison of Sin by Which We Are Daily Fed 52
On Lust 54
On Inordinate Love 61
On Honoring Parents 70
The Life of Saint Alexis, Son of the Emperor Euphemianus 74
On the Exemplary Life 87
On the Perfection of Life 91
That Any Sin, However Grave, Is Remissible unless in Despair 119
On the Sin of Pride 125
On Misery and Tribulation 130
On Guile, Conspiracy, and the Precaution Against Them 139
On Worldly Fear 144

On Spiritual Medicine 146
On the Devil's Suggestion Through Temporal Things 147
On Forgetting Benefits and on Ingratitude 150
On Humility 153
On Just Reward 156
On the Execrable Guile of Old Women 161
A Notable Tale of Evil Judges 166
On Sin and Judgment 169
On the Rigor of Death 171
On Good Inspiration 174
On Boasting 175
On the Weighing of Life 177
On Restoring Peace and on Vengeance on Those Who Break It 185
On the Course of Man's Life 186
On Lifting the Mind to Heaven 193
On the Precaution of Blotting Out Sins 195
On the Reconciliation of God and Man 197
On the Manner and Skill of Testing 199
On Christ's Victory and His Exceeding Charity 202
On the Lack of Charity 204
That Christ Closed Hell by His Passion and Voluntary Death 206
On Envy 207
That Only the Good Shall Enter the Kingdom of Heaven 209
On the Seven Deadly Sins 213
On the Three Kings 215
On the Just Consequence of Evil Deeds 219
On the Devil's Subtle Deception 221
On the Praise of Those Who Judge Rightly 223
On Unjust Tax Collectors 226
On Fidelity 227

On Not Changing Good Rulers 228
On the Kingdom of Heaven 229
On Recalling the Sinful Soul Sent into Exile 232
On the Memory of Death 245
On the Perfection of Life 251
On Confession 259
On Excessive Pride, and How the Proud Come to Humility 262
On Avarice and Its Subtle Striving 278
On Ever Having Forethought 284
On the Beauty of the Faithful Soul 289
On the Delights of the Worldly 294
On the Lord's Incarnation 301
On the Care of the Soul 304
On Constancy 307
On Not Excusing Oneself at the Last 312
On Not Keeping Silent About the Truth Until Death 320
On Chastity 323
On the Compunction of the Faithful Soul 329
On the Reward of the Eternal Fatherland 333
On the Slaying of the Ungrateful 337
On Avarice, Which Blinds Many 342
On Foresight and Providence 345
That Worldly Care Is Not to Be Followed 350
On Concord 355
That Riches Are Not to Be Craved 359
On the Constancy of Mutual Love 362
That One Will Not Dare to Presume What One Does Not Know . . 364
On the Devil's Craft, and How God's Judgments Are Hidden 366
On God's Wondrous Dispensation and Pope Gregory's Birth 373

De dilectione

ON LOVE

Pompey's only daughter, guarded by five knights, a lamp, and a little dog, kills the dog, puts out the lamp, and runs off with a duke. A champion kills the duke and brings her back; a wise mediator reconciles her to her father, and she is betrothed and given gifts whose inscriptions she keeps all her life. The moral: the soul, guarded by the five senses, follows the devil until Christ, champion, mediator, and bridegroom, brings it back.

Incipiunt historie notabiles atque magis principales collecte
begin stories notable and more principal collected
ex gestis Romanorum et quibusdam aliis notabilibus gestis
from the-deeds of-the-Romans and certain other notable deeds
cum moralisationibus eorundem.
with moralizations of-the-same

Pompejus regnavit, dives valde et potens, qui filiam
Pompey reigned rich very and powerful who a-daughter
unicam pulcherrimam habebat, quam ita tenerrime diligebat,
only most-beautiful had whom so most-tenderly he-loved
quod pro ejus custodia quinque milites ei assignavit, ut
that for her guarding five knights to-her he-assigned that
contra omne periculum sub pena gravi eam custodirent.
against every danger under penalty heavy her they-should-guard
Milites vero diebus ac noctibus armati eam custodiebant, et
the-knights but by-days and nights armed her guarded and
ante ostium camere lampadem ardentem ordinabant, ne
before the-door of-the-chamber a-lamp burning they-set lest
aliquis de nocte ad eam accederet ipsis dormientibus vel
anyone by night to her should-approach with-them sleeping or
eis ignorantibus. Et quendam caniculum bene latrantem
with-them unaware and a-certain little-dog well barking

habebant, per cujus latratum excitari possent. Puella
they-had through whose barking to-be-roused they-could the-girl
ista tenerrime nutrita erat, que multum anhelabat, mundi
that most-tenderly nurtured was who much longed of-the-world
spectacula videre. Cum autem semel foras perspexisset, venit
the-spectacles to-see when moreover once outside she-had-looked came
quidam dux, qui, cum oculos impudicos in eam injecisset,
a-certain duke who when eyes shameless on her he-had-cast
statim captus est in amorem ejus, quia pulchra nimis
at-once caught was in love of-her because beautiful exceedingly
erat et oculis omnium graciosa ac imperatoris filia
she-was and to-the-eyes of-all gracious and of-the-emperor daughter
unica, que post mortem patris jure hereditario imperium
only who after the-death of-the-father by-right hereditary the-empire
obtineret. Dux iste multa ei promisit, ut ejus consensum
would-obtain duke that many-things to-her promised that her consent
obtineret. Illa vero, sperans de promissione, consensit, statim
he-might-obtain she but hoping in the-promise consented at-once
caniculum parvum occidit, lampadem extinxit et de nocte
the-little-dog small she-killed the-lamp put-out and by night
surrexit et ducem est secuta. Mane vero facta est
rose and the-duke has followed in-the-morning but made was
questio, ubi devenit. Erat tunc in palacio regis pugil
the-question where she-had-gone there-was then in the-palace of-the-king a-champion
fortis, qui semper pro justicia imperii pugnavit. Qui cum
strong who always for the-justice of-the-empire fought who when
audisset, quod filia patrem contempsit, agili cursu
he-had-heard that the-daughter the-father despised with-swift running
post eam currebat. Dux vero, cum eum armatum vidisset
after her ran the-duke but when him armed he-had-seen
venientem, duellum cum eo commisit. Sed pugil prevaluit
coming a-duel with him he-joined but the-champion prevailed

et caput ejus amputavit et puellam ad palacium reduxit;
and the-head his cut-off and the-girl to the-palace led-back
tamen faciem patris multo tempore non vidit, sed continue
yet the-face of-the-father for-much time not she-saw but continually
gemitus et suspiria emittebat. Hoc audiens quidam sapiens in
groans and sighs she-sent-forth this hearing a-certain wise-man in
curia imperatoris, qui semper mediator inter imperatorem et
the-court of-the-emperor who always as-mediator between the-emperor and
alios erat constitutus, motus pietate, per eum est patri
others was established moved by-pity through him was to-the-father
reconciliata ac nobilissimo viro desponsata. Quo facto
reconciled and to-a-most-noble man betrothed with-which done
varia donaria a patre recepit. Primo a patre tunicam
various gifts from the-father she-received first from the-father a-tunic
thalarem polimitam undique intextam et sic inscriptam
ankle-length many-threaded everywhere interwoven and so inscribed
recepit: Dimisi tibi, ne adjicias ultra. A rege quandam
she-received I-have-forgiven you do-not add further from the-king a-certain
coronam auream habuit sic insculptam: Ex me tua dignitas.
crown golden she-had so engraved from me your dignity
A propugnatore habuit annulum unum cum hac scriptura:
from the-champion she-had a-ring one with this writing
Dilexi te, disce diligere. A sapiente mediatore alium
I-have-loved you learn to-love from the-wise mediator another
annulum recepit sic sculptum: Quid feci? quantum?
ring she-received so carved what have-I-done how-much
quare? A filio regis etiam annulum sic scriptum: Nobilis
why from the-son of-the-king also a-ring so written noble
es, nobilitatem tuam ne contempnas. A germano proprio
you-are nobility your do-not despise from the-brother own
alium annulum, in quo erat scriptum: Accede ad me, ne
another ring in which was written come to me do-not

timeas! frater tuus sum. A sponso sigillum aureum,
fear brother your I-am from the-bridegroom a-seal golden
quo sibi hereditas sponsi confirmabatur, collata [est],
by-which to-her the-inheritance of-the-bridegroom was-confirmed granted was
cujus scriptura erat: Jam conjuncta es, amplius noli errare.
whose writing was now joined you-are further do-not err
Puella, postquam ista dona receperat, ea quamdiu vixit
the-girl after those gifts she-had-received them as-long-as she-lived
custodivit, et ab omnibus dilecta dies suos in pace finivit.
kept and by all loved days her in peace ended

[Moralisatio.] Carissimi, imperator iste est pater celestis,
moralization dearest-ones emperor this is the-father heavenly
qui vocavit nos per passionem filii sui de fauce diaboli.
who called us through the-passion of-son his from the-jaws of-the-devil
Ipse est rex regum et dominus dominantium. Deuter.
he is the-king of-kings and lord of-lords Deuteronomy
xxxii: Nunquid non ipse est pater tuus, qui possedit,
xxxii surely not he is the-father your who possessed
fecit et creavit te? Filia unica est anima rationalis,
made and created you the-daughter only is the-soul rational
que traditur quinque militibus i.e. quinque sensibus ad
which is-handed-over to-five knights that-is to-five senses for
custodiendum, qui sunt armati per virtutes, quas homo
guarding who are armed through the-virtues which man
in baptismo recepit. Isti sensus sunt visus, auditus etc., qui
in baptism received these senses are sight hearing etc who
habent contra diabolum, mundum et carnem eam custodire.
have against the-devil the-world and the-flesh her to-guard
Lampas ardens est voluntas deo in omnibus subjecta, que
the-lamp burning is the-will to-God in all-things subject which
debet semper ardere in bonis operibus, ut peccato non
ought always to-burn in good works that to-sin not

consenciat. Caniculus parvus bene latrans est consciencia, que
it-may-consent the-little-dog small well barking is conscience which
habet contra peccata recalcitrare, sed heu proh dolor anima
has against sins to-kick but alas oh grief the-soul
volens mundi spectacula videre sepe pergit foras, tociens
wishing of-the-world the-spectacles to-see often goes outside as-often
quociens contra divinum preceptum agit, statim a duce i.e.
as against the-divine precept it-acts at-once by the-duke that-is
a raptore infernali voluntarie est deducta. Et sic lampas
by the-ravisher infernal willingly is led-away and so the-lamp
bonorum operum extinguitur et caniculus conscientie occiditur
of-good works is-put-out and the-little-dog of-conscience is-killed
et sic anima in nocte peccati sequitur diabolum. Hec cum
and so the-soul in the-night of-sin follows the-devil these when
audisset pugil noster sc. deus, quia non est alius qui
had-heard champion our namely God because not there-is another who
pugnat pro nobis nisi tu, deus noster, statim contra ducem
fights for us except you God our at-once against the-duke
diabolum pugnavit et animam ad palacium regni celestis
the-devil he-fought and the-soul to the-palace of-the-kingdom heavenly
adduxit. Sapiens mediator erat Christus dicente apostolo
led the-wise mediator was Christ with-saying the-apostle
prima Tim. ii: Unus deus mediator dei et hominum homo
first Timothy ii one God mediator of-God and of-men the-man
Ihesus Christus. Filius regis est Christus, unde psalmista:
Jesus Christ the-son of-the-king is Christ whence the-psalmist
Filius meus es tu etc. Frater noster Christus. Gen. xxxvii:
Son my you-are you etc brother our Christ Genesis xxxvii
Frater noster est. Sponsus noster est Christus, juxta
brother our he-is the-bridegroom our is Christ according-to
illud Osee ii: Sponsabo te mihi in fide. Et iterum: Sponsus
that Hosea ii I-shall-betroth you to-me in faith and again a-bridegroom

sanguinum tu mihi es. Per ipsum igitur reconciliati
of-blood you to-me you-are through him therefore reconciled
sumus celesti patri et ad pacem vocati. Ipse enim est pax
we-are to-the-heavenly father and to peace called he for is peace
nostra que utraque fecit unum; ad Eph. Ab ipso predicta
our who both made one to the-Ephesians from him the-aforesaid
donaria recepimus, primo tunicam talarem sc. cutem suam
gifts we-received first the-tunic ankle-length namely skin his
dignissimam et certe polimitam, quia flagellatione cruore et
most-worthy and certainly many-threaded because with-scourging with-gore and
livore et aliis variis livoribus intextam. Cujus textura nil
with-bruise and other various bruises interwoven whose texture nothing
aliud habet nisi: Dimisi tibi, quia redemi te; ne
else has except I-have-forgiven you because I-have-redeemed you do-not
adjicias ultra malum agere. Vade, inquit, noli amplius peccare.
add further evil to-do go he-says do-not further sin
Hec est tunica Joseph tincta in sanguine hedi. Gen. xxxvii:
this is the-tunic of-Joseph dyed in the-blood of-a-kid Genesis xxxvii
Iste Christus rex noster dedit nobis coronam gloriosissimam
this Christ king our gave to-us a-crown most-glorious
sc. dum pro nobis voluit coronari, et vere ibi invenimus:
namely when for us he-wished to-be-crowned and truly there we-find
Ex me tua dignitas. Unde scribit de ista corona Joh. xix:
from me your dignity whence he-writes of that crown John xix
Exivit Ihesus portans coronam spineam. Christus eciam est
went-out Jesus bearing a-crown thorny Christ also is
propugnator noster, qui dedit nobis unum annulum sc.
champion our who gave to-us one ring namely
foramen dextre manus, et vere ibi possumus percipere,
the-hole of-the-right hand and truly there we-can to-perceive
sic scriptum est: Dilexi te, disce diligere. Apocal. primo:
thus written it-is I-have-loved you learn to-love Apocalypse first

Dilexit nos et lavit nos a peccatis nostris in sanguine suo.
he-loved us and washed us from sins our in blood his
Christus mediator noster dedit nobis alium annulum sc.
Christ mediator our gave to-us another ring namely
foramen sinistre manus, ubi videre possumus scriptum: Quid
the-hole of-the-left hand where to-see we-can written what
feci? quantum? quare? Quid feci? Meipsum exinanivi
have-I-done how-much why what have-I-done myself I-emptied
formam servi accipiens. Quantum? Deum feci hominem.
the-form of-a-servant taking how-much God I-made man
Quare? Ut hominem perditum redimerem. De his tribus
why that man lost I-might-redeem of these three
Zachar. xiv: Que sunt iste plage in medio manuum tuarum?
Zechariah xiv what are these wounds in the-middle of-hands your
Et respondet dicens: His plagatus sum in domo illorum,
and he-answers saying with-these wounded I-am in the-house of-those
qui me dilexerunt. Christus frater noster est et filius regis
who me loved Christ brother our is and son of-the-king
eterni. Dedit nobis tercium annulum sc. foramen dextri
eternal he-gave to-us the-third ring namely the-hole of-the-right
pedis. Et quid ibi nisi: Nobilis es, nobilitatem tuam
foot and what there except noble you-are nobility your
ne contempnas. Similiter Christus est germanus noster, et
do-not despise likewise Christ is brother our and
dedit nobis quartum annulum sc. foramen sinistri pedis,
gave to-us the-fourth ring namely the-hole of-the-left foot
in quo scriptum est: Accede, ne timeas! Frater tuus sum.
in which written is come do-not fear brother your I-am
Christus est noster sponsus, qui dedit nobis sigillum quo
Christ is our bridegroom who gave to-us the-seal by-which
sponsi hereditas confirmabatur collata, id est vulnus
of-the-bridegroom the-inheritance was-confirmed granted that is the-wound

lateris sui cum lancea perforatum propter nimium amorem,
of-the-side his with a-lance pierced because-of excessive love
quo te dilexit. Et quid ibi nisi: Jam conjuncta es
with-which you he-loved and what there except now joined you-are
mihi per misericordiam, noli amplius peccare. Studeamus
to-me through mercy do-not further sin let-us-strive
ergo, carissimi, dona sic munda custodire, quod possimus
therefore dearest-ones the-gifts so clean to-keep that we-may-be-able
dicere illud Matthei: Domine, quinque talenta tradidisti mihi.
to-say that of-Matthew O-lord five talents you-delivered to-me
Et sic sine dubio poterimus regnare in celesti gremio,
and so without doubt we-shall-be-able to-reign in the-heavenly bosom
quod nobis prestare dignetur [pater et filius].
which to-us to-grant may-deign the-Father and the-Son

De misericordia et de cognatis subveniendis

ON MERCY AND ON HELPING KINSMEN

Titus's law bids sons nourish their parents. A son feeds his needy uncle against his father's will and is expelled, then feeds his father against the uncle's will and is threatened with disinheritance; he answers that no one may be punished for doing what the law commands. The moral: the two brothers are the Son of God and the world, and a Christian who nourishes Christ must bear the world's hatred.

Titus regnavit, qui statuit pro lege sub pena mortis, quod
Titus reigned who established for law under penalty of-death that
filii parentes suos alerent. Accidit casus, quod erant duo
sons parents their should-nourish there-befell a-case that there-were two
fratres ex uno patre. Unus filium habebat et vidit avunculum
brothers from one father one a-son had and he-saw uncle
suum egentem; statim secundum legem eum aluit contra
his needy at-once according-to the-law him he-nourished against

voluntatem patris, et ideo pater ejus a societate sua
the-will of-the-father and therefore father his from fellowship his
eum expulit. Verumtamen hoc non obstante non dimisit,
him expelled nevertheless this not standing-in-the-way not he-ceased
quin avunculum suum egentem aleret, et necessaria
but-that uncle his needy he-should-nourish and necessary-things
ei in omnibus dedit. Post hec avunculus ejus dives factus
to-him in all-things he-gave after these uncle his rich made
est et pater ejus cepit egere. Filius vero hoc videns patrem
was and father his began to-be-needy the-son but this seeing the-father
aluit prohibente avunculo, et ideo a societate avunculi
nourished with-forbidding the-uncle and therefore from the-fellowship of-the-uncle
est expulsus dicensque ei: Carissime, tibi constat, quod
was expelled and-saying to-him dearest to-you it-is-agreed that
aliquando egenus eram et contra voluntatem patris tui michi
once needy I-was and against the-will of-father your to-me
necessaria in omnibus ministrasti, et ideo jam te in filium
necessary-things in all-things you-did-minister and therefore now you as son
meum et heredem accepi. Ingratus filius hereditatem non
my and heir I-have-accepted an-ungrateful son the-inheritance not
sequitur, sed filius adoptatus. Sicut tu ingratus fuisti, quia
follows but a-son adopted as you ungrateful you-have-been because
contra preceptum meum patrem tuum aluisti, ideo
against precept my father your you-have-nourished therefore
hereditatem meam non obtinebis. Filius respondit avunculo:
inheritance my not you-shall-obtain the-son answered to-the-uncle
Nullus debet puniri pro eo, quod facit illud, quod lex
no-one ought to-be-punished for that that he-does that which the-law
statuit et compellit; sed lex naturalis et scripture compellit
established and compels but the-law natural and of-scripture compels

filium parentibus subvenire in necessitate, maxime ac eos
the-son to-the-parents to-help in necessity most and them
honorare, et ideo expelli ab hereditate de jure non debeo.
to-honor and therefore to-be-expelled from the-inheritance by right not I-ought
[Moralisatio.] Carissimi, duo fratres sunt filius dei et
moralization dearest-ones the-two brothers are the-Son of-God and
mundus, qui ambo a patre celesti processerunt, filius
the-world which both from the-Father heavenly proceeded the-Son
dei per generationem, mundus per creationem. Inter
of-God through generation the-world through creation between
istos fuit et est discordia ab initio, intantum quod qui
these was and is discord from the-beginning in-so-much that who
est amicus unius, est inimicus alterius, juxta illud Jac.
is the-friend of-one is the-enemy of-the-other according-to that James
iv: Quicunque voluerit esse amicus hujus seculi, inimicus
iv whoever shall-have-wished to-be the-friend of-this age the-enemy
constituetur dei. Sed filius unus est quilibet christianus, qui
shall-be-made of-God but the-son one is each Christian who
est filius Christi, quia ei adheret per fidem. Non ergo
is the-son of-Christ because to-him he-adheres through faith not therefore
debemus alere mundum per superbiam, avariciam et
we-ought to-nourish the-world through pride avarice and
sic de ceteris, si volumus filii dei esse; et si contrarium
so of the-rest if we-wish sons of-God to-be and if the-contrary
fecerimus, certe a societate Christi expellimur, quantum
we-shall-have-done certainly from the-fellowship of-Christ we-are-expelled as-far-as
ad hereditatem celestem. Si Christum alere volumus per
to the-inheritance heavenly if Christ to-nourish we-wish through
opera pietatis, mundus nos odio habebit; verumtamen melius
works of-piety the-world us in-hatred shall-have nevertheless better
est mundum odire, quam hereditatem celestem amittere.
it-is the-world to-hate than the-inheritance heavenly to-lose

Justum judicium

A JUST JUDGMENT

An adulteress cast from a mountain by law lands unhurt, and the judge orders her cast down again. She answers that the law forbids two punishments for one offense, and she goes free. The moral: God does not damn the sinner at once but saves him by Christ's passion from the fall into hell.

Quidam imperator regnavit, qui statuit pro lege, quod si
a-certain emperor reigned who established for law that if
mulier sub viro adulterata esset, sine misericordia de
a-woman under a-husband adulterous had-been without mercy from
alto monte precipitaretur. Accidit casus, quod quedam
a-high mountain she-should-be-cast-down there-befell a-case that a-certain
mulier sub viro suo erat adulterata, statim secundum
woman under husband her was adulterous at-once according-to
legem de alto monte fuit precipitata. Sed de monte tam
the-law from a-high mountain was cast-down but from the-mountain so
suaviter descendit, quod in nullo lesa erat. Ducta est ad
gently she-descended that in nothing hurt she-was led was to
judicium. Judex videns, quod mortua non esset, sententiam
judgment the-judge seeing that dead not she-was sentence
dedit, iterum [deberet] precipitari et mori. Ait mulier:
gave again she-ought to-be-cast-down and to-die says the-woman
Domine, si sic feceritis, contra legem agitis. Lex vult,
O-lord if so you-shall-have-done against the-law you-act the-law wills
quod nullus debet bis puniri pro uno delicto. Ego eram
that no-one ought twice to-be-punished for one offense I was
precipitata quia semel adulterata, et deus me miraculose
cast-down because once adulterous and God me miraculously

salvavit, ergo iterato non debeo precipitari. Ait judex: Satis
saved therefore again not I-ought to-be-cast-down says the-judge enough
prudenter respondisti. Vade in pace! Et salvata est mulier.
prudently you-have-answered go in peace and saved was the-woman

Moralizatio super historiam precedentem. Carissimi, iste
moralization upon the-story preceding dearest-ones this
imperator est deus noster, qui facit istam legem, quod si quis in
emperor is God our who makes this law that if anyone in
anima pollutus fuerit sub Christo, qui est sponsus anime,
soul polluted shall-have-been under Christ who is the-bridegroom of-the-soul
per peccatum mortale debet precipitari de alto monte i.e.
through sin mortal he-ought to-be-cast-down from the-high mountain that-is
de regno celesti, sicut erat primus pater Adam. Sed deus
from the-kingdom heavenly as was the-first father Adam but God
per filii sui passionem salvavit. Homo cum peccat, deus non
through of-son his the-passion saved man when he-sins God not
statim per infinitam suam misericordiam eum dampnat, sed
at-once through infinite his mercy him damns but
per graciam suam salvat, ut non precipitetur in infernum.
through grace his saves that not he-be-cast-down into hell

De justitia judicantium

ON THE JUSTICE OF JUDGES

Caesar's law lets a ravished woman choose the ravisher's death or marriage without dowry. One man ravishes two women in a night; one asks his death and the other marriage, and the judge grants the gentler plea. The moral: the sinner wrongs justice and mercy, the daughters of God, and mercy pleads for him through contrition and confession.

Cesar regnavit, qui statuit pro lege, quod si quis mulierem
Caesar reigned who established for law that if anyone a-woman
raperet et vi eam opprimeret, in electione mulieris
should-ravish and by-force her should-oppress in the-choice of-the-woman
esset, utrum vir mori deberet vel eam sine dote in
it-should-be whether the-man to-die ought or her without dowry as
uxorem duceret. Accidit casus, quod quidam rapuit nocte
wife should-take there-befell a-case that a-certain-man ravished in-night
una simul duas mulieres. Una peciit mortem et alia
one at-once two women one sought death and the-other
nupcias. Raptor captus est et ductus coram judice, ut
marriage the-ravisher caught was and led before the-judge that
duabus mulieribus secundum legem responderet. Prima mulier
to-the-two women according-to the-law he-might-answer the-first woman
instanter secundum legem mortem peciit, secunda eum in
urgently according-to the-law death sought the-second him as
virum habere clamavit. Et dixit prima mulier: Verum est,
husband to-have cried and said the-first woman true it-is
quod lex dictat, quod peticionem meam obtineam, et altera
that the-law dictates that petition my I-obtain and the-other
respondit: Eodem modo lex pro me clamat. Sed quia mea
answered in-the-same way the-law for me cries but because my

peticio est inicior et magis caritativa, ideo michi videtur,
petition is more-innocent and more charitable therefore to-me it-seems
quod judex pro me sententiam dabit. Ambe mulieres judici
that the-judge for me sentence shall-give both women to-the-judge
sunt conqueste, et quelibet beneficium legis postulabat.
have complained and each the-benefit of-the-law demanded
Judex cum utramque partem audisset, secunde mulieri
the-judge when each party he-had-heard to-the-second woman
concessit, ut eum in virum obtineret, et sic factum est.
granted that him as husband she-should-obtain and so done it-was

[Moralisatio.] Carissimi, iste imperator est dominus noster
moralization dearest-ones this emperor is lord our
Ihesus Christus, raptor quilibet peccator, qui rapit i.e.
Jesus Christ the-ravisher any sinner who ravishes that-is
violat duas mulieres sc. justiciam et misericordiam, que
violates two women namely justice and mercy who
sunt ambe filie dei. Raptor convocatur coram judice,
are both daughters of-God the-ravisher is-summoned before the-judge
quando anima separatur a corpore. Prima scilicet justicia
when the-soul is-separated from the-body the-first namely justice
contra peccatorem allegat, eternaliter eum debere mori
against the-sinner alleges eternally him to-be-bound to-die
per legem justitie; sed altera scilicet misericordia divina
through the-law of-justice but the-other namely mercy divine
allegat, quod per contricionem et confessionem salvabitur.
alleges that through contrition and confession he-shall-be-saved
Ideo studeamus sic deo placere.
therefore let-us-strive so God to-please

De sectanda fidelitate

ON KEEPING FAITH

A youth taken by pirates writes to his father for ransom in vain; his jailer's daughter frees him on his promise to marry her. His father forbids the marriage, arguing that she deceived her own father and acted from lust, and she answers each argument until he yields. The moral: the captive is mankind, the girl the divinity that freed it, and the world that forbids the match is to be spurned.

Rex quidam regnavit, in cujus imperio erat quidam juvenis a
a-king certain reigned in whose empire was a-certain youth by
piratis captus, qui scripsit patri suo pro redempcione. Pater
pirates captured who wrote to-father his for ransom the-father
noluit eum redimere sic quod juvenis multo tempore in
did-not-wish him to-ransom so that the-youth for-much time in
carcere erat maceratus. Ille, qui eum in vinculis habebat,
prison was wasted he who him in chains held
quandam pulchram filiam ac oculis hominum gratiosam
a-certain beautiful daughter and to-the-eyes of-men gracious
genuerat, que nutrita in domo erat quousque viginti annos
had-begotten who nurtured in the-house was until twenty years
in etate sua compleverat, quae sepius incarceratum visitatum
in age her she-had-completed who more-often the-prisoner to-visit
ivit ac consolabatur. Sed ille in tantum desolatus erat,
went and consoled but he in so-much desolate was
quod nullam consolacionem recipere poterat, sed suspiria et
that no consolation to-receive he-could but sighs and
gemitus continue emittebat. Accidit quodam die, quod, cum
groans continually he-sent-forth it-befell on-a-certain day that when
puella eum visitaret, ait juvenis ei: O bona puella, utinam
the-girl him was-visiting says the-youth to-her O good girl would-that

velles pro mea liberacione laborare! Que ait: Quomodo
you-would-wish for my liberation to-labor she says how
potero hoc attentare? pater tuus, qui te genuit, non vult
shall-I-be-able this to-attempt father your who you begot not wishes
te redimere, ego vero, cum sim tibi extranea, quomodo
you to-ransom I but since I-be to-you a-stranger how
deberem hoc cogitare? Et si te liberarem, offensionem patris
should-I this to-think and if you I-should-free the-offense of-father
mei incurrerem, quia tuam redempcionem perderet pater
my I-should-incur because your ransom would-lose father
meus. Verumtamen michi unum concede, et liberabo te.
my nevertheless to-me one-thing grant and I-shall-free you
Ait ille: O bona puella, pete a me quid tibi placuerit! Si
says he O good girl ask of me what to-you shall-have-pleased if
michi est possibile, ego concedam. At illa: Nichil aliud peto
to-me it-is possible I shall-grant and she nothing else I-ask
pro tua liberacione, nisi quod me in uxorem ducas tempore
for your liberation except that me as wife you-take at-the-time
opportuno. Qui ait: Hoc tibi firmiter promitto. Statim
opportune who says this to-you firmly I-promise at-once
puella patre ignorante ipsum a vinculis liberavit et
the-girl with-the-father unaware him from chains freed and
cum eo ad patriam suam fugit. Cum vero ad patrem suum
with him to fatherland his fled when but to father his
venisset, ait ei pater: O fili, de tuo adventu gaudeo. Sed
he-had-come says to-him the-father O son at your coming I-rejoice but
dic michi, qualis est ista puella, quam tecum duxisti?
tell me what-kind is that girl whom with-you you-have-brought
Ait ille: Filia regis est, quam in uxorem habeo. Ait
says he the-daughter of-a-king she-is whom as wife I-have says
pater: Sub pena amissionis hereditatis tue nolo, ut eam
the-father under penalty of-the-loss of-inheritance your I-do-not-wish that her

in uxorem ducas. Ait ille: O pater, quid dicis? Plus ei
as wife you-take says he O father what do-you-say more to-her
teneor, quam tibi. Quando captus eram in manus inimici
I-am-bound than to-you when captured I-was into the-hands of-the-enemy
et fortiter vinculatus, tibi pro mea redempcione scripsi, et
and strongly chained to-you for my ransom I-wrote and
noluisti me redimere. Ipsa vero non tantum a carcere,
you-did-not-wish me to-ransom she but not only from prison
sed a periculo mortis me liberavit; ideo eam in uxorem
but from the-danger of-death me freed therefore her as wife
ducere volo. Ait pater: Fili, probo tibi, quod non possis
to-take I-wish says the-father O-son I-prove to-you that not you-can
in eam confidere, et per consequens nullo modo in uxorem
in her to-trust and by consequence in-no way as wife
ducere. Patrem proprium decepit, quando ipso ignorante te
to-take father own she-deceived when with-him unaware you
a carcere liberavit. Pro qua liberacione pater ejus multa
from prison she-freed for which liberation the-father her many-things
perdidit, que pro tua redempcione habuisset. Ergo videtur,
lost which for your ransom he-would-have-had therefore it-seems
quod tu non possis in eam confidere et per consequens nullo
that you not you-can in her to-trust and by consequence in-no
modo in uxorem ducere. Item alia racio est. Ista licet te
way as wife to-take likewise another reason is she although you
liberavit, hoc fuit causa libidinis, ut posset te in virum
she-freed this was the-cause of-lust that she-might-be-able you as husband
habere, et ideo quia ejus libido erat causa liberacionis tue,
to-have and therefore because her lust was the-cause of-liberation your
non michi videtur, quod uxor tua erit. Puella audiens
not to-me it-seems that wife your she-shall-be the-girl hearing
istas raciones ait: Ad primam respondeo, quando dicis, quod
these reasons says to the-first I-answer when you-say that

ego decepi patrem meum proprium, quod non est verum.
I deceived father my own which not is true
Ille decipitur, qui in aliquo bono diminuitur. Sed pater
he is-deceived who in some good is-diminished but father
meus tam locuples est, quod alicujus auxilio non indiget.
my so rich is that of-anyone the-help not he-needs
Cum hoc perpendi, juvenem istum a carcere liberavi, et
when this I-weighed youth this from prison I-freed and
si pater meus pro eo redempcionem accepisset, non multum
if father my for him ransom had-received not much
propter hoc dicior fuisset, et tu per redempcionem
because-of this richer he-would-have-been and you through the-ransom
depauperatus esses. Ergo in isto actu te salvavi, quod
impoverished you-would-have-been therefore in this act you I-saved that
redempcionem non dedisti, et patri meo nullam injuriam
ransom not you-gave and to-father my no injury
feci. Ad aliam racionem, quando dicis, quod ego ex libidine
I-did to the-other reason when you-say that I from lust
hoc feci, respondeo: hoc nullo modo potest fieri, quia libido
this did I-answer this in-no way can to-be-done because lust
aut est propter pulchritudinem aut propter divicias aut propter
either is because-of beauty or because-of riches or because-of
fortitudinem. Sed filius tuus nullum istorum habuit, quia
strength but son your none of-these had because
pulchritudo ejus per carcerem erat annichilata; nec dives fuit,
beauty his through prison was annihilated nor rich was-he
quia non habuit unde se ipsum redimeret; nec fortis, quia
because not he-had whence him himself he-might-ransom nor strong because
fortitudinem perdidit per carceris maceracionem. Ergo sola
strength he-lost through of-prison the-wasting therefore alone
pietas me movebat, quod ipsum liberavi. Pater hoc audiens
pity me moved that him I-freed the-father this hearing

non potuit filium arguere ulterius. Filius ergo cum magna
not could the-son to-reprove further the-son therefore with great
solennitate eam in uxorem duxit et in pace vitam finivit.
solemnity her as wife took and in peace life ended

[Moralisatio.] Carissimi, filius captus a piratis erat totum
moralization dearest-ones the-son captured by pirates was the-whole
genus humanum captum per peccatum primi parentis in
race human captured through the-sin of-the-first parent in
carcere demonis sc. in ejus potestate. Pater, qui noluit
the-prison of-the-demon namely in his power the-father who did-not-wish
eum redimere, est mundus iste, qui nullo modo volebat
him to-ransom is world this which in-no way wished
hominem juvare a carcere diaboli, sed pocius eum tenere.
man to-help from the-prison of-the-devil but rather him to-hold
Filia, que eum in carcere visitavit, est divinitas anime
the-daughter who him in prison visited is the-divinity to-the-soul
conjuncta, que humano generi compaciebatur, que post
joined which with-the-human race suffered-together which after
passionem suam ad infernum descendit et hominem a
passion its to hell descended and man from
vinculis diaboli liberavit. Pater vero celestis nostris diviciis
the-chains of-the-devil freed the-father but heavenly of-our riches
non indiget, quia super omnia est dives et summe bonus.
not needs because above all-things he-is rich and supremely good
Ideo Christus motus pietate ad nos de celis descendit,
therefore Christ moved by-pity to us from the-heavens descended
nos visitavit, quando carnem nostram assumpsit, et tamen
us visited when flesh our he-assumed and yet
nichil aliud peciit pro nostra redempcione, nisi quod sit
nothing else he-sought for our redemption except that he-be
homini desponsatus, juxta illud Osee ii: Desponsabo eam
to-man betrothed according-to that Hosea ii I-shall-betroth her

michi in fide. Verumtamen pater noster mundus, cui multi
to-me in faith nevertheless father our the-world which many
obediunt, contra hoc semper murmurat et allegat: Si deo
obey against this always murmurs and alleges if to-God
adhereas, hereditatem meam i.e. mundana non habebis,
you-adhere inheritance my that-is worldly-things not you-shall-have
quia impossibile est, deo servire et mammone, Matth. vi.
because impossible it-is God to-serve and mammon Matthew vi
Sed melius est nobis spernere mundum, quam societatem
but better it-is for-us to-spurn the-world than the-fellowship
dei amittere, juxta illud Matth.: Qui reliquerit patrem
of-God to-lose according-to that of-Matthew whoever shall-have-left father
et matrem, uxorem aut agros propter me, centuplum
and mother wife or fields because-of me a-hundredfold
accipiet et vitam eternam possidebit. Quam nobis etc.
shall-receive and life eternal shall-possess which to-us etc

De sequenda ratione

ON FOLLOWING REASON

A tyrant emperor and his bride swear that whoever survives will kill himself for love. Testing her, he sends word of his death; she throws herself from a high mountain and lives, and her father forbids a second attempt. To her arguments he answers that an oath to an evil end binds no one and that husband and wife are two in soul, and she obeys. The moral: the devil would have the soul cast itself into hell, but God wills its return through contrition.

Erat quidam imperator potens sed tyrannus, qui quandam
there-was a-certain emperor powerful but a-tyrant who a-certain
puellam regis filiam pulchram valde desponsavit. Facta
girl of-a-king daughter beautiful very betrothed with-made

desponsacione ambo adinvicem juramentum fecerunt, quod,
the-betrothal both to-each-other an-oath made that
si quis eorum prius moreretur, alter pre nimio amore
if any of-them first should-die the-other for excessive love
se ipsum occideret. Accidit semel quod imperator iste ad
him himself should-kill it-befell once that emperor this to
partes longinquas se transtulit et diu moram ibidem
parts distant himself betook and long delay there
traxit. Volens probare uxorem, ad eam nuncium destinavit,
drew-out wishing to-test the-wife to her a-messenger he-dispatched
ut ei de morte sua diceret. Audiens hoc uxor propter
that to-her of death his he-should-tell hearing this the-wife because-of
juramentum, quod ante fecerat viro suo, de alto monte
the-oath which before she-had-made to-husband her from a-high mountain
se precipitavit, ut moreretur. Verumtamen mortua non est,
herself cast-down that she-might-die nevertheless died not has
sed infra breve tempus sanitati est restituta. Deinde iterato
but within short time to-health was restored then again
seipsam volebat precipitare, ut moreretur. Pater ejus hoc
herself she-wished to-cast-down that she-might-die father her this
audiens ei precepit, ut precepto et juramento viri
hearing to-her commanded that the-command and oath of-the-husband
non obediret. Illa vero nolebat consentire. Ait pater:
not she-should-obey she but did-not-wish to-consent says the-father
Ex quo non vis michi consentire et obedire, celeriter
from which not you-wish me to-consent and to-obey quickly
extra societatem meam exeas. At illa: Nolo, et hoc
outside fellowship my go and she I-do-not-wish and this
per talem racionem probo. Cum autem quis juramento est
by such reason I-prove when moreover anyone by-an-oath is
obligatus, tenetur adimplere. Ego juravi viro meo, quod
bound he-is-held to-fulfill I swore to-husband my that

pro ejus amore meipsam occiderem. Ideo non deliqui, si
for his love myself I-would-kill therefore not I-have-offended if
juramentum implere volo; ergo extra societatem tuam non
the-oath to-fulfill I-wish therefore outside fellowship your not
debeo expelli. Item nullus debet puniri pro eo, quod est
I-ought to-be-expelled likewise no-one ought to-be-punished for that which is
commendabile. Sed cum vir et uxor sint unum in carne
commendable but since husband and wife be one in flesh
secundum deum, commendabile est, quod uxor pro amore
according-to God commendable it-is that the-wife for the-love
viri sui moriatur. Unde in India aliquando erat lex,
of-husband her die whence in India once was a-law
quod uxor post mortem viri sui pre dolore et amore
that the-wife after the-death of-husband her for grief and love
seipsam comburere deberet, vel viva cum eo in sepulchrum
herself to-burn ought or living with him in the-tomb
poni. Et ideo, ut michi videtur, non deliqui, quando
to-be-placed and therefore as to-me it-seems not I-have-offended when
meipsam interficio propter amorem viri mei. Ait pater:
myself I-kill because-of the-love of-husband my says the-father
Quando prius dixisti, quod obligata juramento fuisti etc.,
when first you-said that bound by-oath you-were etc
tale obligamentum non valet, quia pretendit ad malum finem
such binding not avails because it-tends to an-evil end
scilicet ad mortem. Juramentum semper debet esse racionabile
namely to death an-oath always ought to-be reasonable
et ideo juramentum tuum nullum est. Ad aliam racionem,
and therefore oath your none is to the-other reason
quando dixisti, quod istud est commendabile, quod uxor
when you-said that this is commendable that a-wife
moriatur pro viro, non valet, quia, licet sint unum in
die for a-husband not it-avails because although they-be one in

corpore per carnalem affectionem, tamen in anima duo
body through fleshly affection yet in soul two
sunt, que abinvicem realiter differunt. Et ideo non valet,
they-are which from-each-other really differ and therefore not avails
quod allegasti. Puella hec audiens non poterat ulterius
what you-have-alleged the-girl these hearing not could further
arguere, sed dictis patris adhesit, nec ulterius seipsam
to-argue but to-the-sayings of-the-father adhered nor further herself
precipitare volebat, nec amplius viro suo copulari.
to-cast-down wished nor more to-husband her to-be-joined

[Moralisatio.] Carissimi, rex iste est diabolus. Puella est
moralization dearest-ones king this is the-devil the-girl is
anima tam graciosa ad dei similitudinem creata, quam
the-soul so gracious to of-God the-likeness created which
diabolus per peccatum ei desponsavit. Unde in peccato
the-devil through sin to-himself betrothed whence in sin
commisso facta convencio est, quod si ipse mortuus erat
committed made an-agreement was that if he dead was
per peccatum et in longinquis partibus id est in inferno
through sin and in distant parts that is in hell
per superbiam suam positus est, sic vult, quod anima
through pride his placed was so he-wishes that the-soul
peccatrix de alto monte id est de celo se precipitet
sinful from the-high mountain that is from heaven herself cast-down
in infernum. Et sic erat ante adventum Christi. Sed per
into hell and so it-was before the-coming of-Christ but through
Christi passionem est sanitati restituta. Verumtamen adhuc
of-Christ the-passion was to-health restored nevertheless still
sepius intendit se precipitare, quociens contra divinum
more-often she-intends herself to-cast-down as-often-as against the-divine
preceptum perpetrat. Sed deus pater noster non vult, ut
precept she-perpetrates but God father our not wishes that

precipitemur per peccatum, sed vult per contricionem et
we-be-cast-down through sin but wishes through contrition and
confessionem ut totaliter ad ipsum convertamur, et firmiter
confession that wholly to him we-be-turned and firmly
nos in ipso teneamus et vitam eternam possideamus.
ourselves in him we-hold and life eternal we-may-possess

De invidia malorum adversum bonos

ON THE ENVY OF THE WICKED TOWARD THE GOOD

A knight's younger son marries a harlot and is expelled, then repents and is reconciled, and the father raises his grandson. The elder brother calls the father mad, and the father answers that the penitent is reconciled while the elder, never humble, is ungrateful and loses the inheritance. The moral: mankind is reconciled to the Father through Christ, while the devil accuses and loses his place in heaven.

Dioclesianus regnavit, in cujus imperio erat quidam miles
Diocletian reigned in whose empire was a-certain knight
generosus, qui duos filios habebat, quos multum dilexit.
noble who two sons had whom much he-loved
Junior filius contra voluntatem patris meretricem in
the-younger son against the-will of-the-father a-harlot as
uxorem duxit. Cum pater hoc audisset, contristatus est
wife took when the-father this had-heard saddened he-was
valde, et illum a societate sua expulit. Iste sic expulsus in
greatly and him from fellowship his expelled he thus expelled in
magna miseria est positus. Tamen de meretrice uxore sua
great misery was placed yet from the-harlot wife his
filium formosum genuit et ad magnam egestatem pervenit.
a-son handsome he-begot and to great need he-came
Misit nuncium ad patrem suum, ut misericordiam de eo
he-sent a-messenger to father his that mercy on him

haberet. Pater vero cum audisset de ejus miseria, commota
he-might-have the-father but when he-had-heard of his misery moved
sunt omnia viscera ejus et misertus ei cum eo reconciliatus
were all the-bowels his and having-pitied him with him reconciled
est. Ipso reconciliato patri suo filium, quem de uxore
he-was with-him reconciled to-father his the-son whom from wife
sua meretrice genuerat, recommendavit; pater vero ipsum
his the-harlot he-had-begotten he-commended the-father but him
quasi in filium proprium enutrivit. Hec audiens frater senior
as-if as son own nurtured these hearing the-brother elder
indignatus dixit patri suo: Tu es demens, et hoc probo
indignant said to-father his you are mad and this I-prove
tibi tali racione. Ille est demens, qui filium in heredem
to-you by-such reason he is mad who a-son as heir
accipit et nutrit, qui ei injuriam magnam fecit. Sed frater
accepts and nourishes who to-him injury great did but brother
meus, qui illum puerum genuit, fecit tibi magnam injuriam,
my who that boy begot did to-you great injury
quando meretricem contra tuum preceptum desponsavit. Ergo
when a-harlot against your precept he-married therefore
videtur, quod tu es demens, quod filium ejus nutris et
it-seems that you are mad that son his you-nourish and
ei pacem dedisti. Pater ad hoc respondit: Fili, frater
to-him peace you-have-given the-father to this answered O-son brother
tuus est michi reconciliatus per magnam contricionem,
your is to-me reconciled through great contrition
quam habuit, et propter preces aliorum. Ideo oportet me
which he-had and because-of the-prayers of-others therefore it-behooves me
filium suum diligere plus quam te. Hac racione: tu sepius
son his to-love more than you by-this reason you more-often
contra me fecisti, et nunquam reconciliatus es michi,
against me you-have-done and never reconciled are-you to-me

quia culpam tuam humiliter recognoscere noluisti. Jam
because fault your humbly to-acknowledge you-did-not-wish now
tu es ingratus fratri tuo, ex quo velles ipsum a
you are ungrateful to-brother your from which you-would-wish him from
societate mea expellere; immo pocius deberes gaudere, quod
fellowship my to-expel nay rather you-ought to-rejoice that
michi est reconciliatus. Et quia ingratus es, hereditatem
to-me he-is reconciled and because ungrateful you-are inheritance
meam non obtinebis, et illam, quam de jure habere
my not you-shall-obtain and that which by right to-have
debuisses, frater tuus occupabit. Et sic factum est.
you-ought brother your shall-occupy and so done it-was

Moralizatio. Carissimi, per patrem istum patrem celestem
moralization dearest-ones by father this the-father heavenly
intelligimus, per duos filios naturam angelicam et humanam.
we-understand by the-two sons the-nature angelic and human
Humana conjuncta erat meretrici i.e. iniquitati, quando de
the-human joined was to-a-harlot that-is to-iniquity when of
pomo vetito contra divinum preceptum comedit; unde a
the-apple forbidden against the-divine precept it-ate whence from
patre celesti erat homo expulsus. Filius meretricis [est]
the-father heavenly was man expelled the-son of-the-harlot is
totum genus humanum, quod per peccatum perversum
the-whole race human which through sin perverted
perierat. Ille filius eger factus est, quia post peccatum in hac
had-perished that son sick made was because after sin in this
lacrimarum valle positus est, juxta illud Gen.: In sudore
of-tears valley placed was according-to that of-Genesis in the-sweat
vultus tui. Sed per Christi passionem est deo patri
of-face your but through of-Christ the-passion was to-God the-father
conciliatus, et continue reconciliatur per opera meritoria
reconciled and continually is-reconciled through works meritorious

et per preces sanctorum, qui cotidie pro genere humano
and through the-prayers of-the-saints who daily for the-race human
preces fundunt in celo. Ps.: Desiderium pauperum exaudivit
prayers pour-out in heaven psalm the-desire of-the-poor has-heard
dominus. Sed alius frater sc. diabolus, qui semper est
the-Lord but the-other brother namely the-devil who always is
ingratus, semper nos impugnat et de nostra reconciliacione
ungrateful always us attacks and about our reconciliation
murmurat et allegat, quod propter peccatum hereditatem
murmurs and alleges that because-of sin the-inheritance
regni celestis non debeamus consequi. Sed sine dubio,
of-the-kingdom heavenly not we-ought to-obtain but without doubt
si sancte et juste et munde in hoc seculo vixerimus,
if holily and justly and purely in this age we-shall-have-lived
allegacio sua nichil nobis nocebit, imo partem suam id
allegation his nothing to-us shall-harm nay part his that
est locum, quem ipse in celis perdidit, obtinebimus.
is the-place which he in the-heavens lost we-shall-obtain

De vana gloria

ON VAINGLORY

Leo sets up three images, with a gold ring, a gold beard, and a gold cloak, and forbids anyone to despoil them. A tyrant takes all three and defends each theft with a jest, but the emperor hangs him for meddling with what was not his. The moral: the images are the poor, the rich, and the mighty of the world, whom the wicked despoil.

Leo regnavit, qui miro modo pulchras mulieres delectabatur
Leo reigned who in-wonderful way beautiful women was-delighted
videre. Unde fecit fieri in quodam templo tres imagines
to-see whence he-made to-be-made in a-certain temple three images

stantes, et precepit omnibus in imperio, ut eas adorarent.
standing and commanded to-all in the-empire that them they-should-worship
Prima imago habebat manum ad populum extensam, et
the-first image had the-hand to the-people stretched-out and
in uno digito annulum aureum, et super digito erat
on one finger a-ring golden and upon the-finger was
superscripcio talis: Ego sum generosus; ecce annulus in digito.
a-superscription such I am noble behold the-ring on the-finger
Secunda imago barbam auream habebat, et in fronte sic
the-second image a-beard golden had and on the-forehead so
scriptum: Ego sum barbatus; si quis calvus fuerit, ad me
written I am bearded if anyone bald shall-have-been to me
veniat et de pilis meis accipiat. Tercia imago clamydem
let-him-come and of hairs my let-him-take the-third image a-cloak
auream habebat et tunicam de purpure, et in pectore ejus
golden had and a-tunic of purple and on the-breast its
erat scriptum characteribus aureis: Ego sum, qui neminem
was written in-letters golden I am he-who no-one
timeo. Iste tres imagines erant interius lapidee. Cum autem
fear these three images were inwardly of-stone when moreover
fuissent complete secundum imperatoris voluntatem, statuit
they-had-been completed according-to of-the-emperor the-will he-established
pro lege, quod quicumque annulum vel barbam auream
for law that whoever the-ring or beard golden
aut clamydem auferret, morte turpissima condempnaretur.
or cloak should-take-away by-death most-shameful should-be-condemned
Accidit quodam tempore, quod quidam tyrannus templum
it-befell at-a-certain time that a-certain tyrant the-temple
intravit, videnque primam imaginem cum digito extenso,
entered and-seeing the-first image with finger stretched-out
annulum de digito extraxit. Deinde ad imaginem secundam
the-ring from the-finger drew-off then to the-image second

accessit et barbam auream ab ea abstulit. Post hoc ad
he-approached and the-beard golden from it took-away after this to
imaginem terciam pervenit, clamydem ab ea tulit, et de
the-image third he-came the-cloak from it took and from
templo recessit. Populus cum imagines spoliatas vidissent,
the-temple withdrew the-people when the-images despoiled had-seen
statim imperatori denunciabant. Cum imperator hoc audisset,
at-once to-the-emperor announced when the-emperor this had-heard
contristatus est valde, transgressorum scilicet tyrannum
saddened he-was greatly of-the-transgressors namely the-tyrant
coram se vocavit et super tali delicto eum arguebat,
before himself he-called and upon such offense him reproved
quod imagines contra preceptum suum spoliavit. At ille:
that the-images against precept his he-despoiled and he
Domine, licitum est michi respondere? Qui ait: Michi bene
O-lord permitted is-it to-me to-answer who says to-me well
placet. Quando templum intravi, prima imago manum ad
it-pleases when the-temple I-entered the-first image the-hand to
me extendit, habensque in digito annulum, ac si diceret:
me stretched-out and-having on the-finger a-ring as if it-should-say
Istum annulum accipe! tamen ad extensionem manus
this ring take yet at the-stretching of-the-hand
nolui recipere quousque in digito superscripcionem legi
I-did-not-wish to-receive until on the-finger the-superscription I-read
scil. Ego sum generosus, ecce annulus. Statim intellexi
namely I am noble behold the-ring at-once I-understood
superscripcionem, quod voluntas ejus esset, ut annulum
the-superscription that the-will its was that the-ring
acciperem, et ideo accepi. Deinde ad secundam imaginem
I-should-accept and therefore I-accepted then to the-second image
accessi et cum eam barbam auream habentem vidissem,
I-approached and when it a-beard golden having I-had-seen

in corde meo cogitavi et dixi: Pater istius numquam
in heart my I-thought and said the-father of-this never
talem barbam habebat, quia sepius eum vidi, et quod
such a-beard had because more-often him I-have-seen and that
sit alcior quam pater racio non dictat. Bonum est
he-be higher than the-father reason not dictates good it-is
et utile, barbam ejus auream auferre. Verumtamen hoc
and useful the-beard his golden to-take-away nevertheless this
non obstante barbam nolui extrahere quousque
not standing-in-the-way the-beard I-did-not-wish to-draw-off until
suprascripcionem legi: Ego sum barbatus, quia, si quis
the-superscription I-read I am bearded because if anyone
calvus fuerit, ad me veniat et de pilis meis accipiat.
bald shall-have-been to me let-him-come and of hairs my let-him-take
Sicut videtis, calvus sum, et ideo barbam auream propter
as you-see bald I-am and therefore the-beard golden because-of
duo abstuli. Unum est, ut patri suo esset similis, et
two I-took-away one is that to-father his he-might-be like and
de barba aurea non nimis superbiret. Secundo, ut per
of the-beard golden not too-much he-might-be-proud secondly that through
pilos ejus capiti meo calvo subvenirem. Deinde ad terciam
hairs his to-head my bald I-might-help then to the-third
imaginem accessi, que clamydem auream habebat. Clamydem
image I-approached which a-cloak golden had the-cloak
abstuli eo quod in hyeme aurum est frigidum, et imago
I-took-away by-this that in winter gold is cold and the-image
est lapidea, naturaliter lapis est frigidus, ideo si haberet
is of-stone naturally stone is cold therefore if it-had
clamydem auream, esset addere frigiditatem frigido, quod
a-cloak golden it-would-be to-add coldness to-cold which
esset grave imagini. Item si in estate clamydem haberet,
would-be grievous to-the-image likewise if in summer a-cloak it-had

esset nimis ponderosum. Adhuc ei propter ista non
it-would-be too heavy still from-it because-of these not
abstulissem, donec superscripcionem frontis legissem:
I-would-have-taken-away until the-superscription of-the-forehead I-had-read
Ego sum qui neminem timeo. Cum vero tantam superbiam
I am he-who no-one fear when but so-great pride
in eo vidissem, ut humiliaretur abstuli clamydem. Ait
in it I-had-seen that it-might-be-humbled I-took-away the-cloak says
imperator: Carissime, quando lex erat data, ut nullus
the-emperor dearest when the-law was given that no-one
imagines spoliaret, nonne erat in lege promulgatum, quod
the-images should-despoil not was-it in the-law promulgated that
nullus propter aliquam causam imagines spoliaret? Et ideo
no-one because-of any cause the-images should-despoil and therefore
quia te intromisisti de eis que ad te non pertinebant,
because yourself you-have-meddled with those which to you not pertained
do pro judicio, ut hodie in patibulo sis suspensus. Et
I-give as judgment that today on the-gallows you-be hanged and
sic factum est.
so done it-was

Moralizatio. Carissimi, iste imperator est dominus noster
moralization dearest-ones this emperor is lord our
Ihesus Christus. Tres imagines sunt tria genera hominum in
Jesus Christ the-three images are three kinds of-men in
isto mundo, in quibus deus delectatur, juxta illud: Delicie
this world in which God delights according-to that delights
mee sunt esse cum filiis hominum. Si sancte et juste
my are to-be with the-sons of-men if holily and justly
vivamus, deus nobiscum permanebit. Per primam imaginem,
we-live God with-us shall-remain by the-first image
que habet manum extensam, debemus intelligere pauperes ac
which has the-hand stretched-out we-ought to-understand the-poor and

mundi simplices, qui si sequi debent in curiam principum
of-the-world the-simple who if to-follow they-ought into the-court of-princes
ac dominorum aliquid expedire, oportet ut manum extensam
and lords anything to-dispatch it-behooves that the-hand stretched-out
habeant ad dandum judici munera. Unde munera oculos
they-have for giving to-the-judge gifts whence gifts the-eyes
judicum excecant. Si vero dicatur judici vel suis ministris:
of-judges blind if but it-be-said to-the-judge or to-his ministers
Quare a paupere accepisti? statim respondet: Nonne
why from a-poor-man did-you-accept at-once he-answers not
potero cum bona consciencia recipere, quod mihi gratis
shall-I-be-able with good conscience to-receive what to-me freely
offertur? Curialis erat in offerendo, et si munus suum non
is-offered courteous he-was in offering and if gift his not
accepissem, michi pro rusticitate esset imputandum, et
I-had-accepted to-me for rusticity it-would-be to-be-imputed and
ideo, ne talia de me dicerentur, munus ejus accepi. Per
therefore lest such-things of me be-said gift his I-accepted by
secundam imaginem intelligere debemus mundi divites, qui
the-second image to-understand we-ought of-the-world the-rich who
per graciam dei ad divicias sunt exaltati. Unde psalmus: De
through the-grace of-God to riches are exalted whence the-psalm from
stercore erigens pauperem; et statim ab emulis judicatur: Ecce
the-dung raising-up the-poor and at-once by rivals he-is-judged behold
iste miser habet barbam auream i.e. plures divicias, quam
this wretch has a-beard golden that-is more riches than
habuit pater ejus. Opprimamus eum! Sive per fas sive per nefas
had father his let-us-oppress him whether by right or by wrong
justum talem opprimunt et spoliant, dicentes: Nos sumus
the-just such-a-man they-oppress and despoil saying we are
calvi i.e. diviciis privati; bonum est, ut rusticus iste dives
bald that-is of-riches deprived good it-is that rustic this rich

nobis divicias suas participet. Immo sepius illum jugulant, ut
with-us riches his share nay more-often him they-slay that
bona sua auferant, ad Tim.: Cupiditas est radix omnium
the-goods his they-may-take-away to Timothy cupidity is the-root of-all
malorum. Per terciam imaginem cum clamyde aurea debemus
evils by the-third image with the-cloak golden we-ought
intelligere homines in dignitate constitutos, sicut sunt prelati
to-understand men in dignity established as are the-prelates
ecclesie et judices terreni, qui habent legem custodire,
of-the-church and judges earthly who have the-law to-guard
virtutes inserere et vitia extirpare. Unde malefactores, qui
virtues to-implant and vices to-extirpate whence evildoers who
noluerunt subjici discipline contra prelatos suos et seniores,
did-not-wish to-be-subjected to-discipline against prelates their and elders
se erigunt ac conspirant dicentes: Nolumus hunc
themselves raise and conspire saying we-do-not-wish this-man
regnare super nos. Luc.: Judei videntes Christum miracula
to-reign over us Luke the-Jews seeing Christ miracles
facientem et eos arguere, quod contra legem committerent,
doing and them to-reprove that against the-law they-committed
statim de morte ejus conspirabant. Tales conspiratores qui
at-once about the-death his conspired such conspirators who
sic hominem bona fama et virtutibus spoliant mala morte
so a-man of-good fame and virtues despoil by-an-evil death
hic vel alibi morientur. Studeamus ergo vitam nostram etc.
here or elsewhere shall-die let-us-strive therefore life our etc

De naturali malitia per mansuetudinem superanda

ON NATURAL MALICE TO BE OVERCOME BY GENTLENESS

Alexander's son plots his father's death; the queen swears the boy is his. The father leads him into a desert, hands him a sword, and bids him kill him there; the son throws it down, begs pardon, and is received, and at his own death has a banner carried through the empire: all things pass except loving God. The moral: the bad Christian seeks Christ's death, and God offers him the sword of free will.

Alexander regnavit prudens valde, qui filiam regis Syrie
Alexander reigned prudent very who the-daughter of-the-king of-Syria
in uxorem accepit, que filium pulcherrimum ei peperit.
as wife took who a-son most-beautiful to-him bore
Crevit puer, et cum ad etatem legitimam pervenisset, patri
grew the-boy and when to age lawful he-had-come to-father
suo semper insidias fecit et per omnia mortem ejus
his always plots he-made and through all-things the-death his
quesivit. Imperator de hoc admirabatur, venit ad imperatricem
sought the-emperor at this wondered he-came to the-empress
et ait: Carissima, dicas secure sine timore secretum cordis
and says dearest tell securely without fear the-secret of-heart
tui michi, utrum de aliquo preter me polluta fuisti? At illa:
your to-me whether by any besides me defiled you-have-been and she
O domine, quare a me talia queris? Qui respondit: Filius
O lord why from me such-things do-you-ask who answered son
tuus semper mortem meam querit et ideo miror, quia, si
your always death my seeks and therefore I-wonder because if
esset filius meus, talia non attemptaret. At illa: Novit deus,
he-were son my such-things not he-would-attempt and she knows God
quod nunquam ab alio preter te sum polluta, et hoc
that never by another besides you have-I-been defiled and this

parata sum per omnem viam probare. Iste est verus filius
ready I-am through every way to-prove he is the-true son
tuus; sed quare te persequitur, penitus ignoro. Rex cum
your but why you he-persecutes wholly I-know-not the-king when
hoc audisset, cum omni mansuetudine filio suo locutus est
this he-had-heard with all gentleness to-son his spoke has
dicens: O bone fili, ego sum pater tuus; per me mundum
saying O good O-son I am father your through me the-world
intrasti, et heres meus eris. Quare michi minaris? In
you-did-enter and heir my you-shall-be why me do-you-threaten in
deliciis nutrivi te et omnia mea tua sunt. Desine, inquit,
delights I-nurtured you and all my-things yours are cease he-says
ab ista iniquitate, et noli me occidere. Filius non acquiescens
from this iniquity and do-not me kill the-son not acquiescing
dictis ejus, de die in diem malicia ejus contra patrem
in-the-sayings his from day to day the-malice his against the-father
crescebat, et nitebatur semper occidere eum et publice et
grew and he-strove always to-kill him and publicly and
private insidias ei imponere. Pater hoc videns in locum
privately plots on-him to-lay the-father this seeing to a-place
desertum perrexit et filium suum secum duxit portansque
deserted went and son his with-him led and-carrying
gladium in manu sua dicens filio suo: Accipe gladium istum
a-sword in hand his saying to-son his take sword this
et interfice me hic, quia minus scandalum est tibi in
and kill me here because less scandal it-is for-you in
occulto me occidere, quam in publico. Filius hec audiens
secret me to-kill than in public the-son these hearing
statim gladium a se projecit et coram patre genua flexit
at-once the-sword from himself threw and before the-father the-knees bent
cum fletu magno misericordiam ab eo petens, ait: O bone
with weeping great mercy from him seeking says O good

pater, peccavi in te, quia male egi; iniquitatem feci.
father I-have-sinned against you because evilly I-acted iniquity I-did
Jam non sum dignus vocari filius tuus. Peto, ut remittas
now not am-I worthy to-be-called son your I-ask that you-forgive
michi et me diligas et ammodo ero filius tuus dilectus,
me and me love and henceforth I-shall-be son your beloved
et per omnia secundum tuam voluntatem ministrabo tibi.
and through all-things according-to your will I-shall-minister to-you
Pater hec audiens cecidit super collum ejus et osculatus
the-father these hearing fell upon the-neck his and kissed
est eum et ait: O fili dilectissime, ammodo non pecces,
has him and says O son most-beloved henceforth not may-you-sin
esto michi fidelis filius, et ero tibi graciosus pater.
be to-me a-faithful son and I-shall-be to-you a-gracious father
Et hoc dicto induit eum vestimentis preciosis, et eum
and with-this said he-clothed him with-garments precious and him
secum ad domum duxit et magnum convivium satrapis
with-himself to the-house led and a-great feast for-the-satraps
imperii fecit. Post hec per paucos dies vixit et vitam in
of-the-empire made after these for few days he-lived and life in
pace finivit, filius vero regnum obtinuit et satis prudenter
peace ended the-son but the-kingdom obtained and sufficiently prudently
regebat. In fine vero vite ejus cum mori deberet, vexillum
ruled at the-end but of-life his when to-die he-ought a-banner
per totum imperium portari fecit et omnibus ostendit,
through the-whole empire to-be-carried he-made and to-all showed
in quo scriptum erat: Omnia transiunt preter amare deum.
on which written was all-things pass-away except to-love God

[Moralisatio.] Carissimi, imperator iste est dominus noster
moralization dearest-ones emperor this is lord our
Jhesus Christus. Filius, qui patrem persequitur, est malus
Jesus Christ the-son who the-father persecutes is the-evil

Christianus, qui est filius dei legitimus per virtutem
Christian who is a-son of-God lawful through the-power
baptismi. Mater pueri est sancta ecclesia, a qua
of-baptism the-mother of-the-boy is holy church from which
baptismum et nostram salutem accepimus, quibus peccator
baptism and our salvation we-received from-which the-sinner
perversus et a deo per peccatum elongatus querit mortem
perverse and from God through sin removed seeks the-death
Christi. Quod ipse sit pater, patet Deuter. xxxii: Nonne
of-Christ that he be the-father is-plain Deuteronomy xxxii not
ipse est pater tuus etc. Tociens ergo Christianus querit
he is father your etc as-often therefore a-Christian seeks
mortem Christi, quociens contra ejus preceptum perpetrat.
the-death of-Christ as-often-as against his precept he-perpetrates
Unde duxit te in desertum hujus mundi, in quo deserto
whence he-led you into the-desert of-this world in which desert
non tantum obtulit se mori, sed mortuus est propter
not only he-offered himself to-die but died has because-of
peccata nostra. Unde propter ejus amorem et tue anime
sins our whence because-of his love and of-your soul
salutem deberes resistere peccatis et ei fideliter servire.
the-salvation you-ought to-resist sins and him faithfully to-serve
Pater dedit ei gladium, ut eum occideret. Sic deus dat
the-father gave him a-sword that him he-might-kill so God gives
tibi gladium hoc est liberum arbitrium quo poteris
you a-sword that is free choice by-which you-shall-be-able
portare amorem ejus et gratiam, vel simpliciter eum a
to-carry the-love his and grace or simply him from
te expellere. Fac ergo tu, sicut fecit ille filius! Projice
you to-expel do therefore you as did that son throw
a te gladium iniquitatis et malicie, sicut fecit ille de
from you the-sword of-iniquity and of-malice as did he of

quo legitur in evangelio: Filius peregre profectus est in
whom it-is-read in the-gospel the-son abroad set-out has into
regionem longinquam. Sic peccator, cum carnales voluptates
a-region distant so the-sinner when fleshly pleasures
diligit, a domino peregrinabitur, et quanto peccando
he-loves from the-Lord shall-wander and by-how-much by-sinning
ipse sit dissimilior, tanto magis a domino elongatur,
he be more-unlike by-so-much more from the-Lord is-removed
substantiam consumit, dum vitam et cogitaciones turpibus
the-substance he-consumes while life and thoughts on-shameful
actibus impendit, et sicut in evangelio dicitur de filio, quod
acts he-spends and as in the-gospel it-is-said of the-son that
egere cepit, et adhesit uni civi regionis illius, qui
to-be-in-need he-began and cleaved to-one citizen of-region that who
misit illum in villam suam, ut pasceret porcos etc. Filius
sent him into farm his that he-might-feed swine etc son
ille egere cepit, quando virtutes per peccatum amisit.
that to-be-in-need began when the-virtues through sin he-lost
Unde psalmus: Divites eguerunt et esurierunt. Adhesit
whence the-psalm the-rich have-been-in-need and have-hungered he-cleaved
uni civium scilicet diabolo, quia demones sunt cives
to-one of-the-citizens namely to-the-devil because demons are the-citizens
et rectores tenebrarum hujus mundi, juxta apostolum:
and rulers of-the-darkness of-this world according-to the-apostle
Non est nobis conluctacio adversus carnem et sanguinem etc.
not is to-us wrestling against flesh and blood etc
Porcus immundum est animal, quia in sordibus delectatur, et
the-swine unclean is an-animal because in filth it-delights and
ideo porcis demones comparantur, quia sordibus peccatorum
therefore to-swine the-demons are-compared because with-the-filth of-sins
saturabuntur. Illos pascit peccator sordibus criminum suorum
they-shall-be-sated them feeds the-sinner with-the-filth of-crimes his

et ipse est opus illorum. Silique sunt cibus peccatorum,
and he is the-work of-them the-husks are the-food of-sinners
sic fornicacio, ebrietas et gulositas cibus demonum. De
so fornication drunkenness and gluttony the-food of-demons from
siliquis cupit peccator implere suum ventrem, quia nemo dat
the-husks desires the-sinner to-fill his belly because no-one gives
ei saturitatem, quia voluptas semper habet famam suam et
him satiety because pleasure always has hunger its-own and
diabolus multociens non dat homini sui desiderii facultatem,
the-devil many-times not gives to-man of-his desire the-means
sciens eum esse mortuum per peccatum. Sed tamen
knowing him to-be dead through sin but yet
dominus sepius per graciam suam vibrat ab eo gladium
the-Lord more-often through grace his brandishes from him the-sword
iniquitatis et dicit: Miserere mei, dum peccata recognoscit
of-iniquity and says have-mercy on-me while sins he-acknowledges
et dicit: Delictum meum cognitum tibi feci. Sed deus
and says offense my known to-you I-have-made but God
misericordia motus est, et occurrens cecidit super collum
by-mercy moved was and running fell upon the-neck
ejus et osculatus est eum dixitque ad servos: Cito afferte
his and kissed has him and-said to the-servants quickly bring
stolam primam et induite illum et date annulum in manum
the-robe first and clothe him and give a-ring on hand
ejus et calciamenta in pedibus ejus, et adducite vitulum
his and shoes on feet his and bring the-calf
saginatum et occidite et manducemus, quia hic filius meus
fatted and kill-it and let-us-eat because this son my
mortuus fuerat et revixit, perierat et inventus est. Sic
dead had-been and has-revived he-had-perished and found was so
pater celestis vidit errantem, cum ad penitenciam se
the-father heavenly saw the-wanderer when to penitence himself

movet, et injecit se super collum ejus, quando onus
he-moves and cast himself upon the-neck his when the-burden
penitenciae sibi imponit, osculatur eum, quando verbis
of-penitence on-himself he-imposes he-kisses him when in-the-words
oris sui delectatur peccator, juxta illud: Osculetur me
of-mouth his delights the-sinner according-to that let-him-kiss me
osculo oris sui. Stola prima induitur, quando amor
with-the-kiss of-mouth his the-robe first is-put-on when the-love
Christi per penitenciam habetur. Annulus in manu signat
of-Christ through penitence is-had the-ring on the-hand signifies
signaculum similitudinis Christi in bonis operibus. Ille ergo
the-seal of-the-likeness of-Christ in good works he therefore
annulum in manu portat, qui in nullo opere a Christo
the-ring on the-hand carries who in no work from Christ
deviat. Calciamenta in pedibus sunt exempla sanctorum, qui
deviates the-shoes on the-feet are the-examples of-the-saints who
mortui sunt, quia, sicut calciamenta in pedibus animalium
dead are because as shoes on the-feet of-animals
defendunt pedes, ita exempla sanctorum animas. Vitulus
defend the-feet so the-examples of-the-saints souls the-calf
saginatus est Christus, pro nobis immolatus in ara crucis,
fatted is Christ for us sacrificed on the-altar of-the-cross
quia saginatus i.e. spiritus sancti repletus gracia. Et tunc
because fatted that-is of-the-Spirit Holy filled with-grace and then
poteris per civitatem cordis tui ostendere vexillum
you-shall-be-able through the-city of-heart your to-show the-banner
boni militis Christi, scilicet ubi erit scriptum: Omnia
of-the-good knight of-Christ namely where shall-be written all-things
pretereunt preter amare deum i.e. omnia peccata mea
pass-by except to-love God that-is all sins my
mala per penitenciam sunt deleta, et jam dei timorem
evil through penitence are blotted-out and now of-God the-fear

et graciam ejus mecum porto, per quam vitam eternam
and grace his with-me I-carry through which life eternal
obtinebo, ad quam nos perducat etc.
I-shall-obtain to which us may-lead etc

De oblivione

ON FORGETFULNESS

Vespasian, wedded far from home to a wife who threatens to kill herself if he leaves, has two rings made, of memory and of forgetfulness. He gives her the ring of forgetfulness, she forgets her love, and he goes home in peace. The moral: the flesh holds the soul back from heaven, and prayer and fasting are the rings that free it.

Vespasianus regnavit, qui diu remansit sine prole. Tandem
Vespasian reigned who long remained without offspring at-last
per consilium sapientum quandam pulchram puellam de
through the-counsel of-the-wise a-certain beautiful girl from
longinquis partibus mundi in uxorem duxit et cum ea in
distant parts of-the-world as wife he-took and with her in
patria extranea diu remansit et prolem ex ea genuit. Post
a-land foreign long remained and offspring from her begot after
hec ad imperium suum accedere volebat, sed nullam licenciam
these to empire his to-go he-wished but no leave
ab ea poterat obtinere, sed semper dicebat: Si a me
from her could-he to-obtain but always she-said if from me
recedis, meipsam occidere volo. Imperator cum hoc audisset,
you-withdraw myself to-kill I-wish the-emperor when this he-had-heard
fecit fieri duos annulos optimos et sculpit in gemmis
caused to-be-made two rings most-excellent and carved in the-gems
imagines hujus efficacie, ut una esset imago memorie
images of-this efficacy that one should-be an-image of-memory

et altera imago oblivionis. Cumque paribus annulis eas
and the-other an-image of-forgetfulness and-when in-matching rings them
inseruisset, unum annulum scilicet oblivionis prebuit uxori,
he-had-set one ring namely of-forgetfulness he-offered to-the-wife
alterum ipse tulit, ut sicut pari amore sic paribus
the-other he-himself took that as by-equal love so by-equal
annulis scilicet insignirentur. Uxor cum annulum accepisset,
rings namely they-might-be-marked the-wife when the-ring she-had-accepted
statim cepit oblivisci amoris viri. Imperator hec videns
at-once began to-forget the-love of-the-husband the-emperor these seeing
ad imperium cum gaudio se transtulit, nec ulterius est
to the-empire with joy himself betook nor further was-he
ad uxorem reversus. Et sic in pace vitam suam finivit.
to the-wife returned and so in peace life his ended

[Moralisatio.] Carissimi, per istum imperatorem debemus
moralization dearest-ones by this emperor we-ought
intelligere animam humanam, quam oportet assumi ad
to-understand the-soul human which it-behooves to-be-taken-up to
propriam patriam, hoc est ad regnum celeste, ad hoc, ut
its-own fatherland that is to the-kingdom heavenly to this that
salutem finalem consequatur. Ideo ait psalmus: Salvum me
salvation final it-may-attain therefore says the-psalm safe me
fac, deus etc. Uxor est nostra caro, que retinet animam in
make O-God etc the-wife is our flesh which holds the-soul in
multis delectacionibus, per quas non poterit ad vitam
many delights through which not it-shall-be-able to life
eternam transire, ubi anime conversacio est et imperium
eternal to-pass where of-the-soul the-conversation is and the-empire
ejus et totum desiderium. Et quare non permittit eam?
its and whole desire and why not does-she-permit her
Quia caro concupiscit adversus spiritum et e converso. Fac
because the-flesh lusts against the-spirit and from the-converse do

ergo tu, sicut fecit imperator. Fac duos annulos memorie
therefore you as did the-emperor make two rings of-memory
et oblivionis. Isti duo annuli sunt oracio et jejunium.
and of-forgetfulness these two rings are prayer and fasting
Utrumque in effectu suo caret termino. Signum infallibile
each in effect its lacks end a-sign infallible
in multis terris est, quod mulier, si portat annulum,
in many lands is that a-woman if she-wears a-ring
desponsata est. Et revera, quando homo se dat oracioni
betrothed she-is and truly when a-man himself gives to-prayer
et jejunio, signum est, quod anima ejus est sponsa Christi.
and fasting a-sign it-is that soul his is the-bride of-Christ
Oracio autem est annulus memorie, quia precepit apostolus
prayer moreover is the-ring of-memory because commanded the-apostle
dicens: Sine intermissione orate. Utitur ergo homo oracione
saying without intermission pray uses therefore man prayer
dominica, ut deus memoriam ejus habeat, immo angelus
dominical that God memory of-him may-have nay the-angel
eam presentabit, exemplo Thobie. Jejunium potest dici
it shall-present by-the-example of-Tobias fasting can to-be-called
annulus oblivionis, quia retrahit et refugit ipsam carnem,
the-ring of-forgetfulness because it-draws-back and shuns the-very flesh
ne impediat usum racionis et opus meritorium, per que
lest it-binder the-use of-reason and work meritorious through which
itur ad deum. Studeamus ergo istos annulos sic nobiscum
one-goes to God let-us-strive therefore these rings so with-us
retinere, ut vitam eternam consequi mereamur.
to-keep that life eternal to-attain we-may-merit

De veneno peccati, quo quotidie nutrimur

ON THE POISON OF SIN BY WHICH WE ARE DAILY FED

The queen of the north rears her daughter on poison and sends her to Alexander. Aristotle warns him off and proves it on a condemned man, who dies at her kiss, and the girl is sent home. The moral: the poisoned girl is gluttony and lust, and Aristotle is conscience or reason.

Alexander regnavit potens valde, qui magistrum Aristotelem in
Alexander reigned powerful very who master Aristotle as
suum doctorem habebat, qui eum in omni scientia instruebat.
his teacher had who him in all knowledge instructed
Hoc audiens regina aquilonis filiam suam a tempore suae
this hearing the-queen of-the-north daughter her from the-time of-her
nativitatis veneno nutrivit, et cum pervenisset ad legitimam
birth with-poison nourished and when she-had-come to lawful
aetatem, erat tam pulchra et oculis hominum gratiosa,
age she-was so beautiful and to-the-eyes of-men gracious
quod multi per adspectum ejus infatuati sunt. Regina eam
that many through the-sight of-her infatuated were the-queen her
ad Alexandrum misit, ut ejus concubina fieret. Visa
to Alexander sent that his concubine she-might-become with-seen
puella statim captus est in amorem ejus, et dormire cum ea
the-girl at-once captured he-was in love of-her and to-sleep with her
volebat. Hoc percipiens Aristoteles dixit ei: Nolite talia
he-wished this perceiving Aristotle said to-him do-not such-things
attemptare. Quae si feceritis, in continenti moriemini, eo
attempt which if you-shall-have-done in instantly you-shall-die by-this
quod ipsa sit toto tempore vitae suae veneno nutrita. Quod
that she be all time of-life her with-poison nourished that
autem verum sit probabo statim. Hic est quidam malefactor,
moreover true it-be I-shall-prove at-once here is a-certain evildoer

qui per legem debet mori. Cum ea dormiat, et tunc si
who by law ought to-die with her let-him-sleep and then if
verum est videbitis. Et sic factum est. Malefactor osculatus
true it-is you-shall-see and so done it-was the-evildoer kissed
est eam coram omnibus. Statim cecidit et mortuus est.
has her before all at-once he-fell and died has
Alexander hoc percipiens magistrum miro modo laudavit,
Alexander this perceiving the-master in-wonderful way praised
qui eum a morte liberavit. Puellam matri remisit.
who him from death freed the-girl to-the-mother he-sent-back

Moralizacio. Carissimi, iste Alexander potest dici
moralization dearest-ones this Alexander can to-be-called
quilibet christianus bonus fortis et potens per virtutes,
any Christian good strong and powerful through the-virtues
quas in baptismo recepit, qui potens et fortis est, quamdiu
which in baptism he-received who powerful and strong is as-long-as
manet in caritate et puritate vite contra diabolum mundum
he-remains in charity and purity of-life against the-devil the-world
et carnem. Regina aquilonis est habundancia rerum, que
and the-flesh the-queen of-the-north is the-abundance of-things which
hominem querit occidere, spiritualiter aliquando, sepius
man seeks to-kill spiritually sometimes more-often
corporaliter. Puella intoxicata est luxuria et gula, que
bodily the-girl poisoned is lust and gluttony which
nutriuntur ex cibariis delicatis, que sunt venena anime.
are-nourished from foods delicate which are poisons of-the-soul
Aristoteles est tua consciencia sive racio, que semper
Aristotle is your conscience or reason which always
murmurat et contradicit illis, que sunt anime nociva, et
murmurs and contradicts those which are to-the-soul harmful and
illum impedit, ne cum talibus immisceat se. Malefactor
him hinders lest with such-things he-mingle himself the-evildoer

est vir perversus, deo inobediens, qui magis sequitur
is a-man perverse to-God disobedient who more follows
delicias carnis, quam divina precepta. Talis tota die in
the-delights of-the-flesh than the-divine precepts such-a-one the-whole day in
peccatis dormit osculando i.e. tangendo gulam et luxuriam,
sins sleeps by-kissing that-is by-touching gluttony and lust
per quos tactus spiritualiter occiditur. Unde sapiens: Qui
through which touches spiritually he-is-killed whence the-wise-man who
tangit picem, coinquinabitur ab ea. Studeamus ergo sobrie
touches pitch shall-be-defiled by it let-us-strive therefore soberly
vivere, et sic poterimus ad eternam pervenire vitam.
to-live and so we-shall-be-able to eternal to-come life

De luxuria

ON LUST

A parishioner who shuns his sinful priest's masses, burning with thirst, drinks from a stream that cannot quench him. An old man shows him its spring flowing through a stinking dog's mouth yet sweet and clean, and teaches him that the mass is not stained by the priest; the man hears masses ever after. The moral: Christ is the spring and the sinful priest the dog's mouth, with the four virtues a priest should share with a dog.

Otto regnavit, in cujus imperio erat quidam sacerdos lubricus,
Otto reigned in whose empire was a-certain priest slippery
qui propter hoc subditos suos multociens perturbavit et per
who because-of this subjects his many-times disturbed and through
hoc scandalizati multum erant. Erat unus parochialium
this scandalized much they-were there-was one of-parishioners
suorum, qui nunquam interesse voluit misse ipsius, dum
his who never to-be-present wished at-the-mass of-him while

celebravit. Accidit quodam die festivo, quod tempore misse
he-celebrated it-befell on-a-certain day festive that at-the-time of-mass
ejus solus in campo deambularet et miro modo siciebat,
his alone in the-field he-was-walking and in-wonderful way he-thirsted
intantum quod videbatur ei, nisi sitim extingueret,
in-so-much that it-seemed to-him unless the-thirst he-quenched
moreretur. Accidit, dum ambularet, venit ad quendam
he-would-die it-befell while he-walked he-came to a-certain
rivulum purissimi fontis, in quo viso incepit haurire et
stream of-a-most-pure spring in which with-seen he-began to-draw and
fortiter bibere. Sed cum gustasset, quanto plus bibit,
strongly to-drink but when he-had-tasted by-how-much more he-drank
tanto plus siciebat. Intra se admirabatur dicens: Fontem
by-so-much more he-thirsted within himself he-wondered saying the-spring
hujus rivuli querere volo, ut de fonte bibam. Dum
of-this stream to-seek I-wish that from the-spring I-may-drink while
autem ambulasset, obviavit ei quidam senex pulcher valde
moreover he-had-walked met him a-certain old-man handsome very
et ait ei: Carissime, quo tendis? Qui ait: Ultra quam
and says to-him dearest whither do-you-tend who says beyond what
credi potest sicio. Inveni unum rivulum aque, de
to-be-believed can I-thirst I-have-found one stream of-water from
quo bibi, et quanto plus bibi, tanto plus siciebam.
which I-have-drunk and by-how-much more I-drank by-so-much more I-thirsted
Ideo fontem hujus rivuli quero, ut de fonte bibam, si
therefore the-spring of-this stream I-seek that from the-spring I-may-drink if
sitim extinguere possim. Ait senex: Ecce hic est fons,
the-thirst to-quench I-can says the-old-man behold here is the-spring
de quo rivulus ille procedit, sed dic michi, quare cum aliis
from which stream that proceeds but tell me why with other
christianis ad audiendam missam ecclesiam non intrasti?
Christians for hearing mass the-church not have-you-entered

Qui respondit: Vere, domine, sacerdos noster execrabilem
who answered truly O-lord priest our an-execrable
vitam ducit, sic quod ipsum non credo missas mundas
life leads so that him not I-believe masses clean
celebrare et deo placitas. Ad quem senex: Si ergo tu
to-celebrate and to-God pleasing to whom the-old-man if therefore you
sitis ut dicis, ecce fons, de quo tam dulcis aqua rivuli
thirst as you-say behold the-spring from which so sweet the-water of-the-stream
procedit, de cujus rivulo bibisti. Respexit ille vidensque
proceeds of whose stream you-have-drunk looked-back he and-seeing
canem fetidissimum, habentem os apertum, per cujus
a-dog most-fetid having the-mouth open through whose
os et dentes tocius fontis scaturicio emanabat mirabiliter.
mouth and teeth of-all spring the-gushing flowed-out wonderfully
Quod dum ille perspicacius agnovisset, mente confusus
which while he more-clearly had-recognized in-mind confounded
expavit toto corpore pertremiscens propter fetorem non
he-was-terrified in-whole body trembling because-of the-stench not
audebat gustare et tamen miro modo siciebat. Quem
he-dared to-taste and yet in-wonderful way he-thirsted whom
senex intuens ait illi: Noli timere quia potasti de
the-old-man beholding says to-him do-not fear because you-have-drunk of
rivulo hujus fontis! nullam molestiam tibi generabit. Ille
the-stream of-this spring no trouble to-you it-shall-produce he
hoc audiens gustavit, sitim extinguit et ait: O domine, tam
this hearing tasted the-thirst quenches and says O lord so
dulcem aquam homo nunquam bibit. Ait senex: Vide
sweet water man never has-drunk says the-old-man see
modo, quemadmodum hec dulcis aqua per os canis
now how this sweet water through the-mouth of-the-dog
fetidi observato colore proprio et sapore nec polluitur nec
fetid with-kept color own and savor neither is-polluted nor

mutatur. Carissime, sic est de missa per indignum sacerdotem
is-changed dearest so it-is with the-mass by an-unworthy priest
celebrata, et ideo, quamvis tibi displiceat vita talium
celebrated and therefore although to-you displease the-life of-such
sacerdotum, tamen missas illorum debes audire. Hiis dictis
priests yet the-masses of-them you-ought to-hear with-these said
senex evanuit ab eo, et quod viderat aliis revelavit.
the-old-man vanished from him and what he-had-seen to-others he-revealed
Et post hec devote missas audivit et in pace vitam finivit.
and after these devoutly masses he-heard and in peace life ended

Moralizacio. Carissimi, iste imperator est dominus noster
moralization dearest-ones this emperor is lord our
Ihesus Christus, in cujus imperio i.e. in mundo est sacerdos
Jesus Christ in whose empire that-is in the-world is the-priest
lubricus id est christianus perversus. Quia sicut sacerdos habet
slippery that is the-Christian perverse because as the-priest has
animas parochianorum custodire, sic et christiani virtutes,
the-souls of-the-parishioners to-guard so also Christians the-virtues
quas in baptismo receperunt, habent regere ac diligenter
which in baptism they-received have to-rule and diligently
custodire, ne polluantur. Iste malus sacerdos multos corrumpit
to-guard lest they-be-polluted this evil priest many corrupts
malo exemplo. Unde Gregorius: Quot mala exempla subditis
by-evil example whence Gregory as-many evil examples to-subjects
committunt, tot animas perdunt. Sic malus christianus verbo
they-commit so-many souls they-lose so the-evil Christian by-word
et opere multos ad infernum trahit. Si talis fueris,
and work many to hell draws if such you-shall-have-been
fac sicut fecit ille parochianus. Ambula per campos id est
do as did that parishioner walk through the-fields that is
per regna et castra, donec venias ad unum, quem diligit
through the-kingdoms and camps until you-come to one whom loves

anima tua, scilicet illum senem. Senex est Christus, quem
soul your namely that old-man the-old-man is Christ whom
invenies per opera misericordie. Sed prius oportet te bibere
you-shall-find through works of-mercy but first it-behooves you to-drink
de rivulo, licet non extinguas sitim. Rivulus iste, de quo
from the-stream although not you-quench the-thirst the-stream this from which
bibimus, est baptismus, qui tantum sitim originalis peccati
we-drink is baptism which only the-thirst of-original sin
extinxit, sed si iterato incideris in peccatum, amplius
quenched but if again you-shall-have-fallen into sin further
per eum extingui non poteris donec procedas ad istum
through it to-be-quenched not you-shall-be-able until you-proceed to that
fontem. Fons iste est dominus noster Ihesus Christus, sicut
spring spring this is lord our Jesus Christ as
de se ipso ait: Ego sum fons aque salientis in vitam
of him himself he-says I am the-spring of-water leaping into life
eternam. Joh. quarto. Rivuli vel vene istius fontis i.e. verba
eternal John fourth the-streams or veins of-this spring that-is the-words
sacre scripture sepius procedunt per os fetidissimi
of-sacred scripture more-often proceed through the-mouth of-a-most-fetid
canis, hoc est sacerdotis predicatoris peccatoris. Querendum
dog that is of-a-priest preacher sinner to-be-asked
est ergo, cur scaturicio puri fontis per os fetidi
it-is therefore why the-gushing of-the-pure spring through the-mouth of-a-fetid
canis et non alterius animalis manaverit. Responsio: sepius
dog and not of-another animal has-flowed the-answer more-often
in sacra scriptura sacerdotes canibus comparantur. Et sicut
in sacred scripture priests to-dogs are-compared and as
in cane quatuor bona sunt juxta istos versus:
in a-dog four goods are according-to these verses

In cane bis bina sunt, et lingue medicina,
In a-dog twice two are and of-the-tongue medicine
Naris odoratus, amor integer atque latratus;
Of-the-nostril smell love whole and barking

sic et in sacerdote idoneo circa salutem animarum in
so also in a-priest fit concerning the-salvation of-souls in
foro predicacionis penitentie et confessionis quatuor has
the-court of-preaching of-penance and of-confession four these
proprietates fideliter debent observare: primo quod sint medici
properties faithfully they-ought to-observe first that they-be physicians
in lingua, mulcendo videlicet et lingendo vulnera peccatorum,
in the-tongue by-soothing namely and by-licking the-wounds of-sinners
nec nimis aspere detergendo. Vulnera enim et ulcera canes
nor too harshly by-wiping wounds for and ulcers dogs
lambunt. Secundo, sicut canis per odorem narium vulpem
lick secondly as a-dog through the-smell of-the-nostrils the-fox
sive leporem investigat, sic sacerdos in odore confessionis
or hare tracks so the-priest in the-smell of-confession
vulpinas calliditates i.e. hereticas perversitates sive falsitates
foxlike cunnings that-is heretical perversities or falsities
quoad peccati detencionem et leporinas timiditates quoad
as-to of-sin the-withholding and harelike timidities as-to
peccati detestacionem aut venie desperacionem et lupinam
of-sin the-detestation or of-pardon the-despair and wolfish
et leoninam ferocitatem quoad venie contemptum et
and leonine ferocity as-to of-pardon the-contempt and
alia hujuscemodi sollerter et subtiliter investigat. Tercio,
other-things of-this-kind skillfully and subtly tracks thirdly
sicut canis fidelissimum animal esse scitur, quia pro domino
as the-dog the-most-faithful animal to-be is-known because for lord

suo ac pro familia domini sui et ejus animalibus ac contra
its and for the-household of-lord its and his animals and against
malos homines periculo se exponit, sic sacerdotes pro fide
evil men to-danger itself exposes so priests for the-faith
catholica et pro salute animarum, non solum perrochialium
catholic and for the-salvation of-souls not only of-parishioners
suorum, sed eciam omnium fidelium christianorum corpus
their but also of-all faithful Christians body
et animam debent exponere confidenter juxta illud Jo.
and soul ought to-expose confidently according-to that of-John
x: Bonus pastor animam suam ponit pro ovibus suis. Item
x the-good shepherd life his lays-down for sheep his likewise
prima Joh.: Christus animam suam pro nobis posuit. Ita
first John Christ life his for us laid-down so
et nos debemus animas pro fratribus ponere. Quarto, sicut
also we ought lives for the-brothers to-lay-down fourthly as
canis suo latratu fures prodit et thezaurum domini sui
the-dog by-its barking thieves betrays and the-treasure of-lord its
ipsos tollere non permittit, sic sacerdos fidelis [est] canis
them to-take not permits so the-priest faithful is the-dog
summi regis, latratu predicacionis, vigilancia jugis
of-the-highest king by-the-barking of-preaching by-the-vigilance of-continual
oracionis, furtum i.e. insidias et diabolicas machinationes
prayer the-theft that-is the-plots and diabolical machinations
de thezauro domini sui i.e. de anima sui proximi,
from the-treasure of-lord his that-is from the-soul of-his neighbor
quam summo thezauro i.e. precioso sanguine suo redemit
which by-the-highest treasure that-is by-precious blood his redeemed
dominus Ihesus Christus propellere non desistit.
lord Jesus Christ to-drive-away not ceases

De amore inordinato

ON INORDINATE LOVE

A widowed queen too fond of her son conceives by him and kills the child; its blood leaves four circles on her hand that nothing removes. The Virgin, to whom she is devoted, bids her confessor uncover the hand; he reads the letters in the circles, she confesses, and she dies at peace. The moral reads the circles as thought, delight, consent, and act of sin, cleansed through Christ's passion.

Quidam imperator erat, qui pulchram uxorem habebat,
a-certain emperor there-was who a-beautiful wife had
quam miro modo dilexit. Ipsa primo anno concepit et
whom in-wonderful way he-loved she in-the-first year conceived and
peperit filium, quem mater multum delexit, intantum quod
bore a-son whom the-mother much loved in-so-much that
singulis noctibus in uno lecto jacebat cum eo. Cum autem
on-each nights in one bed she-lay with him when moreover
in etate tres annos complevisset, mortuus est rex. De cujus
in age three years he-had-completed died has the-king of whose
morte factus est dolor magnus. Regina multis diebus mortem
death made was grief great the-queen for-many days the-death
ejus planxit. Cum autem sepulture traditus fuisset, regina
his lamented when moreover to-burial handed-over he-had-been the-queen
per se in castro quodam vixit, habens secum filium suum,
by herself in a-castle certain lived having with-her son her
dilexitque in tantum puerum, quod ejus presencia carere non
and-she-loved in so-much the-boy that his presence to-lack not
posset. Ambo simul continue jacebant, donec puer xviii annos
she-could both together continually lay until the-boy xviii years
in etate complevisset. Videnque diabolus amorem tantum
in age had-completed and-seeing the-devil the-love so-great

inter matrem et puerum ejus eos ad opus nepharium
between the-mother and the-boy her them to a-work nefarious
sollicitavit intantum quod filius matrem cognovit. Regina
solicited so-much that the-son the-mother knew the-queen
vero statim concepit. Cum autem impregnata esset, filius
but at-once conceived when moreover pregnant she-was the-son
totum regnum pre dolore dimisit et ad partes longinquas
the-whole kingdom for grief left and to parts distant
accessit. Mater vero cum tempus pariendi adesset, filium
went the-mother but when the-time of-bearing was-present a-son
pulcherrimum peperit, videnque parvulum natum, statim illum
most-beautiful bore and-seeing the-little-one born at-once him
jugulavit, scindens guttur ejus per medium. Sanguis vero
she-slew cutting the-throat his through the-middle the-blood but
gutturis ipsius parvuli in palmam sinistre manus regine
of-the-throat of-the-very little-one into the-palm of-the-left hand of-the-queen
cecidit, et facti sunt quatuor circuli rotundi in hac forma 0
fell and made were four circles round in this form 0
0 0 0. Regina nulla arte potuit circulos evellere de manu,
0 0 0 the-queen by-no art could the-circles to-pluck from the-hand
et propter hoc intantum verecundabatur, quod semper habuit
and because-of this so-much she-was-ashamed that always she-had
in illa manu cirothecam, ne circuli sanguinei viderentur.
on that hand a-glove lest the-circles bloody should-be-seen
Regina ista beate virgini erat satis devota, et tamen
queen this to-the-blessed virgin was enough devoted and yet
tantum verecundabatur, quod ex proprio filio conceperat et
so-much she-was-ashamed that from her-own son she-had-conceived and
filium proprium occiderat, quod nullo modo de hoc confiteri
the-son own she-had-killed that in-no way of this to-confess
volebat, et tamen omni quindena de ceteris peccatis erat
she-wished and yet every fortnight of the-other sins she-had

confessa. Regina ista largas elemosynas pro amore beate
confessed queen this generous alms for the-love of-the-blessed
virginis Marie distribuit, et ab omnibus erat dilecta, quia
virgin Mary distributed and by all was loved because
omnibus graciosa. Accidit una nocte, quod ejus confessor
to-all gracious it-befell one night that her confessor
coram lecto suo flexis genubus quinquies Ave Maria dicebat,
before bed his with-bent knees five-times Hail Mary was-saying
et apparuit ei beata virgo et ait: Ego sum virgo Maria.
and appeared to-him the-blessed virgin and says I am the-virgin Mary
Habeo tibi aliqua secreta dicere. Confessor gavisus valde est
I-have to-you some secrets to-tell the-confessor rejoiced greatly has
et ait: O domina carissima, dic servo tuo, que tibi
and says O lady dearest tell to-servant your what-things to-you
placent. Que ait: Regina istius regni tibi confitetur; tamen
please who says the-queen of-this kingdom to-you confesses yet
unum peccatum commisit, quod tibi non audet pandere
one sin she-committed which to-you not she-dares to-reveal
pre nimia verecundia. Die vero crastina veniet ad te
for excessive shame on-the-day but tomorrow she-shall-come to you
causa confessionis. Dic ei ex parte mei, quod elemosyne
for-the-sake of-confession tell her from part my that alms
sue et oraciones sunt in conspectu filii mei presentate et
her and prayers are in the-sight of-son my presented and
accepte. Precipio ei, quod de illo peccato confiteatur, quod
accepted I-command her that of that sin she-confess which
private in camera sua commisit, quia filium unicum occidit.
privately in chamber her she-committed because the-son only she-killed
Rogavi pro ea et remissum est ei peccatum, si confiteri
I-have-asked for her and remitted is to-her the-sin if to-confess
voluerit. Si vero dictis tuis noluerit acquiescere,
she-shall-have-wished if but to-sayings your she-shall-not-have-wished to-acquiesce

roga eam, ut cirothecam de manu sinistra deponat, et in
ask her that the-glove from the-hand left she-put-off and in
palma ejus peccatum commissum non confessum videbis. Et
palm her the-sin committed not confessed you-shall-see and
si hoc noluerit, cirothecam extrahe vi. Hiis dictis
if this she-shall-not-have-wished the-glove draw-off by-force with-these said
beata virgo evanuit. Mane vero regina satis humiliter
the-blessed virgin vanished in-the-morning but the-queen sufficiently humbly
confitebatur de omnibus peccatis excepto illo peccato. Cum
confessed of all sins except that sin when
autem omnia dixisset, que ei placuerunt, ait confessor:
moreover all-things she-had-said which to-her pleased says the-confessor
Domina carissima, multi multa loquuntur, quare semper
O-lady dearest many many-things say why always
in manu sinistra uteris cirotheca. Audacter michi manum
on the-hand left you-use a-glove boldly to-me the-hand
ostende, si potero videre, si lateat aliquid, quod deo non
show if I-shall-be-able to-see if lie-hidden anything which to-God not
placeat. At illa: Domine, manus mea non est sana et ideo
be-pleasing and she O-lord hand my not is sound and therefore
eam vobis ostendere nolo. Ille hec audiens per brachium
it to-you to-show I-do-not-wish he these hearing by the-arm
eam accepit et contra ejus voluntatem cirothecam extraxit
her took and against her will the-glove drew-off
et ait: Domina, noli timere! Beata virgo, que te intime
and says O-lady do-not fear the-blessed virgin who you intimately
diligit, michi precepit hoc agere. Cum vero manum apertam
loves to-me commanded this to-do when but the-hand open
vidisset, vidit quatuor circulos sanguineos ac rotundos. In
he-had-seen he-saw four circles bloody and round in
primo circulo erant quatuor C C C C, in secundo quatuor
the-first circle were four C C C C in the-second four

D D D D, in tercio quatuor M M M M, in quarto
D D D D in the-third four M M M M in the-fourth
quatuor R R R R. In circuitu circulorum ad modum sigilli
four R R R R in the-circuit of-the-circles in the-manner of-a-seal
erat talis superscripcio rubea, continens que hic sequuntur.
was such a-superscription red containing what here follow
Casu Cecidisti Carne Cecata; Demoni Dedisti Dona
by-chance You-have-fallen By-flesh Blinded To-the-Demon You-have-given Gifts
Donata; Monstrat Manifeste Manus Maculata; Recedit Rubigo
Given It-shows Manifestly The-Hand Stained Recedes the-Rust
Regina Rogata. Domina regina, cum hoc vidisset, ad pedes
Queen Asked the-lady queen when this she-had-seen at the-feet
confessoris cecidit et cum lacrimis humiliter confitebatur
of-the-confessor fell and with tears humbly confessed
de illo peccato commisso. Accepta absolucione et penitentia
of that sin committed with-received absolution and with-penance
completa post paucos dies obdormivit in domino. De cujus
completed after few days she-fell-asleep in the-Lord of whose
morte factus est planctus magnus in civitate.
death made was lamentation great in the-city

Applicacio. Carissimi, imperator iste est Ihesus Christus,
application dearest-ones emperor this is Jesus Christ
qui desponsavit filiam pulchram scilicet naturam humanam,
who betrothed a-daughter beautiful namely nature human
quando carnem nostram assumpsit. Sed prius eam sibi
when flesh our he-assumed but first her to-himself
in amasiam accepit quando pater filio et spiritui
as beloved he-took when the-Father to-the-Son and the-Spirit
sancto loquebatur dicens: Faciamus hominem ad imaginem
Holy spoke saying let-us-make man to the-image
et similitudinem nostram. Sed heu proh dolor! Postquam
and likeness our but alas oh grief after

dominus noster Ihesus Christus genuit in nobis pulcherrimum
lord our Jesus Christ begot in us a-most-beautiful
filium id est animam ab omni contagione mundatam per
son that is the-soul from every contagion cleansed through
suam passionem et virtutem baptismi, anima in nobis per
his passion and the-power of-baptism the-soul in us through
peccatum est occisa quantum ad vitam eternam. Sed dic michi
sin was killed as-far-as to life eternal but tell me
quomodo! Ecce viam vobis ostendo. Homo habet proprium
how behold the-way to-you I-show man has an-own
filium secum, et cum eo jacet in deliciis id est in carnali
son with-him and with him lies in delights that is in fleshly
concupiscencia, intantum quod te sciente et consenciente
concupiscence in-so-much that with-you knowing and consenting
proprium filium tuum id est animam sive racionem, per
own son your that is the-soul or reason through
quam deberes sensus tuos dirigere suppeditatur per carnales
which you-ought the-senses your to-direct is-trodden-under through fleshly
concupiscencias. Sed sanguis i.e. peccatum semper in manu
concupiscences but the-blood that-is sin always in hand
tua remanet, juxta illud: Anima mea in manibus meis
your remains according-to that soul my in hands my
semper. Hoc est dictum: Si bene vel male fecerimus, ita
always this is said if well or ill we-shall-have-done so
manifeste sicut in manu coram judice supremo ostendetur.
manifestly as in the-hand before the-judge supreme it-shall-be-shown
Vel alio modo potest reduci. Ista regina est natura
or in-another way it-can to-be-applied this queen is nature
humana, que in primo parente scilicet Adam erat plantata,
human which in the-first parent namely Adam was planted
que concepit ex filio hoc est ex delectacione carnali,
which conceived from the-son that is from delight fleshly

quando de pomo comedit. Tunc genuit filium i.e. totum
when of the-apple it-ate then it-begot a-son that-is the-whole
genus humanum, quod ipsum per peccatum occidit. Unde
race human which it through sin killed whence
sanguis noster i.e. peccatum nostrum tam notorium erat,
blood our that-is sin our so notorious was
quod nullo modo celari poterat nisi per cirothecam
that in-no way to-be-hidden could-it except through the-glove
scil. nostram fragilitatem ad diaboli decepcionem, et sic
namely our frailty for of-the-devil the-deception and so
numquam poterat per nos deleri nisi per Christi
never could-it through us to-be-blotted-out except through of-Christ
passionem. Et quomodo? Ecce via ista. Confessor i.e.
the-passion and how behold way this the-confessor that-is
spiritus sanctus beatam virginem visitavit, de quo ipsa
the-Spirit Holy the-blessed virgin visited from whom she
concepit filium i.e. Christum dominum nostrum, per
conceived a-son that-is Christ lord our through
quem salvati sumus. Tamen in manu ejus erant quatuor
whom saved we-are yet in hand her were four
circuli. Primus circulus est cogitacio, que peccatum precedit,
circles the-first circle is the-thought which sin precedes
secundus est delectacio, tercius est consensus, quartus est
the-second is delight the-third is consent the-fourth is
actus peccati. Istis circulis erat Adam signatus, quando
the-act of-sin with-these circles was Adam marked when
peccavit, et nos omnes, quando peccatum committimus.
he-sinned and we all when sin we-commit
In primo circulo erant quatuor C, que dicebant: Casu
in the-first circle were four C which said by-chance
Cecidisti Carne Cecata. Casus erat diabolus, quia totum
You-have-fallen By-flesh Blinded the-fall was the-devil because the-whole

genus humanum erat perditum. Cecidisti. Ubi? Certe in
race human was lost you-have-fallen where certainly into
infernum. Carne i.e. cum frigore, iniquitate pauperitate et
hell by-flesh that-is with cold iniquity poverty and
miseriis multis. Ubi? In paradiso fuisti creatus sine omni
miseries many where in paradise you-were created without any
defectu, et propter primi parentis peccatum in istis miseriis
defect and because-of of-the-first parent the-sin in these miseries
es involutus. Cecata i.e. cecus factus es. Ubi? Dum
you-are wrapped Blinded that-is blind made you-are where while
homo in paradiso ante peccatum vixit, jam propter peccatum
man in paradise before sin lived now because-of sin
illa visione caret. In secundo circulo erant quatuor D, que
that vision he-lacks in the-second circle were four D which
dicebant: Demoni Dedisti Dona Donata. Quid ei
said to-the-Demon You-have-given Gifts Given what to-him
dedisti? Certe animam tuam, quando mortaliter peccasti.
have-you-given certainly soul your when mortally you-sinned
Hoc primus parens dedit, quando de pomo vetito comedit.
this the-first parent gave when of the-apple forbidden he-ate
Dona donata i.e. virtutes, cum quibus te deus ornavit
gifts given that-is the-virtues with which you God adorned
in baptismo. Illas diabolo dedisti per peccatum. In tercio
in baptism them to-the-devil you-gave through sin in the-third
circulo erant quatuor M, que dicebant: Monstrat Manifeste
circle were four M which said it-shows Manifestly
i.e. jam satis aperte patet, in qua miseria sumus positi,
that-is now enough openly it-is-plain in what misery we-are placed
quia primo creati eramus ut nunquam moreremur, sed
because first created we-were that never we-should-die but
propter peccatum mortales facti sumus. Manus Maculata i.e.
because-of sin mortal made we-are the-Hand Stained that-is

omnia opera nostra quantumcunque bona, nisi per Christi
all works our however good unless through of-Christ
passionem non poterunt nos defendere, quin totum genus
the-passion not shall-be-able us to-defend but-that the-whole race
humanum ad infernum descendat. In quarto circulo erant
human to hell descend in the-fourth circle were
quatuor R, que dicebant: Recedet i.e. recessit onus peccati
four R which said shall-recede that-is has-receded the-burden of-sin
per Christi passionem. Rubigo i.e. peccatum originale
through of-Christ the-passion the-Rust that-is sin original
per baptismum. Regina id est virgo Maria per sanctam
through baptism queen that is the-virgin Mary through the-holy
concepcionem, quam concepit de spiritu sancto. Rogata, quia
conception which she-conceived of the-Spirit Holy asked because
ipsa est mediatrix inter deum et hominem. Deinde per
she is mediatrix between God and man then through
concepcionem filii sui, per ejus nativitatem, circumcisionem
the-conception of-Son her through his nativity circumcision
et passionem, nec non per sanctam resurrexionem et
and passion nor not through the-holy resurrection and
ascensionem ad vitam eternam nos perduxit.
ascension to life eternal us she-has-led

De honorandis parentibus

ON HONORING PARENTS

A knight captured on pilgrimage writes home for ransom; his wife weeps herself blind and forbids their only son to go. The son answers that the father is the principal cause of his birth and is captive among enemies, goes, and ransoms him, and all praise him. The moral: Christ is our father and the world our mother, and Christ's members in prison must be ransomed.

Dorotheus regnavit et statuit pro lege, quod filii parentes
Dorotheus reigned and established for law that sons parents
suos alerent et sustentarent. Erat in imperio tunc
their should-nourish and sustain there-was in the-empire then
temporis quidam miles, qui uxorem pulchram et honestam
of-time a-certain knight who a-wife beautiful and honorable
acceperat et ex ea filium genuit. Profectus est miles ad
had-taken and from her a-son begot set-out has the-knight for
peregrinandum, et in via est captus et fortiter ligatus.
pilgrimage and on the-way was captured and strongly bound
Statim scripsit uxori sue et filio pro redempcione sua. Uxor
at-once he-wrote to-wife his and to-son for ransom his the-wife
hec audiens contristata est valde. Flevit amare intantum quod
this hearing saddened was greatly she-wept bitterly in-so-much that
ceca facta est. Ait filius matri: Volo ire ad patrem
blind made she-was says the-son to-the-mother I-wish to-go to father
meum, ut eum redimam a vinculis. Respondit mater:
my that him I-may-ransom from the-chains answered the-mother
Non ibis, quia tu es unicus filius meus et gaudium et
not shall-you-go because you are the-only son my and the-joy and
dimidium anime mee, et posset tibi contingere sicut et
half of-soul my and it-could to-you to-happen as also

sibi. Malles tu patrem abeuntem redimere quam matrem
to-him would-you-rather you the-father absent ransom than the-mother
presentem alere? Quociens ita est, quod aliquid est equale
present nourish as-often-as so it-is that something is equal
duobus, tunc ei, qui est presens, magis est adherendum.
to-two then to-him who is present more it-is to-be-adhered
Tu es filius meus et patris tui. Ego vero sum presens et
you are Son my and of-father your I but am present and
pater tuus absens. Concludo ergo, quod nullo modo debes
father your absent I-conclude therefore that in-no way you-ought
recedere a me et visitare patrem tuum. Filius respondit
to-withdraw from me and to-visit father your the-son answered
et multum bene: Licet sum filius vester, tamen pater
and very well although I-am son your yet father
meus est causa principalis generacionis mee; ille agens, tu
my is the-cause principal of-generation my he the-agent you
paciens; pater profectus est peregre, tu domi sedes; ille
the-patient the-father set-out has abroad you at-home you-sit he
vero captus et fortiter vinculatus est, tu vero libera; ille
but captured and strongly chained is you but free he
in manibus inimicorum, tu inter amicos; ille inclusus, tu
in the-hands of-enemies you among friends he shut-in you
soluta; tu vero es ceca, tamen ille lucem non videt, sed
loosed you but you-are blind yet he light not sees but
cathenas, vulnera et miserias, et ideo ad eum pergere volo
chains wounds and miseries and therefore to him to-go I-wish
et ipsum redimere. Et sic factum est, unde omnes filium
and him to-ransom and so done it-was whence all the-son
laudabant, quia sic pro redempcione patris laboravit.
praised because so for the-ransom of-the-father he-labored

[Moralizacio.] Carissimi, imperator iste est pater celestis,
moralization dearest-ones emperor this is the-father heavenly
qui statuit pro lege, quod filii parentes sustentent in omnibus
who established for law that sons parents should-sustain in all-things
et eis obediant. Sed quis est pater noster et mater? Certe
and them obey but who is father our and mother certainly
pater noster Christus est. Deuter. xxxii: Numquid non iste
father our Christ is Deuteronomy xxxii surely not this-one
est pater tuus? Ipse habet ad nos affectum paternum, non
is father your he has toward us affection fatherly not
maternum. Scitis, quod quando puer transgreditur, pater
motherly you-know that when a-boy transgresses the-father
dure eum corrigit, verberat et flagellat, sed mater leniter
harshly him corrects beats and scourges but the-mother gently
dulciter et suaviter tractat. Christus autem permittit nos
sweetly and softly treats Christ moreover permits us
flagellari et perangustiari propter defectus nostros, tamquam
to-be-scourged and to-be-straitened because-of defects our as
pater noster spiritualis, sed mater nostra est mundus iste,
father our spiritual but mother our is world this
qui dulcia nobis promittit et delectabilia. Sed pater noster
which sweet-things to-us promises and delightful-things but father our
peregre profectus est, unde Psalmista: Extraneus factus sum
abroad set-out has whence the-Psalmist a-stranger made I-am
fratribus meis. Adhuc Christus ligatur flagellatur, non in
to-brothers my still Christ is-bound is-scourged not in
se, sed in suis membris secundum apostolum ad Hebreos:
himself but in his members according-to the-apostle to the-Hebrews
Quicunque est in peccato mortali, ipse jacet in carcere
whoever is in sin mortal he lies in the-prison
diaboli, sed pater noster vult, ut laboremus pro redempcione.
of-the-devil but father our wishes that we-labor for ransom

Unde Luce xii: Sinite, inquit dominus, sepelire mortuos
whence Luke xii let he-says the-Lord bury the-dead
suos! Tu autem vade et annuncia regnum dei et hoc
their-own you moreover go and announce the-kingdom of-God and this
est Christum redimere. Quicumque enim fructuose verbum
is Christ to-ransom whoever for fruitfully the-word
dei predicat, lucratur fratrem suum et redimit in fratre
of-God preaches gains brother his and ransoms in the-brother
Christum. Matth. xxi: Quod uni ex minimis meis fecistis,
Christ Matthew xxi what to-one of least my you-did
michi fecistis. Sed mater i.e. mundus non permittit
to-me you-did but the-mother that-is the-world not permits
hominem sequi Christum in paupertate, sed promittit
man to-follow Christ in poverty but promises
diversa et allegat: Non possum vivere in abstinencia, si
diverse-things and alleges not I-can to-live in abstinence if
eligas viam penitencie, ut sequaris Christum. Et sic
you-choose the-way of-penance that you-may-follow Christ and so
de multis, que homini proponit. Sed non consencias ei!
of many-things which to-man it-proposes but not consent to-it
Vere mater ista ceca est. Ipsa dicet tibi: Veni, inquit,
truly mother this blind is she shall-say to-you come she-says
ego sum presens. Fruamur bonis que sunt, et utamur
I am present let-us-enjoy the-goods which are and let-us-use
creatura tamquam in juventute celeriter. Sed carissime, si
the-creation as in youth quickly but dearest if
tu es bonus et gratus filius, responde sic matri i.e.
you are a-good and grateful son answer thus to-the-mother that-is
mundo: Pater meus est causa principalis generacionis
to-the-world the-father my is the-cause principal of-generation
mee i.e. anima et omnia que habeo ad ejus voluntatem
my that-is the-soul and all-things which I-have to his will

sunt; sed mater est causa secundaria i.e. paciens hoc
are but the-mother is the-cause secondary that-is the-patient that
est divicie et superbia hujus mundi. Consulo, ut non
is the-riches and pride of-this world I-counsel that not
exspectetis senectutem in penam et cecitatem, quia in
you-await old-age in punishment and blindness because in
senectute mundus relinquet te, tu non mundum. Si diucius
old-age the-world shall-leave you you not the-world if longer
possis servire sibi, ipse te retineret. Studeamus ergo cum
you-could to-serve it it you would-hold let-us-strive therefore with
omni diligencia vitam nostram emendare, quod poterimus
all diligence life our to-amend that we-shall-be-able
ad vitam eternam pervenire. Ad quam nos perducat deus,
to life eternal to-come to which us may-lead God
qui vivit et regnat benedictus in secula. Amen.
who lives and reigns blessed for ages Amen

De vita sancti Allexii filii Euphemiani imperatoris

THE LIFE OF SAINT ALEXIS, SON OF THE EMPEROR EUPHEMIANUS

Alexis, the son of the Roman noble Euphemianus, leaves his bride on their wedding night, gives his wealth to the poor, and lives as a beggar abroad. Coming home unrecognized, he lives seventeen years in his father's house, and at his death a letter in his hand reveals him; his body works cures and is buried with honor. The moral: the world loves its sons, but the good son leaves all for God, boards the ship of the church, and humbles himself.

Quidam imperator erat, in cujus imperio scil. in civitate
a-certain emperor there-was in whose empire namely in the-city
romana fuit quidam juvenis nomine Alexius, filius Eufemiani
Roman was a-certain youth by-name Alexis the-son of-Euphemianus

nobilissimi Romani et in aula imperatoris primus. Cui
a-most-noble Roman and in the-hall of-the-emperor first to-whom
multi pueri et servi assistebant qui zonis aureis cingebantur
many boys and servants attended who with-belts golden were-girded
et vestimentis sericis induebantur. Erat autem predictus
and with-garments silken were-clothed was moreover the-aforesaid
Eufemianus valde misericors et singulis diebus in domo
Euphemianus very merciful and on-each days in house
sua tres mense pauperibus orphanis peregrinis et viduis
his three tables for-the-poor orphans pilgrims and widows
parabantur, quibus strenue serviebat, et hora nona ipse
were-prepared whom vigorously he-served and at-the-hour ninth he
cum viris religiosis cibum in timore domini capiebat. Cui
with men religious food in the-fear of-the-Lord took to-whom
uxor nomine Agaelis ejusdem religionis et propositi erat.
a-wife by-name Aglaes of-the-same religion and purpose was
Cum autem filium non haberent, ad preces tamen suas
when moreover a-son not they-had at the-prayers yet their
dominus contulit eis filium. Post quem ipsi deinceps in
the-Lord conferred on-them a-son after whom they thereafter in
castitate vivere firmaverunt. Traditur igitur puer liberalibus
chastity to-live resolved is-handed-over therefore the-boy to-the-liberal
disciplinis imbuendus, et cum omnibus philosophie artibus
disciplines to-be-imbued and when in-all of-philosophy the-arts
ipse floreret, et jam ad puberem etatem veniens, puella
he flourished and now to pubescent age coming a-girl
sibi de domo imperiali eligitur et in conjugem copulatur.
for-him from the-house imperial is-chosen and in marriage is-joined
Venit nox, in qua cum sponsa suscepit secreta silencia.
came the-night in which with the-bride he-received secret silences
Tunc sanctus juvenis sponsam suam cepit in dei timore
then the-holy youth bride his began in of-God the-fear

instruere et ipsam ad virginitatis provocare pudorem. Deinde
to-instruct and her to of-virginity to-call the-modesty then
annulum suum aureum et caput baltei, quo cingebatur,
ring his golden and the-head of-the-belt with-which he-was-girded
sibi servandum tradidit dicens: Suscipe hec et serva donec
to-her to-be-kept he-handed saying take these and keep-them until
deo placuerit, et dominus sit inter nos! Post hec
to-God it-shall-have-pleased and the-Lord be between us after these
de substancia sua accipiens ad mare discessit, ascendensque
of substance his taking to the-sea he-departed and-boarding
occulte navim Laodiciam usque advenit. Inde pergens in
secretly a-ship to-Laodicea up he-came thence going into
Edissam civitatem Syrie profectus est, ubi imago domini
Edessa a-city of-Syria set-out he-has where the-image of-the-Lord
nostri Ihesu Christi sine humano opere facta in syndone
our Jesus Christ without human work made on a-linen-cloth
habebatur. Quo perveniens omnia, que secum detulerat,
was-kept where arriving all-things which with-him he-had-brought
pauperibus distribuit, et vestimenta vilia induens cum ceteris
to-the-poor he-distributed and garments vile putting-on with the-other
pauperibus in atrio dei genetricis Marie sedere cepit,
poor in the-forecourt of-God mother Mary to-sit he-began
et de elemosynis quantum sibi sufficere poterat sibi
and of the-alms as-much-as to-himself to-suffice could to-himself
retinebat, cetera vero aliis pauperibus erogabat. At pater
he-kept the-rest but to-other poor he-paid-out but the-father
decessum filii ingemiscens per universas mundi partes
the-departure of-the-son groaning-at through all of-the-world parts
pueros suos misit, qui eum inquirerent diligenter. Quorum
servants his sent who him should-seek diligently of-whom
dum aliqui ad civitatem Edissam pervenissent, ab eo cogniti
when some to the-city Edessa had-come by him recognized

minime eum cognoscentes eidem cum ceteris pauperibus
not-at-all him recognizing to-him with the-other poor
elemosynas tribuerunt, quas ille accipiens deo gracias egit
alms gave which he receiving to-God thanks gave
dicens: Gracias tibi ago, domine, quia a servis meis
saying thanks to-you I-give O-lord because from servants my
elemosynam recipere me fecisti. Reversi pueri nunciant,
alms to-receive me you-have-made returned the-servants report
quod nusquam reperiri valeat. Mater igitur sua a die
that nowhere to-be-found be-can the-mother therefore his from the-day
recessus sui saccum in pavimento cubilis stravit, ubi
of-departure his sackcloth on the-floor of-the-bedroom spread where
ejulans lamentabiles voces dabat dicens: Hic semper in
wailing lamentable voices she-gave saying here always in
luctu manebo, donec filium meum recuperavero. Sponsa
mourning I-shall-remain until son my I-shall-have-recovered the-bride
vero ad socrum suam dixit: Donec audiam de sponso
but to mother-in-law her said until I-hear of bridegroom
meo dulcissimo, ad instar turturis manebo tecum. Cum
my sweetest in the-likeness of-a-turtledove I-shall-remain with-you when
ergo Alexius in predicto atrio xvii annis in servicio
therefore Alexis in the-aforesaid forecourt seventeen years in the-service
dei permansisset, imago tandem beate virginis, que
of-God had-remained the-image at-last of-the-blessed virgin which
ibidem erat, custodi ecclesie dixit: Fac introire hominem
there was to-the-keeper of-the-church said make enter the-man
dei, quia dignus est regno celorum, et spiritus dei
of-God because worthy he-is of-the-kingdom of-heaven and the-spirit of-God
requiescit super eum; nam oracio ejus sicut incensum in
rests upon him for prayer his like incense in
conspectu dei ascendit. Cum autem custos de quo diceret
the-sight of-God ascends when moreover the-keeper of whom she-spoke

ignoraret, iterum dixit ei: Ille qui sedet foris in atrio
knew-not again she-said to-him he who sits outside in the-forecourt
ipse est. Tunc custos festinus exiit et ipsum in ecclesiam
he it-is then the-keeper hastening went-out and him into the-church
duxit. Quod factum cum cunctis innotesceret, et ab omnibus
led which deed when to-all became-known and by all
venerari cepisset, humanam gloriam fugiens inde recessit,
to-be-venerated he-had-begun human glory fleeing thence he-withdrew
ibique navim ascendens, cum in Tharsim Cicilie vellet
and-there a-ship boarding when to Tarsus of-Cilicia he-wished
pergere, dispensante deo navis a ventis pulsa in romanum
to-go with-dispensing God the-ship by the-winds driven into the-Roman
portum devenit. Quod cernens Alexius ait inter se: In
port came which seeing Alexis says within himself in
domo patris mei ignotus manebo, nec alteri onerosus
the-house of-father my unknown I-shall-remain nor to-another burdensome
ero. Patrem vero a palacio redeuntem multitudine
shall-I-be the-father but from the-palace returning by-a-multitude
obsequencium circumdatum obvium habuit ac post eum
of-attendants surrounded in-the-way he-had and after him
clamare cepit: Serve dei, me peregrinum in domo tua
to-cry began O-servant of-God me a-pilgrim in house your
suscipi jubeas et de micis mense tue nutriri facias,
to-be-received order and with the-crumbs of-table your to-be-nourished make
ut tui quoque peregrini dominus dignetur misereri. Quod
that your also pilgrim the-Lord may-deign to-pity which
audiens pater ob amorem filii sui eum suscipi jussit et
hearing the-father for the-love of-son his him to-be-received ordered and
locum proprium in domo sua tribuit et cibum de mensa
a-place own in house his gave and food from table
sua sibi constituit et ministrum proprium delegavit. Ipse
his for-him he-appointed and a-servant own assigned he

autem in oracionibus perseverabat et corpus suum jejuniis
moreover in prayers persevered and body his with-fasts
macerabat. Famuli autem domus ipsum deridentes aquam
wasted the-servants moreover of-the-house him mocking the-water
utensilium domus super caput ejus frequenter fundebant,
of-the-vessels of-the-house upon the-head his often poured
sed ipse ad omnia valde paciens erat. Alexius xvii annis
but he to all-things very patient was Alexis seventeen years
in domo patris ignotus manebat. Videns ergo per
in the-house of-the-father unknown remained seeing therefore through
spiritum, quod terminus vite sue appropinquaret, cartam cum
the-spirit that the-end of-life his drew-near paper with
atramento peciit et totum ordinem vite sue ibidem scripsit.
ink he-asked and the-whole order of-life his therein wrote
Dominica igitur post missarum solempnia in sanctuario
on-Sunday therefore after of-masses the-solemnities in the-sanctuary
de celo [vox] intonuit dicens: Venite ad me omnes, qui
from heaven a-voice thundered saying come to me all who
laboratis et onerati estis etc. Quod audientes omnes in
labor and burdened are etc which hearing all in
facies suas ceciderunt. Et ecce vox secundo venit dicens:
faces their fell and behold a-voice a-second-time came saying
Querite hominem dei, ut oret pro Roma! Querentibus
seek the-man of-God that he-may-pray for Rome with-seeking
illis et minime invenientibus iterum dictum est: In domo
them and not-at-all finding again said it-was in the-house
Eufemiani querite! Requisitus ille nichil se scire dicebat.
of-Euphemianus seek asked he nothing himself to-know said
Tunc imperatores Arcadius et Honorius una cum summo
then the-emperors Arcadius and Honorius together with the-supreme
pontifice Innocencio ad domum predicti viri venerunt et
pontiff Innocent to the-house of-the-aforesaid man came and

ecce vox ministri Alexii ad dominum suum venit dicens:
behold the-voice of-the-servant of-Alexis to lord his came saying
Vide, domine, ne ille peregrinus noster sit, qui magne
see O-lord lest that pilgrim our be-it who of-great
vite et paciencie homo est. Currens igitur Eufemianus
life and patience a-man is running therefore Euphemianus
eum defunctum invenit et vultum ejus tamquam vultum
him dead found and the-face his like the-face
angeli rutilantem vidit, voluitque cartam, quam in manu
of-an-angel shining saw and-wished the-paper which in hand
habebat, accipere, sed nequivit. Exeunte ergo eo cum hoc
he-had to-take but he-could-not with-going-out therefore him when this
imperatoribus et pontifici retulisset, et illi ad eum intrassent,
to-the-emperors and the-pontiff he-had-related and they to him had-entered
dixerunt: Quamvis peccatores sumus, gerimus tamen regni
they-said although sinners we-are we-bear yet of-the-kingdom
gubernacula et curam universalem regiminis pastoralis. Da
the-rudders and the-care universal of-rule pastoral give
ergo nobis cartam, ut sciamus que in ea scripta sunt. Et
therefore to-us the-paper that we-may-know what in it written are and
accedens pontifex cartam in manu sumpsit et statim dimisit,
approaching the-pontiff the-paper in hand took and at-once he-let-go
fecitque eam legi coram omni populo et multitudine
and-made it to-be-read before all the-people and the-multitude
et patre ejus. Eufemianus hoc audiens nimio timore
and father his Euphemianus this hearing with-excessive fear
conturbatus obstupuit et factus exanimis resolutisque viribus
troubled was-stunned and made lifeless and-with-loosened strength
in terram cecidit. Cum vero ad se aliquantulum redisset,
to the-earth fell when but to himself somewhat he-had-returned
vestimenta sua scidit, cepitque canos capitis sui evellere,
garments his he-tore and-began the-gray-hairs of-head his to-pluck

barbam trahere atque semetipsum discerpere, ac super filium
the-beard to-pull and himself to-tear and upon son
suum corruens exclamavit: Heu me, fili mi, quare sic me
his falling cried-out alas me O-son my why so me
contristasti et per tot annos dolores et gemitus ac
have-you-saddened and through so-many years griefs and groans and
suspiria incurristi? Heu me miserrimum, quia video te
sighs have-you-incurred alas me most-wretched because I-see you
custodem senectutis mee in grabato jacentem et non michi
the-guardian of-old-age my on a-pallet lying and not to-me
loquentem! Heu me, qualem de cetero consolacionem habere
speaking alas me what for the-rest consolation to-have
potero? Mater vero hoc audiens, quasi leena rumpens
shall-I-be-able the-mother but this hearing like a-lioness breaking
rete, ita scissis vestimentis, coma dissoluta ad celum oculos
the-net so with-torn garments with-hair loosened to heaven the-eyes
levabat et cum pre nimia multitudine ad sanctum corpus
she-raised and when for excessive multitude to the-holy body
adire non posset, clamavit dicens: Date michi aditum, ut
to-approach not she-could she-cried saying give me access that
videam consolacionem anime mee, que suxit ubera mea. Et
I-may-see the-consolation of-soul my who sucked breasts my and
cum pervenisset ad corpus, incumbens super illud clamabat:
when she-had-come to the-body lying upon it she-cried
Heu me, fili mi carissime, lumen oculorum meorum, quare
alas me O-son my dearest light of-eyes my why
sic nobis fecisti? Quare tam crudeliter nobiscum egisti?
so to-us have-you-done why so cruelly with-us have-you-dealt
Videbas patrem tuum et me miseram lacrimantes et non
you-saw father your and me wretched weeping and not
ostendebas teipsum nobis. Servi tui injuriabantur tibi et
you-showed yourself to-us servants your did-injury to-you and

sustinebas. Et iterum atque iterum prosternebat se super
you-endured and again and again she-prostrated herself upon
corpus et nunc brachia super illud extendebat, nunc autem
the-body and now arms over it she-stretched now moreover
manibus vultum angelicum contrectabat et osculans clamabat:
with-hands the-face angelic she-handled and kissing cried
Plorate mecum omnes, qui adestis, quia per xvii annos
weep with-me all who are-present because for seventeen years
eum in domo mea habui et non cognovi, qui unicus
him in house my I-had and not I-knew that only-one
meus esset. Servi enim ejus conviciabantur ei et alapis
my he-was the-servants for his reviled him and with-slaps
eum percuciebant. Heu me, quis dabit oculis meis fontem
him struck alas me who shall-give to-eyes my a-fountain
lacrimarum, ut plangam die ac nocte dolorem anime mee?
of-tears that I-may-lament by-day and night the-grief of-soul my
Sponsa vero ejus induta veste adriatica cucurrit plorans
the-bride but his clad in-a-garment Adriatic ran weeping
et dicens: Heu me, quia hodie desolata sum et appareo
and saying alas me because today desolate I-am and I-appear
vidua! Jam non habeo, in quem perspiciam, nec in quem
a-widow now not I-have on whom I-may-look nor to whom
oculos levem. Nunc raptum est speculum meum, periit
eyes I-may-raise now snatched was mirror my has-perished
spes mea. Ammodo incepit dolor, qui finem non habet.
hope my henceforth has-begun a-grief which end not has
Populus autem audiens hec lacrimabiliter flebat. Tunc pontifex
the-people moreover hearing these tearfully wept then the-pontiff
cum imperatoribus posuerunt corpus in honorato feretro et
with the-emperors placed the-body on an-honored bier and
duxerunt in civitatem mediam, et nunciatum est populo,
led-it into the-city middle and announced it-was to-the-people

inventum esse hominem dei, quem civitas tota querebat et
found to-be the-man of-God whom the-city whole sought and
omnes obviam currebant sancto. Si quis autem infirmus illud
all to-meet ran the-saint if anyone moreover sick that
corpus sacratissimum tangebat, protinus curabatur, ceci
body most-sacred touched immediately he-was-cured the-blind
visum recipiebant, demoniaci liberabantur et omnes infirmi
sight received the-possessed were-freed and all the-sick
a quacumque infirmitate detenti tacto corpore curabantur.
by whatever infirmity held with-touched the-body were-cured
Imperatores tanta miracula videntes ceperunt per se
the-emperors so-great miracles seeing began by themselves
cum pontifice lectum portare ut et ipsi sanctificarentur ab
with the-pontiff the-bed to-carry that also they might-be-sanctified by
eodem corpore sancto. Tunc imperatores jusserunt copiam
the-same body holy then the-emperors ordered an-abundance
auri et argenti in plateis spargi, ut turbe occuparentur
of-gold and silver in the-streets to-be-scattered that the-crowds might-be-occupied
amore pecuniarum et sinerent corpus sanctum perduci ad
with-love of-money and might-allow the-body holy to-be-led to
ecclesiam, sed plebs amore pecuniarum deposito magis ac
the-church but the-people with-the-love of-money laid-aside more and
magis ad tactum sanctissimi corporis irruebat, et sic cum
more to the-touch of-the-most-holy body rushed and so with
magno labore ad templum sancti Bonifacii martyris tandem
great labor to the-temple of-Saint Boniface the-martyr at-last
ipsum perduxerunt, et illic per septem dies in laudibus
him they-led and there for seven days in the-praises
dei persistentes operati sunt monumentum ex auro et
of-God persisting made have a-monument of gold and
gemmis preciosisque lapidibus, in quo sanctissimum corpus
gems and-precious stones in which the-most-holy body

cum magna veneracione collocaverunt. De ipso quoque
with great veneration they-placed from the-very also
monumento ita suavissimus odor flagravit, ut omnibus
monument so most-sweet an-odor breathed that to-all
videretur aromatibus plenum. Obiit circa annum domini
it-seemed with-spices full he-died about the-year of-the-Lord
tricentesimum vicesimum septimum.
three-hundredth twentieth seventh

[Moralisacio.] Carissimi, Eufemianus iste potest dici
moralization dearest-ones Euphemianus this can to-be-called
quilibet homo mundanus, qui habet filium, quem miro
any man worldly who has a-son whom in-wonderful
modo diligit quem studet die ac nocte promovere. Dat
way he-loves whom he-strives day and night to-promote he-gives
ei uxorem scil. mundi vanitatem, in qua delectetur
him a-wife namely of-the-world the-vanity in which he-may-delight
sicut sponsus cum sponsa, imo sepius magis delectatur
as the-bridegroom with the-bride nay more-often more he-delights
cum mundi vanitate, quam vir cum uxore, quia sepe
with of-the-world the-vanity than a-husband with a-wife because often
propter mundana homo vitam suam amittit. Mater est
because-of worldly-things man life his loses the-mother is
mundus iste, que miro modo diligit filios mundanos.
world this which in-wonderful way loves sons worldly
Sed filius bonus sicut beatus Alexius magis studet deo
but a-son good as blessed Alexis more strives God
placere per omnia, quam parentibus et mundi vanitatibus,
to-please in all-things than parents and of-the-world the-vanities
ut poterit illud mereri, Mathei xi: Qui dimiserit agrum
that he-may-be-able that to-merit Matthew xi who shall-have-left a-field
aut domum, patrem aut matrem aut uxorem propter me,
or a-house father or mother or wife because-of me

centuplum accipiet et vitam eternam possidebit. Alexius
a-hundredfold shall-receive and life eternal shall-possess Alexis
navim accepit etc. Navis ista est sancta ecclesia, per quam
a-ship took etc ship this is holy church through which
nos oportet ascendere, si volumus vitam eternam obtinere, et
us it-behooves to-board if we-wish life eternal to-obtain and
vestimenta preciosa scilicet seculi pompas deponere, et inter
garments precious namely of-the-age the-pomps to-put-off and among
pauperes scil. humiles residere verbo et opere. Clericus, qui
the-poor namely the-humble to-sit by-word and work the-cleric who
eum in ecclesiam introduxit, est discretus confessor, qui
him into the-church led-in is the-discerning confessor who
habet peccatorem instruere et ad noticiam sacre scripture
has the-sinner to-instruct and to the-knowledge of-sacred scripture
introducere, ut melius poterit a nocivis anime
to-lead-in that better he-may-be-able from harmful-things of-the-soul
precavere. Sed sepe ventus surgit et ducit hominem ad
to-beware but often a-wind rises and leads man to
patriam propriam, sicut fecit sancto Alexio. Ventus iste est
fatherland own as it-did to-saint Alexis wind this is
tentacio diabolica, que nititur die ac nocte hominem a
temptation diabolical which strives day and night man from
bono opere impedire. Si ergo sencias te per aliquam
good work to-hinder if therefore you-feel yourself by some
tenptacionem involutum, fac sicut fecit sanctus Alexius! Induas
temptation entangled do as did saint Alexis clothe
te forma peregrini, hoc est virtutes veri peregrini
yourself in-the-form of-a-pilgrim that is the-virtues of-a-true pilgrim
debes habere, ut non possis a patre carnali nec a mundo
you-ought to-have that not you-can by the-father fleshly nor by the-world
aliter cognosci, nisi quod homo dei sis. Sed sepe cum
otherwise to-be-known except that a-man of-God you-are but often when

talis vitam penitencie eligit, dolent parentes et multum
such-a-one the-life of-penance chooses grieve the-parents and much
tristantur, cum viderint filios eorum mundum spernere
are-saddened when they-shall-have-seen sons their the-world to-spurn
et paupertatem pro amore dei diligere. Sed tucius est, eos
and poverty for the-love of-God to-love but safer it-is them
offendere, quam viam perfectionis derelinquere. Quere ergo
to-offend than the-way of-perfection to-abandon seek therefore
cartam i.e. testimonium consciencie, quod deo fideliter
the-paper that-is the-testimony of-conscience that to-God faithfully
ministrasti. Tunc venit summus pontifex cum imperatoribus
you-have-ministered then comes the-supreme pontiff with the-emperors
i.e. Christus cum multitudine angelorum et ducent
that-is Christ with the-multitude of-angels and they-shall-lead
animam tuam ad ecclesiam sancti Bonifacii i.e. ad vitam
soul your to the-church of-saint Boniface that-is to life
eternam, ubi habundat omnis bonitas scilicet omne gaudium.
eternal where abounds all goodness namely all joy

De vita exemplari

ON THE EXEMPLARY LIFE

Digging a basilica's foundation, a Roman emperor finds a golden sarcophagus with three circles and the inscription: I spent, I gave, I kept, I had, I have, I lost, I am punished. His satraps read it as the life of an earlier emperor, just but unbelieving, now in hell, and he rules better thereafter. The moral: the heart is the basilica, the soul the golden sarcophagus girt by faith, hope, and charity, and each line is a Christian's account.

Legitur de quodam imperatore romano construente sibi
it-is-read of a-certain emperor Roman building for-himself
basilicam optimam et fodiens in fundamento palacii, invenit
a-basilica most-excellent and digging in the-foundation of-the-palace he-found
sarcophagum aureum tribus circulis circumdatum et super
a-sarcophagus golden with-three circles surrounded and over
sarcophagum talis erat superscripcio: Expendi, donavi, servavi,
the-sarcophagus such was a-superscription I-spent I-gave I-kept
habui, habeo, perdidi, punior; primo quod expendi habui,
I-had I-have I-lost I-am-punished first what I-spent I-had
quod donavi habeo. Imperator cum hoc audisset, satrapas
what I-gave I-have the-emperor when this he-had-heard the-satraps
imperii vocavit et ait: Ite et inter vos consulite, quid
of-the-empire called and says go and among yourselves consult what
ista superscripcio significet. At illi: Domine, nichil aliud est
that superscription means and they O-lord nothing other is
superscripcio nisi istud: Erat unus imperator ante te, qui
the-superscription except this there-was one emperor before you who
aliis exemplum dare volebat, ut ejus vitam sequerentur.
to-others an-example to-give wished that his life they-might-follow
Expendi vitam meam recte judicando, alios regulando, me ipsum
I-spent life my rightly judging others ruling me myself

secundum racionem domando. Donavi militibus necessaria,
according-to reason taming I-gave to-knights necessary-things
pauperibus victualia et unicuique et michi ipsi secundum
to-the-poor victuals and to-each-one and to-me myself according-to
merita. Servavi in omnibus justiciam, indigentibus misericordiam,
merits I-kept in all-things justice to-the-needy mercy
operantibus mercedem condignam. Habui cor largum et
to-the-workers wage worthy I-had a-heart generous and
stabile et unicuique michi servienti divicias dare in necessitate
steadfast and to-each-one me serving riches to-give in need
et graciam omnibus omni tempore. Habeo manum ad
and grace to-all at-every time I-have a-hand for
donandum, manum ad protegendum et manum ad puniendum.
giving a-hand for protecting and a-hand for punishing
Perdidi stulticiam, perdidi inimicorum amiciciam et perdidi
I-lost folly I-lost of-enemies the-friendship and I-lost
carnis lasciviam. Punior jam in inferno, quia non credidi
of-the-flesh the-wantonness I-am-punished now in hell because not I-believed
uni deo eterno. Punior heu, quia non est redempcio.
in-one God eternal I-am-punished alas because not there-is redemption
Imperator cum hec audisset et quamdiu vixit magis prudenter
the-emperor when these he-had-heard and as-long-as he-lived more prudently
seipsum et alios regulabat et sic in pace vitam finivit.
himself and others ruled and so in peace life ended

[Moralisacio.] Carissimi, imperator iste potest dici
moralization dearest-ones emperor this can to-be-called
quilibet christianus, qui debet et tenetur construere basilicam
any Christian who ought and is-bound to-build a-basilica
i.e. cor suum deo paratum, ut ejus voluntatem per
that-is heart his for-God prepared that his will through
omnia faciat, et effodere cor suum per viam contricionis,
all-things he-may-do and to-dig-out heart his through the-way of-contrition

et sic poterit sarcophagum aureum invenire i.e. animam
and so he-shall-be-able the-sarcophagus golden to-find that-is the-soul
deauratam virtutibus plenam mediante divina gracia cum tribus
gilded with-virtues full by-means-of divine grace with three
circulis aureis scil. fide spe et caritate circumdatam. Quid
circles golden namely faith hope and charity surrounded what
ergo erit inscriptum? Certe primo: Expendi. Sed dic michi,
therefore shall-be inscribed certainly first I-spent but tell me
carissime, quid expendisti? Respondeat bonus christianus:
dearest what did-you-spend let-answer the-good Christian
Corpus et animam in dei servicio. Si quilibet vestrum sic
body and soul in of-God the-service if each of-you so
vitam impendat, de magno premio in vita eterna securus erit.
life spend of great reward in life eternal secure he-shall-be
Secundum est, quod scribitur: Servavi. Dic michi, carissime,
the-second is what is-written I-kept tell me dearest
quid servasti? Respondeat bonus christianus: Cor contritum
what did-you-keep let-answer the-good Christian a-heart contrite
et humiliatum et deo in omnibus operibus preparatum pro
and humbled and for-God in all works prepared for
voluntate sua ad faciendum quicquid ei placet. Tercium est,
will his for doing whatever to-him pleases the-third is
quod scribitur: Donavi. Dic michi, carissime, quid donasti?
what is-written I-gave tell me dearest what did-you-give
Respondeat bonus christianus: Dilectionem deo ex toto corde
let-answer the-good Christian love to-God from whole heart
et ex tota anima et ex tota mente et amorem proximo
and from whole soul and from whole mind and love to-the-neighbor
secundum divinum preceptum. In hiis duobus mandatis
according-to the-divine precept on these two commandments
pendet lex et prophete. Quartum, quod scribitur est:
hangs the-law and the-prophets the-fourth what is-written is

Habui. Dic michi, carissime, quid habuisti? Respondeat bonus
I-had tell me dearest what had-you let-answer the-good
christianus: Certe miseram vitam, quia in peccato conceptus
Christian certainly a-wretched life because in sin conceived
et in peccato originali natus et de vili materia plasmatus.
and in sin original born and from vile matter formed
Quintum, quod scribitur, est: Habeo. Dic michi, carissime,
the-fifth what is-written is I-have tell me dearest
quid est, quod habes? Respondeat bonus christianus: Certe
what is-it that you-have let-answer the-good Christian certainly
baptismum, et factus sum Christi miles, ubi eram servus
baptism and made I-was of-Christ a-knight where I-was the-servant
diaboli per virtutes, quas michi deus dedit in baptismo.
of-the-devil through the-virtues which to-me God gave in baptism
Sextum, quod scribitur, est: Perdidi. Dic michi, carissime,
the-sixth what is-written is I-lost tell me dearest
quid est, quod perdidisti? certe dei gratiam? Respondeat
what is-it that you-have-lost certainly of-God the-grace let-answer
bonus christianus: Omnia delicta, que contra dominum
the-good Christian all offenses which against the-Lord
commisi, per penitenciam emendavi, quia penitencia mundat
I-committed through penance I-amended because penance cleanses
nos a peccatis. Septimum, quod scribitur, est: Punior.
us from sins the-seventh what is-written is I-am-punished
Dic michi, carissime, quare dicis: Punior? Respondeat
tell me dearest why do-you-say I-am-punished let-answer
bonus christianus: Quia pro delictis et peccatis meis semper
the-good Christian because for offenses and sins my always
affligitur spiritus meus et caro penitenciam patitur. Octavum,
is-afflicted spirit my and the-flesh penance suffers the-eighth
quod scribitur, est: Quod expendi, habui. Dic michi, carissime,
what is-written is what I-spent I-had tell me dearest

quid est illud? Respondeat bonus christianus: Expendi tempus
what is that let-answer the-good Christian I-spent time
meum in operibus misericordie per graciam, quam accepi
my in works of-mercy through the-grace which I-received
a domino meo Ihesu Christo. Nonum, quod scribitur, est:
from lord my Jesus Christ the-ninth what is-written is
Quod donavi, habeo. Dic michi, carissime, quid donasti,
what I-gave I-have tell me dearest what did-you-give
quod jam habes? Respondeat bonus christianus: Certe donavi
which now you-have let-answer the-good Christian certainly I-gave
toto tempore vite mee consilium et assensum et totam
all time of-life my counsel and assent and whole
voluntatem meam in voluntatem prelati mei pro dei amore,
will my into the-will of-prelate my for of-God love
et ideo jam in celo habeo id est habeo vitam eternam.
and therefore now in heaven I-have that is I-have life eternal

De perfectione vite

ON THE PERFECTION OF LIFE

A poor man, Guido, knocks thrice at the palace gate and offers the emperor six services, from guarding a prince's body to guiding travelers to the Holy Land. He performs them well; when a bird driven from its nest raises storms at sea, he has the nest sprinkled with lamb's blood, and the emperor knights and enriches him. The moral: the three knocks are prayer, fasting, and almsgiving, and the services a Christian's duties to Christ.

Quidam imperator statuit pro lege, quod, quicumque volebat
a-certain emperor established for law that whoever wished
ei ministrare, ministerium ab eo obtineret, ita quod tres
him to-serve a-service from him should-obtain so that three

ictus in porta palacii daret, per quos cognosceretur,
blows on the-gate of-the-palace he-should-give through which it-might-be-known
quod ministerium desideraret. Accidit casus, quod erat
that service he-desired there-befell a-case that there-was
quidam pauper in civitate romana nomine Guido. Qui cum
a-certain poor-man in the-city Roman by-name Guido who when
de lege audisset, intra se cogitabat: Pauper sum et
of the-law he-had-heard within himself he-thought poor I-am and
de vili sanguine productus. Melius est michi, ministrare
from vile blood produced better it-is for-me to-serve
et divicias acquirere, quam sic semper vivere in egestate.
and riches to-acquire than so always to-live in need
Accessit ad palacium, tres ictus secundum legem in porta
he-approached to the-palace three blows according-to the-law on the-gate
dedit, janitor statim hostium aperuit et eum introduxit.
he-gave the-doorkeeper at-once the-door opened and him led-in
Ille vero flexis genibus imperatorem salutavit. Ait ei
he but with-bent knees the-emperor greeted says to-him
imperator: Dic michi, carissime, quid petis? Domine,
the-emperor tell me dearest what do-you-seek O-lord
servicium. Qui ait: De quo ministerio scires michi
service who says in what service you-knew-how me
ministrare? At ille: Domine, de sex ministeriis sum expertus.
to-serve and he O-lord in six services I-am experienced
Primum ministerium est: scio corpus magni principis
the-first service is I-know-how the-body of-a-great prince
die ac nocte custodire, lectum ejus parare, cibaria ei
by-day and night to-guard the-bed his to-prepare foods to-him
propinare, pedes ejus lavare. Secundum ministerium est:
to-serve feet his to-wash the-second service is
scio vigilare, quando alii dormiunt, et dormire, quando
I-know-how to-watch when others sleep and to-sleep when

alii vigilant. Tercium ministerium est: scio bonum potum
others watch the-third service is I-know-how good drink
gustare et secundum gustum quemlibet potum judicare.
to-taste and according-to the-taste any drink to-judge
Quartum est: scio invitare homines ad convivium ad
the-fourth is I-know-how to-invite men to a-feast to
honorem invitantis. Quintum ministerium est: scio ignem
the-honor of-the-inviter the-fifth service is I-know-how fire
facere sine fumo, circumstantes sedentes calefacere. Sextum
to-make without smoke those-standing-around sitting to-warm the-sixth
ministerium est: scio homines docere bonam viam versus
service is I-know-how men to-teach the-good way toward
terram sanctam, sic quod cum sanitate redibunt. Ait
the-land holy so that with health they-shall-return says
imperator: Ista sunt pulchra ministeria et multis utilia.
the-emperor these are fine services and to-many useful
Mecum remanebis et primo experiri volo de corpore
with-me you-shall-remain and first to-try I-wish concerning body
meo. Corpus meum custodies isto anno. Ait ille: Domine,
my body my you-shall-guard this year says he O-lord
presto sum, voluntati vestre satisfacere. Guido omni nocte
ready I-am will your to-satisfy Guido every night
lectum satis honeste paravit, lintheamina lavit et sepius
the-bed enough honorably prepared the-linens washed and more-often
mutavit singulis noctibus. Ante ostium camere armatus
changed on-each nights before the-door of-the-chamber armed
jacuit, habensque secum parvum caniculum bene latrantem,
he-lay and-having with-him a-small little-dog well barking
ut si casu aliquo dormiret, et aliquis subito veniret,
that if by-chance some he-should-sleep and anyone suddenly should-come
per latratum canis excitatus esset. Semel omni ebdomada
by the-barking of-the-dog roused he-might-be once every week

pedes ejus lavit, in omnibus tam prudenter et utiliter
feet his he-washed in all-things so prudently and usefully
ei ministravit, quod in nullo defectus inveniri posset, unde
him he-served that in nothing a-defect to-be-found could whence
imperator per omnia eum laudavit. Finito anno eum
the-emperor through all-things him praised with-finished the-year him
senescallum fecit, ut impleret secundum servicium suum
seneschal he-made that he-might-fulfill the-second service his
scilicet: Scio vigilare. Guido iste sic institutus per totam
namely I-know-how to-watch Guido this so established through the-whole
estatem laborabat et vigilabat et omnia necessaria pro
summer labored and watched and all necessary-things for
hyeme providit. Dum vero adesset hyems et alii inciperent
winter provided when but was-present winter and others began
vigilare et laborare, ipse vero quiescens dormiebat sic
to-watch and to-labor he but resting slept so
quod implevit secundum ministerium suum scilicet: Scio
that he-fulfilled the-second service his namely I-know-how
vigilare, quando alii dormiunt. Imperator cum vidisset quod
to-watch when others sleep the-emperor when he-had-seen that
tam prudenter duo ministeria complevisset, gavisus est valde
so prudently two services he-had-completed rejoiced has greatly
et vocavit pincernam et ait ei: Carissime, ponite in calice
and called the-cupbearer and says to-him dearest put in cup
meo acetum, vinum optimum et mustum, et detis Guidoni
my vinegar wine best and must and give to-Guido
ad bibendum, quia istud est tercium ministerium suum;
to drink because this is the-third service his
scit enim gustare bonum potum. Et sic factum est. Dum
he-knows for to-taste good drink and so done it-was when
autem gustasset, ait Guido: Fuit bonum, est bonum, erit
moreover he-had-tasted says Guido it-was good it-is good it-shall-be

bonum; hoc est dictum: mustum erit bonum, vinum est
good this is said must shall-be good wine is
bonum, acetum fuit bonum. Imperator cum vidisset, quod
good vinegar was good the-emperor when he-had-seen that
tam prudenter judicasset potum, dixit ei: Carissime, vade
so prudently he-had-judged the-drink said to-him dearest go
per regna et castra et invita omnes amicos meos ad
through kingdoms and castles and invite all friends my to
convivium, quia jam instat festum natalis domini, quia
a-feast because now is-at-hand the-feast of-the-birth of-the-Lord because
hoc est quartum ministerium tuum. Ait ille: Domine, presto
this is the-fourth service your says he O-lord ready
sum. Perrexit igitur per castra et regna et nullum
I-am he-went therefore through castles and kingdoms and no
amicum imperatoris invitabat, sed omnes inimicos ejus. Ita
friend of-the-emperor he-invited but all enemies his so
quod in vigilia natalis domini aula imperatoris de inimicis
that on the-eve of-the-birth of-the-Lord the-hall of-the-emperor with enemies
impleta est. Imperator cum omnes inimicos suos vidisset,
filled was the-emperor when all enemies his he-had-seen
commota sunt omnia viscera ejus, vocavit Guidonem et
moved were all bowels his he-called Guido and
ait ei: Carissime, nonne michi dixisti, quod scires
says to-him dearest did-you-not to-me say that you-knew-how
homines invitare ad convivium? At ille: Eciam, domine.
men to-invite to a-feast and he yes O-lord
Cui imperator: Et ego dixi tibi invitare omnes amicos
to-whom the-emperor and I said to-you to-invite all friends
meos et tu invitasti inimicos. At ille: Domine, licitum est
my and you have-invited enemies and he O-lord permitted is-it
michi respondere? Quocumque tempore vel quacumque hora
to-me to-answer at-whatever time or at-whatever hour

in anno amici tui ad te venerint, cum gaudio recipiuntur.
in the-year friends your to you shall-have-come with joy they-are-received
Non sic est de istis, quia sunt inimici tui. Unde eos huc
not so is-it with these because they-are enemies your whence them hither
duxi ut per bonum vultum et per bonum convivium
I-led that through good countenance and through a-good feast
de inimicis fiant amici. Et sic factum est; antequam
from enemies they-may-become friends and so done it-was before
erat convivium factum, facti sunt omnes amici ejus. Imperator
was the-feast made made were all friends his the-emperor
gavisus est valde et ait: Carissime, benedictus dominus!
rejoiced has greatly and says dearest blessed the-Lord
inimici mei facti sunt amici. Impleas quintum ministerium
enemies my made were friends fulfill the-fifth service
tuum! Fac michi et amicis meis ignem sine fumo! At
your make for-me and for-friends my a-fire without smoke and
ille: Domine, presto sum. Quid fecit ille Guido? In estate
he O-lord ready I-am what did he Guido in summer
ligna ponebat in ardore solis, et tantum erant desiccata,
wood he-placed in the-heat of-the-sun and so-much they-were dried
quod quam cito ardere inceperunt, statim dabant ardorem
that as soon to-burn they-began at-once they-gave the-heat
flamme sine fumo, ita quod calefactus est imperator cum
of-flame without smoke so that warmed was the-emperor with
omnibus amicis suis. Deinde ait imperator Guidoni: Jam
all friends his then says the-emperor to-Guido now
restat ultimum ministerium. Si hoc prudenter adimpleveris,
remains the-last service if this prudently you-shall-have-fulfilled
te ad divicias et honorem promovebo. At ille: Domine,
you to riches and honor I-shall-promote and he O-lord
quotquot voluerint ad terram sanctam pergere, ad litus
as-many-as shall-have-wished to the-land holy to-go to the-shore

maris me sequantur. Viri, mulieres ac parvuli hec audientes
of-the-sea me let-them-follow men women and little-ones these hearing
quasi infiniti secuti sunt. Cum autem illic venisset, ait
as-if infinite followed have when moreover there he-had-come he-says
populo: Carissimi, videtis in mari ea, que ego video? At
to-the-people dearest-ones see-you in the-sea those which I see and
illi: Ignoramus. At ille: Ecce in mari rupes est magna.
they we-know-not and he behold in the-sea a-rock is great
Levate oculos et videte! At illi dixerunt: Domine, nos satis
lift-up eyes and see and they said O-lord we enough
aperte vidimus, sed, cur hoc dicitis, ignoramus. At ille: In
clearly have-seen but why this you-say we-know-not and he on
illa rupe est quedam avis continuo in nido suo residens,
that rock is a-certain bird continually in nest its sitting
que semper habet in nido septem ova, in quibus multum
which always has in the-nest seven eggs in which much
delectatur. Natura avis est talis: quamdiu in nido residet,
it-delights the-nature of-the-bird is such as-long-as in the-nest it-sits
totum mare est tranquilla pace; sed si contingat, avem
the-whole sea is in-tranquil peace but if it-befall the-bird
extra nidum volare, totum mare perturbatur intantum, quod,
outside the-nest to-fly the-whole sea is-disturbed so-much that
si tunc aliquis mare pertransierit, sine dubio submergetur;
if then anyone the-sea shall-have-crossed without doubt he-shall-be-drowned
sed quamdiu residet in nido, si quis tunc transiret, sine
but as-long-as it-sits in the-nest if anyone then should-cross without
periculo iret et rediret. Et illi: Quomodo poterimus
danger he-would-go and return and they how shall-we-be-able
scire, quando avis residet in nido suo et quando non? At
to-know when the-bird sits in nest its and when not and
ille: Numquam nidum dimittit, nisi propter unam causam.
he never the-nest it-leaves except because-of one cause

Est enim alia avis, que est inimica ejus, que die ac
there-is for another bird which is the-enemy its which by-day and
nocte laborat, ut ejus nidum fedet ac ova ejus violet.
night labors that its nest it-may-befoul and the-eggs its violate
Avis vero, que est in nido, cum viderit ova fedata aut
the-bird but which is in the-nest when it-shall-have-seen the-eggs befouled or
nidum deturpatum, statim extra nidum pre dolore volat et
the-nest defiled at-once outside the-nest for grief it-flies and
tunc mare perturbatur et ventus valde impetuosus excitatur.
then the-sea is-disturbed and a-wind very violent is-roused
Et nullo modo tunc temporis ad mare intrandum festinare
and in-no way then of-time to the-sea to-be-entered to-hasten
debetis. At illi: Domine, et quod remedium poterit ad
you-ought and they O-lord and what remedy shall-be-able for
hoc fieri, quod avis, que est inimica, non appropinquat
this to-be-made that the-bird which is the-enemy not approaches
nido suo et sic per consequens poterimus secure transire?
nest its and so by consequence we-shall-be-able securely to-cross
At ille: Non est res sub celo, quam illa avis, que est
and he not is-there a-thing under heaven which that bird which is
inimica, tantum odit, sicut sanguinem agni. Nidum exterius
the-enemy so-much hates as the-blood of-a-lamb the-nest outside
et interius cum dicto sanguine aspergite, et quamdiu ibi
and inside with the-said blood sprinkle and as-long-as there
gutta una illius sanguinis remaneat, avis, que est inimica,
a-drop one of-that blood remain the-bird which is the-enemy
numquam audet nido ejus appropinquare, et sic avis
never dares to-nest its to-approach and so the-bird
in nido suo remanebit et tunc mare erit in tranquilla
in nest its shall-remain and then the-sea shall-be in tranquil
pace et poteritis ad terram sanctam transire et secure
peace and you-shall-be-able to the-land holy to-cross and securely

redire. Ista audientes sanguinem agni acceperunt et nidum
to-return these hearing the-blood of-a-lamb they-took and the-nest
interius et exterius cum dicto sanguine aspergebant et ad
inside and outside with the-said blood sprinkled and to
terram sanctam perrexerunt et sani et incolumes redierunt
the-land holy went and safe and unharmed returned
omnes. Imperator videns, quod omnia negocia tam prudenter
all the-emperor seeing that all affairs so prudently
adimplevisset, eum ad miliciam et divicias magnas promovit.
he-had-fulfilled him to knighthood and riches great promoted

[Applicacio.] Carissimi, imperator iste est pater celestis,
application dearest-ones emperor this is the-Father heavenly
qui legem edidit, ut quicumque tres ictus in porta
who a-law issued that whoever three blows on the-gate
dederit scilicet oracionem jejunium et elemosynam, in
shall-have-given namely prayer fasting and almsgiving at
introitu ecclesie militantis miles poterit esse et per
the-entrance of-the-church militant a-knight shall-be-able to-be and by
consequens vitam eternam obtinere. Guido pauper potest
consequence life eternal to-obtain Guido the-poor-man can
dici quilibet homo pauper et nudus de utero matris
to-be-called any man poor and naked from the-womb of-mother
sue egressus, quid dat tres ictus in ecclesie porta, quando
his gone-out who gives three blows on of-the-church the-gate when
baptismum petit. Unde quilibet christianus deo promittit
baptism he-seeks whence any Christian to-God promises
sex ministeriis ministrare. Primum est custodire corpus
in-six services to-serve the-first is to-guard the-body
principis i.e. Christi. Et quomodo? Sicut fecit Guido. Primo
of-the-prince that-is of-Christ and how as did Guido first
debet esse ornatus bonis virtutibus, ne aliqua temptacio
he-ought to-be adorned with-good virtues lest any temptation

intret cameram cordis tui et offendat dominum nostrum
enter the-chamber of-heart your and offend lord our
Ihesum Christum. Et parvum caniculum bene latrantem
Jesus Christ and a-small little-dog well barking
habeas i.e. conscienciam sanam, que continue contra
you-may-have that-is a-conscience sound which continually against
vicia murmurat. Et ideo dicit apostolus: Omne, quod fit
vices murmurs and therefore says the-apostle all that is-done
contra conscienciam, edificat ad gehennam. Secundum est,
against conscience builds to hell the-second is
lectum cordis bene preparare per opera misericordie,
the-bed of-the-heart well to-prepare through works of-mercy
lintheamina mutare i.e. vicia in virtutes omnino variare
the-linens to-change that-is vices into virtues wholly to-vary
et sordes peccatorum lavare per cordis contricionem et
and the-filth of-sins to-wash through of-heart contrition and
cameram cordis tui semper mundam custodire, ut nichil
the-chamber of-heart your always clean to-keep that nothing
offendat oculos principis scil. corporis domini nostri Ihesu
offend the-eyes of-the-prince namely of-the-body of-lord our Jesus
Christi, cui corpori te obligasti munde custodire,
Christ to-which body yourself you-have-bound cleanly to-guard
deinde bis in ebdomada pedes lavare scil. per confessionem
then twice in the-week the-feet to-wash namely through confession
et satisfactionem et per bonas affectiones ei placere.
and satisfaction and through good affections him to-please
Istud est primum ministerium, quod promittit quilibet
this is the-first service which promises any
christianus in baptismo domini secum munde custodire. Sed
Christian in baptism of-the-Lord with-him cleanly to-guard but
est advertendum de corpore istius principis scil. domini
it-is to-be-noted about the-body of-this prince namely of-the-Lord

quod sub specie panis digne debent sumere et custodire
which under the-species of-bread worthily they-ought to-take and to-guard
ex proprietatibus panis visibilis hec attendant. Est igitur
from the-properties of-bread visible these let-them-attend-to is therefore
hostia inscripta, ut sic notetur, quod omnes debent esse
the-host inscribed that so be-noted that all ought to-be
inscripti, qui eucharistia sunt reficiendi. Illi autem sunt
inscribed who with-the-eucharist are to-be-refreshed those moreover are
inscripti, in quorum cordibus per veram fidem inscriptum
inscribed in whose hearts through true faith inscribed
est nomen Christi, ut a Christo dicantur christiani. Unde
is the-name of-Christ that from Christ they-be-called Christians whence
dicit dominus per Iheremiam: Scribam legem meam in
says the-Lord through Jeremiah I-shall-write law my in
cordibus eorum. Prima autem lex, qua cum deo ligamur,
the-hearts of-them the-first moreover law by-which with God we-are-bound
est fides, secunda spes et tercia caritas. Item hostia post
is faith the-second hope and the-third charity likewise the-host after
literas circulum continet, in quo notatur eternitas, que
the-letters a-circle contains in which is-noted eternity which
nec principium nec finem habet ad quam pervenimus per
neither beginning nor end has to which we-come through
dignam sumpcionem. Item hostia latitudinem habet, que
worthy receiving likewise the-host breadth has which
caritatem figurat, que circumquaque dilatatur. Item hostia
charity figures which on-every-side is-spread likewise the-host
est tenuis et sicca, per que notatur duplex abstinencia, per
is thin and dry by which is-noted a-double abstinence by
tenuitatem ciborum parcitas, per siccitatem contra humidorum
thinness of-foods sparingness by dryness against of-moist-things
superfluitatem sobrietas. Qui igitur pane predicto volunt
the-superfluity sobriety who therefore with-bread aforesaid wish

refici, sint inscripti per fidem, circulum habentes
to-be-refreshed let-them-be inscribed through faith a-circle having
per eternorum contemplacionem, dilatati per caritatem.
through of-eternal-things contemplation spread through charity
Item hostia est alba: sic et nos contra luxuriam. Item
likewise the-host is white so also we against lust likewise
est levis: sic et nos contra accidiam. Item modica id
it-is light so also we against sloth likewise small that
est humilis contra superbiam. Si autem tales sumus, tunc
is humble against pride if moreover such we-are then
panem nostrum cotidianum nobis ad utilitatem nostram
bread our daily to-us for utility our
dari petimus; alioquin non pro nobis, sed contra nos est,
to-be-given we-ask otherwise not for us but against us it-is
quoniam dicit apostolus prima ad Corinth. xi: Qui manducat
since says the-apostle first to Corinthians xi who eats
indigne, judicium sibi manducat. Item hostia est azima
unworthily judgment to-himself eats likewise the-host is unleavened
sine fermento contra amaritudinem invidie, que spiritualiter
without leaven against the-bitterness of-envy which spiritually
nequicia dicitur. Unde apostolus i Corinth. xi: Epulemur
wickedness is-called whence the-apostle first Corinthians xi let-us-feast
non in fermento malicie et nequicie, sed in azimis
not in the-leaven of-malice and of-wickedness but in the-unleavened-bread
sinceritatis et veritatis. Item frumenticia est et hoc contra
of-sincerity and of-truth likewise wheaten it-is and this against
iram. Granum enim frumenti lene est et planum sine
anger the-grain for of-wheat smooth is and level without
asperitate, sed ira hominem vehementer exasperat, ita quod
roughness but anger man violently roughens so that
propter suam asperitatem vix aliquis eum tangere audeat.
because-of its roughness scarcely anyone him to-touch dares

Item hostia est impermixta et uniformis et hoc contra
likewise the-host is unmixed and uniform and this against
cupididatem et avariciam. Item rotunda est contra accidiam.
cupidity and avarice likewise round it-is against sloth
Sicut enim panis naturalis pre ceteris cibis corpus reficit et
as for bread natural before the-other foods the-body refreshes and
sustentat et vinum pre ceteris potibus hominem letificat et
sustains and wine before the-other drinks man gladdens and
inebriat, sic caro Christi pre ceteris interiorem hominem
inebriates so the-flesh of-Christ before the-others the-inner man
reficit et saginat et sanguis pre ceteris letificat et sic
refreshes and fattens and the-blood before the-others gladdens and so
inebriat, ut sobrium reddat. Unde psalmus: Calix meus
inebriates that sober it-render whence the-psalm cup my
inebrians, quam preclarus est. Item panis est cibus generalis
inebriating how glorious it-is likewise bread is a-food general
et vinum potus usualis omnibus et omni tempore. Sic
and wine a-drink usual for-all and at-every time so
Christus se in cibum omnibus fidelibus et omni tempore
Christ himself as food to-all faithful and at-every time
exhibet pauperibus et divitibus sine acceptacione, propter
shows to-poor and rich without respect-of-persons because-of
quod et panis cotidianus dicitur. Item panis, sicut dicunt
which also bread daily he-is-called likewise bread as say
philosophi, precipue habet virtutem nutriendi, cujus signum
the-philosophers especially has the-power of-nourishing of-which a-sign
est, quia ejus comestio non parit fastidium comedendi.
is that its eating not begets disgust of-eating
Sic est panis Christi, de quo Eccles. xxiv: Qui edunt
so is the-bread of-Christ of which Ecclesiasticus xxiv who eat
me, adhuc esurient. Item sicut panis triticeus est cibus
me still shall-hunger likewise as bread wheaten is the-food

adultorum, non parvulorum, sicut dicit apostolus, ita corpus
of-adults not of-little-ones as says the-apostle so the-body
Christi est cibus spiritualis eorum, qui creverunt in fide
of-Christ is the-food spiritual of-those who have-grown in faith
et virtutibus. Deinde queritur: Qui debent comedere istum
and virtues then it-is-asked who ought to-eat this
panem? Certe illi, de quibus dicitur in evangelio: Venite
bread certainly those of whom it-is-said in the-gospel come
ad me, omnes, qui laboratis et onerati estis, et ego
to me all who labor and burdened are and I
reficiam vos. Deinde queritur: Quomodo panis Christi
shall-refresh you then it-is-asked how the-bread of-Christ
potest converti in corpus Christi? Ecce ratio est nutrix,
can to-be-turned into the-body of-Christ behold the-reason is a-nurse
que nutrit puerum. Si nutrix famem pateretur et lacte
who nourishes a-boy if the-nurse hunger should-suffer and milk
careret, puer inediam sustineret vel cito deficeret. Si vero
should-lack the-boy starvation would-suffer or quickly would-fail if but
in tanta penuria dentur ei feces ad bibendum, ille feces
in such want there-be-given to-her dregs to drink those dregs
per os potate mutantur in sanguinem ad robur
through the-mouth drunk are-changed into blood for the-strength
mulieris et in lac ad nutriendum puerum. Et si hoc
of-the-woman and into milk for nourishing the-boy and if this
facit natura in muliere, quanto magis virtus supra naturam
does nature in a-woman how-much more the-power above nature
in sacramento altaris, et per os sacerdotis loti i.e.
in the-sacrament of-the-altar and through the-mouth of-the-priest washed that-is
Christi, per verba de ore exeuncia mutatur panis et
of-Christ through the-words from the-mouth going-out is-changed the-bread and
vinum in carnem et sanguinem. Sed de indigne sumentibus
wine into flesh and blood but of unworthily those-receiving

potest dici illud Genesis: Fera pessima devoravit filium
can to-be-said that of-Genesis a-beast most-evil has-devoured son
meum. Psalmista: Os peccatoris et dolosi super me
my the-Psalmist the-mouth of-the-sinner and of-the-deceitful upon me
apertum est. Vinum est sanabile homini sano [infirmativum]
opened is wine is healing to-a-man healthy weakening
homini egroto, immo poterit esse causa mortis. Eodem
to-a-man sick nay it-shall-be-able to-be the-cause of-death in-the-same
modo corpus Christi anime sane est vita, anime peccatrici
way the-body of-Christ to-the-soul healthy is life to-the-soul sinful
est mors. Item percussi sunt de Bethsamitis lxx viri
it-is death likewise struck were of the-Bethshemites seventy men
famosi et duo milia plebis, eo quod vidissent archam
famous and two thousand of-the-people by-this that they-had-seen the-ark
nudam, et potest dici, quod non peccaverunt videndo,
naked and it-can to-be-said that not they-sinned by-seeing
quibus non erat prohibitum videre. Videamus ergo, ut
to-whom not it-was forbidden to-see let-us-see therefore that
munde et honeste custodiamus corpus principis i.e. Christi.
cleanly and honorably we-guard the-body of-the-prince that-is of-Christ
Secundum ministerium, quod promisimus, est vigilare in
the-second service which we-promised is to-watch in
bonis operibus, quando alii dormiunt in peccatis, sicut
good works when others sleep in sins as
scriptum est: Vigilate, quia nescitis, qua hora filius
written it-is watch because you-know-not at-what hour the-son
hominis veniet. Et Paulus dicit ad Ephes.: Surge, qui
of-man shall-come and Paul says to the-Ephesians rise who
dormis, et exsurge a mortuis, et illuminabit te Christus.
you-sleep and arise from the-dead and shall-illumine you Christ
Unde, carissimi, debetis scire, quod viatores aliqui surgunt
whence dearest-ones you-ought to-know that travelers some rise

ad primum gallicantum, aliqui ad secundum et aliqui ad
at the-first cockcrow some at the-second and some at
tercium et aliqui in aurora, quando pulli clamant et
the-third and some at dawn when the-chicks cry and
dicunt: Non est amplius dormiendum! Ecce pulli clamant:
say not is-it further to-be-slept behold the-chicks cry
Surgamus! Primi galli fuerunt prophete, qui surrexerunt,
let-us-rise the-first cocks were the-prophets who rose
ut Christum in carne viderent, et non viderunt. Secundi
that Christ in the-flesh they-might-see and not they-saw the-second
galli sunt apostoli et evangeliste, qui Christum viderunt.
cocks are the-apostles and evangelists who Christ saw
Tercii galli sunt predicatores minores et fratres beate
the-third cocks are the-preachers the-Minors and the-brothers of-blessed
Marie dei genitricis de monte Carmeli et alii qui
Mary of-God the-mother of the-mount Carmel and others who
verbum dei predicant, et augustinenses et plebani. Isti
the-word of-God preach and the-Augustinians and parish-priests these
sunt pulli, qui clamant et dicunt: Surgite, vigilate, sicut
are the-chicks who cry and say rise watch as
domino promisistis in bonis operibus! Dormite, quando alii
to-the-Lord you-have-promised in good works sleep when others
vigilant, hoc est a peccatis cessate, quando alii in malis
watch that is from sins cease when others in evil
operibus vigilant, sicut latrones fures et luxuriosi. Vigilate
works watch as robbers thieves and the-lustful watch
in estate i.e. cum vita vestra fuerit in corpore, et
in summer that-is while life your shall-have-been in the-body and
provideatis omnia necessaria pro animabus vestris, ut cum
provide all necessary-things for souls your that when
hyems mortis advenerit, poteritis cum domino feliciter
the-winter of-death shall-have-come you-shall-be-able with the-Lord happily

requiescere. Tercium ministerium est gustare bonum potum.
to-rest the-third service is to-taste good drink
Potus iste est penitencia sive martirium pro dei amore.
drink this is penance or martyrdom for of-God the-love
Unde salvator Matth.: Potestis bibere calicem, quem ego
whence the-Savior Matthew can-you to-drink the-cup which I
bibiturus sum? At illi: Possumus, scil. calicem penitencie
about-to-drink am and they we-can namely the-cup of-penance
aut martirii. Fuit bonum tempore suo acetum i.e. bonum
or of-martyrdom it-was good in-time its the-vinegar that-is good
erat sanctis in celo, qui in hoc mundo vixerunt, qui
it-was for-the-saints in heaven who in this world lived who
penitenciam fecerunt, carnem suam domabant. Et ideo in
penance did the-flesh their tamed and therefore in
celo jam regnant. Est bonum vinum; scil. hoc est dictum:
heaven now they-reign it-is good wine namely this is said
bonum est nobis, ut penitenciam agamus, per quam
good it-is for-us that penance we-do through which
poterimus ad eternam gloriam pervenire. Erit bonum
we-shall-be-able to eternal glory to-come it-shall-be good
scilicet quando caro cum spiritu in die judicii resurget
namely when the-flesh with the-spirit on the-day of-judgment shall-rise
et vitam eternam intrabit. Dominus habet unam tabernam
and life eternal shall-enter the-Lord has one tavern
de optimo vino scilicet celeste gaudium, et signum pulchrum
of the-best wine namely heavenly joy and a-sign beautiful
ante tabernam scilicet crucem. Sed ita est, quod quando
before the-tavern namely the-cross but so it-is that when
multitudo emencium confluit, tunc tabernarius care vendit
the-multitude of-buyers flocks then the-tavern-keeper dearly sells
vinum, et quando cessat emendi copia, tunc oportet quod
the-wine and when ceases of-buying the-abundance then it-behooves that

vendat pro levi precio, vel quod retineat omnino sibi.
he-sell for a-light price or that he-keep wholly for-himself
Dominus vero post resurrexionem suam communicavit vinum
the-Lord but after resurrection his shared wine
suum mittendo spiritum sanctum, et tunc confluxerunt
his by-sending the-Spirit Holy and then flocked-together
euntes catervatim, scilicet per predicacionem apostolorum
those-going in-troops namely through the-preaching of-the-apostles
et aliorum sanctorum conversi sunt ad fidem, et tunc
and of-other saints converted were to the-faith and then
tabernarius id est dominus noster Ihesus Christus care
the-tavern-keeper that is lord our Jesus Christ dearly
vendidit vinum suum id est gloriam paradisi. Nonne Petrus,
sold wine his that is the-glory of-paradise did-not Peter
qui crucifixus fuerat, valde care emit illud vinum, et Paulus
who crucified had-been very dearly buy that wine and Paul
et Laurencius ceterique martires, qui morti tradiderunt
and Laurence and-the-other martyrs who to-death handed-over
corpora sua pro fide Christi sustinenda et multiplicanda?
bodies their for the-faith of-Christ to-be-sustained and to-be-multiplied
Sed modo cessat multitudo emencium, et ideo oportet
but now ceases the-multitude of-buyers and therefore it-behooves
quod Christus pro levi precio vendat gloriam suam aut
that Christ for a-light price sell glory his or
quod retineat sibi. Et ideo gustemus in presenti vita
that he-keep for-himself and therefore let-us-taste in the-present life
potum penitencie, et perveniemus ad bravium vite eterne.
the-drink of-penance and we-shall-come to the-prize of-life eternal
Quartum ministerium est invitare homines ad convivium. Ille
the-fourth service is to-invite men to a-feast he
invitabat inimicos etc. Sic quilibet nostrum tenetur invitare
invited enemies etc so each of-us is-bound to-invite

inimicos Christi ad vitam eternam juxta illud: Non
the-enemies of-Christ to life eternal according-to that not
veni vocare justos, sed peccatores. Sic tu debes per bona
I-came to-call the-just but sinners so you ought through good
exempla et opera peccatorem instruere et deo reconciliari.
examples and works the-sinner to-instruct and to-God to-be-reconciled
Sed aliqui peccatores sunt lapides molares, qui non poterunt
but some sinners are stones millstones which not shall-be-able
de levi moveri, immo sunt quasi catenati; sicut Herodes
with ease to-be-moved nay they-are as-if chained as Herod
misit Petrum in carcerem et in ipsa nocte erat Petrus
sent Peter into prison and in the-very night was Peter
dormiens inter duos milites, vinctus duabus catenis et
sleeping between two soldiers bound with-two chains and
custodes ante ostium custodiebant carcerem. Actuum xii.
keepers before the-door guarded the-prison Acts xii
Dormicio Petri potest figurare dormicionem peccatoris in
the-sleep of-Peter can to-figure the-sleep of-the-sinner in
peccati consuetudine. Duo milites possunt dici mors
of-sin the-custom the-two soldiers can to-be-called death
et diabolus, quia mors insidiatur vite et diabolus anime.
and the-devil because death lies-in-wait-for life and the-devil for-the-soul
Due catene sunt voluptas carnalis et vanitas temporalis.
the-two chains are pleasure fleshly and vanity temporal
Custodes possunt dici spes levioris venie et presumpcio
the-keepers can to-be-called the-hope of-lighter pardon and the-presumption
longioris vite; et quando diabolus sic tenet peccatorem, tunc
of-longer life and when the-devil so holds the-sinner then
habet eum in pace. Ideo cum summa custodia laborandum
he-has him in peace therefore with the-highest care to-be-labored
est verbo et opere, tales ad convivium eternum invitare.
it-is by-word and work such-men to the-feast eternal to-invite

Quintum ministerium est ignem facere sine fumo etc. Ignis
the-fifth service is fire to-make without smoke etc fire
iste est caritas, quam quilibet tenetur habere, si desiderat
this is charity which each-one is-bound to-have if he-desires
eternam vitam obtinere, et hoc sine fumo iracundie, ut
eternal life to-obtain and this without the-smoke of-wrath that
aliud non ostendas in ore, quam sit in corde sicut
another not you-show in the-mouth than be in the-heart as
multi dicunt se aliquos diligere et odium habent in
many say themselves some to-love and hatred have in
corde. Ista non est vera caritas, sed est ignis plenus fumo;
the-heart that not is true charity but is a-fire full of-smoke
unde oportet odium ex corde expellere. In figura hujus
whence it-behooves hatred from the-heart to-expel in the-figure of-this
dicitur secundum Plinium quod est quidam piscis qui
it-is-said according-to Pliny that there-is a-certain fish which
quando transglutit hamum partes interiores scilicet omnia
when it-swallows a-hook the-parts inner namely all
interiora sua foras per os evomit donec hamus exeat,
inner-parts its outside through the-mouth vomits until the-hook go-out
et deinde reducit intestina ad loca sua. Sic debet facere
and then draws-back the-intestines to places their so ought to-do
peccator si umquam odium sive aliquod peccatum tanquam
the-sinner if ever hatred or some sin as-if
hamum deglutit, Ecclesiastes ix: Sicut pisces capiuntur hamo
a-hook he-swallows Ecclesiastes ix as fish are-caught by-a-hook
et sicut avis comprehenditur laqueo, sic capiuntur homines
and as a-bird is-seized by-a-snare so are-caught men
in tempore malo. Debent ergo tunc per os omnia
in time evil they-ought therefore then through the-mouth all
interiora dejicere, donec exeat hamus, odium scilicet vel
inner-parts to-throw-out until go-out the-hook hatred namely or

peccatum aliud, quia omnia interiora revelanda sunt, scilicet
sin other because all inner-parts to-be-revealed are namely
per confessionem, donec perfecte liberentur a peccato,
through confession until perfectly they-be-freed from sin
et tunc poterit ignem sine fumo preparare, per quem
and then he-shall-be-able a-fire without smoke to-prepare through which
deus erit calefactus, scilicet contentus. Sextum ministerium
God shall-be warmed namely content the-sixth service
est, docere homines viam versus terram sanctam, scilicet
is to-teach men the-way toward the-land holy namely
celum, sed ad celum oportet per mare transire. Mare
heaven but to heaven it-behooves through the-sea to-cross the-sea
dicitur mundus iste propter multas raciones. Primo, quia
is-called world this because-of many reasons first because
sicut in mari est conflictus ventorum, ita et in mundo
as in the-sea is the-conflict of-winds so also in the-world
conflictus multiplex est bellorum. Item sicut in mari est
the-conflict manifold is of-wars likewise as in the-sea is
tempestas fluctuum, ita et in mundo inundacio adversitatum.
the-storm of-waves so also in the-world the-flood of-adversities
Item sicut in mari est amaritudo aquarum, ita et in
likewise as in the-sea is the-bitterness of-waters so also in
mundo amaritudo viciorum. Et sicut in mari profunditas
the-world the-bitterness of-vices and as in the-sea the-depth
aquarum, ita et in mundo profunditas miseriarum. Et sicut
of-waters so also in the-world the-depth of-miseries and as
in mari beluinarum est immanitas, ita in mundo principum
in the-sea of-sea-monsters is the-savagery so in the-world of-princes
severitas. Item oportet propter ista pericula et multa alia
the-severity likewise it-behooves because-of these dangers and many others
pertransire per navem. Tamen solent homines propter
to-cross through a-ship yet are-wont men for

quatuor navem ascendere. Primo propter diluvium, Gen. ix,
four-reasons a-ship to-board first because-of a-flood Genesis ix
sic nos debemus propter diluvium viciorum, unde Hozee
so we ought because-of the-flood of-vices whence Hosea
quarto: Mendacium, maledictum, homicidium et furtum
fourth lying cursing homicide and theft
et adulterium inundaverunt et sanguis sanguinem tetigit,
and adultery have-overflowed and blood blood has-touched
propter quod lucebit tibi infernus et omnia, que habitant
because-of which shall-shine for-you hell and all-things which dwell
in eo, et ideo necesse est nobis navem ascendere bone
in it and therefore necessary it-is for-us a-ship to-board of-good
vite. Secundo ascenditur navis ad transfretandum. Matth.
life secondly is-boarded a-ship for crossing Matthew
ix: Ascendit Ihesus et transfretavit et venit in civitatem
ix boarded Jesus and crossed and came into city
suam etc. Sic et nos si volumus in civitatem celestem
his etc so also we if we-wish into the-city heavenly
venire. Non enim habemus hic manentem civitatem, ideo
to-come not for we-have here an-abiding city therefore
necesse est navem ascendere. Stultus est qui debet mare
necessary it-is a-ship to-board foolish is-he who ought the-sea
transire et non vult navem ascendere. Stultus est, qui
to-cross and not wishes a-ship to-board foolish is-he who
habet tempus congruum et differt, quia a mane usque
has time fitting and delays because from morning up
ad vesperam immutabitur. Stulti autem sunt, nautis
to evening it-shall-be-changed foolish moreover are-they-who with-the-sailors
clamantibus intrare differunt. Tercio ascenditur navis ad
calling to-enter delay thirdly is-boarded a-ship for
mercandum. Proverb. ultimo: Facta est quasi navis institoris.
trading Proverbs last made she-is like the-ship of-a-merchant

Et anima sancta est quasi navis bona, que habundat bonis
and the-soul holy is like a-ship good which abounds with-goods
in terris scilicet que sunt gemitus, suspirium, paupertas,
in the-lands namely which are groaning sighing poverty
humilitas, caritas, que bona venit dominus noster Ihesus
humility charity which goods came lord our Jesus
Christus querere in terra nostra. Et quando anima nostra
Christ to-seek in land our and when soul our
sic onerata venit ad portum, optime recipitur a domino
so laden comes to the-port best it-is-received by the-lord
terre, et bonis acceptis onerat illam navem bonis
of-the-land and with-goods received he-loads that ship with-the-goods
patrie scilicet honore et diviciis. Quarto ascenditur
of-the-fatherland namely honor and riches fourthly is-boarded
navis ad piscandum, sicut Petrus. Sic debemus ascendere
a-ship for fishing as Peter so we-ought to-board
navem ad piscandum peccatores de aqua peccatorum
a-ship for fishing sinners from the-water of-sins
attrahendo eos bonis operibus et exemplis. Cavendum
drawing them with-good works and examples to-be-guarded
tamen nobis est, ne si nimis lucri aliorum intendamus
yet by-us it-is lest if too-much for-the-gain of-others we-strive
et negligentes nosmetipsos submergamus, sicut contingit
and negligent ourselves we-drown as happens
aliquando piscatoribus. Sed sunt multi non piscatores sed
sometimes to-fishermen but there-are many not fishermen but
predones, qui submersos querunt, non ut eos eripiant, sed
robbers who the-drowned seek not that them they-may-rescue but
ut vestes querant et, quod pejus est, homines navigantes
that clothes they-may-seek and what worse is men sailing
propter spolia submergunt. Isti et aliquando sunt, qui
for spoils they-drown these and sometimes are-those who

navem dei regendam recipiunt. Unde est notandum, quod
the-ship of-God to-be-ruled receive whence it-is to-be-noted that
ad salvacionem navis in magna tempestate alius navem
for the-saving of-the-ship in a-great storm one the-ship
exonerat, alius [aquam] exhaurit, alius anchoram jacit, alius
unloads another water drains another the-anchor throws another
velum deponit, alius gubernaculum tenet, alius navigando
the-sail lowers another the-rudder holds another by-sailing
undas suas separat, et ita nullus est ociosus, sed quilibet
waves its parts and so no-one is idle but each
de sua salute sollicitus, et sic navis salvatur et non
about his-own safety anxious and so the-ship is-saved and not
perit. Ista spiritualiter ad temptacionis evasionem debent hic
perishes these spiritually for of-temptation the-escape ought here
fieri et sic salvabitur a periculo mortis eterne. Sed
to-be-done and so he-shall-be-saved from the-danger of-death eternal but
qui in aliquo negligens fuerit, peribit. Unde Paulus ad
who in anything negligent shall-have-been shall-perish whence Paul to
Timotheum: Qui volunt divites fieri, incidunt in laqueum
Timothy who wish rich to-become fall into the-snare
diaboli et in temptacionem, in interitum et perdicionem.
of-the-devil and into temptation into ruin and perdition
Si ergo vis salvari, exonera cor tuum diviciis, que sunt
if therefore you-wish to-be-saved unload heart your of-riches which are
valde grave onus. Secundo humilitas anime navem exhaurit,
a-very heavy burden secondly the-humility of-the-soul the-ship drains
aquam peccati lingua evacuando et ejiciendo juxta illud
the-water of-sin by-the-tongue emptying and casting-out according-to that
Iheremie: Effunde sicut aquam cor tuum! Tercio rupturas
of-Jeremiah pour-out like water heart your thirdly the-breaks
obstruit. Qui enim timet, hic obstruit foramina sensuum,
it-stops who for fears here stops the-openings of-the-senses

per que intrat in animam mors. Iste autem timor oritur
through which enters into the-soul death this moreover fear arises
ex consideracione divine potencie et justicie judicis et
from consideration of-divine power and of-the-justice of-the-judge and
ex defectu advocati vel testimonii et ex multitudine
from the-lack of-an-advocate or of-testimony and from the-multitude
accusantium. Unde Joh. ix: Si fortitudo queritur, robustus est,
of-accusers whence Job ix if strength is-sought strong he-is
si equitas judicii, nemo audet pro me testimonium reddere.
if the-equity of-judgment no-one dares for me testimony to-render
Si justificare me voluero, os meum condempnat me in
if to-justify me I-shall-have-wished mouth my condemns me in
consciencia mea que semper loquitur. Quarto spes anchoram
conscience my which always speaks fourthly hope the-anchor
jacit. Quinto sapiencia velum deponit. Sexto prudencia regit
throws fifthly wisdom the-sail lowers sixthly prudence rules
gubernaculum ut recte funem dirigat. Septimo justicia
the-rudder that rightly the-rope it-may-direct seventhly justice
undas separat. Navis est anima sancta, cujus merces sunt
the-waves parts the-ship is the-soul holy whose merchandise are
opera caritatis, funes divina precepta, mastus paciencia,
the-works of-charity the-ropes the-divine precepts the-mast patience
velum perseverancia, anchora fides, gubernaculum caritas,
the-sail perseverance the-anchor faith the-rudder charity
gubernator spiritus sanctus, naute ducentes navem exempla
the-helmsman the-Spirit Holy the-sailors leading the-ship the-examples
sanctorum. De tali nave scribitur Proverbiorum xxxi: Facta
of-the-saints of such a-ship it-is-written Proverbs xxxi made
est quasi navis institoris, in qua sunt omnia ista. Navis
she-is like the-ship of-a-merchant in which are all these ship
ista portat poma id est opera sancta redolencia coram deo
this carries apples that is works holy fragrant before God

et hominibus, de quibus debes facere exenium ipsi deo.
and men of which you-ought to-make a-present to-the-very God
Et sicut poma dantur post prandium in delectacionem et in
and as apples are-given after dinner for delight and for
solacium, ita fructus et fruicio bonorum operum dabitur
solace so the-fruit and enjoyment of-good works shall-be-given
nobis in celo post hanc vitam. In mari scilicet in mundo
to-us in heaven after this life in the-sea namely in the-world
est rupes magna scilicet corpus humanum ex quatuor
is a-rock great namely the-body human from four
elementis compositum, et in isto corpore est nidus scilicet
elements composed and in that body is a-nest namely
cor humanum, in quo corde avis scilicet spiritus sanctus
the-heart human in which heart the-bird namely the-Spirit Holy
per virtutem baptismi residet, qui continue habet septem
through the-power of-baptism sits who continually has seven
ova scilicet septem dona spiritus sancti. Quamdiu avis ista
eggs namely the-seven gifts of-the-Spirit Holy as-long-as bird this
scilicet spiritus sanctus in corde tuo residet, secure transire
namely the-Spirit Holy in heart your sits securely to-cross
poteris ad terram sanctum id est ad vitam eternam.
you-shall-be-able to the-land holy that is to life eternal
Sed si contingit avem per peccatum extra nidum volare,
but if it-befalls the-bird through sin outside the-nest to-fly
mare id est mundus, diabolus, caro propria erunt contra
the-sea that is the-world the-devil the-flesh own shall-be against
te et surgent tempestates graves, quas evadere non potes,
you and shall-arise storms heavy which to-escape not you-can
et ideo oportet te cor tuum bene et munde preparare
and therefore it-behooves you heart your well and cleanly to-prepare
ad modum domus materialis. De domo tollitur fuligo, per
in the-manner of-a-house material from the-house is-removed the-soot by

quam significatur amaritudo peccati, que tolli debet.
which is-signified the-bitterness of-sin which to-be-removed ought
Item tollendus est pulvis id est amor terrenorum, in quo
likewise to-be-removed is the-dust that is the-love of-earthly-things in which
maxime nutriuntur pulices id est superbi saltantes. Item
most are-nourished fleas that is the-proud leaping likewise
mulier mundans domum prius purgat et congregat pulveres
a-woman cleaning the-house first sweeps and gathers the-dusts
et postea ejicit per ostium et post aream mundatam
and afterward throws-out through the-door and after the-floor cleaned
apponit aquam et tandem stramentum. Sic volens mundare
she-applies water and at-last straw so one-wishing to-clean
domum id est cor congregat pulverem cogitando omnia
the-house that is the-heart gathers the-dust by-thinking-over all
mala que fecit et omnia bona que amisit, [post
evils which he-has-done and all goods which he-has-lost afterward
emittat] per plenam confessionem, apponat aquam
let-him-send-out through full confession let-him-apply water
per lachrimarum effusionem, ornat domum stramento
through of-tears the-outpouring he-adorns the-house with-straw
per dignam satisfactionem et sic in domo bene preparata
through worthy satisfaction and so in the-house well prepared
libenter hospitabitur dominus, unde videmus, quod ex
willingly shall-lodge the-Lord whence we-see that from
adventu boni hospitis tota domus emundatur, sed eo
the-coming of-a-good guest the-whole house is-cleaned but with-him
recedente non remanet de bonis ejus in domo nisi fimus
departing not remains of the-goods his in the-house except the-dung
jumentorum. Sic ex adventu dei per graciam sustentatur
of-beasts so from the-coming of-God through grace is-sustained
corpus et anima sed recedente gracia ejus, non remanet
the-body and soul but with-departing grace his not remains

nisi fimus id est nisi temporalia, quia quanto quis
except dung that is except temporal-things because by-how-much anyone
plus amplectitur fimum in brachiis, tanto minus habet de
more embraces dung in the-arms by-so-much less he-has of
eo nec forcior fetet. Ergo quanto quis plus amat
it nor more-strongly does-it-stink therefore by-how-much anyone more loves
divicias. Eccles.: Qui amat divicias, fructum non capiet ex
riches Ecclesiastes who loves riches fruit not shall-take from
eis. Nichil scelestius, quam amare pecuniam. Avis, que est
them nothing more-wicked than to-love money the-bird which is
inimica, est diabolus, [qui] circuit querens, quem devoret,
the-enemy is the-devil who goes-around seeking whom he-may-devour
qui die ac nocte nititur spiritum sanctum a cordibus
who by-day and night strives the-Spirit Holy from hearts
nostris expellere. Quia si velis spiritum sanctum tecum
our to-expel because if you-wish the-Spirit Holy with-you
habere, fac sicut fecit Guido. Aspergas nidum cum sanguine
to-have do as did Guido sprinkle the-nest with the-blood
agni id est semper debes habere recentem memoriam
of-the-lamb that is always you-ought to-have fresh memory
in corde tuo de Christi passione, quam pro te sustinuit,
in heart your of of-Christ the-passion which for you he-endured
et sic feceris sine dubio avis inimica diabolus non
and so you-shall-have-done without doubt the-bird enemy the-devil not
audet scil. te appropinquare, et per consequens spiritus
dares namely you to-approach and by consequence the-Spirit
sanctus remanebit in te et sic poteris secure ad terram
Holy shall-remain in you and so you-shall-be-able securely to the-land
sanctam id est vitam eternam pervenire.
holy that is life eternal to-come

Quod omne peccatum, quamvis predestinatorie gravissimum, nisi desperationis baratro subjaceat, sit remissibile

THAT ANY SIN, HOWEVER GRAVE, IS REMISSIBLE UNLESS IN DESPAIR

A stag warns the young Julian that he will kill his parents; he flees, wins a castle and a wife, but his parents come seeking him and he kills them in his bed, taking them for his wife and a lover. He and his wife do penance at a river crossing, he shelters a frozen leper who proves an angel sent to say God has accepted their penance, and both die in the Lord. The moral: the Christian must follow Christ the stag, leave his parents for God, and slay worldly desires with the sword of penance.

Quidam miles erat nomine Julianus, qui utrumque
a-certain knight there-was by-name Julian who each
parentem nesciens occidit. Cum enim Julianus iste nobilis
parent unknowing killed when for Julian this noble
ac juvenis quadam die venationi insisteret, et quendam
and young on-a-certain day to-hunting applied-himself and a-certain
cervum repertum insequeretur, subito cervus versus eum
stag found pursued suddenly the-stag toward him
se vertit atque dixit: Tu me insequeris, qui patris et
itself turned and said you me you-pursue who of-father and
matris tue occisor eris. Quod ille audiens vehementer
of-mother your the-killer you-shall-be which he hearing vehemently
extimuit, ne forte sibi contigerit quod a cervo audierat.
feared lest perhaps to-him should-befall what from the-stag he-had-heard
Relictis omnibus clam decessit et ad regionem valde
with-left-behind all-things secretly he-departed and to a-region very
remote pervenit, ibique cuidam principi adhesit. Ille vero
remote came and-there to-a-certain prince cleaved he but
tam strenue ubique tam in bello quam in palacio se
so vigorously everywhere as in war as in the-palace himself

habuit, quod princeps militem eum fecit et quandam
bore that the-prince a-knight him made and a-certain
castellanam viduam in conjugem ei tradidit et castellum
castellan widow in marriage to-him handed-over and the-castle
pro dote accepit. Tunc parentes Juliani pro amissione filii
as dowry he-received then the-parents of-Julian for the-loss of-the-son
nimium dolentes vagabundi ubique pergebant et filium suum
exceedingly grieving wandering everywhere went and son their
sollicite querebant. Tandem ad castrum, ubi Julianus preerat,
anxiously sought at-last to the-castle where Julian presided
venerunt. Cum Julianus, quinam essent inquisisset, et illi
they-came when Julian who they-were had-inquired and they
omnia, que filio acciderat, enarrassent, intellexit, quod
all-things which to-the-son had-befallen had-related she-understood that
veri parentes viri sui essent, utpote que hec a viro
the-true parents of-husband her they-were inasmuch-as she these from husband
suo frequenter forte audierat. Ipsos igitur benigne suscepit
her frequently perhaps had-heard them therefore kindly she-received
et pro amore viri sui lectum suum eis dimisit et
and for the-love of-husband her bed her to-them she-gave-up and
ipsa sibi lectum alibi preparabat. Facto autem mane
she for-herself a-bed elsewhere prepared with-made moreover the-morning
castellana ad ecclesiam perrexit et ecce Julianus mane
the-castellan to church went and behold Julian in-the-morning
veniens in thalamum quasi excitaturus uxorem suam intravit,
coming into the-bedchamber as-if about-to-rouse wife his entered
et invenit eos pariter dormientes, uxorem cum adultero
and found them together sleeping the-wife with an-adulterer
suspicatus, silenter extracto gladio ambos pariter interemit.
suspecting silently with-drawn sword both together he-slew
Exiens autem domum vidit uxorem ab ecclesia redeuntem
going-out moreover from-the-house he-saw the-wife from church returning

et admiratus et interrogatus, quinam essent illi, qui in
and wondering and having-asked who were those who in
lecto suo dormirent. At illa ait: Parentes vestri sunt, qui
bed his were-sleeping and she says the-parents your they-are who
vos diutissime quesierunt et eos in nostro thalamo collocavi.
you very-long have-sought and them in our bedchamber I-placed
Quod ille audiens, pene exanimis effectus amarissime cepit
which he hearing almost lifeless made most-bitterly began
flere et dicere: Heu miser, quid faciam, quia dilectissimos
to-weep and to-say alas wretch what shall-I-do because most-beloved
parentes meos occidi. Et ecce impletum est verbum cervi,
parents my I-have-killed and behold fulfilled was the-word of-the-stag
quod, dum vitare volui, misserrimus adimplevi. Jam nunc vale,
which while to-avoid I-wished most-wretched I-have-fulfilled now now farewell
dulcissima soror, quia de cetero non quiescam, donec sciam,
O-sweetest sister because for the-rest not I-shall-rest until I-know
quod deus penitentiam meam acceperit. Cui illa: Absit,
that God penance my has-accepted to-whom she far-be-it
dulcissime frater, ut me deseras et sine me abeas, sed que
O-sweetest brother that me you-desert and without me go-away but who
fui tecum particeps gaudii, ero particeps et doloris. Tunc
was with-you sharer of-joy I-shall-be sharer also of-grief then
insimul recedentes juxta quoddam magnum fluvium, ubi
together withdrawing beside a-certain great river where
multi periclitabantur, quoddam magnum hospitale statuerunt,
many were-endangered a-certain great hospital they-established
ut ibi penitenciam facerent, et omnes, qui vellent flumen
that there penance they-might-do and all who wished the-river
transire, incessanter transveherent et hospicio universos
to-cross unceasingly they-might-ferry and in-the-hospice all
pauperes reciperent. Post multum tempus media nocte, dum
poor might-receive after much time at-mid night while

Julianus fessus quiesceret et gelu grave esset, audivit vocem
Julian weary was-resting and the-frost heavy was he-heard a-voice
et lamentabiliter clamantem ad Julianum, ut se transduceret
and lamentably crying to Julian that him he-should-ferry
voce lugubri invocantem. Quod ille audiens, concitus
with-a-voice mournful calling which he hearing roused
surrexit et jam pre gelu ipsum deficientem invenit et
rose and already from frost him failing found and
in domum suam portavit, et ignem accendens et ipsum
into house his carried and a-fire kindling also him
calefacere studuit, sed cum calefacere non potuisset, et,
to-warm strove but when to-warm not he-had-been-able and
ne ibi deficeret, timeret, ipsum in lectum suum portavit
lest there he-fail he-feared him into bed his carried
et diligenter cooperuit. Post paululum ille, qui sic infirmus
and diligently covered after a-little he who so sick
et quasi leprosus apparuerat, splendidus ad celum scandit,
and as-if leprous had-appeared shining to heaven ascended
et hec hospiti suo dixit: Juliane, dominus misit me ad te,
and these to-host his said O-Julian the-Lord sent me to you
mandans tibi, quod tuam penitenciam acceptavit et ambo
commanding you that your penance he-has-accepted and both
post modicum in domino requiescetis, sicque ille disparuit,
after a-little in the-Lord shall-rest and-so he vanished
et Julianus cum uxore sua post modicum plenus operibus
and Julian with wife his after a-little full of-works
bonis et elemosinis in domino requievit.
good and alms in the-Lord rested

Moralizacio. Carissimi, iste miles Julianus potest dici
moralization dearest-ones this knight Julian can to-be-called
quilibet Christianus bonus et prelatus, qui debet debellare
any Christian good and prelate who ought to-war-down

viriliter contra diabolum, mundum et carnem, et debet
manfully against the-devil the-world and the-flesh and ought
venationi insistere, scil. deo animas acquirere et sequi
to-hunting to-apply-himself namely for-God souls to-acquire and to-follow
cervum i.e. Christum. Unde Psalmista: Sicut cervus desiderat
the-stag that-is Christ whence the-Psalmist as the-stag desires
ad fontes aquarum etc. Si vero fideliter prelatus sequitur
to the-springs of-waters etc if but faithfully the-prelate follows
Christum, audire potest et videre in sacra scriptura quod
Christ to-hear he-can and to-see in sacred scripture that
debes parentes tuos occidere i.e. propter dei amorem illos
you-ought parents your to-kill that-is because-of of-God the-love them
simpliciter relinquere, juxta illud: Qui dimiserit patrem et
simply to-leave according-to that who shall-have-left father and
matrem propter me, centuplum accipiet et vitam eternam
mother because-of me a-hundredfold shall-receive and life eternal
possidebit. Miles iste perrexit in regionem longinquam etc.
shall-possess knight this went into a-region distant etc
Sic prelatus in regionem longinquam, hoc est longe transire
so the-prelate into a-region distant that is far to-cross
debet a mundo et ab illis, qui in mundo sunt, sancte
ought from the-world and from those who in the-world are holily
et pure vivendo, et servire principi scil. Christo, et cum
and purely by-living and to-serve the-prince namely Christ and with
eo diversa bella committere contra diabolum, mundum et
him diverse wars to-wage against the-devil the-world and
carnem. Christus cum perceperit sic militem suum
the-flesh Christ when he-shall-have-perceived so knight his
triumphare, dabit tibi uxorem castellanam scil. gratiam
to-triumph shall-give you a-wife castellan namely grace
suam, que custodiat castrum cordis tui, ut poteris deo
his which may-guard the-castle of-heart your that you-shall-be-able God

per omnia placere. Sed sepius contingere videmus, quod
in all-things to-please but more-often to-happen we-see that
parentes carnales et mundi vanitates talem sequuntur
parents fleshly and of-the-world the-vanities such-a-one follow
ipsum ad malum instigando, ponuntur in cordis tui lecto
him to evil by-inciting they-are-placed in of-heart your the-bed
te probare, sicut fecerat Iob; sed resiste fortiter, et cum
you to-test as had-done to-Job but resist strongly and with
gladio penitentie eas deleas, ut dicitur in figura hujus, quod
the-sword of-penance them destroy as it-is-said in figure of-this that
Absolon persequens patrem per capillos suspensus est in
Absalom pursuing the-father by the-hairs hanged was on
quercu, et Joab infixit tres lanceas in corde suo. Quercus ista
an-oak and Joab fixed three lances in heart his oak this
est concupiscentia, capilli carnalia desideria, vulnus transiens
is concupiscence the-hairs fleshly desires the-wound passing
est caro moriens, Joab diabolus, tres lanceas dum vivit,
is the-flesh dying Joab the-devil three lances while he-lives
scil. cogitationes, operationes et consuetudines, et in morte
namely thoughts operations and customs and in death
tres angustias, scil. iram dei, quem offendit, carenciam
three anguishes namely the-anger of-God whom he-offended the-lack
celi, quod amisit, penam infernalem, quam meruit. Istos
of-heaven which he-lost the-punishment infernal which he-deserved these
parentes debes occidere gladio penitentie, et post hec
parents you-ought to-kill with-the-sword of-penance and after these
ad flumina sacre scripture pergere et ibi domum salutis
to the-rivers of-sacred scripture to-go and there the-house of-salvation
erigere scil. orationem, jejunium et elemosinam perpetrare,
to-raise namely prayer fasting and almsgiving to-perform

et sic per consequens deum in lecto cordis tui poteris
and so by consequence God in the-bed of-heart your you-shall-be-able
requirescere et ad vitam eternam pervenire ad quam etc.
to-rest and to life eternal to-come to which etc

De peccato superbie

ON THE SIN OF PRIDE

Pompey and his father-in-law Caesar agree to subdue the world; Caesar overstays his five years in the field and is forbidden Rome. At the Rubicon an image warns him, he swears he serves Rome's honor, crosses, and from that day pursues Pompey. The moral: God tested Adam, who broke the one command, and the river is baptism, whose promises many break.

Legitur in gestis romanorum, quod erat quidam princeps
it-is-read in the-deeds of-the-Romans that there-was a-certain prince
Romanorum nomine Pompejus. Hic duxerat filiam cujusdam
of-the-Romans by-name Pompey he had-married the-daughter of-a-certain
nobilis, qui Cesar vocabatur. Hi duo convenerunt inter se,
noble who Caesar was-called these two agreed among themselves
quod tocius orbis dominum suo imperio subjugarent.
that of-all world the-lord to-their empire they-would-subjugate
Accidit quod Pompejus mitteret Cesarem ad expugnandum
it-befell that Pompey sent Caesar for conquering
plagas diversas, quia juvenis erat et ipsum decuit laborare,
regions diverse because young he-was and him it-befitted to-labor
ipse autem tamquam principalis civitatem romanam a
he moreover as-if principal the-city Roman from
plagis illis custodiret, prefixitque sibi tempus redeundi sub
regions those should-guard and-he-fixed for-him a-time of-returning within
spacio quinque annorum; quod si non faceret, jure suo
the-space of-five years which if not he-did from-right his

perpetuo privaretur. Cesar autem collegit exercitum et
perpetually he-should-be-deprived Caesar moreover gathered an-army and
ad illas partes perrexit. Et inveniens homines bellicosos, quos
to those parts went and finding men warlike whom
non poterat in prefixo termino superare, malens Pompejum
not he-could in the-fixed term to-overcome preferring Pompey
offendere quam bellum dimittere, ex capite proprio alienavit
to-offend than the-war to-abandon of head own he-made-over
se aliis quinque annis; quod graviter portabat Pompejus,
himself to-another five years which heavily bore Pompey
interdixit sibi civitatem romanam ita, quod non auderet
forbade to-him the-city Roman so that not he-should-dare
ad eum ulterius appropinquare. Cesar vero finito bello
to it further to-approach Caesar but with-finished the-war
iter arripuit versus Romam, venit per quandam aquam
the-journey took toward Rome he-came through a-certain water
cum exercitu suo, que quidem aqua vocabatur Rubicio, et ibi
with army his which indeed water was-called Rubicon and there
apparuit ei quedam imago magna stans in medio aque
appeared to-him a-certain image great standing in the-middle of-the-water
et loquebatur ei dicens: Cesar, si venias pro pace romana,
and spoke to-him saying O-Caesar if you-come for the-peace Roman
liceat tibi usque huc venire, sin autem, non presumas
be-it-lawful to-you up-to here to-come but-if moreover do-not presume
intrare. Cui Cesar respondit: Semper militavi et paratus
to-enter to-whom Caesar answered always I-have-soldiered and ready
sum, omnes labores sustinere pro honore et commodo
I-am all labors to-sustain for the-honor and advantage
civitatis romane ampliando, et semper hoc volo, diis meis
of-the-city Roman to-be-enlarged and always this I-wish with-gods my
testibus, quos adoro. Hiis dictis imago disparuit. Post hec
as-witnesses whom I-worship with-these said the-image vanished after these

statim Cesar percusso dextrario flumen transivit, sed cum
at-once Caesar with-struck the-war-horse the-river crossed but when
pertransito flumine stetisset ex alia parte, mox ait: Hic
with-crossed the-river he-had-stood on the-other side soon he-says here
pace temerata, quia jura relinquo. Et ab illo die non
with-peace violated because the-laws I-leave and from that day not
cessavit, Pompejum persequi, et, in quantum potuit, destruere.
he-ceased Pompey to-pursue and in as-much-as he-could to-destroy

[Moralizacio.] Carissimi, per istum senem Pompejum
moralization dearest-ones by this old-man Pompey
intelligo deum creatorem omnium, qui semper fuit ab
I-understand God the-creator of-all who always was from
inicio et erit sine fine. Per Cesarem intelligo Adam,
the-beginning and shall-be without end by Caesar I-understand Adam
qui fuit princeps omnium hominum, cujus filiam i.e.
who was the-prince of-all men whose daughter that-is
animam deus desponsavit in fide, Osee ii: Desponsabo te
the-soul God betrothed in faith Hosea ii I-shall-betroth you
michi in fide. Deus igitur volens probare Adam, posuit
to-me in faith God therefore wishing to-test Adam placed
eum in paradisum, ut operaretur et custodiret illud. Qui
him in paradise that he-might-work and might-guard it who
statim de statu suo superbiens, volens sue uxori placere
at-once of state his proud wishing to-his wife to-please
et diabolo acquiescere, unicum preceptum, quod deus ei
and to-the-devil to-acquiesce the-only precept which God to-him
dederat, violabat; propter quod deus eum expulit non solum
had-given violated because-of which God him expelled not only
de paradiso sed eciam de imperio. Adam tamen sperans
from paradise but also from the-empire Adam yet hoping
se posse recuperare, quod perdiderat, ad hoc postea, in
himself to-be-able to-recover what he-had-lost for this afterward in

quantum potuit, laborabat, sed vere attingere non valebat
as-much-as he-could labored but truly to-reach not he-was-able
usque ad adventum domini nostri Ihesu Christi, imaginis
up to the-coming of-lord our Jesus Christ of-the-image
nostri, qui apparuit baptizatus in aquis Jordanis. Dominus
our who appeared baptized in the-waters of-Jordan the-Lord
vero et salvator noster dixit omnibus nobis ad celum tendere
but and savior our said to-all us to heaven to-tend
volentibus, Johannis tercio: Nisi quis renatus fuerit ex
wishing John third unless anyone reborn shall-have-been of
aqua et spiritu sancto etc. Multi autem cum veniunt ad hanc
water and the-Spirit Holy etc many moreover when they-come to this
aquam, promittunt coram testibus, deo servire et peccata
water promise before witnesses God to-serve and sins
vitare, viriliter contra diabolum pugnare. Sed heu, proh dolor,
to-avoid manfully against the-devil to-fight but alas oh grief
et timeo et timendum est de multis, quod cum fecerunt
both I-fear and to-be-feared it-is of many that when they-have-made
vota sua, obliviscuntur et precepta contempnunt. Sicut
vows their they-forget and the-precepts despise as
Absolon tercio regum, postquam fuerat reconciliatus patri
Absalom third of-Kings after he-had-been reconciled to-father
suo David, occiderat fratrem suum. Videns, quod populus
his David had-killed brother his seeing that the-people
pronus erat ad constituendum eum regem, dixit patri suo:
inclined was to making him king he-said to-father his
Vadam et reddam vota mea domino, que vovi domino in
I-shall-go and I-shall-render vows my to-the-Lord which I-vowed to-the-Lord in
Ebron. Et dixit ei pater suus: Vade in pace. Perrexitque in
Hebron and said to-him father his go in peace and-he-went to
Ebron, et populus constituit eum regem. Ab illo die usque
Hebron and the-people made him king from that day up

in diem mortis non cessavit persequi patrem suum. Sed Cesar
to the-day of-death not he-ceased to-pursue father his but Caesar
et Absolon interfecti sunt a servis suis. Eodem modo mali
and Absalom killed were by servants their in-the-same way evil
christiani non desistunt, deum patrem persequi per mala
Christians not cease God the-Father to-pursue through evil
opera eorum; ideo tradentur ministris gehennarum,
works their therefore they-shall-be-handed-over to-the-ministers of-hell
quos timebant et colebant. Sed attendite, postquam Absolon
whom they-feared and worshiped but attend after Absalom
occiderat fratrem suum, fuit exaltatus, et Cesar, postquam
had-killed brother his he-was exalted and Caesar after
fregerat preceptum Pompeji. Sed Joab faciens pacem inter
he-had-broken the-precept of-Pompey but Joab making peace between
ipsum et patrem, reduxit eum, et videns honorem suum,
him and the-father led-back him and seeing honor his
impugnavit patrem, et colligens sibi gentem, constituit
he-attacked the-father and gathering to-himself a-people made
se regem. Sed in bello suspendit seipsum per crines. Et
himself king but in war he-hanged himself by the-hairs and
Joab, qui fecerat pacem inter ipsum et patrem, infixit tres
Joab who had-made peace between him and the-father fixed three
lanceas in cor ejus. Iste Absolon signat peccantem mortaliter,
lances in heart his this Absalom signifies one-sinning mortally
qui occidit fratrem suum i.e. animam suam. Christus
who kills brother his that-is soul his Christ
autem fecit pacem, sed multi reconciliati accipiunt bellum
moreover made peace but many reconciled take-up war
contra deum. Et tunc venit Christus, qui pacem fecerat et
against God and then comes Christ who peace had-made and

figit tres lanceas in cor peccatoris. Prima est separacio
fixes three lances in the-heart of-the-sinner the-first is separation
a deo, secunda est maledicio, tercia est ignis eternus.
from God the-second is malediction the-third is fire eternal

De miseria et tribulacione

ON MISERY AND TRIBULATION

Conrad, sheltering in a count's hut, hears voices say take, give back, and flee, for the boy just born will be his son-in-law, and orders the child killed; his men spare him. When the boy is grown, Conrad sends him with a letter ordering his death, but a priest alters it to order his marriage to the emperor's daughter, and Conrad, seeing God's will, makes him his heir. The moral: God hunts souls, and the three voices teach man what he has received, what he owes, and what he must flee.

Conradus regnavit, cujus tempore erat quidam comes
Conrad reigned in-whose time there-was a-certain count
nomine Leopoldus, qui, iram regis metuens, cum uxore
by-name Leopold who the-anger of-the-king fearing with wife
sua in silvam fugiens, in quodam tugurio latitabat. In
his into a-forest fleeing in a-certain hut lay-hidden in
qua silva memorata dum cesar Conradus venaretur nocte
which forest mentioned while Caesar Conrad was-hunting with-night
superveniente, in eodem tugurio ipsum oportuit hospitari.
coming-on in the-same hut him it-behooved to-lodge
Cui hospita pregnans vicina existens partui decenter,
for-whom the-hostess pregnant near being to-childbirth fittingly
ut potuit, stravit et necessaria ministravit. Eadem nocte
as she-could spread-a-bed and necessary-things served the-same night
mulier filium peperit et Cesar vocem audivit dicentem:
the-woman a-son bore and Caesar a-voice heard saying

Accipe, accipe, accipe. Expergefactus ipse a sompno totusque
take take take awakened he from sleep and-wholly
timidus et tremefactus ait intra se: Quid signat ista
fearful and trembling says within himself what signifies this
vox: Accipe, accipe, accipe? Quid debes accipere? cogitabat
voice take take take what ought-you to-take he-thought
et statim obdormivit. Et ecce secunda vice audivit vocem
and at-once fell-asleep and behold a-second time he-heard a-voice
dicentem ad ipsum: Redde, redde, redde. Cesar expergefactus
saying to him give-back give-back give-back Caesar awakened
a sompno contristatus est valde et ait inter se: Quid est
from sleep saddened was greatly and says within himself what is
hoc? primo audivi: Accipe, accipe, accipe, et nichil accepi;
this first I-heard take take take and nothing I-took
modo dicit: Redde etc. Quid debeo reddere, ex quo nichil
now it-says give-back etc what ought-I to-give-back from which nothing
accepi? Cesar iterum incepit dormire. Et ecce tercia vice
I-took Caesar again began to-sleep and behold a-third time
audivit vocem dicentem sibi: Fuge, fuge, fuge Conrade! hic
he-heard a-voice saying to-him flee flee flee O-Conrad this
puer primogenitus gener tuus erit. Cesar vero cum talia
boy first-born son-in-law your shall-be Caesar but when such-things
audisset, commota sunt omnia viscera ejus. Mane vero
he-had-heard moved were all bowels his in-the-morning but
surgens, duos armigeros suos secretarios ad se vocavit,
rising two squires his confidential to himself he-called
dicens: Ite et parvulum illum de manibus matris violenter
saying go and little-one that from the-hands of-the-mother violently
auferte et ipsum per medium scindentes cor ejus michi
take-away and him through the-middle cutting heart his to-me
apportate. Conterriti euntes de gremio matris puerum
bring terrified going from the-lap of-the-mother the-boy

rapuerunt, quem videntes elegantissime forme misericordia
they-snatched whom seeing of-most-elegant form by-pity
moti ipsum super quandam arboris superficiem, ne a feris
moved him upon a-certain of-a-tree surface lest by beasts
devoraretur, reposuerunt, et leporem scindentes, cor ejus
he-be-devoured they-placed and a-hare cutting heart its
Cesari detulerunt. Eodem die dum quidam dux inde
to-Caesar they-brought on-the-same day while a-certain duke thence
transiret et puerum vagientem audiret, ipsum in gremio suo
was-passing and the-boy wailing heard him into lap his
private nullo sciente accepit, et, dum filium non haberet,
privately with-no-one knowing took and since a-son not he-had
uxori attulit et nutriri eum fecit et a se et
to-the-wife he-brought and to-be-nourished him he-made and from himself and
uxore sua genitum fingens, Henricum vocavit. Cum puer jam
wife his begotten pretending Henry he-called when the-boy now
crevisset, erat corpore pulcher nimis, ore facundus et
had-grown he-was in-body handsome exceedingly in-speech eloquent and
omnibus graciosus. Quem cum tam decorum et prudentem
to-all gracious whom when so comely and prudent
vidit Cesar, a patre peciit, et in curia sua manere fecit.
saw Caesar from the-father he-asked and in court his to-remain he-made
Sed cum videret puerum omnibus graciosum et ab omnibus
but when he-saw the-boy to-all gracious and by all
commendari, dubitare cepit, ne post se regnaret, et ne
to-be-commended to-doubt he-began lest after him he-should-reign and lest
iste sit, quem occidi mandaverat. Volens igitur esse
he be-the-one whom to-be-killed he-had-ordered wishing therefore to-be
securus, litteras manibus suis scriptas uxori dirigit in hunc
secure a-letter by-hands his written to-the-wife he-directs in this
modum: In quantum est tibi cara vita tua, mox, ut istas
manner in as-much-as is to-you dear life your as-soon as this

litteras receperis, puerum hunc necabis. Dum vero
letter you-shall-have-received boy this you-shall-kill while but
pergens in quandam ecclesiam hospitatus fuisset et super
going into a-certain church lodged he-had and upon
banchum quiesceret, et bursa, in qua erat littera, dependeret,
a-bench was-resting and the-purse in which was the-letter hung
sacerdos curiositate ductus, bursam aperuit et legens scelus
a-priest by-curiosity led the-purse opened and reading the-crime
abhorruit, et radens subtiliter, ubi dicebatur: Puerum hunc
abhorred and scraping finely where it-was-said boy this
necabis, scripsit: Filiam nostram in uxorem ipsi dabis.
you-shall-kill wrote daughter our as wife to-him you-shall-give
Cumque regina istas litteras legisset et regis sigillo
and-when the-queen this letter had-read and of-the-king with-the-seal
munitas videret et de manu imperatoris scriptas esse
fortified saw and by the-hand of-the-emperor written to-be
cognosceret, convocatis principibus nupcias celebravit, et
recognized with-called-together the-princes the-nuptials she-celebrated and
suam filiam eidem in uxorem dedit; que nupcie Aquisgrani
her daughter to-him as wife gave which nuptials at-Aachen
celebrate sunt. Dum autem Cesari Conrado narraretur,
celebrated were when moreover to-Caesar Conrad it-was-told
quod solempniter nupcie filie sue essent celebrate, ille
that solemnly the-nuptials of-daughter his had-been celebrated he
obstupuit, et cum a duobus armigeris et duce et
was-stunned and when from the-two squires and the-duke and
sacerdote veritatem comperisset, ordinacioni dei resistendum
the-priest the-truth he-had-learned to-the-ordinance of-God to-be-resisted
non esse vidit, et ideo pro puero mittens eum esse suum
not it-to-be he-saw and therefore for the-boy sending him to-be his
generum approbavit et post in imperio regnare instituit.
son-in-law he-approved and afterward in the-empire to-reign established

[Moralizacio.] Carissimi, iste imperator est deus pater,
moralization dearest-ones this emperor is God the-Father
qui propter peccatum primi parentis iratus erat et eum
who because-of the-sin of-the-first parent angry was and him
a paradiso expulit, qui fugiens in silvam istius mundi
from paradise expelled who fleeing into the-forest of-this world
habitavit. Sed deus volens venari circa animas, misit filium
dwelt but God wishing to-hunt for souls sent Son
suum in silvam istius mundi, quando carnem assumpsit
his into the-forest of-this world when flesh he-assumed
de virgine gloriosa, qui in nocte natus. Rex, qui audivit
of the-virgin glorious who in the-night born the-king who heard
vocem dicentem sibi: Accipe, accipe, accipe, potest dici
a-voice saying to-him take take take can to-be-called
quilibet homo, qui deberet esse rex sui ipsius seipsum
any man who ought to-be king of-self himself himself
regendo, quantum ad salutem corporis et anime sue. Unde
by-ruling as-far-as to the-salvation of-body and soul his whence
cuilibet nostrum dictum est: Accipe etc. Per primum Accipe
to-each of-us said it-is take etc by the-first Take
debemus intelligere, primo, quod accepisti animam ad
we-ought to-understand first that you-have-received the-soul to
dei similitudinem creatam. Per secundum Accipe corpus
of-God the-likeness created by the-second Take the-body
cum quinque sensibus et omnia quatuor elementa parata
with five senses and all four elements prepared
tibi ad ministrandum. Per tercium Accipe, quod si fideliter
for-you for serving by the-third Take that if faithfully
deo ministraveris, vitam eternam accipies. Carissimi,
to-God you-shall-have-served life eternal you-shall-receive dearest-ones
attendite diligenter ad ista tria Accipe. Unde celum dicet
attend diligently to these three Take whence heaven shall-say

tibi, que est prima vox: Ministro tibi lucem per diem, ut
to-you which is the-first voice I-minister to-you light by day that
vigiles, tenebras per noctem ut pauses; alterno tibi
you-may-watch darkness by night that you-may-rest alternately to-you
tempora, ut varietates tedium tollat. Terra dicet: Te
the-seasons that variety weariness may-take-away the-earth shall-say you
porto, te nutrio, te pane conforto et te vino letifico,
I-carry you I-nourish you with-bread I-strengthen and you with-wine I-gladden
diversis animalibus mensam tuam repleo. Aqua tibi dicet:
with-diverse animals table your I-fill the-water to-you shall-say
Potum tibi prebeo, sordes tuas lavo et diversa genera
drink to-you I-offer filth your I-wash and diverse kinds
piscium ad usum tuum ministro. Aer dicet: Vitalem flatum
of-fish for use your I-minister the-air shall-say vital breath
tibi prebeo et omne genus avium tibi mitto ad tuum
to-you I-offer and every kind of-birds to-you I-send for your
obsequium. Vox admonentis est mundus, cum dicit:
service the-voice of-one-admonishing is the-world when it-says
Vide, homo, quomodo amavit te, qui propter te fecit
see O-man how loved you he-who because-of you made
me. Servio tibi quia factus propter te. Accipe benignitatem,
me I-serve you because made for you accept the-kindness
redde caritatem! Vox comminantis est, cum dicit ignis:
render charity the-voice of-one-threatening is when says the-fire
A me combureris, aqua: A me submergeris, terra: A
by me you-shall-be-burned the-water by me you-shall-be-drowned the-earth by
me absorberis, infernus: A me deglucieris. Secunda
me you-shall-be-swallowed hell by me you-shall-be-devoured the-second
vox: Redde etc. Quid reddere debes? Primo certe deo
voice give-back etc what to-give-back ought-you first certainly to-God
animam mundam, quam deus ad suam similitudinem creavit
a-soul clean which God to his likeness created

et per ejus passionem redemit. Per secundum Redde quid
and through his passion redeemed by the-second Give-back what
debes reddere? Certe divina precepta serviendo decimas
ought-you to-give-back certainly the-divine precepts by-serving tithes
oblaciones et totum corpus in ejus servicio voluntarie te
offerings and the-whole body in his service willingly yourself
offerendo ut poteris dicere cum Ps.: Reddam tibi
offering that you-shall-be-able to-say with the-Psalm I-shall-render to-you
vota mea. Per tercium Redde intelligas, quod deo debes
vows my by the-third Give-back understand that to-God you-ought
reddere primo totum corpus tuum, ut eum diligas toto
to-give-back first whole body your that him you-love with-all
corde, tota anima, tota mente, ut sis paratus pro ejus
heart whole soul whole mind that you-be ready for his
amore omnia pacienter tolerare secundo ut diligas proximum
love all-things patiently to-bear secondly that you-love neighbor
tuum sicut teipsum. Tercia vox: Fuge etc. Per primum Fuge
your as yourself the-third voice flee etc by the-first Flee
debes intelligere, quod fugere debes diabolum per opera
you-ought to-understand that to-flee you-ought the-devil through works
misericordie et humilitatis, mundum per paupertatem,
of-mercy and of-humility the-world through poverty
carnem per jejunium et castitatem. Per secundum Fuge
the-flesh through fasting and chastity by the-second Flee
intelligas, quod, in quantum poteris, vitare debes peccata
understand that in as-much-as you-shall-be-able to-avoid you-ought sins
et propriam voluntatem et mundi vanitatem et consorcium
and own will and of-the-world the-vanity and the-company
malorum. Per tercium Fuge intelligas, quod fugere debes
of-the-wicked by the-third Flee understand that to-flee you-ought
infernum et ejus penam per contricionem, confessionem
hell and its punishment through contrition confession

et satisfactionem, quia puer natus est nobis, cujus imperium
and satisfaction because a-boy born has to-us whose empire
super humeris ejus. Puerum istum Ihesum Christum multi
upon shoulders his boy this Jesus Christ many
persequuntur et ipsum, quantum in eis est, cum viciis et
pursue and him as-far-as in them is with vices and
concupiscenciis occidunt. Sed duo armigeri scil. potencia
concupiscences kill but the-two squires namely the-power
divina et sua gracia a cordibus talium puerum Ihesum
divine and his grace from the-hearts of-such the-boy Jesus
rapiunt, quia puer Ihesus non libenter quiescit nisi in loco
snatch because the-boy Jesus not willingly rests except in a-place
mundo. Puer Ihesus ponitur in arbore scil. in ecclesia, ubi
clean the-boy Jesus is-placed in a-tree namely in the-church where
dux bonus prelatus eum inveniet per opera meritoria et
the-duke the-good prelate him shall-find through works meritorious and
nutrit munde, sed homo miser non timens deum accipit
nourishes cleanly but man wretched not fearing God receives
eum in altari, et tunc poterit de eo dici, quod dicitur
him at the-altar and then it-shall-be-able of him to-be-said what is-said
genes. xvi. de Joseph: Fera pessima devoravit filium meum
in-Genesis xvi of Joseph a-beast most-evil has-devoured son my
i.e. Christum. Si vis ergo tute procedere, occide leporem
that-is Christ if you-wish therefore safely to-proceed kill the-hare
scil. carnem tuam i.e. carnales affectiones per oracionem,
namely flesh your that-is fleshly affections through prayer
jejunium et elemosynam, et sic extrahe cor tuum, ut
fasting and almsgiving and so draw-out heart your that
puer Ihesus poterit salvari et tecum manere, et filiam
the-boy Jesus shall-be-able to-be-saved and with-you to-remain and daughter
tuam i.e. animam desponsare. Sed sepius contingit, quod
your that-is the-soul to-marry but more-often it-happens that

homo recidivat et litteras scribit manu propria etc. Littere
man relapses and letters writes with-hand own etc letters
iste sunt cogitaciones male et perverse ad perpetrandum
these are thoughts evil and perverse for perpetrating
mala, per que puer ille omnino a te extinguatur;
evils through which boy that wholly from you be-extinguished
et istas litteras scribit uxori i.e. carni appetendo
and these letters he-writes to-the-wife that-is to-the-flesh by-desiring
gulam [et] luxuriam, sed sacerdos discretus scil. confessor
gluttony and lust but the-priest discerning namely the-confessor
atque predicator debet aperire sacram scripturam et stilum
and preacher ought to-open sacred scripture and the-style
litterarum i.e. malorum operum mutare per penitenciam,
of-the-letters that-is of-evil works to-change through penance
et tunc puer Ihesus sine dubio tuam animam desponsabit.
and then the-boy Jesus without doubt your soul shall-marry
Ad quam desponsacionem principes erunt vocati scil. virtutes
to which betrothal princes shall-be called namely the-virtues
cardinales et theorice et sic poteris cum Christo regnare.
cardinal and theological and so you-shall-be-able with Christ to-reign

De dolo et conspiracione et cautela ipsis contraria

ON GUILE, CONSPIRACY, AND THE PRECAUTION AGAINST THEM

Justin tells how the Spartans expel their king, who still loves his city; learning the Persians' plot against it, he writes a warning on tablets, covers it with wax, and sends it. No one can read the blank wax until the king's sister scrapes it away, and the city is saved. The moral: Christ, driven out by man's first sin, sends the law on Moses' tablets veiled by ceremonies, and Mary, his sister, melts the wax.

Refert Justinus, quod cives Lacedemonie simul conspiraverunt
relates Justin that the-citizens of-Lacedaemon together conspired
contra regem suum et prevalentes contra eum de civitate sua
against king their and prevailing against him from the-city their
eum expulerunt et a toto regno. Accidit tunc temporis,
him expelled and from all kingdom it-happened then of-time
quod rex Persarum eandem moliebatur destruere civitatem,
that the-king of-the-Persians the-same was-striving to-destroy city
cum magno exercitu civitatem obsedit. Rex autem expulsus
with a-great army the-city he-besieged the-king moreover expelled
civitatem suam quamvis ingratam non potuit non amare eam
city his although ungrateful not could not to-love it
et sic misertus est eis. Cum autem explorasset et didicisset
and so pitied has them when moreover he-had-explored and had-learned
machinacionem regis Persarum contra civitatem suam
the-scheme of-the-king of-the-Persians against city his
Lacedemoniam, cogitavit, quomodo posset latenter et
Lacedaemon he-thought how he-might-be-able secretly and
prudenter totam imaginacionem intimare civitati predicte.
prudently the-whole plan to-make-known to-the-city aforesaid
Acceptis igitur tabulis scripsit in eis totam imaginacionem
with-taken therefore tablets he-wrote on them the-whole plan

et una cum hoc informacionem specialem, quomodo
and together with this instruction special how
possent resistere et civitatem contra eum defendere, et
they-might-be-able to-resist and the-city against him to-defend and
cum totum scripsisset, quod voluisset, superlinivit scripturam
when all he-had-written that he-had-wished he-smeared-over writing
suam cera, et accepto nuncio fide digno direxit eas
his with-wax and with-taken a-messenger of-faith worthy he-directed them
ad magnates civitatis. Sed tabulis receptis et diligenter
to the-magnates of-the-city but with-the-tablets received and diligently
inspectis nulla littera apparebat sed tantummodo cera plana.
inspected no letter appeared but only wax smooth
Questio inter omnes satrapas facta est de tabulis in
a-question among all the-satraps made was about the-tablets in
communi, et cum unusquisque diceret imaginacionem suam,
common and when each-one said thought his
quid esset de tabulis faciendum, non est inventus, qui
what was about the-tablets to-be-done not was found who
eorum potuit aperire intellectum. Accidit autem, quod soror
of-them could to-open the-understanding it-happened moreover that the-sister
predicti regis audita perplexitate istarum litterarum peciit
of-the-aforesaid king with-heard the-perplexity of-these letters sought
a magistratu, ut posset eas videre; quibus diligenter
from the-magistracy that she-might-be-able them to-see with-which diligently
inspectis cepit calliditate feminea parum de cera de tabulis
inspected she-began with-cunning feminine a-little of the-wax from the-tablets
elevare; apparuitque statim littera occultata. Cumque plus de
to-lift and-appeared at-once the-letter hidden and-when more of
cera elevasset, plus de littera apparebat. Sicque tota cera de
the-wax she-had-lifted more of the-letter appeared and-so all the-wax from
littera legi poterat, quicquid ibi erat scriptum. Satrape hoc
the-letter to-be-read could whatever there was written the-satraps this

videntes gavisi sunt valde et consilium litterarum fecerunt et
seeing rejoiced have greatly and the-counsel of-the-letters did and
civitatem fortiter defendebant et ab omni obsidione liberabant.
the-city bravely defended and from every siege freed
[Moralizacio.] Carissimi, per istum regem deum
moralization dearest-ones by this king God
omnipotentem intelligo, qui expulsus fuit de civitate
almighty I-understand who expelled was from city
sua i.e. societate humana, quando primi parentes nostri
his that-is society human when the-first parents our
conspiraverunt in paradiso et ejus precepta transgressi sunt,
conspired in paradise and his precepts transgressed have
tamquam qui dicerent: Nolumus hunc regnare super nos.
as-if who were-saying we-do-not-wish this-man to-reign over us
Hoc autem non obstante, rex dominus noster Ihesus
with-this moreover not withstanding the-king lord our Jesus
Christus civitatem predictam scil. totum genus humanum
Christ the-city aforesaid namely the-whole race human
nullo modo potuit non amare. Nam dilexit nos, cum inimici
in-no way could not to-love for he-loved us when enemies
sui essemus, quia sicut dicit apostolus ad Roman. ii: Cum
his we-were because as says the-apostle to the-Romans ii when
inimici essemus, reconciliati sumus deo per mortem filii
enemies we-were reconciled we-were to-God through the-death of-son
ejus. Rex iste dominus noster Ihesus Christus perpendens,
his the-king this lord our Jesus Christ weighing
quod diabolus, qui est rex super omnes filios superbie, omnes
that the-devil who is king over all the-sons of-pride all
quasi infinitis machinacionibus moliretur destruere, accepit
as-if with-infinite schemes was-striving to-destroy took
tabulas, de quibus ad litteram dicitur Exod. iii, tabulas
tablets of which to the-letter it-is-said Exodus iii the-tablets

videlicet Moysi, scripsitque in eis informacionem sufficientem
namely of-Moses and-wrote on them instruction sufficient
contra demonem et machinacionem ejus. Sicque per nuncium
against the-demon and scheme his and-so by a-messenger
fidelem scil. Moysen civitati humani generis destinavit. Sed
faithful namely Moses to-the-city of-the-human race he-dispatched but
scriptura ista fuit sic sublinita quadam cera i.e. cerimoniis
writing this was so smeared-under with-a-certain wax that-is with-ceremonies
quibusdam ita, quod moralia legis non potuerunt plane
certain so that the-morals of-the-law not could plainly
et aperte legi ab unoquoque tempore legis dicte, nec
and openly to-be-read by each-one in-the-time of-the-law said nor
bene intellecte fuerunt questiones multe inter veteres super
well understood were questions many among the-ancients over
intellectum istarum tabularum. Sed certe numquam aliquis
the-understanding of-these tablets but certainly never anyone
inventus fuit, qui istarum tabularum intellectum aperire
found was who of-these tablets the-understanding to-open
potuit, donec una puella, soror regis, veniret, valde prudens
could until a girl the-sister of-the-king came very prudent
ac de nobili genere producta. Domicella ista erat beata
and from noble stock brought-forth damsel this was the-blessed
virgo Maria, mater dei et hominis scilicet benedicta et
virgin Mary the-mother of-God and of-man namely blessed and
sanctificata, soror eciam regis Christi. Nam cum ipsa
sanctified the-sister also of-the-king Christ for since she
esset filia regis David secundum carnem, ipsa eciam
was the-daughter of-the-king David according-to the-flesh she also
est filia dei spiritualiter loquendo, juxta illud Luce:
is the-daughter of-God spiritually speaking according-to that of-Luke
Huic erat soror nomine Maria. Hec itaque scilicet virgo
to-this-one was a-sister by-name Mary she and-so namely the-virgin

Maria tabularum legis antique aperuit intellectum. Sed
Mary of-the-tablets of-the-law old opened the-understanding but
quomodo? Certe delendo ceram. Scitis enim, quod veniente
how certainly by-deleting the-wax you-know for that with-coming
lumine recedit umbra, et igne calefaciente defluit cera.
the-light recedes the-shadow and with-the-fire heating flows-away the-wax
Modo iste ceremonie fuerunt quasi umbra. Christus autem
now these ceremonies were as-if a-shadow Christ moreover
deus fuit ignis et Maria mater ejus illuminatrix in die
God was the-fire and Mary mother his the-illuminator on the-day
purificacionis sue. Sponte et humiliter subjecit se
of-purification her of-her-own-will and humbly subjected herself
cerimoniis legis, licet non indigeret, ut filium suum
to-the-ceremonies of-the-law although not she-needed that son her
ignem divinum in templum presentaret. Necesse ergo
the-fire divine into the-temple she-might-present necessary therefore
est et fuit umbram recedere et ceram ipsam defluere
it-is and was the-shadow to-recede and the-wax itself to-flow-away
et auferri. Unde psalmista: Sicut fluit cera a facie
and to-be-taken-away whence the-psalmist as flows wax from the-face
ignis, sic pereant peccatores a facie dei. Et in die
of-fire so may-perish sinners from the-face of-God and on the-day
purificacionis sue cerimonias abstulit et sic legem implevit
of-purification her the-ceremonies she-took-away and so the-law fulfilled
et nos a servitute diaboli per nativitatem filii sui
and us from the-servitude of-the-devil through the-birth of-son her
liberavit et vitam eternam nobis promeruit, ad quam etc.
freed and life eternal for-us merited to which etc

De timore mundano

ON WORLDLY FEAR

Augustine tells how the Egyptians, deifying Isis and Serapis, made it a capital crime to call them human and set a small idol with a finger at its lips in every temple. The moral: worldly men set an idol of silence, the fear of the world, so that no one dares tell them the truth, and prelates become that idol to others.

Narrat Augustinus, quod, quando Egypcii olim volebant
relates Augustine that when the-Egyptians once wished
deificare Isidem et Serapem, isto modo processerunt:
to-deify Isis and Serapis in-this way they-proceeded
Statuerunt duas imagines et primo legem statuerunt, quod
they-set-up two images and first a-law they-established that
quicumque eos diceret esse homines, vel aliquid de eorum
whoever them should-say to-be men or anything of their
genealogia narraret, capite plecteretur. Secundo, ut lex
genealogy should-tell by-the-head should-be-punished second that the-law
predicta nullum lateret, in omni templo, ubi eorum
aforesaid no-one might-escape in every temple where their
imagines colebantur, et juxta eos ponebatur unum parvum
images were-worshiped and beside them was-placed one little
idolum habens digitum suum labiis applicatum, ut per
idol having finger its to-the-lips applied that by
hoc faceret signum silencii ingredientibus ista templa, et
this it-might-make a-sign of-silence to-those-entering these temples and
sic veritas ab omnibus taceretur.
so the-truth by all might-be-kept-silent

[Applicacio.] Carissimi, revera ista faciunt homines mundani
application dearest-ones truly these do men worldly
tenebrosi, oppressores veritatis et subversores ecclesiastici
dark oppressors of-truth and subverters of-the-ecclesiastical

status, quando volunt deificare et glorificare semetipsos
state when they-wish to-deify and to-glorify themselves
vel alios consimiles. Ponunt statim quoddam idolum coram
or others similar they-place at-once a-certain idol before
oculis prelatorum, faciens signum silencii, ita videlicet, ut
the-eyes of-prelates making a-sign of-silence so namely that
nullus audeat eos arguere, nec de eorum factis exprimere
no-one may-dare them to-reprove nor about their deeds to-express
veritatem, sed magis eorum errores dissimulare vel pocius
the-truth but rather their errors to-dissemble or rather
magnificare, ut sic propter defectum contradiccionis videantur
to-magnify that thus because-of the-lack of-contradiction they-may-seem
apud populum esse justi. Et certe istud idolum est timor
among the-people to-be just and certainly this idol is fear
mundanus, propter quem nullus audet dicere veritatem, nec
worldly because-of which no-one dares to-tell the-truth nor
mori propter veritatem, nec nimiam persecucionem sustinere,
to-die for the-truth nor excessive persecution to-endure
immo propter istud idolum illi, quorum principaliter interest,
nay because-of this idol those whose principally it-concerns
pro suo grege mori, fiunt ita timidi sicut lepores; immo,
for their flock to-die become as timid as hares nay
quod pejus est, ipsi fiunt aliis idolum silencii, quia, si ipsi
what worse is they become to-others an-idol of-silence because if they
non essent, alii defenderent veritatem. Deum igitur qui est
not were others would-defend the-truth God therefore who is
veritas, pre oculis habeamus in omnibus operibus nostris et
truth before eyes let-us-have in all works our and
deus nos liberabit et ducet ad vitam eternam. Ad quam etc.
God us shall-free and shall-lead to life eternal to which etc

De spirituali medicina

ON SPIRITUAL MEDICINE

An emperor's heart will not burn on his pyre, and the wise explain that he was poisoned; theriac drives the poison out and the heart burns to ashes. The moral: a heart poisoned by mortal sin cannot be kindled by the Holy Spirit until confession and contrition remove the stain.

Beatus Augustinus refert, quod mos antiquus erat, quod
blessed Augustine relates that the-custom ancient was that
corpora imperatorum post mortem eorum comburerentur
the-bodies of-emperors after death their should-be-burned
et cineres in eminenciori loco collocarentur. Contigit
and the-ashes in a-more-eminent place should-be-placed it-befell
autem, quod quidam moriebatur, cujus cor non poterat
moreover that a-certain-one was-dying whose heart not could
comburi; multis autem super hoc mirantibus, omnes
to-be-burned with-many moreover over this marveling all
rhetores et sapientes illius provincie citaverunt, et ab eis
the-rhetors and wise-men of-that province they-summoned and from them
causam inquirentibus tandem dixerunt, quod imperator fuit
the-cause inquiring at-length they-said that the-emperor was
intoxicatus, et propter latens venenum accendi non poterat
poisoned and because-of the-latent poison to-be-kindled not could
cor ejus. Tunc illi extrahentes cor de igne, apposuerunt
heart his then they drawing-out the-heart from the-fire applied
tiriacam, sicque venenum fugaverunt; et cum iterum cor
theriac and-so the-poison they-put-to-flight and when again the-heart
in ignem poneretur, mox in cineres est redactum.
into the-fire was-placed soon into ashes was reduced

[Moralizacio.] Carissimi, sic spiritualiter de hominibus
moralization dearest-ones so spiritually of men
veneno peccati mortalis intoxicatis impossibile est, ut
with-the-poison of-sin mortal poisoned impossible it-is that
eorum corda igne spiritus sancti accendantur, nisi per
their hearts with-the-fire of-the-Spirit Holy may-be-kindled unless through
tiriacam i.e. per confessionem et contricionem prius
theriac that-is through confession and contrition first
peccati macula deleatur.
of-sin the-stain be-deleted

De suggestione diaboli per temporalia

ON THE DEVIL'S SUGGESTION THROUGH TEMPORAL THINGS

A magician shows only fools and enemies his delightful garden; they beg to stay, sign over their inheritance, and he kills them in their sleep. The moral: the world is a juggler who lifts the dish to show riches, and those who close their hands on them find nothing at death.

De quodam mago narratur, qui habuit quendam ortum
of a-certain magician it-is-told who had a-certain garden
pulcherrimum, in quo erant tot flores redolentes, tot
most-beautiful in which were so-many flowers fragrant so-many
fructus suaves, tot divicie et delicie, quod valde delectabile
fruits sweet so-many riches and delights that very delightful
fuit ibi esse. Hunc locum numquam volebat ostendere, nisi
it-was there to-be this place never he-wished to-show except
fatuis et inimicis suis. Et cum essent introducti, viderunt
to-fools and to-enemies his and when they-were led-in they-saw
tot et tanta gaudia, quod mirabantur et instanter
so-many and so-great joys that they-marveled and urgently

querebant, ut in illo poterant manere. Ille vero nulli
sought that in it they-could to-remain he but to-none
consenciebat, nisi qui hereditatem ejus ei concederet. Fatui
consented except who the-inheritance his to-him should-grant the-fools
vero credebant, quod esset paradisus, in quo semper deberent
but believed that it-was paradise in which always they-ought
permanere, et ei hereditatem illorum concesserunt. Magus
to-remain and to-him the-inheritance their they-granted the-magician
vero de nocte surgebat, et eos dormientes invenit et occidit,
but by night rose and them sleeping found and killed
et sic per ortum istum quasi infinita mala perpetravit.
and thus through garden this as-if infinite evils perpetrated

Carissimi, magus iste cum orto suo est mundus iste
dearest-ones magician this with garden his is the-world this
cum diviciis suis et gloria sua. Magus dicitur, quia per
with riches its and glory its magician it-is-called because through
incantaciones suas multos seducit, sicut isti joculatores
incantations its many it-seduces as these jugglers
faciunt. Talis ponit scutellam et nichil ponit intus, interim
do such-a-one places a-dish and nothing places within meanwhile
fabulatur et trufat et ludificat circumstantes. Postea querit:
chatters and jests and mocks the-bystanders afterward he-asks
Quid est ibi? et apparent denarii vel floreni. Distribuit et dat
what is there and appear pennies or florins he-distributes and gives
circumstantibus, accipiunt gratanter, et cum clauserint manus,
to-the-bystanders they-receive gladly and when they-have-closed hands
credentes se habere denarium, postea aperientes manus
believing themselves to-have a-penny afterward opening hands
nichil inveniunt. Sic mundus iste multos decipit et illudit,
nothing they-find so world this many deceives and mocks
et sic de multis, quamdiu nichil est de re sub scutella
and so of many as-long-as nothing is of substance under the-dish

vel disco, hoc est quamdiu nichil habet, nisi ea tantum que
or plate that is as-long-as nothing he-has except those only which
victui sunt necessaria, modicum curat de mundo. Quod
for-living are necessary little he-cares about the-world which
videns mundus volens eos decipere, elevat patellam et ostendit
seeing the-world wishing them to-deceive lifts the-dish and shows
quod latet, i.e. modicum elevat personam et exaltat supra
what lies-hidden that-is a-little lifts the-person and exalts above
vite necessaria, ut ad ecclesiam vel prebendam, et tunc incipit
of-life the-necessities as to a-church or prebend and then it-begins
ostendere divicias et delicias. Statim miser homo appetit et
to-show riches and delights at-once the-wretched man craves and
concupiscit ea, que sunt contra salutem anime sue; et dantur
covets those which are against the-salvation of-soul his and are-given
ei multa, et credit ille bene ditari et in optimo
to-him many-things and believes he well to-be-enriched and in the-best
statu esse, sed si aperiat manus ejus, nichil in fine inveniet,
state to-be but if he-open hands his nothing in the-end he-shall-find
teste psalmista: Nichil invenerunt omnes viri diviciarum
with-witness the-psalmist nothing found all the-men of-riches
in manibus suis. Studeamus ergo mundum istum spernere,
in hands their let-us-strive therefore world this to-spurn
si desideramus ad vitam eternam pervenire, ad quam etc.
if we-desire to life eternal to-arrive to which etc

De beneficiorum oblivione et ingratitudine

ON FORGETTING BENEFITS AND ON INGRATITUDE

A pilgrim fights a tyrant for a wronged lady and dies of his wounds, asking only that she keep his staff and scrip in her chamber. When three kings come wooing, she has them removed, forgetting her promise. The moral: Christ the pilgrim won back the soul's inheritance, his scrip his flesh and his staff the cross, and the soul that welcomes the devil, the world, and the flesh forgets him.

Quedam domina nobilis paciebatur multas injurias a quodam
a-certain lady noble suffered many injuries from a-certain
tyranno, qui vastabat ejus terram. Illa hoc audiens cotidie
tyrant who was-wasting her land she this hearing daily
lachrimas emisit et in amaritudinem est anima ejus posita.
tears sent-forth and into bitterness was the-soul her placed
Accidit a casu, quod venit quidam peregrinus juxta eam
it-happened by chance that came a-certain pilgrim near her
ubi manebat, videnque ejus angustiam pietate motus bellum
where she-dwelt and-seeing her distress by-pity moved war
pro ea arripuit eo pacto, quod si in bello moreretur,
for her took-up on-that agreement that if in the-war he-should-die
baculum ejus et peram privatim in camera sua custodiret,
staff his and scrip privately in chamber her she-should-keep
ut de eo memoriam haberet et sibi grata esset. Illa
that of him memory she-might-have and to-him grateful might-be she
vero fideliter ei concessit. Peregrinus bellum attemptans
but faithfully to-him granted the-pilgrim war attempting
tyrannum devicit et ipse in bello usque ad mortem
the-tyrant defeated and he-himself in the-war up to death
vulneratus est. Puella cum de morte ejus audisset, fecit
wounded was the-girl when of death his she-had-heard did

quod promisit, baculum et peram in cameram suam ante
what she-promised the-staff and scrip into chamber her before
lectum suum pependit. Accidit, quod per regna et castra
bed her she-hung it-happened that through kingdoms and castles
fama volabat, quod ista nobilis domina omnia regna amissa
report flew that this noble lady all kingdoms lost
recuperasset. Hec audientes tres reges ad eam venerunt cum
had-recovered these hearing three kings to her came with
magno apparatu, ut eam visitarent et in uxorem peterent.
great pomp that her they-might-visit and as wife might-seek
Illa statim ornavit se et in occursu illorum ambulabat
she at-once adorned herself and to the-meeting of-them walked
eosque satis honorifice recepit, intra se cogitabat: Si
and-them quite honorably received within herself she-thought if
forte isti tres reges cameram intrare proponunt, erit
perchance these three kings the-chamber to-enter propose it-shall-be
michi opprobium, si ante lectum meum invenirent peregrini
to-me a-reproach if before bed my they-should-find of-the-pilgrim
peram et baculum, et jussit ea amoveri nec ultra ibi
the-scrip and staff and she-ordered them to-be-removed nor further there
comparere. Sic pacti sui oblita et ingrata facta est.
to-appear so of-pact her forgetful and ungrateful made was

[Applicacio.] Carissimi, domina ista est anima humana,
application dearest-ones lady this is the-soul human
tyrannus est diabolus, qui eam privavit hereditate regni
the-tyrant is the-devil who her deprived of-the-inheritance of-the-kingdom
celestis per multa tempora, unde ipsa multum dolebat.
heavenly through many times whence she much grieved
Nec mirum, quia in inferno diu posita erat, donec
nor wonder because in hell long placed she-was until
peregrinus venerat, scilicet Christus, qui de celo descendit
the-pilgrim had-come namely Christ who from heaven descended

in peregrinacionem istius mundi. Pera ejus caro mundissima,
into the-pilgrimage of-this world scrip his flesh most-pure
in qua latuit divinitas, in qua recepit vulnera. Baculus est
in which lay-hidden divinity in which he-received wounds the-staff is
lignum crucis, in quo pependit pro nobis peccatoribus. Unde
the-wood of-the-cross on which he-hung for us sinners whence
pro anima fecit victoriam feria sexta, ut te liberaret a
for the-soul he-made victory on-day sixth that you he-might-free from
pena, et ut ibi restituerentur omnia amissa. Petit ergo
punishment and that there might-be-restored all-things lost he-asks therefore
instanter a te, ut pro ejus amore peram et baculum custodias,
urgently of you that for his love the-scrip and staff you-keep
hoc est ut reeentem memoriam continue de ejus passione
that is that fresh memory continually of his passion
habeas infra cameram cordis tui. Tres reges sunt diabolus,
you-have within the-chamber of-heart your the-three kings are the-devil
mundus et caro, qui veniunt ad hominem suggerendo,
the-world and the-flesh who come to man by-suggesting
delectando, consenciendo. Miser homo non premeditatus de
by-delighting by-consenting the-wretched man not having-premeditated about
futuris ornat se cum viciis et concupiscenciis et occurrit
future-things adorns himself with vices and lusts and runs-to-meet
eis, quam cito consentit; et sic amovet a memoria Christi
them as soon he-consents and so removes from the-memory of-Christ
et per consequens oblitus est dei. Studeamus ergo ejus
and by consequence forgotten has God let-us-strive therefore his
beneficia recolere, si volumus ad eternum bravium pervenire.
benefits to-recall if we-wish to the-eternal prize to-arrive

De humilitate

ON HUMILITY

A queen bears a son to a rustic servant; the prince who believes himself the father learns the truth but gives the boy the kingdom, ordering his clothes made half of cheap cloth and half of precious, against pride and against despair. The moral: we are sons of earth, poor, weak, foolish, and rustic, and the two halves are the flesh and the soul.

Regina quedam nobilis de servo rustico concepit filium. Filius
a-queen certain noble by a-servant rustic conceived a-son the-son
post hoc viciose et male se habuit in conspectu principis
after this viciously and badly himself conducted in the-sight of-the-prince
patris sui putativi. Princeps vero a regina diligenter quesivit,
father his putative the-prince but from the-queen diligently asked
an filius suus esset. Qui tandem per confessionem regine
whether son his he-was who at-length through the-confession of-the-queen
inveniens, non esse filium suum, nolens tamen propter
finding not to-be son his not-wishing yet because-of
hoc eum privare regno, regnum suum dedit sibi, sed
this him to-deprive of-the-kingdom kingdom his gave to-him but
sic ordinavit, quod vestimenta sua diversi generis et coloris
so ordained that garments his of-diverse kind and color
faceret, medietatem de vili panno et aliam de precioso
he-should-make half of cheap cloth and the-other of precious
panno, ut quando vilem respiceret, a superbia et omni vicio
cloth that when the-cheap he-looked-at from pride and every vice
quocumque retraheretur, quando vero nobilem pannum,
whatever he-might-be-drawn-back when but the-noble cloth
ne omnino dejiceretur, nec nimis humilem se exhiberet.
lest altogether he-be-cast-down nor too humble himself he-should-show

[Applicacio.] Carissimi, sic spiritualiter caro nostra per
application dearest-ones so spiritually flesh our by
modum uxoris carnalia diligens vult nos retinere, ne
way of-a-wife carnal-things loving wishes us to-hold-back lest
pergamus ad terram promissionis, quociens peccatum mortale
we-proceed to the-land of-promise as-often-as sin mortal
committimus. Quid ergo est nobis faciendum? Certe
we-commit what therefore is for-us to-be-done certainly
debemus dare carni annulum oblivionis, ut abstrahatur
we-ought to-give to-the-flesh the-ring of-oblivion that it-be-drawn-away
a delectacionibus, que sunt secundum sensum, ut sic
from delights which are according-to sense that so
obliviscantur delectaciones carnales, sed annulum memorie
may-be-forgotten delights carnal but the-ring of-memory
debet anima sibi retinere, ut videlicet in memoria jugiter
ought the-soul for-itself to-retain that namely in memory perpetually
habeat penas infernales et novissimum vite sue, ut sic
it-have the-pains infernal and the-last of-life its that so
peccatum caro obliviscatur. Unde scriptum est: Memorare
sin the-flesh may-forget whence written it-is remember
novissima tua, et in eternum non peccabis. Eccles. vii.
last-things your and in eternity not you-shall-sin Ecclesiasticus vii
Tunicam de vili panno debemus habere, quia sumus filii
a-tunic of cheap cloth we-ought to-have because we-are sons
rustici, hoc est terre. Job. vii: Putredini dixi: Pater meus
of-a-rustic that is of-the-earth Job vii to-rottenness I-said father my
es etc. Unde si nobis queratur: Quid est homo? certe
you-are etc whence if of-us it-be-asked what is man certainly
dicemus, quod homo est pauper aut debilis, stultus aut
we-shall-say that man is poor or weak foolish or
rusticus. Si pauper, indiget diviciis; si debilis, indiget potencia;
rustic if poor he-needs riches if weak he-needs power

si rusticus, indiget nobilitate; si stultus, sapiencia. Quod
if rustic he-needs nobility if foolish wisdom that
pauper sis, probo. Nichil habes de te, nisi peccatum. Si
poor you-are I-prove nothing you-have of yourself except sin if
enim reddas ovi lanam, bovi calciamenta, terre
for you-give-back to-the-sheep the-wool to-the-ox the-shoes to-the-earth
segetes, nichil tecum manet nisi peccatum. Secundo tu es
the-crops nothing with-you remains except sin second you are
debilis, quia nichil boni operis potes de te. Unde homo
weak because nothing of-good work you-can of yourself whence man
comparatur flori, qui mane est pulcher et splendens,
is-compared to-a-flower which in-the-morning is beautiful and shining
de sero marcescit. Item fumo. Psalmista: Sicut deficit
at evening withers likewise to-smoke the-psalmist as fails
fumus, sic deficiant peccatores a facie dei. Item vanitati.
smoke so may-fail sinners from the-face of-God likewise to-vanity
Psalmista: Homo vanitati similis factus est. Tercio tu non
the-psalmist man to-vanity like made was third you not
es sapiens, quia non cognoscis teipsum. Quomodo ergo
you-are wise because not you-know yourself how therefore
alia cognoscere potes? Quarto tu non es de magna
other-things to-know can-you fourth you not you-are of great
parentela, sed de qua dicitur Job. vii: Putredini dixi: Pater
kindred but of which it-is-said Job vii to-rottenness I-said father
meus es tu etc. Quinto tu non es pulcher, quia cito
my you-are you etc fifth you not you-are beautiful because quickly
transis et vana est pulchritudo tua etc. Ideo una pars
you-pass and vain is beauty your etc therefore one part
panni est caro vilissima, alia pars nobilissima, scilicet
of-the-cloth is the-flesh most-vile the-other part most-noble namely

anima, et si ista duo secundum eorum naturam voluerimus
the-soul and if these two according-to their nature we-shall-have-wished
observare, ad regnum eternum poterimus pervenire.
to-observe to the-kingdom eternal we-shall-be-able to-arrive

De justa remuneracione

ON JUST REWARD

An emperor going to the Holy Land leaves his only daughter, five knights, and a chained dog in his steward's care. The steward starves the girl and the knights and feeds the dog, which breaks its chains and kills her; the steward is cast into a furnace. The moral: the soul is guarded by the five senses, the flesh is the dog chained by fear, love, and shame, and the careless man is handed to the torturers.

Quidam imperator erat dives valde ac potens, qui unicam
a-certain emperor was rich very and powerful who an-only
filiam habebat pulchram valde et oculis hominum graciosam,
daughter had beautiful very and to-the-eyes of-men gracious
quam miro modo dilexit, intantum quod quinque milites
whom in-wondrous way he-loved in-so-much that five knights
pro sua custodia assignavit. Milites vero isti quasi continue
for her guard he-assigned knights but these as-if continually
armati incedebant et certam prebendam singulis diebus
armed went-about and a-fixed allowance on-each days
de thesauro regis pro custodia filie accipiebant.
from the-treasury of-the-king for the-guard of-the-daughter received
Rex vero quendam senescallum et canem habebat, quos
the-king but a-certain steward and a-dog had whom
multum dilexit. Canis vero tribus cathenis erat ligatus, quia
much he-loved the-dog but with-three chains was bound because
valde crudelis erat, et quos poterat apprehendere occidit.
very cruel it-was and whom it-could to-seize it-killed

Accidit semel, quod cum rex in stratu suo jacuisset,
it-happened once that when the-king in bed his had-lain
terram sanctam visitare proposuit. Mane surrexit et
the-land holy to-visit he-proposed in-the-morning he-rose and
senescallum ad se vocari fecit et ait ei: Terram
the-steward to himself to-be-called made and he-says to-him the-land
sanctam visitare volo. Sub tua custodia filiam meam unicam
holy to-visit I-wish under your guard daughter my only
cum militibus dimitto et canem quem diligo. Precipio
with the-knights I-leave and the-dog which I-love I-command
tibi sub pena capitis, quod nullum defectum filia mea
you under penalty of-the-head that no lack daughter my
habeat. Omnia necessaria militibus secundum quod decet
may-have all-things necessary to-the-knights according-to what befits
ministres, canem vero continue in cathena habeas et ei non
you-supply the-dog but continually in chain you-keep and to-it not
laute administres, sed pocius famem sustineat, ut sic ejus
lavishly you-supply but rather hunger it-endure that so its
crudelitas atque ferocitas annichiletur. Senescallus vero omnia
cruelty and ferocity may-be-annihilated the-steward but all-things
adimplere fideliter promisit. Rex vero terram sanctam adiit,
to-fulfill faithfully promised the-king but the-land holy went-to
et senescallus omnia que promisit et totum preceptum in
and the-steward all-things which he-promised and the-whole precept in
contrarium egit. Nam canem de melioribus cibariis semper
the-contrary did for the-dog with the-better foods always
pavit, nec eum sicut debuit custodivit, puelle necessaria
he-fed nor it as he-ought guarded from-the-girl necessities
subtraxit et milites prebenda privavit, intantum quod dispersi
withdrew and the-knights of-allowance deprived in-so-much that dispersed
et vagabundi per mundum ibant, puella sine custodia sic
and vagabond through the-world they-went the-girl without guard thus

relicta plorans et ejulans ambulabat in aula sola. Canis cum
left weeping and wailing walked in the-hall alone the-dog when
eam solam vidisset, tres catenas fregit, cum quibus ligatus
her alone it-had-seen the-three chains broke with which bound
fuit et puellam occidit, de cujus morte factus est planctus
it-was and the-girl killed of whose death made was a-lament
magnus in civitate. Rex vero cum audisset de morte filie
great in the-city the-king but when he-had-heard of the-death of-daughter
sue, commota sunt omnia viscera ejus et senescallum ad se
his moved were all bowels his and the-steward to himself
vocari fecit, et cur et qua de causa filiam suam sine
to-be-called made and why and what for cause daughter his without
custodia dimisit et milites sine prebenda et canem contra
guard he-left and the-knights without allowance and the-dog against
preceptum ejus pavit, quesivit. Ille vero obmutuit, nec aliquid
command his he-fed he-asked he but fell-dumb nor anything
pro ejus excusacione allegavit. Rex vero tortoribus precepit,
for his excuse alleged the-king but to-the-torturers commanded
ut ligatis pedibus et manibus eum in fornacem ardentem
that with-bound feet and hands him into a-furnace burning
projicerent. Omnes regem laudabant, quod tale judicium dedit.
they-should-throw all the-king praised that such judgment he-gave

[Moralizacio.] Carissimi, iste imperator est dominus noster
moralization dearest-ones this emperor is lord our
Ihesus Christus, filia tam pulchra est anima ad dei
Jesus Christ the-daughter so beautiful is the-soul to of-God
similitudinem creata, pro cujus custodia quinque milites, id
the-likeness created for whose guard five knights that
est quinque sensus ordinavit, ut continue bonis operibus
is five senses he-ordained that continually with-good works
essent armati et prebendam gracie dei reciperent.
they-might-be armed and the-allowance of-the-grace of-God might-receive

Canis vero est caro misera, que die ac nocte nititur
the-dog but is the-flesh wretched which by-day and by-night strives
spiritum perturbare et animam occidere. Unde de necessitate
the-spirit to-disturb and the-soul to-kill whence of necessity
requiritur, quod tribus cathenis sit caro continue ligata,
it-is-required that with-three chains be the-flesh continually bound
scilicet per timorem dei, per ejus amorem et pudorem
namely by the-fear of-God by his love and the-shame
peccandi. Propter timorem, quia deus est justus et juste
of-sinning because-of fear because God is just and justly
peccatorem judicat ad penam perpetuam. Hec est cathena
the-sinner judges to punishment perpetual this is the-chain
prima, cum qua caro misera ligetur, ne deum offendat
first with which the-flesh wretched may-be-bound lest God it-offend
et salutem propriam perdat. Secunda cathena est amor
and salvation its-own lose the-second chain is the-love
dei, quia homo tenetur, ipsum super omnia diligere, eciam
of-God because man is-bound him above all-things to-love even
plus quam seipsum. Propter ejus amorem teipsum debes
more than himself because-of his love yourself you-ought
refrenare a viciis et concupiscenciis cavere. Et quare
to-restrain from vices and lusts to-beware and why
debes ipsum intantum diligere? Certe quia te creavit, te
ought-you him in-so-much to-love certainly because you he-created you
plasmavit, te ad similitudinem suam fecit, te redemit et
he-fashioned you to likeness his he-made you he-redeemed and
vitam eternam dabit. Tercia cathena est pudor hominis
life eternal he-shall-give the-third chain is the-shame of-man
peccare in conspectu dei, quia omnia videt, eciam minimam
to-sin in the-sight of-God because all-things he-sees even the-least
cogitacionem, quam in corde habes. Propter ista tria homo
thought which in heart you-have because-of these three man

debet seipsum cohibere et nullo modo deum per peccatum
ought himself to-restrain and in-no way God through sin
offendere. Senescallus est homo, cui tradidit animam cum
to-offend the-steward is man to-whom he-handed the-soul with
quinque sensibus et carnem sicut dedit ad regendum, ut pro
five senses and the-flesh as he-gave for ruling that for
eis respondeat, quando dominus noster Ihesus Christus ad
them he-may-answer when lord our Jesus Christ to
judicium venerit. Sed miser homo, qui non diligit deum,
judgment shall-have-come but the-wretched man who not loves God
cathenas frangit, quia postponit dei timorem, non curat
the-chains breaks because he-puts-after of-God the-fear not cares
cogitare, quod justo judicio hominem eternaliter dampnat.
to-think that by-just judgment man eternally he-damns
Postponit dei amorem, non curat pensare, quanta judicia
he-puts-after of-God the-love not cares to-weigh how-great judgments
amoris ei ostendit, quod eum de nichilo plasmavit, ad
of-love to-him he-showed that him from nothing he-fashioned to
ejus similitudinem fecit, eum sua imagine divina decoravit,
his likeness made him with-his image divine adorned
pro eo se humiliavit, naturam nostram assumpsit, proprio
for him himself humbled nature our assumed with-his-own
sanguine eum redemit, nec pudorem peccandi coram domino
blood him redeemed nor shame of-sinning before lord
deo suo habuit. Omnia in contrarium perpetrat et animam
God his had all-things in the-contrary he-perpetrates and soul
suam occidit. Ideo cum venerit dies judicii, tunc
his kills therefore when shall-have-come the-day of-judgment then
apparebit peccator et non poterit ad objecta respondere,
shall-appear the-sinner and not shall-be-able to the-charges to-answer
et tunc deus tradet eum tortoribus infernalibus, sicut
and then God shall-hand-over him to-torturers infernal as

ipse testatur Mathei xxv: Ite maledicti in ignem eternum.
he-himself testifies Matthew xxv go cursed-ones into fire eternal
Studeamus ergo ante omnia animam a peccato custodire,
let-us-strive therefore before all-things the-soul from sin to-guard
si desideramus ad vitam eternam pervenire.
if we-desire to life eternal to-arrive

De inexecrabili dolo vetularum

ON THE EXECRABLE GUILE OF OLD WOMEN

A chaste wife spurns a youth while her husband is on pilgrimage. An old woman feeds her little dog mustard so that it weeps, tells the wife it is her daughter turned dog for spurning a lover, and frightens her into adultery. The moral: the old woman is the devil, and the weeping dog the hope of long life and presumption on God's mercy.

Imperatrix quedam erat, in cujus imperio erat quidam miles,
an-empress certain was in whose empire was a-certain knight
qui nobilem uxorem et castam atque decoram habebat.
who a-noble wife and chaste and comely had
Contingit, quod miles ad peregrinandum perrexit, sed prius
it-befell that the-knight for pilgrimaging set-out but first
uxori dixerat: Nullum custodem ultra tibi dimitto, quia
to-wife had-said no guardian beyond for-you I-leave because
satis credo, quod non indiges. Parato comitatu abiit,
enough I-believe that not you-need with-prepared retinue he-went-away
uxor vero caste vivendo domi remansit. Accidit semel,
the-wife but chastely by-living at-home remained it-happened once
quod precibus compulsa cujusdam sue vicine epulandi
that by-the-prayers compelled of-a-certain her neighbor of-feasting
causa domum suam egrederetur, quo peracto ad propria
for-the-sake house her she-went-out with-which completed to (her)-own

remeavit. Quam quidam juvenis aspectam ardenti amore
returned whom a-certain youth having-seen with-burning love
cepit amare et plurimos nuncios ad eam direxit cupiens ab
began to-love and very-many messengers to her directed desiring by
illa, quantum ardebat amari. Quibus contemptis eam penitus
her as-much-as he-burned to-be-loved with-whom despised her utterly
sprevit. Ille vero se omnino contemptum videns adeo
she-spurned he but himself wholly despised seeing so
dolens efficitur, quod infirmabatur. Sepe tamen illuc ibat, sed
grieving is-made that he-was-falling-ill often yet thither he-went but
nichil ei valuit eo quod domina per omnia eum sprevit.
nothing to-him availed by-this that the-lady in all-things him spurned
Accidit quodam die, quod versus ecclesiam perrexit dolens
it-happened on-a-certain day that toward the-church he-set-out grieving
ac tristis, et obviam habuit quandam vetulam in proposito
and sad and in-the-way he-had a-certain old-woman in purpose
sanctam reputatam. Que cum juvenem tristem vidisset,
holy reputed who when the-youth sad she-had-seen
causam tante tristicie ab eo quesivit. At ille: Quid prodest
the-cause of-so-great sadness from him asked but he what profits
michi tibi narrare? At illa: O carissime, quamdiu infirmus
to-me to-you to-tell but she O dearest as-long-as a-sick-man
abscondit a medico suam infirmitatem, non poterit
hides from the-physician his infirmity not he-shall-be-able
curari. Ideo ostende michi causam tanti doloris! Cum
to-be-cured therefore show me the-cause of-so-great grief with
dei adjutorio te curabo. Juvenis cum hoc audisset, ostendit
of-God the-help you I-shall-cure the-youth when this he-had-heard showed
ei, quomodo dominam dilexit. Ait vetula: Perge cito
to-her how the-lady he-loved says the-old-woman go quickly
ad domum tuam, quia infra breve tempus te curabo.
to house your because within a-short time you I-shall-cure

Hiis dictis juvenis ad domum perrexit et vetula ad
with-these said the-youth to home set-out and the-old-woman to
propria remeavit. Vetula ista quandam caniculam habebat,
(her)-own returned old-woman this a-certain little-dog had
quam duobus diebus jejunare coegit et die tercia panem
which for-two days to-fast she-forced and on-day third bread
synapi confectum canicule jejunanti dedit. Quem cum
with-mustard prepared to-the-little-dog fasting gave which when
gustasset, pre amaritudine oculi ejus lacrimabantur tota die.
it-had-tasted for bitterness the-eyes its were-weeping all day
Tunc vetula ad domum domine perrexit cum canicula,
then the-old-woman to the-house of-the-lady set-out with the-little-dog
quam juvenis dilexit tantum. Statim a domina est honorifice
whom the-youth loved so-much at-once by the-lady was honorably
suscepta eo quod reputabatur sancta. Dum autem adinvicem
received by-this that she-was-reputed holy while moreover together
sederent, domina parvam caniculam lacrimantem respexit,
they-sat the-lady the-small little-dog weeping looked-at
admirabatur multum et quesivit causam. Ait vetula: O
she-wondered much and asked the-cause says the-old-woman O
carissima amica, noli querere, quare lacrimatur, quia tantum
dearest friend do-not ask why it-weeps because so-great
dolorem habet, quod vix poterit tibi intimari.
grief it-has that scarcely it-shall-be-able to-you to-be-made-known
Domina vero magis ac magis instigabat, ut diceret. Cui
the-lady but more and more urged that she-should-tell to-whom
vetula: Hec canicula erat filia mea casta nimis et
the-old-woman this little-dog was daughter my chaste exceedingly and
decora, quam juvenis quidam vehementer adamavit, sed adeo
comely whom a-youth certain vehemently loved but so
casta erat, ut omnino sperneret ejus amorem, unde juvenis
chaste she-was that wholly she-spurned his love whence the-youth

tantum dolens pre dolore mortuus est, pro qua culpa deus
so-much grieving for grief died has for which fault God
convertit filiam meam in caniculam, sicut tu vides. His
turned daughter my into a-little-dog as you see with-these
dictis incepit vetula flere dicens: Quociens filia mea
said began the-old-woman to-weep saying as-often-as daughter my
recolit, quod tam pulchra puella erat, et modo est canicula,
recalls that so beautiful a-girl she-was and now is a-little-dog
flet et consolari nequit, immo omnes ad fletum excitat
she-weeps and to-be-consoled cannot nay all to weeping she-stirs
pre nimio dolore. Audiens hec domina intra se cogitabat:
for excessive grief hearing these the-lady within herself thought
Heu me! simili modo me quidam juvenis diligit et pro
alas me in-like way me a-certain youth loves and for
amore meo infirmatur. Et totum processum vetule
love my is-falling-ill and the-whole course to-the-old-woman
narravit. Vetula hec audiens ait: O carissima domina,
she-told the-old-woman these hearing says O dearest lady
noli amorem juvenis spernere, ne forte et tu muteris
do-not the-love of-the-youth spurn lest perchance also you be-changed
in caniculam sicut filia mea, quod esset dampnum
into a-little-dog as daughter my which would-be a-loss
intolerabile. Ait domina vetule: O bona matrona, date
intolerable says the-lady to-the-old-woman O good matron give
michi sanum consilium, ut non sim canicula. Que ait:
me sound counsel that not I-may-be a-little-dog who says
Cito pro illo juvene mitte et voluntatem suam sine ulteriori
quickly for that youth send and will his without further
dilacione facias. At illa: Rogo sanctitatem tuam, ut pergas
delay you-do but she I-ask holiness your that you-go
ad eum et tecum ducas. Scandalum enim posset esse, si
to him and with-you lead a-scandal for could to-be if

alius ad eum accederet. Cui vetula: Tibi compacior
another to him approached to-whom the-old-woman with-you I-sympathize
et libenter tibi eum adducam. Perrexit et juvenem secum
and gladly to-you him I-shall-bring she-set-out and the-youth with-herself
duxit, et cum domina dormivit. Et sic per vetulam
led and with the-lady he-slept and so through the-old-woman
domina adulterium commisit.
the-lady adultery committed

[Moralizacio.] Carissimi, iste miles est Christus, uxor casta
moralization dearest-ones this knight is Christ the-wife chaste
et decora anima per baptismum lota, cui dedit deus
and comely the-soul by baptism washed to-whom gave God
liberum arbitrium et sue voluntati tradidit, quando de hoc
free choice and to-its will handed-over when from this
mundo ad patrem ascendit. Mulier ista scilicet anima invitatur
world to the-Father he-ascended woman this namely the-soul is-invited
ad convivium, quociens inclinatur ad carnalem concupiscenciam.
to a-feast as-often-as it-is-inclined to carnal lust
Quia convivium hominis carnalis est semper in deliciis vivere.
because the-feast of-a-man carnal is always in delights to-live
Statim juvenis id est mundi vanitas eam inquantum potest
at-once the-youth that is of-the-world the-vanity her in-as-much-as it-can
allicit, ut ei adhereat. Si vero non consenserit, adest
entices that to-it she-cleave if but not she-shall-have-consented is-present
vetula scilicet diabolus, qui circuit querens quam devoret
the-old-woman namely the-devil who goes-about seeking whom he-may-devour
animam scilicet principaliter quantum potest sollicitat ut
the-soul namely principally as-much-as he-can he-solicits that
peccato consenciat. Et quomodo? Certe ostendit sibi caniculam
to-sin it-consent and how certainly he-shows to-her a-little-dog
flentem. Canicula est spes longe vite et nimis de dei
weeping the-little-dog is the-hope of-long life and too-much of of-God

misericordia presumere, quam multi habent intantum quod
the-mercy to-presume which many have in-so-much that
cito ad peccatum declinatur. Quia sicut canicula ista ex sinapi
quickly to sin it-is-turned because as little-dog this from mustard
lacrimabatur, sic spes sepius animam affligit, ne ad veritatem
wept so hope oftener the-soul afflicts lest to the-truth
attingat intantum quod homo peccato consentit. Si ergo
it-attain in-so-much that man to-sin consents if therefore
volumus castitatem anime servare et mundi decepcionem
we-wish the-chastity of-the-soul to-keep and of-the-world the-deception
precavere, fugiamus mundum summopere, quia omne quod
to-guard-against let-us-flee the-world utmost because all that
est in mundo aut est superbia vite aut concupiscencia oculorum
is in the-world either is pride of-life or lust of-the-eyes
aut concupiscencia carnis, et ideo summum remedium est
or lust of-the-flesh and therefore the-highest remedy is
illum derelinquere, si volumus premium eternum obtinere.
it to-forsake if we-wish the-reward eternal to-obtain

Notabile de judicibus malis

A NOTABLE TALE OF EVIL JUDGES

An emperor flays a corrupt judge and spreads his skin on the judgment seat, then makes the judge's son a judge and bids him look on his father's skin. The moral: each man judges himself and must be stripped of his vices by penance, with Christ's passion set in the seat of his heart.

Erat quidam imperator, qui statuit pro lege, quod sub
there-was a-certain emperor who established for law that under
pena gravi quilibet judex recte judicaret, et si contrarium
penalty heavy every judge rightly should-judge and if the-contrary

faceret nullo modo misericordiam inveniret. Accidit casus,
he-did in-no way mercy he-should-find it-happened a-case
quod quidam judex muneribus corruptus falsum judicium
that a-certain judge by-gifts corrupted false judgment
dedit. Imperator cum hoc audisset, servis suis precepit, ut
gave the-emperor when this he-had-heard to-servants his commanded that
eum excoriarent. Et sic factum est. Pellem ejus in loco, ubi
him they-should-flay and so done was the-skin his in the-place where
judex sedere deberet, posuit ad significandum, quod ille judex
the-judge to-sit ought he-placed for signifying that that judge
cogitaret, quod amplius falsum judicium non daret. Rex
should-think that further false judgment not he-should-give the-king
vero filium judicis defuncti judicem constituit dicens ei:
but the-son of-the-judge dead judge appointed saying to-him
Sedebis super pellem patris tui, ut judices populum meum.
you-shall-sit upon the-skin of-father your that you-may-judge people my
Si vero aliquis affert tibi donum ut declines a via recta,
if but anyone brings to-you a-gift that you-turn-aside from the-way right
ad pellem patris tui respicias, ne tibi hoc idem contingat.
to the-skin of-father your look lest to-you this same happen

[Moralizacio.] Carissimi, iste imperator est dominus noster
moralization dearest-ones this emperor is lord our
Ihesus Christus, qui istam legem edidit, unde Deuteronomii:
Jesus Christ who this law issued whence of-Deuteronomy
Judices et magistratus constitues etc. Ipse vero recte et omni
judges and magistrates you-shall-appoint etc he but rightly and at-every
tempore nos judicat, qui pater noster celestis totum judicium
time us judges who Father our heavenly the-whole judgment
ei dedit. Judex, qui male judicavit, est quilibet homo, qui
to-him gave the-judge who badly judged is every man who
habet seipsum quantum ad vite rectitudinem judicare, quid et
has himself as-far-as to of-life the-rectitude to-judge what and

quantum contra deum deliquit. Si vero aliquis vestrum sit
how-much against God he-has-transgressed if but any of-you be
muneribus id est malis humoribus corruptus debet excoriari,
with-gifts that is with-evil humors corrupted he-ought to-be-flayed
id est in omnibus viciis suis per penitentiam denudari,
that is in all vices his through penance to-be-stripped
ut poterit dicere verbum illud Job: Pellem pro pelle, et
that he-shall-be-able to-say word that of-Job skin for skin and
quicquid homo habet, dabit pro anima sua. Pellis que
whatever a-man has he-shall-give for soul his the-skin which
ponitur pro memoria in sede, est Christi passio, quam homo
is-placed for memory in the-seat is of-Christ the-passion which man
debet habere retentam in sede cordis sui, ne contra deum et
ought to-have retained in the-seat of-heart his lest against God and
salutem anime sue delinquat, sicut scriptum est: Memorare
the-salvation of-soul his he-transgress as written it-is remember
novissima tua et in eternum non peccabis. Christus non tantum
last-things your and in eternity not you-shall-sin Christ not only
pellem in sede crucis pro nobis dedit, sed eciam vitam. Et
the-skin in the-seat of-the-cross for us gave but also life and
ideo si veri filii sumus, eum per peccatum offendere non
therefore if true sons we-are him through sin to-offend not
debemus. Et si contingit nos labi, respiciamus ad crucem,
we-ought and if it-befalls us to-slip let-us-look to the-cross
quantum pro nobis sustinuit, ut emendemus cum operibus
how-much for us he-endured that we-may-amend with works
misericordie et per consequens vitam eternam obtinebimus.
of-mercy and by consequence life eternal we-shall-obtain

De peccato et judicio

ON SIN AND JUDGMENT

A victor returning from war receives three honors, a welcome, captives behind his chariot, and Jove's tunic, and three annoyances: a slave beside him, buffets and the warning to know himself, and leave for all to revile him. The moral: Christ on Palm Sunday had the three honors, and the robber, the buffets, and the Jews' insults for the three annoyances.

Rex quidam erat, qui statuit pro lege, quod victori
a-king certain there-was who established for law that to-the-victor
de bello redeunti fieret triplex honor et tres molestie.
from war returning should-be-done a-threefold honor and three annoyances
Primus honor, quod victori obviabat populus cum leticia.
the-first honor that the-victor went-to-meet the-people with joy
Secundus, quod omnes captivi currum ejus ligatis manibus
the-second that all the-captives chariot his with-bound hands
et pedibus retro sequebantur. Tercius honor, quod indutus
and feet behind followed the-third honor that clothed
tunica Jovis sedebat in curru, quem trahebant quatuor
with-the-tunic of-Jove he-sat in the-chariot which drew four
equi albi et ducebatur usque ad Capitolium. Ne cum hiis
horses white and he-was-led up to the-Capitol lest with these
honoribus oblivisceretur sui, triplicem molestiam oportebat
honors he-should-forget himself a-threefold annoyance it-behooved
illum sustinere. Prima est, quod cum eo ponebatur in
him to-endure the-first is that with him was-placed in
curru quidam servilis condicionis, ut daretur spes cuilibet
the-chariot one of-servile condition that might-be-given hope to-anyone
quantumcumque vilis condicionis pervenire ad talem honorem
however of-base condition to-arrive at such honor

si probitas mereretur. Secunda molestia erat, quod iste servus
if worth merited the-second annoyance was that this servant
eum colaphizabat, ne nimis superbiret, et dicebat: Nosce te
him buffeted lest too-much he-be-proud and said know you
ipsum et noli superbire de tanto honore! Respice post te
self and do-not be-proud of so-great honor look behind you
et hominem te esse memento! Tercia molestia erat, quod
and a-man you to-be remember the-third annoyance was that
illa die licebat cuilibet dicere in personam triumphantis
on-that day it-was-allowed to-anyone to-say to the-person of-the-one-triumphing
quicquid vellet, scilicet omnia obprobria victori.
whatever he-wished namely all reproaches to-the-victor

Carissimi, iste imperator est pater celestis, victor de
dearest-ones this emperor is the-Father heavenly the-victor from
bello dominus noster Ihesus Christus, qui contra diabolum
war lord our Jesus Christ who against the-devil
victoriam obtinuit, unde in die palmarum triplex honor ei
victory obtained whence on the-day of-palms a-threefold honor to-him
fiebat. Primo, quod ei obviavit populus, quando omnes extra
was-done first that him met the-people when all outside
Iherusalem perrexerunt cum ramis palmarum et vestimentis
Jerusalem went-forth with branches of-palms and garments
et pueri clamabant: Osanna filio David! Secundus honor,
and the-children cried Hosanna to-the-son of-David the-second honor
quod omnes captivi etc. Isti captivi erant Judei et peccatores
that all the-captives etc these captives were the-Jews and sinners
in peccatis ligati, qui currum humanitatis ejus sequebantur,
in sins bound who the-chariot of-humanity his followed
videntes signa et prodigia, que faciebat. Tercius honor, quod
seeing signs and prodigies which he-was-doing the-third honor that
victor indutus erat tunica Jovis. Tunica ista erat divinitas
the-victor clothed was with-the-tunic of-Jove tunic this was the-divinity

humanitati interius conjuncta, quem trahebant quatuor equi
to-the-humanity inwardly joined which drew four horses
albi, id est quatuor evangeliste, qui de ejus divinitate
white that is the-four evangelists who of his divinity
et humanitate loquebantur. Contra istos honores triplex
and humanity spoke against these honors a-threefold
ei molestia fiebat, scilicet quod unus servilis condicionis
to-him annoyance was-done namely that one of-servile condition
ponebatur cum eo scilicet latro pessimus. Secunda molestia
was-placed with him namely a-robber most-wicked the-second annoyance
erat quod servi eum colaphizabant. Sic Judei Christo fecerunt
was that servants him buffeted so the-Jews to-Christ did
dicentes: Prophetisa nobis, quis est, qui te percussit? Tercia
saying prophesy to-us who is-it who you struck the-third
molestia, quod omnia obprobria ei objiciebant, sic Judei
annoyance that all reproaches to-him they-threw so the-Jews
in faciem ejus exspuerunt et obprobria multa ei dixerunt.
in the-face his spat and reproaches many to-him said

De rigore mortis

ON THE RIGOR OF DEATH

At Alexander's death the philosophers speak in turn: yesterday he made treasure of gold and today gold makes treasure of him, the world did not suffice him and now three or four ells of cloth do. The moral: the rich man is honored and feared while he lives, and death leaves him alone, consumed by the earth he ruled.

Legitur de morte Alexandri quod antea plurimi philosophi
it-is-read of the-death of-Alexander that before very-many philosophers
ad eum convenerunt, de quibus unus dixit: Alexander ex
to him came-together of whom one said Alexander from

auro fecit thesaurum, et nunc e converso aurum ex eo
gold made a-treasure and now from the-reverse gold from him
fecit thesaurum. Alius dixit: Heri non sufficiebat Alexandro
made a-treasure another said yesterday not sufficed for-Alexander
totus mundus, hodie sufficiunt ei tres vel quatuor ulne
the-whole world today suffice for-him three or four ells
panni. Alius dixit: Heri Alexander potuit a morte multos
of-cloth another said yesterday Alexander could from death many
liberare, hodie ipse jacula mortis non potuit vitare. Alius
to-free today he-himself the-darts of-death not could to-avoid another
dixit: Heri terram premebat, hodie ab ea premitur. Alius
said yesterday the-earth he-pressed today by it he-is-pressed another
dixit: Heri Alexandrum omnes timebant, hodie eum vilem
said yesterday Alexander all feared today him vile
omnes reputant. Alius dixit: Heri Alexander multos amicos
all reckon another said yesterday Alexander many friends
habuit, hodie nullum. Alius dixit: Heri Alexander duxit
had today none another said yesterday Alexander led
exercitum, hodie ab illis ducitur sepulture.
an-army today by them he-is-led to-burial

Carissimi, iste Alexander potest dici quilibet dives
dearest-ones this Alexander can to-be-called any rich-man
istius mundi, qui laborat totaliter in mundanis. Magis laborant
of-this world who labors wholly in worldly-things more labor
mundani quando moriuntur, circa funeralia sua cum magna
the-worldly when they-die about funerals their with great
pompa, quam circa animam, que jacet in penis. Philosophi
pomp than about the-soul which lies in pains the-philosophers
adducti sunt doctores ac sacre scripture expositores, qui
brought-in are the-doctors and of-sacred scripture the-expositors who
divites hujus mundi ex auro mundano faciunt thesaurum,
the-rich of-this world from gold worldly make a-treasure

hoc est dictum, homo tenetur de bonis mundanis impleri
this is said man is-bound with goods worldly to-be-filled
id est bonis virtutibus, sicut est dare elemosynam, vestire
that is with-good virtues as is to-give alms to-clothe
nudum etc. et sic facit de eo quantum ad animam in celo
the-naked etc and so he-makes of it as-far-as to the-soul in heaven
thesaurum. Item dicunt: Non sufficit avaro mundus, quia
a-treasure likewise they-say not suffices for-the-greedy the-world because
quanto plus habet, tanto plus cupit habere, et hoc
by-how-much more he-has by-so-much more he-desires to-have and this
est fatuitas, quia mundus deficiet sibi in morte. Sed si de
is folly because the-world shall-fail him in death but if from
omni labore suo duas vel tres ulnas [panni] obtinuerit,
all labor his two or three ells of-cloth he-shall-have-obtained
multum est. Item dicunt: Divites, dum vivunt, imperant, sed
much it-is likewise they-say the-rich while they-live command but
post mortem quilibet pauper ei imperat, et quamdiu vivit
after death any poor-man him commands and as-long-as lives
dives, multos potest a morte liberare, et tamen nullus
the-rich-man many he-can from death to-free and yet no
dives quantumcumque potens in necessitate jacula mortis
rich-man however powerful in necessity the-darts of-death
evadere potest. Item homo terre dominatur, sed in morte
to-escape can likewise man over-the-earth rules but in death
terra ei dominatur, quia totum corpus hominis per
the-earth over-him rules because the-whole body of-man by
terram consumitur, et quamdiu homo vivit, timetur, sicut
the-earth is-consumed and as-long-as man lives he-is-feared as
scriptum est: Facies hominis facies leonis, sed in morte vilis
written it-is the-face of-man the-face of-a-lion but in death vile
ab omnibus reputatur. Item quamdiu vivit amicos habet,
by all he-is-reckoned likewise as-long-as he-lives friends he-has

sed in morte omnes recedunt et ipsum solum relinquunt.
but in death all withdraw and him alone leave
Quamdiu homo vixit, potuit multos secum acquirere et
as-long-as man lived he-could many with-himself to-acquire and
ducere, sed in morte ab aliis ducetur, unde Christus dixit
to-lead but in death by others he-shall-be-led whence Christ said
Petro: Alius cinget te et ducet quo tu non vis.
to-Peter another shall-gird you and shall-lead whither you not you-wish

De inspiratione bona

ON GOOD INSPIRATION

Seneca says poisonous bodies breed no worms until struck by lightning. The moral: the sinner chilled by mortal sin breeds no good until God strikes him with the lightning of grace.

Refert Seneca, quod in corporibus venenosis propter maliciam
relates Seneca that in bodies poisonous because-of the-malice
veneni et nimiam frigiditatem nullus vermis nascitur, sed
of-the-poison and excessive coldness no worm is-born but
si percussa fuerint fulmine, post paucos dies vermes
if struck they-shall-have-been by-lightning after few days worms
producunt.
they-produce

Carissimi, per corpora venenosa intelligo hominem in
dearest-ones by the-bodies poisonous I-understand man in
peccato mortali venenatum; tales propter frigiditatem peccati
sin mortal poisoned such because-of the-coldness of-sin
vermem producere non possunt, et ideo percutit eos deus
a-worm to-produce not can and therefore strikes them God

fulmine, dum talibus infundit graciam, quam si peccator
with-lightning while on-such he-pours grace which if the-sinner
recipere voluerit, cito converti potest. Et ideo sanum
to-receive shall-have-wished quickly to-be-converted he-can and therefore sound
consilium est, ut cito per contricionem convertamur ad
counsel it-is that quickly through contrition we-be-converted to
Christum. Et sic acquiramus vitam eternam. Ad quam etc.
Christ and so we-may-acquire life eternal to which etc

De jactantia

ON BOASTING

Peratinus weeps over the tree on which three of his wives have hanged themselves, and his neighbor Arrius asks for three cuttings to share among the neighbors, each to hang his own wife. The moral: the tree is the cross, on which the three wives, pride, lust of the flesh, and lust of the eyes, should be hanged.

Refert Valerius, quod homo quidam nomine Peratinus flens
relates Valerius that a-man certain by-name Peratinus weeping
dixit filio suo et omnibus vicinis suis: Heu, heu michi!
said to-son his and to-all neighbors his alas alas to-me
habeo in orto meo arborem infelicem, qua uxor mea
I-have in garden my a-tree unlucky on-which wife my
prima se suspendit, postmodum secunda, modo tercia, et
first herself hanged afterward the-second now the-third and
ideo dolor est michi miserabilis. Ait unus, cui nomen
therefore the-grief is to-me miserable says one to-whom the-name
Arrius: Miror, te in tantis successibus lacrimas emisisse.
Arrius I-wonder you in so-great successes tears to-have-sent-forth
Da michi, rogo te, tres surculos illius arboris, quia intendo
give me I-ask you three shoots of-that tree because I-intend

inter vicinos dividere, ut quilibet arborem habeat ad
among the-neighbors to-divide that each a-tree may-have for
uxorem suam suspendendam. Et sic factum est.
wife his to-be-hanged and so done was

Carissimi, hec arbor est sancta crux, in qua pependit
dearest-ones this tree is the-holy cross on which hung
Christus. Hec arbor debet poni in orto hominis, dum
Christ this tree ought to-be-placed in the-garden of-man while
anima habet jugem memoriam de passione Christi. In ista
the-soul has perpetual memory of the-passion of-Christ on this
arbore tres uxores hominis suspenduntur, scilicet superbia vite,
tree three wives of-man are-hanged namely pride of-life
concupiscencia carnis et concupiscencia oculorum. Homo
lust of-the-flesh and lust of-the-eyes man
enim datus mundo tres uxores ducit: una est filia carnis,
for given to-the-world three wives marries one is the-daughter of-the-flesh
que vocatur voluptas, alia filia mundi, que vocatur
who is-called pleasure another the-daughter of-the-world who is-called
cupiditas, tercia filia diaboli, que vocatur superbia. Sed
cupidity the-third the-daughter of-the-devil who is-called pride but
cum peccator gracia dei adheret penitencie, iste uxores
when the-sinner by-the-grace of-God cleaves to-penance these wives
voluntates suas non habentes se suspendunt. Cupiditas se
wills their not having themselves hang cupidity herself
suspendit fune elemosyne, superbia fune humilitatis,
hangs with-the-rope of-alms pride with-the-rope of-humility
voluptas se suspendit fune jejunii et castitatis. Iste, qui
pleasure herself hangs with-the-rope of-fasting and of-chastity he who
quesivit surculos, est bonus Christianus, qui toto conamine
sought the-shoots is the-good Christian who with-all effort
hoc debet appetere et querere, non tantum pro se, sed pro
this ought to-desire and to-seek not only for himself but for

aliis vicinis. Ille, qui flevit, est miser homo, qui magis diligit
other neighbors he who wept is the-wretched man who more loves
carnem et ea que carnis sunt, quam ea que sunt spiritus
the-flesh and those which of-the-flesh are than those which are of-the-Spirit
sancti. Tamen sepius talis ad informacionem boni viri ad
Holy yet oftener such-a-one at the-instruction of-a-good man to
rectam viam poterit duci, et sic vitam eternam obtinebit.
the-right way shall-be-able to-be-led and so life eternal shall-obtain

De ponderacione vite

ON THE WEIGHING OF LIFE

Aristotle gives Alexander seven precepts: do not overstep the balance, stir fire with a sword, pluck the crown, eat a little bird's heart, go back once set out, walk the public way, or let a chattering swallow live in the house. The moral expounds each: life weighed between entrance and exit, the angry man and the tongue, the church's laws, sadness, relapse, the broad road of sinners, and sin murmuring in the heart.

Legitur de rege Alexandro, qui habebat Aristotelem magistrum,
it-is-read of king Alexander who had Aristotle as-master
de cujus doctrina multum profecit et multas virtutes ab eo
from whose teaching much he-profited and many virtues from him
didicit. Inter cetera a magistro suo quesivit aliqua sibi
learned among other-things from master his he-asked some-things for-himself
et aliis proficua dici. Ait magister: Fili, ausculta diligenter,
and for-others profitable to-be-said says the-master O-son listen diligently
et si meam doctrinam tenueris, ad magnum honorem
and if my teaching you-shall-have-kept to great honor
pervenies. Septem sunt, que te docebo. Primum est, stateram
you-shall-come seven are-there which you I-shall-teach the-first is the-balance
ne transilias. Secundum, ignem cum gladio ne foveas.
do-not overstep the-second fire with a-sword do-not stir

Tercium, coronam ne carpias. Quartum, cor avicule
the-third the-crown do-not pluck the-fourth the-heart of-a-little-bird
ne comedas. Quintum, cum profectus fueris, non redeas.
do-not eat the-fifth when set-out you-shall-have not return
Sextum, per viam publicam ne ambules. Septimum, irundinem
the-sixth by the-way public do-not walk the-seventh the-swallow
garrulantem in domo habitare non permittas. Rex in istis
chattering in the-house to-dwell not permit the-king in these
septem miro modo studebat et sic profecit quamdiu vixit.
seven in-wondrous way applied-himself and so profited as-long-as he-lived

Carissimi, statera ista est vita humana. Duo in pensis sunt,
dearest-ones balance this is life human two in the-scales are
gressus in mundum [et egressus ab eo]. Ponatur ergo
the-step into the-world and the-going-out from it let-be-placed therefore
homo in una pensa, scilicet in paupertate, cum qua ingressus
man in one scale namely in the-poverty with which entered
est, et in alia paupertate, cum qua egredietur et inveniet
he-has and in the-other the-poverty with which he-shall-go-out and he-shall-find
quod eque ponderabit. Sicut pauper ingreditur, sic pauper
that equally it-shall-weigh as poor he-enters so poor
egreditur. Ecclesiastici secundo. [Sicut] egressus est nudus de
he-goes-out of-Ecclesiasticus in-the-second as gone-out has naked from
utero matris sue, sic revertitur et nichil aufert secum
the-womb of-mother his so he-returns and nothing he-takes-away with-him
de labore suo. Item pone in una parte statere tempus
of labor his likewise place in one part of-the-balance the-time
quo peccasti, et tunc quero, sicut Christus quesivit a
in-which you-have-sinned and then I-ask as Christ asked of
patre filii infirmantis, quando ei accidit. Respondit
the-father of-the-son ailing when to-him it-happened answered
ei pater: Ab infancia etc. ut patet. Et ego quero a te:
him the-father from infancy etc as is-plain and I ask of you

Quando incepisti peccare? Heu respondebis: Non heri nec
when did-you-begin to-sin alas you-shall-answer not yesterday nor
pridie sed ab infancia. Pone ergo tempus peccati in una
the-day-before but from infancy place therefore the-time of-sin in one
parte et minus ponderabit. Non ergo transilies stateram,
part and less it-shall-weigh not therefore you-shall-overstep the-balance
sed bene pensa quomodo? pone ad aliam tempus penitencie.
but well weigh how place at the-other the-time of-penance
Sed nescis, quamdiu possis penitere. Ideo multiplica
but you-know-not how-long you-may-be-able to-repent therefore multiply
opera penitencie, ut eque ponderent tuis malefactis,
the-works of-penance that equally they-may-weigh with-your misdeeds
sicut dicit Zacheus: Si quid aliquem defraudavi, reddo
as says Zacchaeus if in-anything anyone I-have-defrauded I-restore
quadruplum. Non ergo transilias ultra istam stateram, hoc
fourfold not therefore you-overstep beyond this balance that
est, non nimis cupias ultra que sunt necessaria victui. Sicut
is not too-much you-desire beyond what are necessary for-living as
legitur de vulture: Vultur cum ceperit predam, probat
it-is-read of the-vulture the-vulture when it-shall-have-taken prey tests
an totam predam possit secum portare et cum ea volare
whether the-whole prey it-can with-itself to-carry and with it to-fly
vel non, sed non dividit, et tantum secum portat quod
or not but not it-divides and so-much with-itself carries as
possit secum volare, et sic habet de preda quod sibi
it-can with-itself to-fly and so it-has of the-prey what for-itself
sufficit. Eodem modo homo deberet facere. Multi sunt,
suffices in-the-same way man ought to-do many are-there
qui divicias pro preda ponunt; ut divites fiant, nocte
who riches for prey set that rich they-may-become by-night
dieque laborant, aliena rapiunt, et cum habuerint,
and-by-day they-labor alien-things seize and when they-shall-have-had

in abscondito ponunt et per illam detinentur, quod ad
in hiding they-place and by it are-held-back so-that to
deum volare non possunt; et hec est magna fatuitas, quod
God to-fly not they-can and this is great folly that
illis utuntur, que secum portare non possunt. Dividatur
those they-use which with-them to-carry not they-can let-be-divided
ergo preda scilicet divicie, et sibi necessarium teneat;
therefore the-prey namely riches and for-himself the-necessary let-him-keep
residuum det pauperibus, et sic poterit ad deum
the-rest let-him-give to-the-poor and so he-shall-be-able to God
volare. Secundum est: Ignem cum gladio ne foveas, id
to-fly the-second is fire with a-sword do-not stir that
est iracundum cum verbis asperis ne provoces. Ira enim
is the-wrathful with words harsh do-not provoke anger for
comparatur igni, quia, cum aliquid iracundo deficit, statim
is-compared to-fire because when anything to-the-wrathful is-lacking at-once
inflammatur. Iste ignis non est fovendus gladio. Gladius
he-is-inflamed this fire not is to-be-stirred with-a-sword the-sword
vero est lingua hominis, que ad modum gladii materialis
but is the-tongue of-man which after the-manner of-a-sword material
lata est et acuta ex utraque parte. Psalmista: Lingua
broad is and sharp on each side the-psalmist tongue
eorum gladius acutus. Est enim de iracundo sicut de calce.
their a-sword sharp it-is for with the-wrathful as with lime
In calce est calor sopitus; si superponatur aqua, statim
in lime is heat dormant if be-poured-on water at-once
inflammatur et fumum exire facit. Si de iracundo, in
it-is-inflamed and smoke to-go-out makes if of the-wrathful in
quo est ira sopita; cum audierit verba aspera, statim
whom is anger dormant when he-shall-have-heard words harsh at-once
inflammatur et fumum ire et rixe exire permittit,
he-is-inflamed and the-smoke of-anger and of-strife to-go-out permits

et ideo ignem non debemus fovere cum gladio. Tercium
and therefore fire not we-ought to-stir with a-sword the-third
est: Coronam ne carpas, id est leges civium ne
is the-crown do-not pluck that is the-laws of-the-citizens do-not
reprehendas. Civitas, in qua sumus, est ecclesia. Leges
censure the-city in which we-are is the-church the-laws
hujus civitatis sunt doctrine ecclesie, quas nullus sapiens
of-this city are the-teachings of-the-church which no wise-man
debet reprehendere, sed humiliter audire et imitari; sed
ought to-censure but humbly to-hear and to-imitate but
ista doctrina multos habet reprehensores, quod patet ex eo,
this teaching many has censurers which is-plain from this
quod habet paucos auditores, et ideo nobis est necesse,
that it-has few hearers and therefore for-us it-is necessary
verba dei audire et ejus precepta et nobiscum firmiter
the-words of-God to-hear and his precepts and with-us firmly
retinere, si cupimus ad eternam patriam venire. Quartum est:
to-retain if we-desire to the-eternal fatherland to-come the-fourth is
Cor avicule ne comedes, id est de nulli adversitati
the-heart of-a-little-bird do-not eat that is of for-no adversity
temporali tristiciam, odium, invidiam in corde tuo habeas,
temporal sadness hatred envy in heart your you-have
quia Proverbiorum xv dicitur: Sicut vermes ligno et tinee
because of-Proverbs xv it-is-said as worms to-wood and moths
vestimento, sic tristicia viri nocet cordi. Homo ergo
to-a-garment so the-sadness of-a-man harms the-heart man therefore
se jungat deo per bonam vitam et semper habeat
himself let-him-join to-God through good life and always let-him-have
in corde recentem memoriam et sic nullum dolorem senciet,
in heart fresh memory and so no grief he-shall-feel
immo plus de adversitate gaudebit. Ibant apostoli gaudentes
nay more of adversity he-shall-rejoice went the-apostles rejoicing

etc. Quintum est: Cum profectus fueris, non redeas, id
etc the-fifth is when set-out you-shall-have not return that
est cum a statu culpe recesseris non redeas ad
is when from the-state of-guilt you-shall-have-withdrawn not return to
vomitum peccati. De ista sapiencia habetur Eccles. xxi: Fili,
the-vomit of-sin of this wisdom it-is-had Ecclesiasticus xxi O-son
peccasti, non adjicias iterum. Sed timeo, quod multi sunt
you-have-sinned not add again but I-fear that many are
ad modum canis, de quibus loquitur Petrus: Sicut canis
after the-manner of-a-dog of whom speaks Peter as a-dog
reversus ad vomitum suum, sic peccator, qui iterat vias suas
returned to vomit its so the-sinner who repeats ways his
malas. Item est de multis sicut de vipera. Vipera enim
evil likewise it-is with many as with the-viper the-viper for
volens copulari cum lampreda, fugit venenum. Tunc vipera
wishing to-be-coupled with the-lamprey flees the-poison then the-viper
in quodam loco venenoso evomit et sic copulatur ei et
in a-certain place poisonous vomits and so is-coupled to-it and
post redit ad venenum. Sic multi volentes Christo copulari
after returns to the-poison so many wishing to-Christ to-be-coupled
in altari evomunt venenum, dum peccata confitentur; sed
at the-altar vomit the-poison while sins they-confess but
postea redeunt ad illud. Unde de talibus dicitur Proverbiorum
afterward they-return to it whence of such it-is-said of-Proverbs
xvi: Sicut canis revertitur ad vomitum etc. Sextum est:
xvi as a-dog returns to vomit etc the-sixth is
Per viam publicam ne ambules. Via publica est via
by the-way public do-not walk the-way public is the-way
peccatoris, per quam major pars mundi transit, quia lata
of-the-sinner by which the-greater part of-the-world passes because broad
est. Mathei vii: Spaciosa est via, que ducit ad perdicionem,
it-is Matthew vii spacious is the-way which leads to perdition

et multi sunt, qui ambulant per eam. Unde notandum est,
and many are-there who walk by it whence to-be-noted it-is
quod alique sunt bestie, que numquam per viam rectam
that some are beasts which never by the-way straight
ambulant, ne canibus insequantur. Sic debet homo, dum est
walk lest by-dogs they-be-pursued so ought man while he-is
in mundo et in periculo, propter canes infernales [fugere],
in the-world and in danger because-of the-dogs infernal to-flee
qui eum sequuntur, sicut dicit Psalmista: Circumdederunt
who him follow as says the-Psalmist have-surrounded
me canes multi. Fugiendum est de tali via, quia ibi sunt
me dogs many to-be-fled it-is from such way because there are
venatores diaboli, qui triplici genere venacionis utuntur. Tria
the-hunters of-the-devil who a-threefold kind of-hunting use three
enim sunt genera venacionis et omnia sunt dolo plena.
for are kinds of-hunting and all are of-guile full
Primum genus est, qui venantur bestias fugitivas; et isti
the-first kind is who hunt beasts fleeing and these
faciunt foveas, ut eas capiant. Fovee iste sunt usure et
make pits that them they-may-catch pits these are usuries and
bona temporalia ut mendacia, falsa juramenta ac deceptiones,
goods temporal as lies false oaths and deceptions
in quibus cupidi decipiuntur. Secundum genus venacionis est,
in which the-greedy are-deceived the-second kind of-hunting is
qui venantur aves. Isti ponunt laqueos, qui sunt falsi advocati
who hunt birds these set snares who are false advocates
et placitatores ac judices qui per munera corrumpuntur,
and pleaders and judges who by gifts are-corrupted
qui faciunt leges, ut capiant pauperes. Tercium genus est
who make laws that they-may-catch the-poor the-third kind is
piscatorum, qui ponunt recia sua ad accipiendum omne genus
of-fishers who set nets their for taking every race

humanum. Isti sunt luxuriosi. Mulieres sunt recia diaboli,
human these are the-lustful women are the-nets of-the-devil
per que fere de omni statu capiuntur aliqui. Septimum est:
by which almost of every state are-caught some the-seventh is
Hyrundinem garrulantem in domo non permittas habitare,
the-swallow chattering in the-house not permit to-dwell
scilicet peccatum in corde, contra quod semper murmurat
namely sin in the-heart against which always murmurs
consciencia; sicut habetur de Jona; quamdiu erat in navis
conscience as it-is-had of Jonah as-long-as he-was in of-the-ship
profunditate, non poterat esse tranquillitas maris. Eodem
the-depth not could to-be the-calm of-the-sea in-the-same
modo, quamdiu peccatum hospitatur in corde hominis,
way as-long-as sin lodges in the-heart of-man
racione cujus consurgit tempestas magna, dum contra deum
by-reason of-which rises a-tempest great while against God
murmurat consciencia, tranquillitas esse non potest, donec
murmurs conscience calm to-be not can until
Jonas ex navi et peccatum ex corde expellatur et cessabit
Jonah from the-ship and sin from the-heart be-expelled and shall-cease
tempestas id est remorsus consciencie, quando peccatum
the-tempest that is the-remorse of-conscience when sin
in profundo inferni demergatur. Ideo non sustineamus
in the-depth of-hell is-sunk therefore not let-us-suffer
yrundinem id est peccatum in corde, sed desideremus vitam
the-swallow that is sin in the-heart but let-us-desire life
eternam obtinere, ad quam.
eternal to-obtain to which

De pacis reformatione et vindicta eam dissipantium

ON RESTORING PEACE AND ON VENGEANCE ON THOSE WHO BREAK IT

When great men made peace, the Romans slew a lamb on a mountain and shed its blood, in sign that whoever broke the peace would have his blood shed. The moral: Christ, the lamb, was slain on Calvary for the peace between God and man, and grave vengeance awaits those who break the pact of baptism.

Legitur in gestis Romanorum, quod talis erat consuetudo,
it-is-read in the-deeds of-the-Romans that such was the-custom
quod cum formari deberet aliqua pax inter magnos, inter
that when to-be-formed ought some peace among great-ones among
quos discordia erat, ascendebant montem magnum et altum
whom discord was they-ascended a-mountain great and high
et ducebatur agnus et occidebatur et in conspectu eorum
and was-led a-lamb and was-killed and in the-sight of-them
sanguis ejus effundebatur in pacis reformacionem, in signum
blood its was-poured-out for of-peace the-restoration for a-sign
quod quicumque illorum pacem dissiparet, de eo magna
that whoever of-them the-peace should-break on him great
vindicta reciperetur et sanguis ejus effunderetur.
vengeance should-be-taken and blood his should-be-poured-out

Carissimi, magni domini fuerunt deus pater et homo.
dearest-ones great lords were God the-Father and man
De deo dicit Psalmista: Magnitudinis ejus non est finis. De
of God says the-Psalmist of-greatness his not is an-end of
homine, qui ad imaginem dei factus est, Psalmista: Omnia
man who to the-image of-God made was the-Psalmist all-things
subjecisti sub pedibus ejus etc. Inter istos magnos erat
you-have-subjected under feet his etc between these great-ones was
discordia, intantum quod quotcunque moriebantur, ad infernum
discord in-so-much that however-many died to hell

descenderunt. Postea facta est pax magna inter deum et
descended afterward made was peace great between God and
hominem, in cujus pacis reformatione ducebatur agnus id
man in of-whose peace the-restoration was-led the-lamb that
est Christus super montem calvarie, ubi occidebatur et
is Christ upon the-mount of-Calvary where he-was-killed and
effundebatur sanguis ejus in signum, quod quicunque eorum
was-poured-out blood his for a-sign that whoever of-them
pacem dissiparet, de eo maxima vindicta reciperetur et sanguis
the-peace should-break on him the-greatest vengeance should-be-taken and blood
ejus effunderetur. Ideo si pactum cum deo fregeris,
his should-be-poured-out therefore if the-pact with God you-shall-have-broken
gravis vindicta sequeretur. Quantam vindictam credis te
heavy vengeance would-follow how-great vengeance do-you-believe yourself
habere, si ea, que in baptismo promisisti, fregisti.
to-have if those which in baptism you-promised you-have-broken

De cursu vite hominis

ON THE COURSE OF MAN'S LIFE

A king asks a philosopher four questions: what man is, what he is like, where he is, and with what companions. Man is death's chattel, a guest, and a passing traveler, like ice and a new apple; he is at war, beset by seven companions, from hunger to death; and the moral gives the remedies against flesh, world, and devil, among them the partridge's trick and Bucephalus, who would bear no one but Alexander when armed.

Legitur de quodum rege, qui ante omnia naturam hominis
it-is-read of a-certain king who before all-things the-nature of-man
desiderabat scire. In cujus imperio erat quidam philosophus
desired to-know in whose empire was a-certain philosopher

sagax valde, de cujus consilio operati sunt multi. Rex cum
shrewd very by whose counsel worked have many the-king when
de eo audisset, nuncium ad eum direxit, ut sine ulteriore
of him he-had-heard a-messenger to him directed that without further
dilacione ad eum veniret. Philosophus, cum voluntatem
delay to him he-should-come the-philosopher when the-will
regis intellexisset, venit ad regem. Ait ei rex: Magister,
of-the-king he-had-understood came to the-king says to-him the-king master
a te sapienciam et doctrinam volo audire. Dic michi in
from you wisdom and teaching I-wish to-hear tell me in
principio, quid est homo. Ait ille: Homo est miser toto
the-beginning what is man says he man is wretched all
tempore vite sue. Vide principium tuum, medium et finem
time of-life his see beginning your middle and end
et invenies, quod plenus es miseriis. Unde Job: Homo
and you-shall-find that full you-are of-miseries whence Job man
natus de muliere etc. Si respicis principium, invenies te
born of woman etc if you-look-at the-beginning you-shall-find yourself
pauperem et impotentem. Si medium, invenies mundum
poor and powerless if the-middle you-shall-find the-world
angustiantem et forte animam tuam condempnantem. Si
distressing and perhaps soul your condemning if
finem, terram te suscipientem. Et ideo, domine mi rex,
the-end the-earth you receiving and therefore O-lord my king
non habeas memoriam superbiendi. Ait rex: Magister, quero
not have memory of-being-proud says the-king master I-ask
a te quatuor questiones, quas si bene solveris, te ad
of you four questions which if well you-shall-have-solved you to
dignitates et divicias promovebo. Prima questio est: Quid
dignities and riches I-shall-promote the-first question is what
est homo? Secunda: Cui est similis? Tercia: Ubi est?
is man the-second to-whom is-he like the-third where is-he

Quarta: Cum quibus sociis est? Ait philosophus: Domine,
the-fourth with what companions is-he says the-philosopher O-lord
ad primam questionem respondebo. Quando queris: Quid
to the-first question I-shall-answer when you-ask what
est homo? dico, quod est mancipium mortis, hospes loci,
is man I-say that he-is the-chattel of-death a-guest of-a-place
viator transiens. Mancipium dicitur, quia manum mortis
a-traveler passing chattel he-is-called because the-hand of-death
evadere non potest, quia mors omnes labores et dies rapit,
to-escape not he-can because death all labors and days snatches
et secundum quod meruit habebit premium vel supplicium.
and according-to what he-merited he-shall-have reward or punishment
Item homo est hospes loci, quia oblivioni traditur. Item
likewise man is a-guest of-a-place because to-oblivion he-is-handed likewise
est viator transiens; sive dormiendo, sive vigilando, sive
he-is a-traveler passing whether by-sleeping or by-waking or
comedendo, sive bibendo, sive aliud faciendo semper ad
by-eating or by-drinking or else by-doing always to
mortem currit. Ideo debemus per viam nobis providere
death he-runs therefore we-ought on the-way for-ourselves to-provide
de victualibus, scilicet de bonis virtutibus. Secunda questio
with provisions namely with good virtues the-second question
est: Cui est homo similis? Dico, quod similis est glaciei,
is to-whom is man like I-say that like he-is to-ice
quia propter calorem cito dissolvitur. Sic homo, de terra
because because-of heat quickly it-is-dissolved so man of earth
et de elementis compaginatus, per calorem infirmitatis cito
and of elements joined-together by the-heat of-sickness quickly
dissolvitur et corrumpitur. Item similis est pomo novo,
is-dissolved and is-corrupted likewise like he-is to-an-apple new
quoniam sicut pomum novum pendens in arbore, cum debet
since as an-apple new hanging on the-tree when it-ought

ad crementum debitum venire, modico verme interius exorto
to growth due to-come with-a-small worm within arisen
corroditur et subito corruens inutile efficitur. Sic homo
is-gnawed and suddenly falling useless is-made so man
in puericia sua crescens subito oritur infirmitas interius et
in boyhood his growing suddenly arises sickness within and
anima expellitur et corpus corrumpitur. Unde ergo superbit
the-soul is-expelled and the-body is-corrupted whence therefore is-proud
homo? Tercia questio est: Ubi est homo? Dico, quod
man the-third question is where is man I-say that
in bello multiplici, scilicet contra mundum, diabolum et
in war manifold namely against the-world the-devil and
carnem. Quarta: Cum quibus sociis est homo? Respondeo,
the-flesh the-fourth with what companions is man I-answer
quod cum septem sociis, qui eum continue molestant, qui
that with seven companions who him continually trouble who
sunt fames, sitis, calor, frigus, lassitudo, infirmitas et mors.
are hunger thirst heat cold weariness sickness and death
Prepara ergo animam contra diabolum, mundum et carnem,
prepare therefore the-soul against the-devil the-world and the-flesh
quorum bella, id est tentaciones sunt diversa. Et ideo
whose wars that is temptations are diverse and therefore
diversimode preparanda est anima, ut resistet. Caro enim
diversely to-be-prepared is the-soul that it-may-resist the-flesh for
temptat nos per luxuriam et voluptatem, mundus per
tempts us through lust and pleasure the-world through
diviciarum vanitatem, diabolus per superbie vilitatem; si
of-riches the-vanity the-devil through of-pride the-vileness if
ergo caro te temptat, istam adhibe medicinam: habeas in
therefore the-flesh you tempts this apply medicine have in
memoria, quod caro, que te provocat ad peccatum, vertetur
memory that the-flesh which you provokes to sin shall-be-turned

in cineres die et tempore ignoto, et anima pro ejus
into ashes on-a-day and at-a-time unknown and the-soul for its
delicto penam eternam sustinebit. Sapiencie ii: Extinctus
offense punishment eternal shall-endure of-Wisdom ii extinguished
cinis erit corpus nostrum. Et sequitur: Postea erit oblivio,
ash shall-be body our and it-follows afterward shall-be oblivion
et nemo habebit memoriam operum nostrorum. Et si iste
and no-one shall-have memory of-works our and if this
cinis sit in memoria, temptacionem impediet, ne procedat
ash be in memory temptation it-shall-hinder lest it-proceed
ad actum. Si mundus te temptat per vanitatem, adhibe
to the-act if the-world you tempts through vanity apply
istam medicinam: considera diligenter ipsius ingratitudinem,
this medicine consider diligently its ingratitude
et nunquam sibi serviendi habebis voluntatem; nam ita
and never it of-serving you-shall-have the-will for so
ingratus est mundus, quod licet per totam vitam tuam
ungrateful is the-world that although through whole life your
illi fideliter servias, nichil apportare tecum te permittit nisi
it faithfully you-serve nothing to-carry with-you you it-permits except
peccatum. Est enim de mundo, sicut de perdice. Perdix
sin it-is for with the-world as with the-partridge the-partridge
habens pullos suos, sciens venatorem appropinquare nido, ut
having chicks her knowing the-hunter to-approach the-nest that
venatorem retrahat a pullis venit prope venatorem
the-hunter she-may-draw-away from the-chicks comes near the-hunter
et fingit se posse non volare; quod venator credens
and feigns herself to-be-able not to-fly which the-hunter believing
esse verum, insequitur paulatim. Illa volat et ipse post
to-be true pursues little-by-little she flies and he after
illam vadit sperans illam capere, et sic semper facit, donec
her goes hoping her to-catch and so always she-does until

elongatus est a pullis; et sic decipitur venator, quod nec
removed was from the-chicks and so is-deceived the-hunter that neither
perdicem nec pullos habet. Sic est de mundo. Venator,
the-partridge nor the-chicks he-has so it-is with the-world the-hunter
qui nido pullorum appropinquat, est bonus Christianus, qui
who the-nest of-the-chicks approaches is the-good Christian who
victum et vestitum et alia cum labore acquirit. Sed
food and clothing and other-things with labor acquires but
mundus hominem non libenter sustinet, tali applaudit
the-world man not willingly endures such-a-one it-applauds
et simulat, ac si sequi velit, et semper cum honore
and feigns as if to-follow it-wished and always with honor
manere; quod videns homo sepe ab operibus bonis recedit
to-remain which seeing man often from works good withdraws
et mundi vanitatem sequitur, et tunc mundus illum
and of-the-world the-vanity follows and then the-world him
ab amore dei et bonis operibus elongat. Deinde mors
from the-love of-God and good works removes then death
illum subtrahit a seculo, et manet ille miser deceptus,
him withdraws from the-age and remains he wretched deceived
quia non habet mundum, quem sequebatur, nec fructum
because not he-has the-world which he-was-following nor the-fruit
bonorum operum, a quibus elongatur. Ecce quomodo
of-good works from which he-is-removed behold how
mundus suis servitoribus reddit mercedem. Et hoc est, quod
the-world to-its servants renders wages and this is what
dicit Jacobus ii: Totus mundus in maligno positus est.
says James ii the-whole world in wickedness placed is
Omne, quod est in mundo, aut est superbia vite et reliqua.
all that is in the-world either is pride of-life and the-rest
Tercio, si te temptaverit diabolus, adhibe istam medicinam:
third if you shall-have-tempted the-devil apply this medicine

habeas in memoria passionem Christi, per quam superbus
have in memory the-passion of-Christ by which the-proud-one
ceditur et non habet potestatem resistendi. Unde apostolus:
is-beaten and not has the-power of-resisting whence the-apostle
Induite vos armatura dei ut possitis stare etc.
put-on yourselves with-the-armor of-God that you-may-be-able to-stand etc
Unde refert Solinus de mirabilibus mundi, quod Alexander
whence relates Solinus of the-wonders of-the-world that Alexander
equum quendam habuit, qui vocabatur Bucefalus, cujus erat
a-horse certain had which was-called Bucephalus whose was
consuetudo, quod quando erat armatus et paratus ad bellum,
the-custom that when he-was armed and prepared for war
nullum sessorem retinebat nisi solum Alexandrum; sed si
no rider he-kept except only Alexander but if
quis alius eum ascenderet, statim projecit eum a se;
any other him mounted at-once he-threw him from himself
quando vero non erat armatus, famuli super eum sedere
when but not he-was armed the-servants upon him to-sit
permittebantur. Sic homo armatus Christi passione nullum
were-permitted so man armed of-Christ with-the-passion no-one
recipit in corde, nisi imperatorem deum omnipotentem, sed
receives in heart except the-emperor God almighty but
si aliqua temptacio diaboli cor suum ascendere velit, statim
if any temptation of-the-devil heart his to-mount wish at-once
virtute passionis Christi habet potestatem dejiciendi eam.
by-the-virtue of-the-passion of-Christ he-has the-power of-casting-down it
Si vero ista careat armatura dei, statim pronus erit
if but this he-lack armor of-God at-once prone he-shall-be
ad omnes temptaciones recipiendas. Studeamus ergo bonis
to all temptations to-be-received let-us-strive therefore with-good
virtutibus armari, ut tandem perveniamus ad gloriam.
virtues to-be-armed that at-length we-may-arrive at glory

De mentis in celum erectione

ON LIFTING THE MIND TO HEAVEN

The eagle nests high, and a serpent poisons the wind to kill its young, but the eagle sets an agate stone in the nest against the wind. The moral: man's good works are the chicks, the devil's wind is vainglory, and Christ is the stone; three arrows await all at judgment.

Refert Plinius, quod aquila in altum volat et nidificat, cujus
relates Pliny that the-eagle into the-height flies and nests whose
pullis insidiatur serpens quidam, qui vocatur pervas. Qui videns
chicks lies-in-wait-for a-serpent certain which is-called pervas which seeing
se non posse appropinquare propter altitudinem trahit ad se
itself not to-be-able to-approach because-of the-height draws to itself
ventum et venenum emittit, ut aer infectus per venenum
the-wind and poison sends-out that the-air infected by the-poison
ad pullos deductus illos occidat; sed aquila ex instinctu
to the-chicks brought them may-kill but the-eagle from instinct
naturali mirabilem adhibet cautelam. Portat enim lapidem,
natural a-wonderful applies precaution she-carries for a-stone
qui vocatur achates, et ponit in nido in illa parte, que est
which is-called agate and places in the-nest in that part which is
contra ventum, et iste lapis virtute sua venenum expellit, ne
against the-wind and this stone by-virtue its the-poison expels lest
ad pullos accedat, et sic pulli salvantur, ne interficiantur.
to the-chicks it-approach and so the-chicks are-saved lest they-be-killed

Carissimi, per aquilam, que est ardui volatus et acuti visus
dearest-ones by the-eagle which is of-lofty flight and of-sharp sight
homo intelligitur, cujus vita et desiderium a terrenis debet
man is-understood whose life and desire from earthly-things ought
elevari, ut dicere possit cum apostolo Phil. ii: Nostra
to-be-raised that to-say he-may-be-able with the-apostle Philippians ii our

conversacio in celis est. In hac altitudine conversacionis
conversation in the-heavens is in this height of-conversation
debemus pullos, id est opera nostra bona ponere; tunc
we-ought the-chicks that is works our good to-place then
serpens antiquus, id est diabolus querit illum occidere per
the-serpent ancient that is the-devil seeks it to-kill by
apposicionem alicujus peccati mortalis, sed forte propter vite
the-application of-some sin mortal but perhaps because-of of-life
eminenciam propositum suum non potest adimplere. Tunc
the-eminence purpose his not he-can to-fulfill then
vadit diabolus et temptat illos vento interficere, dum laudem
goes the-devil and tries them with-wind to-kill while praise
humanam sibi commendat, quod si sepius veniunt, ut propter
human to-him he-commends which if oftener they-come that because-of
appetitum talis laudis faciat bona opera, morientur pulli
the-appetite of-such praise he-do good works shall-die the-chicks
quodad meritum. Accipiamus ergo petram, id est Christum,
as-to merit let-us-take therefore the-rock that is Christ
et ponamus inter opera nostra et ventum vane glorie, ut
and let-us-place between works our and the-wind of-vain glory that
sic opera nostra dirigamus ad deum, et erit nobis retribucio
so works our we-may-direct to God and shall-be to-us a-reward
magna; quia, sicut vobis constare debet, tres sagittas dominus
great because as to-you to-be-evident ought three arrows the-lord
jaciet in hominibus valde acutas, prima vocacionis, secunda
shall-cast in men very sharp the-first of-calling the-second
decepcionis, tercia diffinicionis. Sagitta vocacionis, quando
of-deception the-third of-sentence the-arrow of-calling when
dicet: Surgite, mortui, venite ad judicium! De ista vocacione
he-shall-say rise dead-ones come to judgment of this calling
habetur Joh. xii: Omnes, qui in monumentis sunt, audient
it-is-had John xii all who in the-tombs are shall-hear

vocem filii dei. Et eciam Iero: Sive comedam, sive bibam,
the-voice of-the-Son of-God and also Jerome whether I-eat or I-drink
semper videtur in auribus meis sonare: Surgite, mortui etc.
always it-seems in ears my to-sound rise dead-ones etc
Sagitta decepcionis, quando in judicio dicetur peccatoribus:
the-arrow of-deception when in the-judgment it-shall-be-said to-sinners
Esurivi, et non dedistis michi manducare. Sagitta diffinicionis
I-hungered and not you-gave me to-eat the-arrow of-sentence
erit, quando judex dicet: Ite, maledicti, in ignem eternum.
shall-be when the-judge shall-say go cursed-ones into fire eternal

De cautela delendi peccata

ON THE PRECAUTION OF BLOTTING OUT SINS

In the time of the emperor Henry a dove brings a besieged city a letter warning of a contentious people coming. The moral: the dove is the Holy Spirit, who shows us our sins so that we confess them before death, with the signs of the Son, the Father, and the Spirit.

Legitur quod tempore Henrici imperatoris secundi, cum quedam
it-is-read that in-the-time of-Henry emperor the-second when a-certain
civitas obsessa fuisset ab inimicis suis, antequam inimici
city besieged had-been by enemies its before the-enemies
venerant ad civitatem, quedam columba in civitate descendit,
had-come to the-city a-certain dove in the-city descended
circa cujus collum invente sunt littere, quas deferebat, talis
around whose neck found were letters which it-was-carrying of-such
sentencie: Generacio canina venit et erit gens contenciosa,
sense a-generation canine comes and shall-be a-people contentious
contra quos per te et per alios legem tuam defendas.
against whom by you and by others law your you-defend

Carissimi, per illam columbam quid intelligere possumus,
dearest-ones by that dove what to-understand can-we
nisi spiritum sanctum, qui in specie columbe descendit super
except the-Spirit Holy who in the-form of-a-dove descended upon
Christum, qui nobis confert litteras, cum nostra peccata
Christ who to-us confers letters when our sins
manifestat, et nunciat nobis, quod gens contenciosa venit
he-shows and announces to-us that a-people contentious comes
ad obsidionem scil. ad obsidendum nos, scilicet homines ad
to siege namely for besieging us namely men for
perdendum. Et ideo dum lucem habemus spiritus sancti,
destroying and therefore while light we-have of-the-Spirit Holy
legamus litteras i.e. peccata nostra per confessionem
let-us-read the-letters that-is sins our through confession
detegamus, ut legem dei servare possimus et mortem
let-us-uncover that the-law of-God to-keep we-may-be-able and death
evadere, ne cause per mortem inveniantur in confessione non
to-escape lest the-cases through death be-found in confession not
mundate in districto judicio. Tu ergo dives filii signum,
cleansed in the-strict judgment you therefore rich of-the-son the-sign
qui sua sapiencia novit divicias distribuere et auferre habas;
who by-his wisdom knows riches to-distribute and to-take-away you-have
tu potens et fortis signum patris, qui sua potencia potest
you powerful and strong the-sign of-the-Father who by-his power can
te robustum facere et infirmitatem dejicere. Habes tu peccata,
you robust to-make and weakness to-cast-down you-have you sins
obstat signum spiritus sancti, qui sua clemencia vult
stands-against the-sign of-the-Spirit Holy who by-his clemency wishes
peccata nostra ad memoriam revocare; nisi ante deus hec signa
sins our to memory to-recall unless before God these signs

ostenderet, homo judicium non recte crederet, sicut ipse ait
should-show man the-judgment not rightly would-believe as he-himself says
Johannis iv: Nisi signa et prodigia videritis, non creditis.
of-John iv unless signs and wonders you-shall-have-seen not you-believe

De reconciliatione dei et hominis

ON THE RECONCILIATION OF GOD AND MAN

A man who has ruined his brother's lands, fearing the emperor Julius's anger, asks his wronged brother to make peace for him, and the brother does. The moral: the sinner persecutes Christ his brother, and should go to him with contrition, since his mercy is greater than our misery.

Legitur in gestis Romanorum, quod inter duos fratres
it-is-read in the-deeds of-the-Romans that between two brothers
tanta erat discordia, quod unus frater omnes terras alterius
so-great was discord that one brother all the-lands of-the-other
destruxit. Audiens hec imperator graviter concepit contra
destroyed hearing these the-emperor gravely conceived against
fratrem persecutorem. Ille vero imperatoris Julii offensam
the-brother persecutor he but of-the-emperor Julius the-offense
percipiens venit ad fratrem suum, cui tot mala intulerat,
perceiving came to brother his on-whom so-many evils he-had-brought
petens misericordiam ab eo, rogans insuper eum, quatenus
seeking mercy from him asking moreover him that
inter imperatorem et ipsum pacem reformaret. Circumstantes
between the-emperor and himself peace he-might-restore the-bystanders
autem dixerunt, eum pacem non meruisse sed gravem
moreover said him peace not to-have-merited but heavy
penam. Quibus ille respondit frater scil. a quo pax
punishment to-whom he answered the-brother namely from whom peace

postulabatur: Non est diligendus princeps, qui in bello est
was-asked not is to-be-loved a-prince who in war is
mitis ut agnus, in pace ferus ut leo. Licet ergo ut homo non
gentle as a-lamb in peace fierce as a-lion although therefore as a-man not
promeretur frater meus pacem erga me, tamen reconciliabo
deserves brother my peace toward me yet I-shall-reconcile
eum, si potero, quia injuria, quam michi intulit, satis
him if I-shall-be-able because the-injury which on-me he-brought enough
vindicata est in illo, cum misericordiam imploret. Et sic inter
avenged was in him since mercy he-implores and so between
imperatorem offensum et fratrem suum pacem reformavit.
the-emperor offended and brother his peace he-restored

Carissimi, isti duo fratres sunt filius dei et homo,
dearest-ones these two brothers are the-Son of-God and man
inter quos magna est discordia, quando homo peccato
between whom great is discord when man to-sin
mortali consentit. Et tamen tunc persequitur filium dei
mortal consents and yet then he-persecutes the-Son of-God
fratrem suum, quod quantum in eo est iterum vult
brother his in-that as-much-as in him is again he-wishes
eum crucifigere. Unde ad Hebr.: Crucifigentes filium dei
him to-crucify whence to the-Hebrews crucifying the-Son of-God
etc. Propter que offenditur summus imperator pater
etc because-of which-things is-offended the-highest emperor the-Father
celestis. Accedamus ergo fratrem nostrum i.e. Christum
heavenly let-us-approach therefore brother our that-is Christ
et petamus ab eo misericordiam cum contricione cordis, et
and let-us-ask from him mercy with contrition of-heart and
illud pro vindicta misericorditer reputabit, ut nobis culpam
that for vengeance mercifully he-shall-reckon that to-us guilt
nostram remittat, et pacem inter imperatorem celestem et
our he-may-remit and peace between the-emperor heavenly and

nos reformet. Si ergo tu times ejus justiciam, fuge ad
us he-may-restore if therefore you fear his justice flee to
ejus misericordiam quia major est ejus misericordia quam
his mercy because greater is his mercy than
nostra miseria. Unde Psalmista: Misericordia ejus super
our misery whence the-Psalmist mercy his over
omnia opera ejus, misericordias domini in eternum cantabo.
all works his the-mercies of-the-lord in eternity I-shall-sing

De modo temptationis et peritia

ON THE MANNER AND SKILL OF TESTING

A knight suspecting his wife hires a clerk, who takes her pulse after dinner: it quickens at talk of another man and stills at talk of her husband. The moral: the soul is Christ's bride, and its pulse quickens at worldly talk and slows at preaching.

Legitur, ut dicit Macrobius, quod erat quidam miles qui
it-is-read as says Macrobius that there-was a-certain knight who
habuit uxorem suam suspectam, quod plus unum alium
had wife his suspected that more one other
dilexit quam ipsum, propter aliqua audita et visa. Sepius ab
she-loved than him because-of some-things heard and seen often of
uxore quesivit, si verum esset. Illa simpliciter negavit, quod
the-wife he-asked if true it-were she simply denied that
nullum alium preter ipsum intantum dilexit. Miles dictis
no other besides him so-much she-loved the-knight in-the-words
ejus non acquievit, sed quendam clericum peritum adiit et
her not acquiesced but a-certain clerk skilled approached and
cum eo convenit, ut de hac re veritatem ei ostenderet.
with him agreed that of this matter the-truth to-him he-should-show

Qui ait: Hoc non potero temptare, nisi dominam viderem
who says this not I-shall-be-able to-try unless the-lady I-saw
et cum ea fabularem. Et ille: Rogo te cum affectu, ut hodie
and with her talked and he I-ask you with affection that today
mecum cibum gustes, et ego te cum uxore mea collocabo.
with-me food you-taste and I you with wife my shall-place
Clericus accessit ad domum militis, hora prandii venit,
the-clerk approached to the-house of-the-knight at-the-hour of-lunch came
et juxta dominam est collocatus. Finito prandio clericus
and beside the-lady was placed with-finished lunch the-clerk
incepit cum domina de diversis negociis habere colloquia.
began with the-lady about diverse affairs to-have conversations
Hoc facto clericus manum domine accepit et pulsum
with-this done the-clerk the-hand of-the-lady took and pulse
suum tetigit, deinde sermonem de eo fecit, cum quo erat
her touched then talk of him made with whom she-was
scandalizata et vehemens suspicio: statim pre gaudio pulsus
scandalized and vehement suspicion at-once for joy the-pulse
incepit velociter moveri et calefieri, quamdiu sermonem de
began swiftly to-be-moved and to-grow-warm as-long-as talk of
eo traxit. Clericus cum percepisset hoc incepit sermonem
him he-drew-out the-clerk when he-had-perceived this began talk
de viro suo habere, et pulsus statim ab omni motu et
of husband her to-have and the-pulse at-once from all motion and
calore cessabat. Ex hoc percepit clericus, quod alium dilexit,
heat ceased from this perceived the-clerk that another she-loved
de quo erat scandalizata, plus quam virum proprium, et
of whom she-was scandalized more than husband own and
sic miles per clericum ad rei veritatem evenit.
so the-knight through the-clerk to of-the-matter the-truth came

Carissimi, miles est Christus filius dei, qui pro nobis
dearest-ones the-knight is Christ the-Son of-God who for us
pugnavit contra diabolum et victoriam obtinuit. Uxor est anima
fought against the-devil and victory obtained the-wife is the-soul
[sibi] per baptismum conjuncta. Osee secundo: Sponsabo te
to-him through baptism joined Hosea in-the-second I-shall-betroth you
michi in fide. Sed uxor ista sepissime plus alium diligit, quam
to-me in faith but wife this very-often more another loves than
virum suum i.e. deum, et hoc satis bene poterit experiri
husband her that-is God and this quite well shall-be-able to-be-tested
et probari in istis diebus, si quis loquatur sicut faciunt
and to-be-proved in these days if anyone speak as do
viri ecclesiastici verbum dei predicando, salutem anime
men ecclesiastical the-word of-God by-preaching the-salvation of-the-soul
pronunciando, statim a multis odiosus erit, et quicquid
by-pronouncing at-once by many hateful he-shall-be and whatever
dixerit pro tedio et desolacione habebunt. Et quare? Quia
he-shall-have-said for tedium and desolation they-shall-hold and why because
pulsus cordis preponit amorem i.e. delectacionis carnis
the-pulse of-the-heart puts-before love that-is of-the-delight of-the-flesh
et mundi ante dei amorem contra sacram scripturam,
and of-the-world before of-God the-love against sacred scripture
que dicit: Ante omnia deum deligere debes. Sed si quis de
which says before all-things God to-love you-ought but if anyone of
mundi vanitatibus et de hiis que diligunt aliquid inceperit
of-the-world the-vanities and of those which they-love anything shall-have-begun
dicere, statim jucundi et leti sunt vel faciunt ut eis
to-say at-once merry and glad they-are or they-make that to-them
videatur in talibus tempus breve quamvis tota die sedeant.
may-seem in such-things the-time short although all day they-sit

De victoria Christi et caritate ejus nimia

ON CHRIST'S VICTORY AND HIS EXCEEDING CHARITY

Codrus, told he can win only by dying by the enemy's sword, learns that the Dorians have ordered him spared, changes his royal dress, and is pierced by a lance, freeing his people. The moral: Christ took on human nature, was pierced by the lance, and freed mankind, grieving the demons and the apostles alike.

Cosdras imperator Atheniensium contra Dorenses pugnaturus
Codrus emperor of-the-Athenians against the-Dorians about-to-fight
congregavit exercitum, et super eventu belli consuluit
gathered an-army and about the-outcome of-the-war consulted
Apollinem. Cui responsum est, quod aliter non vinceret,
Apollo to-whom answered was that otherwise not he-would-win
nisi ipse gladio interiret hostili. Dorenses hoc audito
unless he-himself by-the-sword should-perish hostile the-Dorians with-this heard
dixerunt, ne quis lederet corpus regis Cosdri. Quod
said lest anyone should-harm the-body of-the-king Codrus which
postquam Cosdras cognovit, mutato regis habitu arma
after Codrus learned with-changed of-the-king dress arms
accepit et exercitum penetravit. Quod videns unus militum
he-took and the-army penetrated which seeing one of-the-knights
cum lancea eum usque ad cor penetravit et sic per
with a-lance him up to the-heart pierced and so by
mortem suam populum suum de manibus inimicorum
death his people his from the-hands of-enemies
suorum liberavit. Tandem de morte ejus factus est planctus
his freed at-length over the-death his made was a-lament
magnus ex utraque populi parte.
great from each of-the-people side

Carissimi, sic dilectus dominus noster Ihesus Christus
dearest-ones so beloved lord our Jesus Christ
consulto deo patre, quod genus humanum non posset
with-consulted God the-Father that the-race human not could
redimi, nisi si ipse moreretur, venit pugnaturus in bello
to-be-redeemed unless if he-himself should-die came about-to-fight in war
isto contra diabolum. Et scies quod agnosceretur,
this against the-devil and you-shall-know that he-might-be-recognized
mutavit habitum suum quando naturam humanam assumpsit
he-changed dress his when nature human he-assumed
I. Cor. primo: Si cognovissent, numquam dominum glorie
I Corinthians first if they-had-known never the-lord of-glory
crucifixissent. Imminente vero die belli unus militum
they-would-have-crucified with-imminent but the-day of-battle one of-the-knights
stans juxta crucem cum lancea eum usque ad cor
standing beside the-cross with a-lance him up to the-heart
penetravit, et sic per mortem suam totum genus humanum
pierced and so by death his the-whole race human
morte juste adjudicatum liberavit. De cujus morte dolor
to-death justly adjudged freed over whose death grief
est ex utraque parte, hoc est demones multum dolebant,
is from each side that is the-demons much grieved
quod per ejus mortem genus humanum erat salvatum, ex
that through his death the-race human was saved from
alia parte tristes erant apostoli de nece sui domini.
the-other side sad were the-apostles over the-slaying of-their lord

De defectu caritatis

ON THE LACK OF CHARITY

Valerius sees four letters thrice written on a column in Rome and reads them as the father of the fatherland lost, wisdom taken away, the kingdoms of Rome falling to iron, flame, and famine. The moral: charity is the father of the fatherland, and without charity and wisdom the kingdoms of the world fall.

Refert enim Valerius, quod in Roma vidit in una columpna
relates for Valerius that in Rome he-saw on one column
quatuor litteras, quarum quelibet ter scribebatur, tres P
four letters of-which each thrice was-written three P
P P, tres S S S, tres R R R, tres F F F. Visis litteris
P P three S S S three R R R three F F F with-seen the-letters
dixit: Heu, heu! confusionem video civitati. Isti satrape hoc
he-said alas alas confusion I-see for-the-city these satraps this
audientes dixerunt: Magister, dic conceptum tuum. At ille:
hearing said master tell conception your but he
Talis est exposicio litterarum: pater patrie perditur,
such is the-exposition of-the-letters the-father of-the-fatherland is-lost
sapiencia secum sustollitur, ruunt regna Rome ferro,
wisdom with-him is-taken-away fall the-kingdoms of-Rome by-iron
flamma, fame. Et sic factum est.
by-flame by-famine and so done was

Carissimi, spiritualiter loquendo, pater patrie est
dearest-ones spiritually speaking the-father of-the-fatherland is
caritas, que est dilectio dei et proximi, per quam quilibet
charity which is the-love of-God and of-neighbor through which every
homo deberet se ipsum regere, quia sicut scitis patrem
man ought him self to-rule because as you-know a-father
decet filiorum necessaria providere. Hinc est, quod vera caritas
it-befits of-the-sons the-necessities to-provide hence it-is that true charity

nobis providebit de diviciis infinitis in vita eterna, quia sine
for-us shall-provide with riches infinite in life eternal because without
caritate impossibile est nobis vitam eternam obtinere. Sed heu
charity impossible it-is for-us life eternal to-obtain but alas
et proh dolor! jam pater patrie perditur i.e. caritas
and oh grief now the-father of-the-fatherland is-lost that-is charity
in terra; vix enim aliquis alium diligit, et sine dubio
on earth scarcely for anyone another loves and without doubt
sapiencia secum sustollitur, quia pauci sunt, qui sciant,
wisdom with-him is-taken-away because few are-there who know
qualiter se habere debeant erga deum et proximum,
how themselves to-conduct they-ought toward God and neighbor
et si sciant, pauci sunt, qui operantur propter defectum
and if they-know few are-there who act because-of the-lack
sapiencie. Quid ergo sequitur postea? Ecce ruunt regna
of-wisdom what therefore follows afterward behold fall the-kingdoms
Rome, ruunt regna in diversis partibus mundi, ferro,
of-Rome fall kingdoms in diverse parts of-the-world by-iron
flamma, fame, quia non est caritas in terra nec sapiencia.
by-flame by-famine because not is charity on earth nor wisdom
Si dicatur sapiencia humana, tamen stulticia est apud deum.
if it-be-called wisdom human yet folly it-is with God
Quot nobiles et proceres infra pauca tempora in bello per
how-many nobles and chiefs within few times in war by
gladium perierunt vel interierunt, et morte turpissima! Quot
the-sword have-perished or have-died and by-death most-shameful how-many
pauperes fame perierunt! et hoc totum, quia non est amor
poor by-famine have-perished and this all because not is love
nec sapiencia in terra, sed frequens maledictio et homicidium.
nor wisdom on earth but frequent cursing and homicide

Quod Christus clausit infernum sua passione et voluntaria morte

THAT CHRIST CLOSED HELL BY HIS PASSION AND VOLUNTARY DEATH

A chasm opens in Rome that will close only if someone leaps in willingly; Marcus Anilius, given a year of every pleasure, rides into it and it closes. The moral: hell stood open until Christ descended into it, and it opens again only to one who chooses mortal sin.

In medio Rome in quodam loco aperta est semel terra
in the-middle of-Rome in a-certain place opened was once the-earth
et hyancia infra patuerunt. Super hoc dii sunt interrogati;
and chasms below lay-open about this the-gods were questioned
responderunt: Non claudetur hec vorago, nisi aliquis
they-answered not shall-be-closed this abyss unless someone
voluntarie se immergat. Sed cum hoc nemini persuadere
voluntarily himself plunge but when this to-no-one to-persuade
possent, dixit Marcus Anilius: Si per annum in Roma pro
they-could said Marcus Anilius if for a-year in Rome at
libitu meo me vivere sinitis, anno elapso gaudenter et
pleasure my me to-live you-allow with-the-year elapsed gladly and
voluntarie me immergam. Romani hoc audientes gavisi sunt,
voluntarily myself I-shall-plunge the-Romans this hearing rejoiced have
concorditer consenserunt et nichil sibi clauserunt. Qui rebus
unanimously they-consented and nothing to-him they-closed who goods
et uxoribus libere utens anno lapso cum nobili equo
and wives freely using with-the-year passed with a-noble horse
saltu precipiti se immersit et statim terra se clausit.
with-a-leap headlong himself plunged and at-once the-earth itself closed

Carissimi, Roma mundum istum signat, in cujus medio est
dearest-ones Rome world this signifies in whose middle is
infernus in centro, qui erat apertus ante Christi nativitatem,
hell at the-center which was open before of-Christ the-nativity
et infiniti homines in eo ceciderunt. Unde a diis
and infinite men into it fell whence from the-gods
i.e. a prophetis recepimus responsum, quod numquam
that-is from the-prophets we-received the-answer that never
clauderetur, donec virgo pareret filium, qui pro genere
it-would-be-closed until a-virgin should-bear a-son who for the-race
humano contra diabolum pugnaret, et anima ejus cum
human against the-devil should-fight and soul his with
divinitate ad infernum descenderet. Unde scire debetis, quod
divinity to hell should-descend whence to-know you-ought that
numquam de cetero apertus erit, nisi aliquis voluerit
never of the-rest open it-shall-be unless someone shall-have-wished
voluntarie per peccatum mortale aperire.
voluntarily through sin mortal to-open

De invidia

ON ENVY

A craftsman shows Tiberius a glass that bends and can be hammered straight; Tiberius beheads him lest gold and silver lose their worth. The moral: men humble before promotion change when honored, and despise and punish the poor who bring them gifts.

Tiberius regnavit, qui ante sumptum imperium erat prudens
Tiberius reigned who before taken empire was prudent
ingenio, clarus eloquio, fortunatus in bello, sed post resolutus
in-wit famous in-eloquence fortunate in war but after slackened

milicie artibus nulla bella gerens populum romanum graviter
of-warfare from-the-arts no wars waging the-people Roman heavily
afflixit, filios proprios pluresque patricios et consules interfecit.
afflicted sons own and-many patricians and consuls he-killed
Huic quidam artifex vitrum ductile se posse fabricare
to-him a-certain craftsman glass ductile himself to-be-able to-make
obtulit, quod Tiberius ad parietem projiciens non fractum
offered which Tiberius against the-wall throwing not broken
sustulit, sed curvatum, et artifex malleum proferens et
picked-up but bent and the-craftsman a-hammer bringing-out and
velut cuprum vitrum fabricans mox correxit. Interrogante
like copper the-glass working soon straightened with-asking
autem Tiberio ab eo, quomodo hoc posset fieri, ille dixit,
moreover Tiberius of him how this could to-be-done he said
neminem hanc artem scire super terram. Quem Tiberius
no-one this art to-know upon earth whom Tiberius
mox decollari jussit dicens: Si hec ars venerit in
soon to-be-beheaded ordered saying if this art shall-have-come into
consuetudinem, pro nichilo aurum et argentum reputabitur.
custom for nothing gold and silver shall-be-reckoned

Carissimi, iste Tiberius signat aliquos claustrales sive
dearest-ones this Tiberius signifies some cloistered-ones or
ceteros, qui antequam ad dignitatem sunt promoti vel divicias,
others who before to dignity were promoted or riches
satis humiles et pacientes sunt, sed cum promoventur,
quite humble and patient are but when they-are-promoted
totum oppositum operantur, et ideo dicetur communiter:
the-whole opposite they-work and therefore it-shall-be-said commonly
Honores mutant mores, et Psalmista: Homo cum in honore
honors change manners and the-Psalmist man when in honor
esset non intellexit etc. Artifex qui vas obtulit potest
he-was not understood etc the-craftsman who the-vessel offered can

dici pauper, qui diviti munera offert, sed si ei non
to-be-called the-poor-man who to-the-rich gifts offers but if to-him not
placent, projicit, nec vult recipere, sed magis contra eum
they-please he-throws nor wishes to-receive but rather against him
accenditur et spoliat, immo ad mortem usque sepius punit.
is-kindled and despoils nay to death even oftener punishes

Quod solum boni intrabunt regnum celorum

THAT ONLY THE GOOD SHALL ENTER THE KINGDOM OF HEAVEN

A king's unfaithful queen bears three sons by others and a fourth by him. At his death an old knight bids them shoot at the corpse for the kingdom; three do, and the fourth refuses and is made king. The moral: the three are pagans, Jews, and heretics, who wound Christ, and the fourth the good Christian.

Erat quidem rex nobilissimus sapiens atque dives, qui
there-was indeed a-king most-noble wise and rich who
uxorem habuit predilectam, que debite dilectionis immemor
a-wife had beloved who of-due love unmindful
tres filios juxta regem genuit, qui semper erant regi rebelles
three sons beside the-king bore who always were to-the-king rebellious
et in nullo ei similes. Deinde de regis semine quartum
and in nothing to-him like then of of-the-king the-seed a-fourth
filium concepit et peperit ac nutrivit. Accidit autem, ut
son she-conceived and bore and nursed it-happened moreover that
finito dierum suorum circulo rex moreretur corpusque
with-finished of-days his the-circle the-king died and-body
suum regali sarcophago clauderetur. Post cujus mortem
his in-a-royal sarcophagus was-shut after whose death
quatuor filii supradicti pro dominio regni inceperunt
the-four sons above-said for the-lordship of-the-kingdom began

contendere. Tandem inter se concordabant, ut ad quendam
to-contend at-length among themselves they-agreed that to a-certain
militem veterem regis mortui quondam secretarium specialem
knight old of-the-king dead once secretary special
accederent et in judicio suo simpliciter se ponerent, et
they-should-go and in judgment his simply themselves should-place and
sic factum est. Miles autem, cum eos pacienter audisset,
so done was the-knight moreover when them patiently he-had-heard
dixit: Audite consilium meum et eo facto bene vobis erit.
said hear counsel my and with-it done well for-you it-shall-be
Expedit vobis ut corpus defuncti regis de sarcophago
it-is-expedient for-you that the-body of-the-dead king from the-sarcophagus
extrahatis et quilibet arcum cum sagitta paratum habeat, et
you-draw-out and each a-bow with an-arrow ready have and
quicunque profundius corpus ejus penetraverit, regnum ejus
whoever more-deeply the-body his shall-have-pierced kingdom his
obtinebit. Placuit eis de consilio patrem de loco suo effodere
shall-obtain it-pleased them of the-counsel the-father from place his to-dig-up
et ad arborem ligare. Primus sagittam jaciens manum
and to a-tree to-bind the-first an-arrow casting the-hand
dextram regis vulnerabat, qua de re tamquam heres
right of-the-king wounded which for matter as heir
unicus et regni dominus proclamabatur. Secundus vero
sole and of-the-kingdom lord he-was-proclaimed the-second but
sagittam propius in os letanter quodammodo sagittabat,
an-arrow nearer into the-mouth gladly in-a-way shot
unde sibi cercius attribuebat. Tercius autem cor ipsius
whence to-himself more-surely he-attributed the-third moreover the-heart of-him
sagitta perforavit, qui se pre ceteris fratribus regnum
with-an-arrow pierced who himself before the-other brothers the-kingdom
putabat sine lite certissime possessurum. Quartus vero,
thought without dispute most-surely to-be-about-to-possess the-fourth but

cum accederet ad corpus, ingemuit voce lamentabili sic
when he-approached to the-body groaned with-a-voice lamentable thus
dicens: Heu me, pater mi, quod sic corpus tuum a filiis
saying alas me O-father my that thus body your by sons
tuis video vulneratum! Absit a me, ut ego corpus patris
your I-see wounded far-be-it from me that I the-body of-father
mei vivum aut mortuum umquam percuciam! Hiis dictis
my living or dead ever should-strike with-these said
regni principes simulque omnis populus eundem juvenem
of-the-kingdom the-princes and-together all the-people the-same youth
elevantes tamquam verum heredem et regni dominum
raising as the-true heir and of-the-kingdom lord
in patris solium locaverunt, et alii tres omni dignitate
in of-the-father the-throne placed and the-other three of-all dignity
atque diviciis sunt privati et a toto regno expulsi.
and riches were deprived and from all kingdom expelled

Carissimi, rex iste sapiens, nobilis ac dives est rex regum
dearest-ones king this wise noble and rich is the-king of-kings
et dominus dominancium. Non incongrue videtur signare,
and lord of-lords not unfittingly he-seems to-signify
qui sibi creaturam generis humani tamquam sponsam
who to-himself the-creature of-the-race human as a-bride
predilectam speciali privilegio sociavit, que tandem fornicata
beloved by-special privilege joined who at-length having-fornicated
post deos alienos debite dileccionis immemor tamquam
after gods foreign of-due love unmindful as
adultera tres filios genuit, scilicet paganos, Judeos et hereticos.
an-adulteress three sons bore namely pagans Jews and heretics
Quorum primus manum regis vulneravit, dum doctrinam
of-whom the-first the-hand of-the-king wounded while the-doctrine
Christi, qui sedet ad dexteram patris respuit, suis famulis
of-Christ who sits at the-right of-the-Father he-rejected on-his servants

a deo missis per vulnera varia mortis supplicium inferendo.
from God sent through wounds various of-death the-punishment by-inflicting
Secundus filius putativus regem regum veraciter sagittavit, cum
the-second son putative the-king of-kings truly shot when
dicerent Judei: Venite, percuciamus eum lingua, dumque
said the-Jews come let-us-strike him with-the-tongue and-while
sitim suam felle potarent pariter et aceto. Tercius
thirst his with-gall they-gave-to-drink together and with-vinegar the-third
filius perfidissimus cor regis summi non desinit toxicato
son most-perfidious the-heart of-the-king highest not ceases with-a-poisoned
jaculo perforare, dum heretici nituntur fideles, quibus est
dart to-pierce while heretics strive the-faithful to-whom is
cor unum et anima una in domino suo perverse doctrine
heart one and soul one in lord their of-perverse doctrine
jaculis lacerare, unde Psalmista: Exacuerunt linguas suas
with-the-darts to-tear whence the-Psalmist they-have-sharpened tongues their
sicut serpentes etc. Et iterum: Paraverunt sagittas suas
like serpents etc and again they-have-prepared arrows their
in pharetra. Quartus filius, qui dolet nec vult sagittare, est
in the-quiver the-fourth son who grieves nor wishes to-shoot is
bonus Christianus, qui multum timet deum et dolet de
the-good Christian who much fears God and grieves over
peccatis aliorum, nec ulla racione vult deum offendere per
the-sins of-others nor for-any reason wishes God to-offend through
peccatum, et si offendat, paratus est satisfacere; talis
sin and if he-offend ready he-is to-make-amends such-a-one
in die judicii exaltabitur in regnum eternum.
on the-day of-judgment shall-be-exalted into the-kingdom eternal

De septem peccatis mortalibus

ON THE SEVEN DEADLY SINS

Julius gathers so many branches from seven leafy trees that he cannot carry them; three men lead him out, and at the edge of the grove he falls into a pit and drowns under the weight. Ashes of glass under a tree's bark keep a raven from hatching its young. The moral: the seven trees are the deadly sins, the three men the world, the flesh, and the demons, and the ashes of glass the memory of death.

Julius narrat, quod in mense Majo exiit in quoddam
Julius tells that in the-month of-May he-went-out into a-certain
nemus, in quo steterunt septem arbores plene foliis, decore
grove in which stood seven trees full of-leaves comely
aspectu, et tot frondes collegit, quod portare nequivit.
in-aspect and so-many boughs he-gathered that to-carry he-could-not
Venerunt tres viri potentes et eum contra nemus duxerunt. In
came three men powerful and him against the-grove led in
exitu in foveam profundam cecidit et submersus est pre
the-going-out into a-pit deep he-fell and drowned was for
magnitudine ponderis. Item narrat philosophus in libro de
the-greatness of-the-weight likewise tells the-philosopher in the-book on
animalibus, quod si volueris facere, ut corvus, postquam
animals that if you-shall-have-wished to-make that a-raven after
nidivicaverit in arbore, numquam ex ovis pullos producere
it-shall-have-nested in a-tree never from the-eggs chicks to-produce
posset, pones cineres vitri inter arborem et corticem, et
could you-shall-put the-ashes of-glass between the-tree and the-bark and
quamdiu cineres ibi fuerint, numquam pullos producit.
as-long-as the-ashes there shall-have-been never chicks it-produces

Carissimi, istud nemus est mundus iste, diversis arboribus
dearest-ones this grove is the-world this with-diverse trees
delectabilibus, i.e. peccatis mortalibus plantatus. In isto
delightful that-is with-sins mortal planted in this
nemore scilicet mundo sunt septem arbores, que significant
grove namely the-world are seven trees which signify
septem peccata mortalia, ex quibus tantum homo colligit et
seven sins mortal from which so-much man gathers and
facit pondus, quod portare non potest nec levare, i.e. de
makes a-weight that to-carry not he-can nor to-lift that-is from
peccato suo non pergere potest nec ad graciam dei pervenire,
sin his not to-go-forth he-can nor to the-grace of-God to-arrive
quam diu in peccato permanet; sed ecce tres viri veniunt,
as long in sin he-remains but behold three men come
custodes scilicet nemoris, qui ipsum juvant, scilicet mundus,
guardians namely of-the-grove who him help namely the-world
caro, demonia, et ista visibilia, que juvant hominem diversis
the-flesh the-demons and these visible-things which help man with-diverse
peccatis et ducunt usque ad exitum nemoris, i.e. usque
sins and lead up to the-exit of-the-grove that-is up
ad exitum a corpore; sed tunc demergitur in profundum
to the-exit from the-body but then he-is-sunk into the-depth
inferni pre magnitudine suorum peccatorum. Item corvus
of-hell for the-greatness of-his sins likewise the-raven
est diabolus, nidus est habitacio in corde per inchoacionem
is the-devil the-nest is the-dwelling in the-heart by the-beginning
iniquitatis. Per vitrum, quod diversorum colorum reperitur,
of-iniquity by the-glass which of-diverse colors is-found
caro designatur humana, per cinerem vitri mortis memoria,
the-flesh is-designated human by the-ash of-glass of-death the-memory
quia vitrum ex cinere fit et in cinerem revertitur.
because glass from ash is-made and into ash returns

Ponatur ergo mortis memoria inter arborem et corticem
let-be-placed therefore of-death the-memory between the-tree and the-bark
i.e. inter animam et corpus. Corpus est quod cortex est,
that-is between the-soul and the-body the-body is what the-bark is
regens animam, et sic diabolus numquam prolem procreabit
ruling the-soul and so the-devil never offspring shall-beget
perverse operacionis. Quod nobis concedat etc.
of-perverse working which to-us may-he-grant etc

De tribus regibus

ON THE THREE KINGS

A king of the Danes devoted to the three kings visits Cologne with three golden crowns. In a dream they give him gold, myrrh, and incense, foretelling that after twenty-three years he will reign with them in heaven, and he wakes to find the boxes beside him. The moral: the good Christian offers three crowns to the Trinity and receives the treasure of virtues, the myrrh of penance, and the incense of devotion.

Rex Danorum ad tres reges, qui stella duce ab
the-king of-the-Danes toward the-three kings who with-a-star guide from
oriente Iherosolimam venerunt et Christo nato munera
the-east to-Jerusalem came and to-Christ born gifts
obtulerunt, devocionem habebat eosque in suum hospicium
offered devotion had and-them into his lodging
invocabat. Profectus ergo predictus rex Coloniam cum
he-invited having-set-out therefore the-aforesaid king to-Cologne with
apparatu magno, ubi sacrosancta corpora eorum cum honore
retinue great where the-sacrosanct bodies their with honor
debito conservantur, tres coronas aureas mirabiliter ac regaliter
due are-preserved three crowns golden wonderfully and royally
fabrefactas eis obtulit, insuper plus quam sex marcarum
wrought to-them he-offered moreover more than six of-marks

milia cum ingenti devocione ecclesiis et pauperibus
thousands with vast devotion to-churches and to-the-poor
distribuit, sue fidei exemplum ibidem fideli populo
he-distributed of-his faith an-example there to-the-faithful people
relinquens. Quadam autem die cum ad propria remearet
leaving on-a-certain moreover day when to (his)-own he-was-returning
et membra sopori dedisset, ecce vidit in sompnis tres reges
and limbs to-sleep he-had-given behold he-saw in dreams three kings
cum coronis, quas portaverant in capitibus, preferentes cum
with the-crowns which they-had-brought on heads bearing with
ingenti lumine ad se propius accederet, et audivit singulos
vast light to himself nearer approach and he-heard each
singulariter dicere talia. Primus et senior dixit: Frater mi,
singly to-say such-things the-first and elder said O-brother my
feliciter venisti, sed felicius ad propria remeabis. Alter
happily you-have-come but more-happily to (your)-own you-shall-return the-other
dixit: Multa tribuisti, sed tecum plurima reportabis.
said much you-have-bestowed but with-you very-much you-shall-carry-back
Tercius dixit: Frater mi, fidem ostendisti, sed expletis
the-third said O-brother my faith you-have-shown but with-completed
xxiii annis jugiter in celestibus nobiscum regnabis.
xxiii years perpetually in the-heavenly-places with-us you-shall-reign
Primus ergo dixit, offerens ei pixidem plenam auro:
the-first therefore said offering to-him a-box full of-gold
Accipe, inquit, thesaurum sapiencie, per quem tibi subjectum
take he-says the-treasure of-wisdom by which to-you subject
populum juste judicabis, quia honor regis judicium
the-people justly you-shall-judge because the-honor of-the-king judgment
diligit. Secundus pixidem cum mirra ei obtulit dicens:
loves the-second a-box with myrrh to-him offered saying
Accipe mirram penitencie, per quam eciam carnis motus
take the-myrrh of-penance by which also of-the-flesh the-motions

illecebros effrenabis, quia optime regnat, qui se ipsum bene
enticing you-shall-curb because best reigns who him self well
regit. Tercius similiter obtulit ei pixidem plenam thure
rules the-third likewise offered to-him a-box full of-incense
dicens ei: Accipe thus devocionis et devote clemencie,
saying to-him take the-incense of-devotion and of-devout clemency
per quod miseros relevabis, quia sicut ros herbam irrigat
by which the-wretched you-shall-relieve because as dew the-grass waters
ut crescat, sic dulcis clemencia regis usque ad sidera
that it-may-grow so the-sweet clemency of-a-king up to the-stars
provehit et exaltat. Cumque rex de magnitudine visionis
carries-forward and exalts and-when the-king at the-greatness of-the-vision
miraretur, subito vigilavit et pixides juxta se collocatas
marveled suddenly he-awoke and the-boxes beside himself placed
repperit, qui donum dei letus accepit, et ad propria rediens,
he-found who the-gift of-God glad received and to (his)-own returning
que in sompno viderat, devotissime adimplevit. Expleto
what in sleep he-had-seen most-devoutly fulfilled with-completed
termino supradicto regna celestia meruit possidere.
the-term above-said the-kingdoms heavenly he-merited to-possess

Carissimi, iste rex potest dici quilibet Christianus bonus,
dearest-ones this king can to-be-called any Christian good
qui tenetur tres coronas offerre tribus regibus, scilicet patri,
who is-bound three crowns to-offer to-three kings namely to-the-Father
filio et spiritui sancto. Patri teneris reddere
to-the-Son and to-the-Spirit Holy to-the-Father you-are-bound to-render
coronam honoris et fidei, quia potens est. Non bonum est
the-crown of-honor and of-faith because powerful he-is not good it-is
offendere potentem, quia potest primere et annichilare. Istam
to-offend the-powerful because he-can to-press and to-annihilate this
coronam fidei in baptismo fideliter reddere promisisti, quando
crown of-faith in baptism faithfully to-render you-promised when

diabolo et pompis ejus abrenunciasti. Secundam coronam
to-the-devil and to-pomps his you-renounced the-second crown
sapiencie ac spei filio teneris reddere, quia sapiens est
of-wisdom and of-hope to-the-Son you-are-bound to-render because wise he-is
et pro nobis passus est; ideo spem de eo pre ceteris habere
and for us suffered has therefore hope of him before others to-have
debemus et hoc multiplici de causa. Primo, quia tantum nos
we-ought and this manifold for cause first because so-much us
dilexit, quod de celo descendit, naturam nostram assumpsit
he-loved that from heaven he-descended nature our assumed
et victoriam contra diabolum pro nobis obtinuit. Tercio
and victory against the-devil for us obtained third
debemus offerre coronam amoris spiritui sancto, quia ipse est
we-ought to-offer the-crown of-love to-the-Spirit Holy because he is
amor patris et filii, et per eum amorem hominis et
the-love of-the-Father and of-the-Son and through him the-love of-man and
dei poterimus obtinere. Si illa tria puro corde et caritate
of-God we-shall-be-able to-obtain if those three with-pure heart and charity
perfecta offerimus, sine dubio ista, que sequuntur, a patre
perfect we-offer without doubt these which follow from the-Father
et filio et spiritu sancto obtinebimus. A patre thesaurum
and the-Son and the-Spirit Holy we-shall-obtain from the-Father the-treasure
virtutum, per quas poterimus animam regere cum corpore
of-virtues by which we-shall-be-able the-soul to-rule with the-body
contra diabolum, mundum et carnem et per consequens
against the-devil the-world and the-flesh and by consequence
regnum celeste obtinere. A filio pixidem cum mirra. Per
the-kingdom heavenly to-obtain from the-Son the-box with myrrh by
pixidem cor mundum intelligas a peccatis mundatum,
the-box the-heart clean understand from sins cleansed
per mirram penitenciam, quia ipse prius vitam penitencie
by the-myrrh penance because he first the-life of-penance

in cruce ostendit et petentibus ab eo suam graciam
on the-cross showed and to-those-asking from him his grace
dat cotidie. A spiritu sancto thus devocionis hoc est
he-gives daily from the-Spirit Holy the-incense of-devotion that is
suam virtutem infundit, per quam devoti sumus et caritate
his virtue he-pours-in by which devout we-are and of-charity
pleni, quia deus caritas est, et per consequens communem
full because God charity is and by consequence the-common
offensionem, quam per peccatum contra deum incurrimus,
offense which through sin against God we-incur
placare poterimus et sic vitam eternam obtinere. Ad quam.
to-appease we-shall-be-able and so life eternal to-obtain to which

De justa sequela malorum

ON THE JUST CONSEQUENCE OF EVIL DEEDS

Perillus offers the tyrant Phalaris a bronze bull in which the condemned would be roasted, their cries sounding like an animal's; Phalaris tests it first on its maker. The moral: the evil steward devises new laws to oppress the poor and is punished in the same or worse damnation.

Refert Dyonisius, quod cum Perillus eris artifex Falaridi
relates Dionysius that when Perillus of-bronze craftsman to-Phalaris
regi tyranno crudeli, qui Agrigentinos depopulabatur et
king tyrant cruel who the-Agrigentines was-laying-waste and
exquisitis tormentis implicabat, obtulisset ejus crudelitati nimis
with-exquisite torments entangled had-offered to-his cruelty very
aptum quendam eneum taurum noviter per se factum
fit a-certain bronze bull newly by himself made
in latere latenter habens ostium, per quod immitterentur
in the-side secretly having a-door through which might-be-put-in

homines morte puniendi, ut supposito igne cremarentur.
men by-death to-be-punished that with-placed-under fire they-might-be-burned
Et cum ipsi propter mortis amaritudinem clamarent in
and when they because-of of-death the-bitterness cried in
tauro, non crederetur vox esse humana, sed feralis,
the-bull not it-would-be-believed the-voice to-be human but bestial
ut sic rex minime ad compassionem moveretur. Rex
that thus the-king least to compassion might-be-moved the-king
opus laudans sed inventorem ejus exhortans ait: In te
the-work praising but the-inventor its exhorting says on you
prius excipies et probabis, quod michi crudeli crudelior
first you-shall-receive and you-shall-test what to-me cruel more-cruel
obtulisti, nulla enim equior racio est, quam necis artificis
you-have-offered no for juster reason is than of-death the-artificer
arte perire sua, ut dicit Ovidius.
by-the-art to-perish his-own as says Ovid

Carissimi, iste artifex est malus senescallus sub tyranno
dearest-ones this craftsman is the-evil steward under a-tyrant
rege, qui Agrigentinos i.e. justos simplices spoliat et eos
king who the-Agrigentines that-is the-just simple despoils and them
per tormenta multis modis affligit, homo vero simplex affert
by torments in-many ways afflicts the-man but simple brings
munera, ut persecucionem evadat, sed nichil ei prodest.
gifts that persecution he-may-escape but nothing him profits
Taurus eneus offertur. Factum est statutum novum et lex
the-bull bronze is-offered made was a-statute new and a-law
iniqua ponitur, per quam simplices credunt evadere et tunc
unjust is-laid-down by which the-simple believe to-escape and then
per eam sepe puniuntur et bona amittunt et tales licet
by it often are-punished and goods lose and such although
crementur per cordis amaritudinem et clament: Non creditur
they-be-burned by of-heart the-bitterness and cry not it-is-believed

esse vox humana, quia clamorem pauperis potentes non
to-be the-voice human because the-cry of-the-poor the-powerful not
libenter audiunt, sed dicunt: Servus aut rusticus est, omnia
willingly hear but say a-serf or rustic he-is all-things
sua sunt mea. Sed sepius tales, qui alios affligunt in eadem
his are mine but oftener such who others afflict in the-same
vel majori dampnacione puniuntur et male dies suos finiunt,
or greater damnation are-punished and badly days their end
unde Psalmista: Vidi impium super altatum et elevatum
whence the-Psalmist I-saw the-impious over raised and lifted-up
sicut cedros Libani. Transivi et ecce non erat.
like the-cedars of-Lebanon I-passed-by and behold not he-was

De subtili diaboli illusione

ON THE DEVIL'S SUBTLE DECEPTION

The duchess Rosimila, seeing King Conanus from her walls, betrays her castle for marriage; he weds her, gives her to twelve Hungarians, and has her impaled. The moral: the devil besieges the heart, the soul surrenders by consent, the four cardinal virtues flee, and the devil gives it to every vice and kills it.

Paulus Longobardorum historiographus refert, quod Conanus
Paul of-the-Lombards the-historian relates that Conanus
rex Ungariorum obsedit in foro Julii castrum dictum Sondat.
king of-the-Hungarians besieged in Forum of-Julius a-castle called Sondat
Quem cum de corpore miro cerneret pulcherrimum, Rosimila
whom when of body wondrous she-saw most-beautiful Rosimila
duxissa habens quatuor filios et duas filias scripsit sibi
the-duchess having four sons and two daughters wrote to-him
occulte: Si me in uxorem duxeris, castrum hoc tibi
secretly if me as a-wife you-shall-have-taken castle this to-you

dabo. Quo promittente, eam se velle ducere, castrum
I-shall-give with-whom promising her himself to-wish to-marry the-castle
ei dedit, filiique omnes fugerunt. Conanus autem rex
to-him she-gave and-the-sons all fled Conanus moreover the-king
duxisse promissum tenens eam primo die in matrimonium
to-have-wed promised holding her on-the-first day in marriage
sibi copulavit, secundo die duodecim Ungariis tradidit eam
to-himself joined on-the-second day to-twelve Hungarians handed-over her
publice illudendam, tercia die toto corpore usque ad gulam
publicly to-be-abused on-the-third day all body up to the-throat
transfigi fecit dicens: Talis uxor, que libidine sue carnis
to-be-pierced made saying such a-wife who by-the-lust of-her flesh
civitatem propriam perdidit, talem debet habere maritum.
the-city own lost such ought to-have a-husband

Carissimi, iste Conanus est diabolus, qui obsedit castrum
dearest-ones this Conanus is the-devil who besieged the-castle
scilicet cor humanum cum viciis et concupiscenciis.
namely the-heart human with vices and lusts
Rosimila duxissa, anima scilicet, que est per diabolum
Rosimila the-duchess the-soul namely which is by the-devil
seducta, respicit ultra muros i.e. appetit illicita, sicut
seduced looks beyond the-walls that-is craves illicit-things as
videns mulierem ad eam concupiscendam et sic de ceteris
seeing a-woman for her desiring and so of the-other
sensibus. Unde miser homo tantum delectatur, quod
senses whence the-wretched man so-much is-delighted that
castrum i.e. cor suum reddit, quando peccato consentit.
the-castle that-is heart his he-surrenders when to-sin he-consents
Unde quatuor filii, i.e. quatuor virtutes cardinales ab eo
whence the-four sons that-is the-four virtues cardinal from him
fugiunt, et sic diabolus animam occupat cum duabus filiabus
flee and so the-devil the-soul occupies with two daughters

i.e. delectacione mala et voluntate iniqua. Postea tradit
that-is delight evil and will unjust afterward he-hands-over
eam duodecim Ungariis i.e. omnibus viciis illudendam.
her to-twelve Hungarians that-is to-all vices to-be-abused
Post hec eam occidit, quando ad infernum eam ducit.
after these her he-kills when to hell her he-leads

De laude recte judicantium

ON THE PRAISE OF THOSE WHO JUDGE RIGHTLY

Zelongus's law takes both eyes from a man who deflowers a virgin, and his own son is the first offender. Pressed to spare him, the father has one of his own eyes put out and one of his son's. The moral: Christ gave his life to keep the law, and we must pluck out the left eye of lust by penance.

Refert Valerius, quod Zelongus consul edidit pro lege, quod,
relates Valerius that Zelongus the-consul issued for law that
si quis virginem defloraret, utrumque oculum amitteret.
if anyone a-virgin should-deflower each eye he-should-lose
Accidit, quod filius ejus filiam unicam cujusdam vidue
it-happened that son his the-daughter only of-a-certain widow
defloravit. Mater hec audiens imperatori occurrens ait: O
deflowered the-mother this hearing to-the-emperor running-to-meet says O
domine, legem quam fecistis, impleri faciatis. Ecce unicus
lord the-law which you-made to-be-fulfilled may-you-make behold the-only
filius vester unicam filiam meam rapuit et vi oppressit.
son your the-only daughter my seized and by-force overpowered
Rex hoc audiens commota sunt omnia viscera ejus et
the-king this hearing moved were all the-bowels his and
precepit, ut duo oculi filii sui eruerentur. Dixerunt satrape
commanded that the-two eyes of-son his be-plucked-out said the-satraps

domino: Tantum unicum filium habes, qui est heres tuus.
to-the-lord only one son you-have who is heir your
Toto imperio esset dampnum, si filius tuus oculos
to-the-whole empire it-would-be a-loss if son your eyes
amittat. At ille: Nonne vobis constat, quod ego legem edidi?
should-lose but he not to-you is-it-evident that I the-law issued
Obprobrium esset michi frangere, quod semel firmiter
a-reproach it-would-be to-me to-break what once firmly
statui. Sed quia filius meus est primus, qui contra legem
I-established but because son my is the-first who against the-law
fecit, primus erit, qui penitencie subjacebit. Sapientes
did the-first he-shall-be who to-punishment shall-be-subject the-wise
dixerunt: Domine propter deum rogamus vos, ut filio
said O-lord for-the-sake-of God we-ask you that son
vestro parcatis. Ille vero precibus devictus ait: Carissimi, ex
your you-spare he but by-the-prayers overcome says dearest-ones from
quo ita est, audite me! Oculi mei sunt oculi filii mei et
which so it-is hear me the-eyes my are the-eyes of-son my and
e converso. Dextrum oculum meum eruatis et sinistrum
from the-reverse the-right eye my pluck-out and the-left
oculum filii mei! Tunc lex est impleta. Et sic factum
eye of-son my then the-law was fulfilled and so done
est, unde omnes prudenciam regis et justiciam laudabant.
was whence all the-prudence of-the-king and justice praised
Carissimi, iste imperator est dominus noster Ihesus
dearest-ones this emperor is lord our Jesus
Christus, qui istam legem edidit, quod si quis defloraret
Christ who this law issued that if anyone should-deflower
virginem i.e. animam per baptismum lotam, duobus oculis
a-virgin that-is the-soul by baptism washed of-two eyes
carere deberet, scilicet visionem divinam et gloriam eternam
to-lack he-ought namely the-vision divine and the-glory eternal

amittet. Iste filius regis, qui legem fregit, est homo, qui per
he-shall-lose this son of-the-king who the-law broke is man who by
peccatum animam defloravit. Unde necesse est, ut penam
sin the-soul deflowered whence necessary it-is that punishment
sustineat, quia mater ecclesia ad deum clamat cotidie, ut
he-bear because mother church to God cries daily that
homo se emendet in hoc mortali corpore. Ysai.: Clama!
man himself amend in this mortal body Isaiah cry
Ne cesses! Quasi tuba exalta vocem tuam! Imperator unum
do-not cease as a-trumpet lift-up voice your the-emperor one
oculum amisit, scilicet dominus Ihesus Christus, ut tantum
eye lost namely the-lord Jesus Christ that only
unum oculum retineret, quando vitam pro nobis exposuit,
one eye he-might-keep when life for us he-exposed
et ideo oportet nos eruere oculum sinistrum hoc est
and therefore it-behooves us to-pluck-out the-eye left that is
omnes concupiscencias i.e. carnis delicias per penitenciam
all lusts that-is of-the-flesh the-delights through penance
delere et sic per consequens vitam eternam obtinebimus.
to-blot-out and so by consequence life eternal we-shall-obtain

De injustis exactoribus

ON UNJUST TAX COLLECTORS

Asked why he keeps governors long in office, Tiberius tells of a sick man who would not have the flies on his sores driven away, since hungry ones would come. So, he says, officials already enriched spare their subjects, while new and empty ones oppress them more.

Refert Josephus, quod Tiberius Cesar requisitus, cur
relates Josephus that Tiberius Caesar asked why
provinciarum presides diu teneret in officiis, respondit
of-the-provinces the-governors long he-kept in offices answered
per exemplum: Vidi, inquit, quandoque hominem infirmum
by an-example I-saw he-says once a-man sick
ulceribus plenum muscis gravatum, cui cum per flagella
of-ulcers full with-flies burdened to-whom when by whips
muscas expellerem, dixit michi: Dupliciter me crucias, unde
the-flies I-was-driving-off he-said to-me doubly me you-torture whence
me consolari putas, abigendo muscas sanguine meo plenas
me to-console you-think by-driving-away the-flies with-blood my full
et remittendo vacuas et famelicas. Quis enim dubitet
and by-sending-back empty and hungry who for would-doubt
aculeum musce famelice dupliciter affligere magis quam
the-sting of-a-fly hungry doubly to-afflict more than
plene, nisi ille, qui cor lapideum habet et non carneum.
of-a-full-one except he who a-heart of-stone has and not of-flesh
Sic ego presides diu in officio teneo, qui rebus ditati
so I the-governors long in office keep who with-goods enriched
subditis magis parcant, novi autem et vacui deserta justicia
to-the-subjects more may-spare the-new moreover and empty with-deserted justice
subditos iniquis exactionibus et vexationibus magis ledunt.
the-subjects with-unjust exactions and vexations more harm

De fidelitate

ON FIDELITY

Fabius ransoms Roman captives on his own promise and, when the senate will not pay, sells his only estate rather than break faith. The moral: Christ paid his own blood to ransom mankind from the devil.

Refert Valerius, quod Fabius redemerat captivos Romanorum
relates Valerius that Fabius had-ransomed the-captives of-the-Romans
promissa pecunia, quam cum senatus dare nollet, ipse
with-promised money which when the-senate to-give was-unwilling he-himself
fundum unicum habens vendidit et promissum premium
an-estate only having sold and the-promised price
solvit, volens se pocius patrimonio privare, quam propria
paid wishing himself rather of-patrimony to-deprive than in-his-own
fide inopem esse.
faith needy to-be

Carissimi, Fabius iste est dominus noster Ihesus Christus,
dearest-ones Fabius this is lord our Jesus Christ
qui ob captivos, scilicet totum genus humanum a diabolo
who for the-captives namely the-whole race human by the-devil
captum non pecuniam sed proprium sanguinem dedit in
captured not money but own blood gave as
precium, volens se pocius patrimonio scilicet vita propria
price wishing himself rather of-patrimony namely of-life own
privare, quam genus humanum dimittere.
to-deprive than the-race human to-abandon

De bonis rectoribus non mutandis

ON NOT CHANGING GOOD RULERS

An old woman prays daily for the tyrant Dionysius's life, since each tyrant she wished away was followed by a worse one; he troubles her no more. The moral: God, austere under the old law, became merciful through the flesh he assumed, and we should pray to have no other lord than Christ.

Valerius Maximus refert, quod cum omnes Syracusani mortem
Valerius Maximus relates that when all the-Syracusans the-death
Dyonisii optarent regis Sicilie, quedam femina senectutis
of-Dionysius wished of-the-king of-Sicily a-certain woman of-old-age
ultime sola matutinis horis deos oravit, ut sibi rex
extreme alone at-morning hours the-gods prayed that to-her the-king
superstes fieret in hanc vitam, cujus oracionis causam
surviving might-become in this life of-which prayer the-cause
Dyonisius admirans ab ea quesivit. Que respondit: Cum essem
Dionysius wondering from her asked who answered when I-was
puella, gravem tyrannum habens eo carere cupiens secundum
a-girl a-harsh tyrant having him to-be-rid-of desiring a-second
recepi, quo iterum carere cupiens tercium recepi; timens
I-received whom again to-be-rid-of desiring a-third I-received fearing
ergo deteriorem tibi succedere; ideo pro vita tua omni
therefore a-worse to-you to-succeed therefore for life your every
die rogo. Dyonisius hec audiens amplius molestiam non fecit.
day I-ask Dionysius these hearing further trouble not made

Moralizacio. Carissimi, in veteri testamento deus erat valde
moralization dearest-ones in the-old testament God was very
austerus et nulli parcebat, quia oculum pro oculo, dentem pro
austere and no-one spared because eye for eye tooth for
dente etc., sed modo per carnem nostram, quam asumpserat,
tooth etc but now through flesh our which he-had-assumed

factus est nobis pius ac propicius, et ideo continue orare
made was to-us kind and propitious and therefore continually to-pray
debemus, ut nullum alium dominum habeamus, quam dominum
we-ought that no other lord we-may-have than lord
nostrum Ihesum Christum, qui nobis prestare dignetur etc.
our Jesus Christ who to-us to-grant may-deign etc

De regno celesti

ON THE KINGDOM OF HEAVEN

Frederick II's marble gate near Capua carries his image between two judges, with a verse over each head. The moral: the gate is the church, the judges Mary and John, and the verses promise entry to the pure and the prison of hell to the envious.

Imperator Fredericus secundus unam portam marmoream
the-emperor Frederick the-second one gate marble
construxit miro opere super pontem aque fluentis prope
built of-wondrous work over a-bridge of-water flowing near
Caponam, in qua imperator sculptus fuit in majestate cum
Capua in which the-emperor carved was in majesty with
duobus aliis judicibus. In semicirculo capitis dextri judicis
two other judges in the-semicircle of-the-head of-the-right judge
hic versus scriptus fuit;
this verse written was

Intrent securi, qui querunt vivere puri.
Let-enter secure who seek to-live pure

In semicirculo capitis sinistri judicis fuit scriptus hic versus:
in the-semicircle of-the-head of-the-left judge was written this verse

Invidus excludi timeat vel carcere trudi!
The-envious to-be-shut-out let-him-fear or into-prison to-be-thrust

In semicirculo capitis imperatoris scriptum fuit:
in the-semicircle of-the-head of-the-emperor written was

Quam miseros facias, quos variare scio!
How wretched you-make whom to-waver I-know

In semicirculo super portam scriptum fuit:
in the-semicircle over the-gate written was

Cesaris imperio regni custodia fio.
Of-Caesar by-the-command of-the-kingdom the-guard I-become

Carissimi, imperator iste est dominus noster Ihesus Christus,
dearest-ones emperor this is lord our Jesus Christ
porta marmorea est sancta ecclesia, per quam portam oportet
the-gate marble is the-holy church through which gate it-behooves
intrare regnum celeste, et est situata super pontem aque
to-enter the-kingdom heavenly and it-is situated over the-bridge of-water
fluentis i.e. super mundum, qui semper currit ut aqua. In
flowing that-is over the-world which always runs like water in
qua porta sculpta est imago domini nostri Ihesu Christi
which gate carved was the-image of-lord our Jesus Christ
cum duobus collateralibus, i.e. cum Maria matre Ihesu et
with two assessors that-is with Mary the-mother of-Jesus and
Johanne evangelista, qui designant nobis ejus misericordiam
John the-evangelist who designate to-us his mercy

et justiciam. Tunc scriptus est versus: Intrent securi, i.e.
and justice then written was the-verse let-enter secure that-is
pagani, Judei, Saraceni per baptismum, qui poterunt vivere
pagans Jews Saracens through baptism who shall-be-able to-live
puri ab omni peccato purgati, sicut pueri innocentes.
pure from every sin purged as children innocent
Alius versus dicit: Invidus i.e. peccator in peccato existens
the-other verse says the-envious that-is the-sinner in sin being
excludi timeat ab ecclesia triumphante, et sic in carcere
to-be-shut-out let-him-fear from the-church triumphant and so in the-prison
infernali retrudi sine fine. In capite imperatoris erat
infernal to-be-thrust-back without end on the-head of-the-emperor was
scriptum, quod miseri sunt, qui variant a via veritatis, et
written that wretched are who waver from the-way of-truth and
alius dicit: Cesaris imperio i.e. imperium domini nostri
the-other says of-Caesar by-the-command that-is the-command of-lord our
Ihesu Christi erit nostra custodia et domus sempiterna.
Jesus Christ shall-be our guard and house everlasting

De revocatione peccatricis anime in exilium satisfactionis misse

ON RECALLING THE SINFUL SOUL SENT INTO EXILE

A king's son, betrayed by his bride with his servant, divorces her, then pities her, but no one will fetch her back. His sisters Justice and Truth demand her death and Mercy her pardon, Peace flees, and the son, offering to suffer for the bride, reconciles them and wins her back in battle. The moral: Christ redeemed the adulterous soul, satisfying Justice by his passion and reconciling the four sisters.

Rex quidam nobilis quendum filium formosum, sapientissimum,
a-king certain noble a-certain son handsome most-wise
strenuissimum, graciosum et amorosum habebat, et quatuor
most-vigorous gracious and loving had and four
filias habuit quarum nomina hec erant: Justicia, Veritas,
daughters had whose names these were Justice Truth
Misericordia et Pax. Rex iste volebat filio suo unico
Mercy and Peace king this wished to-son his only
sponsam tradere, destinavit nuncium pro virgine, que esset
a-bride to-give he-dispatched a-messenger for a-virgin who might-be
decora, tandem invenit filiam regis Iherusalem pulchram
comely at-length he-found the-daughter of-the-king of-Jerusalem beautiful
valde, que est tradita filio suo, qui eam miro modo
very who was given to-son his who her in-wondrous way
dilexit. Filius iste quendam servum habebat, et ex magna
loved son this a-certain servant had and from great
confidencia unum ducatum ad custodiendum ei tradidit.
confidence one duchy for guarding to-him handed-over
Ipse vero ut proditor seduxit sponsam domini sui ac violavit
he but as a-traitor seduced the-bride of-lord his and violated
ac ducatum devastavit. Filius cum de adulterio uxoris
and the-duchy devastated the-son when of the-adultery of-the-wife

audisset, contristatus est valde et demisit eam et dedit ei
he-had-heard saddened was greatly and dismissed her and gave to-her
libellum repudii, et privavit eam omni honore suo. Ipsa sic
a-bill of-divorce and deprived her of-all honor her she thus
privata ad magnam egestatem pervenit intantum, quod quasi
deprived to great want came in-so-much that as-if
desperata hinc inde ambulabat et panem suum mendicabat.
despairing hither thither she-walked and bread her begged
Hoc audiens sponsus ejus misertus est ejus et nuncium
this hearing bridegroom her pitied has her and a-messenger
ad eam misit, qui eam revocaret et ei diceret: Veni ad
to her sent who her should-recall and to-her should-say come to
dominum tuum secure, noli timere! Illa vero renuit et
lord your securely do-not fear she but refused and
dixit: Dic domino meo quod ad eum venirem libenter, sed
said tell lord my that to him I-would-come gladly but
non possum. Si querat dominus meus causam quare recuso,
not I-can if asks lord my the-cause why I-refuse
dic ei: Quia lex est talis: Si vir uxorem habuerit
tell him because the-law is such if a-man a-wife shall-have-had
et fornicata fuerit cum altero, dabit ille ei libellum
and fornicated she-shall-have with another shall-give he to-her a-bill
repudii et non revertetur ad eum ultra. Ego vero jam
of-divorce and not she-shall-return to him further I but already
libellum repudii recepi, quia fornicacionem commisi, ideo
the-bill of-divorce have-received because fornication I-committed therefore
non redire potero ad eum. Ait nuncius: Dominus meus
not to-return I-shall-be-able to him says the-messenger Lord my
est ultra legem, ex quo legem constituit, et ideo, ex quo
is beyond the-law from which the-law he-established and therefore from which
misertus est tui, secure ad eum venire poteris. At illa:
pitied has of-you securely to him to-come you-shall-be-able but she

Quale signum dabit ipse michi, quod secure ad eum
what-kind-of sign shall-give he to-me that securely to him
venire potero? Si tantum istud ostenderet, secura essem,
to-come I-shall-be-able if only this he-would-show secure I-would-be
videlicet quod veniret dilectus meus ad me et osculetur me
namely that should-come beloved my to me and should-kiss me
osculo oris sui, tunc sum secura, quod recipiet me in
with-the-kiss of-mouth his then I-am secure that he-shall-receive me into
graciam suam. Dominus cum per nuncium hoc audisset,
grace his the-lord when through the-messenger this he-had-heard
consilium super hoc habebat cum omnibus satrapis curie sue
counsel about this he-held with all the-satraps of-court his
et regni. Tandem consultum est, ut mitteret virum
and of-the-kingdom at-length counseled it-was that he-should-send a-man
sapientem pro ea, ut reduceret eam, et non est inventus
wise for her that he-might-bring-back her and not was found
unus in toto regno qui se de hac re intromittere vellet.
one in all kingdom who himself in this matter to-involve would-wish
Vir ejus cum hoc audisset, ad eam nuncium destinavit,
husband her when this he-had-heard to her a-messenger dispatched
qui diceret: Quid faciam tibi? Non est inventus aliquis, qui
who should-say what shall-I-do for-you not was found anyone who
te vellet ad me reducere! Illa hoc audiens flevit amare,
you would-wish to me to-bring-back she this hearing wept bitterly
quod non est inventus, qui eam reduceret. Vir ejus cum
that not was found who her might-bring-back husband her when
audisset de ejus lamentacione, perrexit ad patrem suum et
he-had-heard of her lamentation went to father his and
ait: Domine mi, si vobis placet, ego ibo ad sponsam
he-says O-lord my if to-you it-pleases I shall-go to bride
meam, et a miseria et dolore suo liberabo eam, et ad
my and from misery and grief her I-shall-free her and to

placitum vestrum reducam. Ait pater: Vade in fortitudine
pleasure your I-shall-bring-back says the-father go in strength
tua et reduc eam. Misit ante nuncium ad eam, qui ei
your and bring-back her he-sent before a-messenger to her who to-her
diceret: Jam gaude, quia ecce ego venio et reducam te.
should-say now rejoice because behold I come and I-shall-bring-back you
Soror senior, scilicet Justitia, cum hoc audisset, processit ante
the-sister elder namely Justice when this she-had-heard proceeded before
regem et ait: Domine, justus es et rectum est judicium
the-king and she-says O-lord just you-are and right is judgment
tuum; ego sum Justicia filia tua, recte judicasti illam
your I am Justice daughter your rightly you-did-judge that
meretricem, ut amplius non esset sponsa fratris mei, et
harlot that further not she-should-be the-bride of-brother my and
ei libellum repudii dedisti. Justiciam ergo teneatis, et
to-her a-bill of-divorce you-gave Justice therefore may-you-hold and
si contra justiciam operatus fueritis, dico vobis, non ero
if against justice worked you-shall-have I-say to-you not I-shall-be
filia vestra Justicia. Hiis dictis venit secunda soror,
daughter your Justice with-these said came the-second sister
scilicet Veritas, et ait: Pater mi, veraciter illam meretricem
namely Truth and says O-father my truly that harlot
judicastis, que cubile fratris nostri per adulterium violavit. Si
you-judged who the-bed of-brother our by adultery violated if
eam velitis reducere, facitis contra veritatem, et si sic, sine
her you-wish to-bring-back you-act against truth and if so without
dubio non ero filia vestra Veritas. Hec audiens tercia
doubt not I-shall-be daughter your Truth these hearing the-third
soror, scilicet Misericordia, venit ad patrem et ait: Domine,
sister namely Mercy came to the-father and says O-lord
ego sum Misericordia filia tua. Fac ergo misericordiam
I am Mercy daughter your do therefore mercy

cum peccatrice, que deliquit, quia pro commisso multum
with the-sinner who transgressed because for the-deed much
dolet, et si ei misericordiam non feceris, non
she-grieves and if to-her mercy not you-shall-have-done not
ero Misericordia filia tua. Quarta soror, scilicet Pax,
I-shall-be Mercy daughter your the-fourth sister namely Peace
cum audisset tantam discordiam inter sorores, totam terram
when she-had-heard so-great discord among the-sisters the-whole land
voluit derelinquere et fugam peciit. Hoc facto Justicia et
wished to-forsake and flight sought with-this done Justice and
Veritas exhibuerunt gladium et regi tradiderunt dicentes:
Truth produced a-sword and to-the-king handed saying
Domine, ecce gladius justicie ad occidendum illam meretricem,
O-lord behold the-sword of-justice for killing that harlot
que nos et fratrem nostrum confundit. Misericordia hoc
who us and brother our confounds mercy this
videns gladium a manibus earum arripuit et ait: Satis
seeing the-sword from the-hands of-them snatched and says enough
diu regnastis et vestram voluntatem obtinuistis. Modo
long you-have-reigned and your will you-have-obtained now
tempus est, ut exaudiar a patre meo; ego sum filia sua
time it-is that I-be-heard by father my I am daughter his
sicut et vos. Respondit Justicia: Verum est, multo tempore
as also you answered Justice true it-is for-much time
regnavimus et adhuc volumus regnare. Verumtamen ex quo
we-have-reigned and still we-wish to-reign nevertheless from which
inter nos est tanta discordia, vocetur frater noster, qui
among us is so-great discord let-be-called brother our who
sagax est in omnibus, et inter nos judicet. Et sic factum
shrewd is in all-things and between us may-judge and so done
est. Filius vero cum venisset et audisset altricaciones inter
was the-son but when he-had-come and had-heard the-altercations among

eas, quomodo Justicia et Veritas ex una parte vindictam
them how Justice and Truth on one side vengeance
pecierunt, Misericordia veniam, ait: Carissime sorores, propter
sought Mercy pardon says dearest sisters because-of
vestram discordiam soror nostra a patre nostro predilecta,
your discord sister our by father our beloved
scilicet Pax, totum regnum dimisit. Hoc nullo modo volo
namely Peace the-whole kingdom left this in-no way I-wish
pati, quia pro sponsa mea adultera paratus sum pati
to-suffer because for bride my adulterous ready I-am to-suffer
supplicia. Ait Justicia: Si hoc feceris, tibi contradicere
punishments says Justice if this you-shall-have-done you to-contradict
non possumus. Dixit ergo ad Misericordiam: Tu laboras
not we-can he-said therefore to Mercy you labor
pro sponsa mea, ut reducatur, si vero eam reducam, et
for bride my that she-be-brought-back if but her I-bring-back and
iterum fornicata fuerit, intendis iterato pro ea intercedere?
again fornicated she-shall-have you-intend again for her to-intercede
At illa: Non, nisi penituerit. Audiens hec filius Pacem
but she not unless she-shall-have-repented hearing these the-son Peace
sororem suam reduxit, et fecit sorores adinvicem osculari.
sister his brought-back and made the-sisters each-other to-kiss
Facta concordia filius de regno descendit et bellum
with-made concord the-son from the-kingdom descended and battle
pro sponsa dedit et eam cum omni honore ad regnum
for the-bride gave and her with all honor to the-kingdom
patris sui reduxit. Et sic ambo vitam in pace finiverunt.
of-father his brought-back and so both life in peace ended

Carissimi, rex iste est pater celestis, filius tam sapiens
dearest-ones king this is the-Father heavenly the-son so wise
est dominus noster Ihesus Christus, sponsa tam pulchra est
is lord our Jesus Christ the-bride so beautiful is

anima ad dei similitudinem creata, quatuor sorores justicia,
the-soul to of-God the-likeness created the-four sisters justice
veritas, misericordia et pax. Anima cum servo domini
truth mercy and peace the-soul with the-servant of-the-lord
i.e. cum diabolo adulterata est, quando ei consensit, et
that-is with the-devil adulterated was when to-him she-consented and
ideo eam dominus suus dimisit. Post hec pius sponsus
therefore her lord her dismissed after these the-kind bridegroom
dedit ei libellum repudii et dimisit eam et privavit
gave to-her a-bill of-divorce and dismissed her and deprived
eam omni honore suo, quo erat constituta super opera
her of-all honor her in-which she-was established over the-works
manuum domini, sicut ait Psalmista: Omnia subjecisti sub
of-the-hands of-the-lord as says the-Psalmist all-things you-have-subjected under
pedibus ejus. Dedit eciam ei ducatum i.e. paradisum et
feet his he-gave also to-her a-duchy that-is paradise and
illum eciam ab ea abstulit et in miseriam hujus mundi
it also from her he-took-away and into the-misery of-this world
posuit, unde: In sudore vultus tui vesceris pane tuo. Unde
put whence in the-sweat of-face your you-shall-eat bread your whence
Bernardus conqueritur et dicit: Memento nobilitatis tue,
Bernard complains and says remember nobility your
pudeat dejeccionis tue. Ipse vero dominus misertus
let-it-shame-you of-the-casting-down your he but the-lord having-pitied
sponse sue misit ad eam nuncium, qui revocaret eam et
bride his sent to her a-messenger who should-recall her and
diceret: Elevare, elevare, consurge, consurge, Iherusalem!
should-say be-lifted-up be-lifted-up arise arise Jerusalem
Solve vincula colli tui, captiva filia Sion! Illa vero
loose the-bonds of-neck your captive daughter of-Zion she but
renuit venire et dixit: Domine, libenter redirem, sed
refused to-come and said O-lord gladly I-would-return but

non possum. Quare? quia tu dixisti per Jeremiam: Si
not I-can why because you said through Jeremiah if
vir habuerit uxorem et illa fornicata fuerit cum altero,
a-man shall-have-had a-wife and she fornicated shall-have with another
dabit illi vir ille libellum repudii, et non revertetur
shall-give to-her man that a-bill of-divorce and not he-shall-return
ad eam ultra. Ergo non audeo reverti ad te; quid ergo
to her further therefore not I-dare to-return to you what therefore
faciam? Tua sunt verba: Qui justus es et juste judicas
shall-I-do yours are the-words who just you-are and justly you-judge
omnia. Quomodo ergo ad te redire potero? Respondit
all-things how therefore to you to-return shall-I-be-able answered
dominus per Ysaiam prophetam: Numquid abbreviata est
the-lord through Isaiah the-prophet surely-not shortened is
manus mea, ut salvare nequeam? Absit hoc! Sed sicut dixi
hand my that to-save I-cannot far-be this but as I-said
per Ezechielem: In quacumque hora peccator ingemuerit,
through Ezekiel in whatever hour the-sinner shall-have-groaned
omnium iniquitatum ejus non recordabor. Et licet fornicata
of-all iniquities his not I-shall-remember and although fornicated
sis, tamen ad me revertere, et ego ricipiam te, ut dicitur
you-have yet to me return and I shall-receive you as it-is-said
in canticis: Revertere, revertere, Sunamitis etc. Revertere
in the-Canticles return return Shulamite etc return
reconciliando te deo patri, revertere reconciliando te
by-reconciling yourself to-God the-Father return by-reconciling yourself
dei filio, revertere reconciliando te spiritui sancto,
of-God to-the-Son return by-reconciling yourself to-the-Spirit Holy
revertere reconciliando te angelis, quorum consorcium
return by-reconciling yourself to-the-angels whose fellowship
tu perdidisti! Illa respondit: Quod signum michi dabis,
you have-lost she answered what sign to-me shall-you-give

quia recipies me? Ait dominus: Pete tibi signum in
that you-shall-receive me says the-lord ask for-yourself a-sign in
profundum inferni, sive in excelsum supra. At illa dixit: Non
the-depth of-hell or in the-height above but she said not
petam, sed veniat dilectus meus ad me et osculetur me
I-shall-ask but let-come beloved my to me and let-him-kiss me
osculo oris sui, ut sim secura, quod me in graciam
with-the-kiss of-mouth his that I-may-be secure that me into grace
suam recipiat. Cui dominus: Si mulier oblita fuerit
his he-receive to-whom the-lord if a-woman forgotten shall-have
infantuli sui, ego numquam tui obliviscar, ego cogito
of-little-infant her I never of-you shall-forget I think
cogitaciones pacis et non afflictionis, et ideo consilium
thoughts of-peace and not of-affliction and therefore counsel
habebo. Dominus vero habuit consilium secretum cum
I-shall-have the-lord but had counsel secret with
tota curia celesti, quem mitteret pro liberacione sponse
the-whole court heavenly whom he-should-send for the-freeing of-bride
sue, et neque inter angelos neque inter homines invenit
his and neither among angels nor among men he-found
aliquem, qui dignus esset sponsam suam redimere. Angelus
anyone who worthy might-be bride his to-redeem the-angel
dicebat: Ego libere condicionis sum, illa servilis, quare ego
said I of-free condition am she of-servile why I
deformarem condicionem meam? Homo dicebat: Non sum
should-deform condition my man said not I-am
dignus pati pro sponsa tua, quia sum peccator. Hoc videns
worthy to-suffer for bride your because I-am a-sinner this seeing
dominus misit ad sponsam suam qui diceret: Quid faciam,
the-lord sent to bride his who should-say what shall-I-do
quia salvator non est tibi, qui velit vel possit salvare
because a-savior not is for-you who may-wish or may-be-able to-save

te? Illa hec audiens flevit, quod neque in celo neque in
you she these hearing wept that neither in heaven nor on
terra aliquis inventus est, qui eam liberaret. Pater vero
earth anyone found was who her might-free the-Father but
misericordiarum et deus totius consolacionis consolabitur
of-mercies and God of-all consolation shall-console
eam dicens: Iherusalem, sponsa mea, civitas mea, noli sic
her saying Jerusalem bride my city my do-not so
flere, quia cito venit salus tua. Quare merore consumeris?
weep because quickly comes salvation your why with-grief are-you-consumed
Numquam consiliarius non adest tibi, quia innovavit te
never a-counselor not is-present to-you because has-renewed you
dolor. Salvabo te et liberabo te, noli timere! Surrexit ergo
grief I-shall-save you and I-shall-free you do-not fear rose therefore
filius ante patrem et dixit: Ecce ego paratus sum pro sponsa
the-son before the-Father and said behold I ready am for bride
mea pati, ego feci, ego faciam, ego portabo, ego salvabo.
my to-suffer I made I shall-make I shall-carry I shall-save
Cui pater: Vade in hac fortitudine tua et libera filiam
to-whom the-Father go in this strength your and free daughter
meam sponsam tuam de carcere Madian hoc est diaboli.
my bride your from the-prison of-Midian that is of-the-devil
Hec audiens Justicia allegavit contra fratrem suum, supervenit
these hearing Justice pleaded against brother her came-up
Veritas et tenuit cum Justicia, sed Misericordia cum fratre
Truth and held with Justice but Mercy with brother
suo tenuit, et Pax quarta soror fugit, quia non erat
her held and Peace the-fourth sister fled because not was
pax inter deum et hominem. Justicia dicebat Misericordie:
peace between God and man Justice said to-Mercy
Regnare volo, quia dominus Salomon immortalis est et
to-reign I-wish because the-lord Solomon immortal is and

justus et non erit periturus. Unde jus meum nullam
just and not shall-be about-to-perish whence right my no
prescripcionem includit et diuturnitas temporis non attenuat,
prescription includes and the-length of-time not weakens
sed pocius confirmat. Respondit Misericordia: Verum est,
but rather confirms answered Mercy true it-is
quod immortalis es et perpetua, sed in futuro non modo.
that immortal you-are and perpetual but in the-future not now
Ego volo pro ea intercedere, quia penitenciam jam agit,
I wish for her to-intercede because penance already she-does
et sicut tu es filia patris mei Justicia, sic et ego sum
and as you are the-daughter of-father my Justice so also I am
filia ejus Misericordia, et ideo racio dictat, ut me audiat
daughter his Mercy and therefore reason dictates that me he-hear
sicut et te. Videns ergo filius sapiens istam discordiam
as also you seeing therefore the-son wise this discord
inter sorores dixit Justicie: Paratus sum tibi satisfacere,
among the-sisters said to-Justice ready I-am to-you to-satisfy
ut prevaleat oracio Misericordie. Ait Justicia: Michi placet,
that may-prevail the-prayer of-Mercy says Justice to-me it-pleases
sed vellem scire quomodo. Ait filius: Incarnari volo et
but I-would-wish to-know how says the-son to-be-incarnate I-wish and
naturam humanam assumere. Numquid hoc sufficit? Et dixit
nature human to-assume surely-not this suffices and said
filia Justicia: Non. Dixit filius: Circumcidi volo, famem
the-daughter Justice no said the-son to-be-circumcised I-wish hunger
et sitim pati, temptari, tristari, tedium pati, sanguineum
and thirst to-suffer to-be-tempted to-be-saddened weariness to-suffer bloody
sudorem stillare; numquid hec tibi sufficiunt? Et respondit
sweat to-drip surely-not these to-you suffice and answered
illa, quod non. Dixit filius Justicie: Volo colaphis cedi
she that not said the-son to-Justice I-wish with-buffets to-be-beaten

et alaphis flagellari, volo conspui, deridi et derelinqui
and with-slaps to-be-scourged I-wish to-be-spat-on to-be-mocked and to-be-forsaken
et despici etc. Numquid hec tibi sufficiunt? Respondit
and to-be-despised etc surely-not these to-you suffice answered
Justicia, quod non. Crucem volo portare et manibus et
Justice that not the-cross I-wish to-carry and in-hands and
pedibus perforari et ligari. Numquid hec tibi sufficiunt?
in-feet to-be-pierced and to-be-bound surely-not these to-you suffice
Et illa: Non. Aceto potari volo, totum sanguinem
and she no with-vinegar to-be-given-drink I-wish the-whole blood
exhauriri et in cruce mori, mortuus lancea perforari
to-be-drained and on the-cross to-die dead with-a-lance to-be-pierced
latus, deinde a mortuis resurgere, celum ascendere, locum
in-the-side then from the-dead to-rise-again heaven to-ascend the-place
sponse mee preparare. Numquid hec tibi sufficiunt? Et illa:
of-bride my to-prepare surely-not these to-you suffice and she
O bone frater, ut video et secundum quod audio, plus diligis
O good brother as I-see and according-to what I-hear more you-love
sponsam tuam, quam teipsum. Jam que dixisti sufficiunt.
bride your than yourself now what you-have-said suffice
Tunc filius dixit ad Misericordiam: Si omnia ista que dixi
then the-son said to Mercy if all these which I-said
et que in corde meo posui fecero et sponsa mea
and which in heart my I-placed I-shall-have-done and bride my
ista contempserit, numquid iterum pro ea me interpellabis?
these shall-have-despised surely-not again for her me shall-you-petition
Et illa: Non nisi egerit penitenciam. Qui ait: Michi
and she not unless she-shall-have-done penance who says to-me
bene placet. Quociens homo peccaverit, si penitenciam post
well it-pleases as-often-as man shall-have-sinned if penance after
hoc egerit, misericordiam super eum habebo. Hiis
this he-shall-have-done mercy upon him I-shall-have with-these

dictis fecit sorores vocari, scilicet Justiciam, Veritatem,
said he-made the-sisters to-be-called namely Justice Truth
Misericordiam et Pacem et osculate sunt adinvicem. Tunc
Mercy and Peace and kissed have each-other then
filius omnia promissa adimplevit et regnum celeste ei
the-son all promises fulfilled and the-kingdom heavenly to-her
dedit. Unde Bernardus ait valde solempniter ipsam excitans
gave whence Bernard says very solemnly her rousing
sponsam ad considerandum graciam sibi a domino impensam.
the-bride to considering the-grace to-her by the-lord bestowed
Dicit enim: Vide o sponsa in cruce sponsum tuum capite
he-says for see O bride on the-cross bridegroom your with-head
inclinatum ad osculum, manuum extensionem ad amplexus,
inclined for a-kiss of-the-hands the-stretching for embraces
lateris apercionem ad affectum, tocius corporis exposicionem
of-the-side the-opening for affection of-all body the-exposure
ad contemptum. Hausit igitur de proprio sanguine suo, et
for contempt he-drew therefore from his-own blood his and
obtulit patri suo munus pro dulcissima sponsa sua. Suscepit
offered to-Father his a-gift for most-sweet bride his received
ergo pater celestis preclarum munus de manu filii,
therefore the-Father heavenly the-splendid gift from the-hand of-the-son
per quod salvati sumus ad vitam eternam. Ad quam etc.
by which saved we-were to life eternal to which etc

De memoria mortis

ON THE MEMORY OF DEATH

A merchant who envies a prince his happy life is served dinner in a dead man's skull and lodged beside two hanged men. The prince explains: the skull is his wife's lover's, set before her daily, and the hanged are his kinsmen, whom he visits to keep his vengeance hot. The moral: the skull is the devil, beheaded by the tongue's sword of confession, and the hanged youths the love of God and neighbor, to be kept always in the heart.

Quidam princeps erat qui multum delectabatur venari.
a-certain prince there-was who much delighted to-hunt
Accidit semel, quod cum ad venandum perrexisset, casu
it-happened once that when for hunting he-had-set-out by-chance
mercator quidam per eandem viam secutus est, videnque
a-merchant certain by the-same way followed has and-seeing
principem formosum et graciosum vestimentis preciosis
the-prince handsome and gracious in-garments precious
indutum, ait in corde suo: O domine deus, homo iste
clothed says in heart his O lord God man this
multum tibi tenetur; ecce quam formosus est et strenuus
much to-you is-bound behold how handsome he-is and vigorous
et graciosus, et omnes, qui sunt in ejus comitatu, honeste
and gracious and all who are in his retinue honorably
induti. Hiis cogitatis dixit uni ex familia principis: Dic
clothed with-these thought he-said to-one of the-household of-the-prince tell
michi, carissime, dominus vester qualis est? Qui ait: Est
me dearest lord your of-what-kind is-he who says he-is
dominus multarum terrarum, et potens valde in auro et
lord of-many lands and powerful very in gold and
argento ac familia. Ait mercator: Multum tenetur ipse deo;
silver and household says the-merchant much is-bound he to-God

formosus est et sapiens inter omnes, quos umquam vidi.
handsome he-is and wise among all whom ever I-saw
Ille hoc audiens occulte omnia verba mercatoris domino suo
he this hearing secretly all the-words of-the-merchant to-lord his
narravit. Dominus vero circa horam vespertinam, cum domum
told the-lord but about the-hour evening when home
rediret, mercatorem rogavit, ut secum pernoctaret. Ille
he-was-returning the-merchant asked that with-him he-should-lodge he
hoc non audebat resistere et cum principe ad civitatem
this not dared to-resist and with the-prince to the-city
perrexit. Cum vero castrum ejus intrasset, tot divicias,
went when but castle his he-had-entered so-many riches
tot pulchras cameras auro depictas vidit, quod valde
so-many beautiful chambers with-gold painted he-saw that greatly
admirabatur. Cum autem hora cenandi adesset, princeps
he-wondered when moreover the-hour of-dining was-at-hand the-prince
mercatorem juxta suam dominam in mensa collocari fecit.
the-merchant beside his lady at table to-be-placed made
Mercator autem cum dominam vidisset tam pulchram et
the-merchant moreover when the-lady he-had-seen so beautiful and
tam graciosam, quasi extra se raptus fuit et ait in corde
so gracious as-if beyond himself carried was and says in heart
suo: O deus meus, princeps omnia, que desiderat cor suum,
his O God my the-prince all-things which desires heart his
habet, uxorem pulchram, filios ac filias, familiam multam
has a-wife beautiful sons and daughters a-household large
nimis. Cum autem sic cogitasset, delata sunt fercula ante
very when moreover thus he-had-thought brought were the-dishes before
dominam et ante eum, et ecce cibaria optima in capite
the-lady and before him and behold foods best in the-skull
unius defuncti collocata et ante dominam posita sunt et
of-one dead placed and before the-lady set were and

omnibus de familia in scutellis argenteis ministrabatur in
to-all of the-household in dishes silver it-was-served in
aula. Mercator cum caput mortui ante eum vidisset,
the-hall the-merchant when the-head of-the-dead-man before him he-had-seen
commota sunt omnia viscera ejus et ait in corde suo: Heu
moved were all bowels his and he-says in heart his alas
michi, timeo quod perdam caput meum in isto loco! Domina
to-me I-fear that I-shall-lose head my in this place the-lady
vero inquantum potuit eum confortavit. Cum vero nox
but in-as-much-as she-could him comforted when but night
adesset, ducitur in cameram honestam, ubi invenit lectum
was-at-hand he-is-led into a-chamber seemly where he-found a-bed
paratum, cortinis circumvolutum, et in angulo domus
prepared with-curtains surrounded and in the-corner of-the-house
luminaria magna. Dum vero lectum intrasset, famuli ostium
lights great while but the-bed he-had-entered the-servants the-door
clauserunt et ille solus in camera remansit; respexitque
closed and he alone in the-chamber remained and-looked-at
angulum ubi erat lumen. Vidit duos homines mortuos per
the-corner where was the-light he-saw two men dead by
brachia pendentes. Hoc viso invasit eum timor intollerabilis,
the-arms hanging with-this seen invaded him fear intolerable
intantum quod quiescere non poterat. Mane vero surrexit
in-so-much that to-rest not he-could in-the-morning but he-rose
et ait: Heu michi, timeo hodie juxta illos duos pendere.
and he-says alas to-me I-fear today beside those two to-hang
Princeps vero cum surrexisset, fecit mercatorem ad se
the-prince but when he-had-risen made the-merchant to himself
vocari et ait: Carissime, quid tibi placet de me? At ille:
to-be-called and says dearest what to-you pleases of me but he
Michi omnia bene placent, sed quod michi ministrabatur in
to-me all-things well please but what to-me was-served in

capite defuncti, ultra quam credi potest abhorrui tantum
the-skull of-the-dead beyond what to-be-believed can I-abhorred so-much
quod comedere non poteram. Cum vero in lecto positus
that to-eat not I-could when but in bed placed
fuissem, duos juvenes pendentes in angulo camere vidi, et
I-had-been two youths hanging in the-corner of-the-chamber I-saw and
tantus timor me invasit, quod dormire non poteram, et ideo
so-great fear me invaded that to-sleep not I-could and therefore
dei amore permittatis me transire. Ait princeps: Carissime,
of-God for-the-love permit me to-pass says the-prince dearest
vidisti uxorem meam nimis pulchram et caput defuncti
you-saw wife my very beautiful and the-head of-the-dead
ante eam. Racio est talis: iste enim cujus erat caput fuit
before her the-reason is such he for whose was the-head was
quidam dux nobilis, qui uxorem meam sollicitavit et cum ea
a-certain duke noble who wife my solicited and with her
concubuit et pariter adinvicem commisceri perspexi, gladium
lay and together each-other to-be-mingled I-perceived a-sword
arripui et caput ejus amputavi, unde in signum verecundie
I-seized and head his I-cut-off whence for a-sign of-shame
singulis diebus illud caput ante eam pono, ut ad memoriam
on-single days that head before her I-place that to memory
reducat peccatum quod commisit. Filius vero defuncti
she-may-recall the-sin which she-committed the-son but of-the-dead-man
illos duos juvenes cognatos meos in camera pendentes occidit,
those two youths kinsmen my in the-chamber hanging killed
ideo omni die corpora eorum visito, ut fiam magis
therefore every day bodies their I-visit that I-may-become more
fervens sanguinem eorum vindicare. Cum autem adulterium
fervent the-blood their to-avenge when moreover the-adultery
uxoris recolo et mortem juvenum ad memoriam reduco,
of-wife I-recall and the-death of-the-youths to memory I-bring-back

nullum gaudium habere potero. Vade ergo carisssime in
no joy to-have I-shall-be-able go therefore dearest in
pace et ammodo vitam hominis cujuscumque non judices,
peace and henceforth the-life of-man whatever not judge
quousque plenius tibi de veritate constiterit. Mercator
until more-fully to-you of the-truth it-shall-have-been-established the-merchant
ei valefecit et ad mercandum perrexit.
to-him bade-farewell and for trading went

Carissimi, princeps iste est quilibet homo christianus bonis
dearest-ones prince this is any man Christian with-good
virtutibus per virtutem baptismi ditatus, qui debet habere
virtues by the-virtue of-baptism enriched who ought to-have
pulchram familiam, scilicet sensus interiores et exteriores
a-beautiful household namely the-senses inner and outer
sine macula peccati, qui debent homini ministrare et sepius
without stain of-sin which ought to-man to-minister and often
ad venandum pergere i.e. opus meritorium operari. Mercator
for hunting to-go-forth that-is a-work meritorious to-work merchant
iste est bonus prelatus vel confessor discretus, qui tenetur
this is a-good prelate or confessor discreet who is-bound
tali associari, domum cordis sui visitare et bonas virtutes
to-such to-be-associated the-house of-heart his to-visit and good virtues
ibidem plantare, sicut fecerat Christus duobus peregrinis
there to-plant as had-done Christ to-two pilgrims
venientibus ad Emaus, qui domum hospicii intravit etc. Uxor
coming to Emmaus who the-house of-lodging entered etc the-wife
tam formosa est anima ad dei similitudinem creata, que
so beautiful is the-soul to of-God the-likeness created which
debet in mensa juxta prelatum sacre scripture collocari, ut
ought at table beside the-prelate of-sacred scripture to-be-placed that
addiscat ea que sunt salutis; sed sepius ista anima per
it-may-learn those which are of-salvation but often this soul by

diabolum adulteratur, quando peccatum mortale committit.
the-devil is-adulterated when sin mortal it-commits
Quid ergo est faciendum? Extrahe gladium lingue et
what therefore is to-be-done draw-out the-sword of-the-tongue and
ora ad deum intime! Unde psalmista: Lingua eorum gladius
pray to God inwardly whence the-psalmist tongue their a-sword
acutus. Per istum gladium lingue cum cordis contricione
sharp by this sword of-the-tongue with of-heart contrition
et oris confessione poteris [hunc diabolum] devincere
and of-mouth confession you-shall-be-able this devil to-conquer
et hoc est caput ejus amputare et ante oculos cordis
and this is head his to-cut-off and before the-eyes of-heart
tui semper ponere, quoniam graciam tibi dabit deus eum
your always to-place since grace to-you shall-give God him
devincere, penitenciam perfecte agere, i.e. opus misericordie.
to-conquer penance perfectly to-do that-is the-work of-mercy
Duo juvenes in camera pendentes, quod occidit adversarius
the-two youths in the-chamber hanging which killed adversary
tuus, sunt dilectio dei et proximi, qui erant exstincti per
your are the-love of-God and of-neighbor who were extinguished through
peccatum primi parentis, et ideo semper debes eos in
the-sin of-the-first parent and therefore always you-ought them in
camera cordis tui tenere, ut deum tota mente, tota anima
the-chamber of-heart your to-hold that God with-all mind with-all soul
diligas et semper in ejus timore permaneas, quia nescimus,
you-love and always in his fear you-remain because we-know-not
si amore vel odio digni sumus, et ad memoriam
whether of-love or of-hatred worthy we-are and to memory
reducere, quantum deus pro nobis sustinuit in cruce.
to-bring-back how-much God for us endured on the-cross

De perfectione vite

ON THE PERFECTION OF LIFE

Titus's statue, made by Virgil, denounces whoever works on his son's birthday; a smith who threatens it is brought to the emperor and explains the eight pennies he earns daily: two repaid to his father, two lent to his son, two lost on his wife, and two spent on himself. He is later made emperor. The moral: the pennies are our debts to God, to Christ, to the flesh, and to ourselves.

Titus in civitate romana regnavit, qui statuit pro lege, quod
Titus in the-city Roman reigned who established for law that
dies primogeniti sui ab omnibus sanctificaretur, et quicumque
the-day of-first-born his by all should-be-hallowed and whoever
diem nativitatis filii sui per opus servile violaret, morte
the-day of-the-birth of-son his by work servile should-violate by-death
moreretur. Promulgata lege vocavit magistrum Virgilium
should-die with-promulgated the-law he-called master Virgil
et ait: Carissime, talem legem edidi; verumtamen sepe in
and he-says dearest such a-law I-issued nevertheless often in
occulto poterunt [peccata] committi, ad quorum noticiam
secret shall-be-able sins to-be-committed to whose knowledge
pervenire non potero. Rogamus ergo te, ut secundum
to-come not I-shall-be-able we-ask therefore you that according-to
industriam tuam aliquam artem invenias, per quam potero
industry your some art you-find by which I-shall-be-able
experiri quales sint illi, qui contra legem delinquunt. Ait
to-test of-what-sort be those who against the-law offend says
ille: Domine, fiat voluntas vestra. Statim Virgilius arte
he O-lord be-done will your at-once Virgil by-art
magica statuam in medio civitatis fieri fecit. Statua illa
magic a-statue in the-middle of-the-city to-be-made made statue that

omnia peccata occulta in illo die commissa imperatori dicere
all sins hidden on that day committed to-the-emperor to-tell
solebat, et sic per accusacionem statue quasi infiniti
was-wont and so by the-accusation of-the-statue as-if infinite
homines erant condempnati. Erat tunc quidam faber in
men were condemned there-was then a-certain smith in
civitate nomine Focus, qui in illo die sicut in ceteris operatus
the-city by-name Focus who on that day as on the-others worked
est. Cum autem semel in stratu suo jacuisset, intime cogitavit,
has when moreover once in bed his he-had-lain inwardly he-thought
quomodo per accusacionem statue multi moriebantur.
how by the-accusation of-the-statue many were-dying
Mane surrexit et ad statuam perrexit et ait: O statua,
in-the-morning he-rose and to the-statue went and he-says O statue
statua, per tuam accusacionem multi sunt positi ad mortem.
statue by your accusation many were put to death
Voveo deo meo, si me accusaveris, caput tuum frangam.
I-vow to-God my if me you-shall-have-accused head your I-shall-break
Hiis dictis domum perrexit. Hora prima imperator sicut
with-these said home he-went at-the-hour first the-emperor as
solitus erat nuncios suos ad statuam destinavit, ut ab ea
accustomed he-was messengers his to the-statue dispatched that of it
quererent, si aliquis contra legem commisisset. Cum autem
they-should-ask if anyone against the-law had-committed when moreover
ad statuam venissent et voluntatem imperatoris dixissent,
to the-statue they-had-come and the-will of-the-emperor had-told
ait statua: Carissimi, levate oculos vestros et videte, que
says the-statue dearest-ones lift eyes your and see what
scripta sunt in fronte mea. Illi vero cum oculos levassent,
written are on forehead my they but when eyes they-had-lifted
tria in fronte ejus clare viderunt, scilicet: Tempora mutantur,
three on forehead its clearly saw namely times are-changed

homines deteriorantur, qui voluerit veritatem dicere caput
men grow-worse who shall-have-wished the-truth to-tell head
fractum habebit. Ite domino vestro nunciate, que vidistis
broken shall-have go to-lord your announce what you-have-seen
et legistis. Nuncii perrexerunt et omnia domino suo
and have-read the-messengers went and all-things to-lord their
retulerunt. Imperator cum hoc audisset, precepit militibus
reported the-emperor when this he-had-heard commanded knights
suis, ut se armarent et ad statuam pergerent, et
his that themselves they-should-arm and to the-statue should-go and
si aliquis contra statuam aliquid faceret, eum ligatis
if anyone against the-statue anything should-do him with-bound
manibus et pedibus ad eum ducerent. Milites ad statuam
hands and feet to him they-should-lead the-knights to the-statue
perrexerunt, dicentes: Placet imperatori, ut ostendatis illos,
went saying it-pleases to-the-emperor that you-show those
qui contra legem commiserunt, et quales erant illi, qui
who against the-law have-committed and of-what-sort were those who
minas fecerunt. Ait statua: Focum fabrum accipite! Ille est
threats made says the-statue Focus the-smith take he is
qui in singulis diebus legem violat et michi minas facit.
who in single days the-law violates and to-me threats makes
Illum comprehenderunt et coram imperatore duxerunt. Ait
him they-seized and before the-emperor led says
imperator: Carissime, quid est, quod audio de te? quare
the-emperor dearest what is-it that I-hear of you why
legem editam violas? Ait ille: Domine, legem illam servare
the-law issued do-you-violate says he O-lord law that to-keep
non possum, quia omni die octo denarios oportet me habere,
not I-can because every day eight pennies it-behooves me to-have
et illos sine labore non potero acquirere. Ait imperator:
and those without labor not I-shall-be-able to-acquire says the-emperor

Et quare octo denarios? Qui ait: Omni die per annum
and why eight pennies who says every day through the-year
duos denarios teneor dare, quos mutuavi in juventute,
two pennies I-am-bound to-give which I-borrowed in youth
duos accommodo, duos perdo, duos expendo. Ait imperator:
two I-lend two I-lose two I-spend says the-emperor
De istis manifestius debes michi dicere: Cui ait faber:
of these more-plainly you-ought to-me to-tell to-whom says the-smith
Domine mi, advertite me! Duos denarios omni die teneor
O-lord my attend-to me two pennies every day I-owe
patri meo, quia cum essem puer parvulus, pater meus duos
to-father my because when I-was a-boy little father my two
denarios super me singulis diebus expendit, jam pater meus
pennies on me on-single days spent now father my
in egestate est positus, unde racio dictat, quod ei subveniam
in want is placed whence reason dictates that him I-help
in sua paupertate, et ideo omni die duos denarios ei
in his poverty and therefore every day two pennies to-him
trado; duos alios denarios filio meo accommodo, qui jam ad
I-hand two other pennies to-son my I-lend who now to
studium pergit, ut si contingat me ad egestatem pervenire,
study goes that if it-befall me to want to-come
michi illos duos denarios reddat, sicut ego jam patri
to-me those two pennies he-may-return as I now to-father
meo facio; duos alios denarios omni die perdo super uxorem
my do two other pennies every day I-lose on wife
meam, quia semper est michi contraria, aut proprie
my because always she-is to-me contrary either of-own
voluntatis aut callide complectionis, et propter ista tria
will or of-crafty complexion and because-of these three
quicquid ei dedero, hoc perdo; duos alios denarios
whatever to-her I-shall-have-given this I-lose two other pennies

super meipsum in cibis et potibus expendo. Levius bono
on myself in foods and drinks I-spend more-lightly in-good
modo transire non potero et istos denarios non possum
way to-pass not I-shall-be-able and these pennies not I-can
obtinere sine continuo labore. Jam audistis racionem.
to-obtain without continual labor now you-have-heard the-reason
Detis ergo judicium rectum! Ait imperator: Carissime, recte
give therefore judgment right says the-emperor dearest rightly
respondisti, vade et fideliter ammodo labora! Post hoc
you-have-answered go and faithfully henceforth labor after this
cito imperator defunctus est, et Focus faber propter suam
soon the-emperor died has and Focus the-smith because-of his
prudenciam in imperatorem eligitur ab omnibus, qui imperium
prudence as emperor is-elected by all who the-empire
satis prudenter regebat. Ipso mortuo inter alios imperatores
quite prudently ruled with-him dead among other emperors
imago ejus depingitur et ultra caput suum octo denarii.
image his is-painted and above head his eight pennies

Carissimi, iste imperator est pater celestis, qui statuit
dearest-ones this emperor is the-Father heavenly who established
pro lege, quod qui diem primogeniti sui violaret, morte
for law that who the-day of-first-born his should-violate by-death
morietur. Dies ista est dies dominica, sive dies festivalis
shall-die day this is the-day of-the-Lord or the-day festal
ab ecclesia ordinata, unde in veteri lege ac nova dicitur:
by the-church ordained whence in the-old law and new it-is-said
Memento, ut diem sabbati sanctifices! Sed heu proh
remember that the-day of-the-sabbath you-hallow but alas oh
dolor, plures illis diebus peccata majora committunt, quam
grief more on-those days sins greater commit than
ceteris diebus! Tales poterunt assimilari cuidam pisci in
on-other days such shall-be-able to-be-likened to-a-certain fish in

mari, tamdiu bene est sibi, quamdiu est in mari, sed
the-sea so-long well it-is with-it as-long-as it-is in the-sea but
si contingat a casu, quod saltat supra tempore pluvie,
if it-befall by chance that it-leaps above in-time of-rain
et pluvia eum tangat, incipit mori, nec per multos dies
and the-rain it touch it-begins to-die nor for many days
statum ejus poterit recuperare, quousque fuerit de
state its it-shall-be-able to-recover until it-shall-have-been with
aqua maris saciatus. Eodem modo aliqui, quamdiu sunt
the-water of-the-sea sated in-the-same way some as-long-as they-are
per totam septimanam in mari hujus mundi laborantes,
through the-whole week in the-sea of-this world laboring
tamdiu bene videtur eis; sed si contingat eos diebus
so-long well it-seems to-them but if it-befall them on-days
festivis ad ecclesiam pergere, et aliquem dulcem sermonem
festal to church to-go and some sweet sermon
vel missam audire, eis videtur, quod sint in magna
or mass to-hear to-them it-seems that they-are in great
angustia, quousque sunt in operibus mundanis refocillati.
distress until they-are in works worldly revived
Virgilius certe, qui statuam fecerat, est spiritus sanctus, qui
Virgil certainly who the-statue had-made is the-Spirit Holy who
predicatorem ordinaverat, ut annunciet virtutes et vicia,
the-preacher had-ordained that he-may-announce virtues and vices
penam et gloriam. Sed heu et proh dolor jam poterit
punishment and glory but alas and oh grief now shall-be-able
dicere predicator, sicut statua dixerat: Tempora mutantur.
to-say the-preacher as the-statue had-said times are-changed
Hoc satis manifeste videmus in primitiva ecclesia, in statu
this quite plainly we-see in the-primitive church in state
omni, tempora erant meliora quam nunc, oraciones et preces
every the-times were better than now prayers and entreaties

quam modo. Terra dabat fructum suum magis habunde et
than now the-earth gave fruit its more abundantly and
omnia elementa, que sua erant, omnia sunt mutata propter
all the-elements which its were all were changed because-of
peccata hominum, hoc apparebat in diluvio Noe. Secundo:
the-sins of-men this appeared in the-flood of-Noah second
Homines deteriorantur; sicut clare videmus. In antiquo
men grow-worse as clearly we-see in ancient
tempore erant homines magis devoti, elemosinarii, caritativi,
time were men more devout almsgiving charitable
quam modo sunt. Et quare? Quia totus mundus in
than now they-are and why because the-whole world in
maligno positus est. Tercio: Qui voluerit veritatem dicere
wickedness placed is third who shall-have-wished the-truth to-tell
etc. Modo, si predicator peccata potentum predicet, statim
etc now if a-preacher the-sins of-the-powerful preach at-once
minas ac murmuraciones habebit. Unde Ysaias: Loquimini
threats and murmurings he-shall-have whence Isaiah speak-you
verba placencia! Et ideo apostolus: Erit enim tempus cum
words pleasing and therefore the-apostle shall-be for a-time when
sanam doctrinam non sustinebunt. Focus est quilibet bonus
sound doctrine not they-shall-endure Focus is any good
christianus, qui fideliter sicut miles Christi laborat. Unde
Christian who faithfully as a-knight of-Christ labors whence
quilibet bonus christianus tenetur singulis diebus patri suo
any good Christian is-bound on-single days to-Father his
celesti reddere duos denarios, scilicet amorem et honorem;
heavenly to-render two pennies namely love and honor
amorem, quia nos tantum diligit, quod pro nostro amore
love because us so-much he-loves that for our love
unicum filium suum de celis descendere permisit et
only Son his from the-heavens to-descend permitted and

morte turpissima condempnari; honorem, quia omnia ab
by-death most-shameful to-be-condemned honor because all-things from
ipso procedunt et sine eo nullum bonum agere poterimus.
him proceed and without him no good to-do we-shall-be-able
Item duos denarios filio accomodamus. Cujusmodi filius
likewise two pennies to-the-Son we-lend of-what-kind Son
est? Certe ille, de quo Ysaias: Parvulus enim natus est nobis
is-he certainly he of whom Isaiah a-little-one for born is to-us
etc. scil. filius dei. Et quales denarios debemus ei
etc namely the-Son of-God and what-kind-of pennies we-ought to-him
accomodare? Certe duos omni die, scilicet bonam voluntatem
to-lend certainly two every day namely good will
et bonum actum, quamdiu sumus in hoc mortali corpore, et
and good act as-long-as we-are in this mortal body and
quando nos egeni sumus facti in die judicii, quando nudi
when we needy were made on the-day of-judgment when naked
apparebimus, tunc ipse nobis reddet illos denarios in vita
we-shall-appear then he to-us shall-return those pennies in life
eterna, sicut scriptum est: Centuplum accipietis et vitam
eternal as written it-is a-hundredfold you-shall-receive and life
eternam possidebitis. Item duos denarios perdimus super
eternal you-shall-possess likewise two pennies we-lose on
uxorem. Uxor ista est caro misera, que semper contrariatur
the-wife wife this is the-flesh wretched which always opposes
spiritui. Denarii, quos expendimus super eam, sunt mala
the-spirit the-pennies which we-spend on her are evil
voluptas et actus malus, que continue operantur ex obliqua
pleasure and act evil which continually work from crooked
voluntate. Istos duos denarios perdimus, quia graviter propter
will these two pennies we-lose because heavily because-of
hoc hic vel alibi puniemur. Item duos denarios omni
this here or elsewhere we-shall-be-punished likewise two pennies every

die expendimus super nosipsos, si boni christiani sumus,
day we-spend on ourselves if good Christians we-are
scilicet dilectionem dei in toto corde, et diligere proximum
namely the-love of-God in whole heart and to-love neighbor
sicut teipsum. Carissimi, si istos octo denarios expendere
as yourself dearest-ones if these eight pennies to-spend
volueritis, ad gaudium eternum pervenire possitis.
you-shall-have-wished to joy eternal to-arrive you-may-be-able

De confessione

ON CONFESSION

King Asmodemus's law frees a captured malefactor who tells three truths no one can deny. A robber knight says he has been an evil man, that he is sorry to be here thus, and that he would never come back if he escaped, and goes free. The moral: the three truths are confession, contrition, and the purpose not to sin again.

Rex quidam regnavit nomine Asmodemus, qui statuit, quod
a-king certain reigned by-name Asmodemus who established that
quicumque malefactor captus esset et coram judice ductus,
whatever malefactor captured should-be and before the-judge led
si tres veritates posset dicere tam veras, contra quas nullus
if three truths he-could to-tell so true against which no-one
posset objicere, quantumcumque malefactor vitam suam
could to-object however-great a-malefactor life his
obtineret cum tota sua hereditate. Accidit casus, quod
he-should-keep with all his inheritance it-happened a-case that
quidam miles contra regem forefecit, fugam peciit et in
a-certain knight against the-king offended flight sought and in
quadam foresta latuit, in qua multa mala commisit, quia
a-certain forest hid in which many evils committed because

omnes intrantes spoliavit aut occidit. Judex cum hoc audisset,
all entering he-despoiled or killed the-judge when this he-had-heard
insidias in circuitu foreste ordinavit, eum deprehendit, et
ambushes in the-circuit of-the-forest arranged him caught and
ligatis manibus ad judicium venire fecit. Ait ei judex:
with-bound hands to judgment to-come made says to-him the-judge
Carissime, nosti legem? Qui ait: Eciam, domine. Si debeo
dearest do-you-know the-law who says yes O-lord if I-ought
salvari, oportet me dicere tres veritates, aliter mortem
to-be-saved it-behooves me to-tell three truths otherwise death
evadere non possum. Ait ergo judex: Imple beneficium
to-escape not I-can says therefore the-judge fulfill the-benefit
legis aut hodie cibum non gustabis donec fueris
of-the-law or today food not you-shall-taste until you-shall-have-been
suspensus. At ille: Domine, fac fieri silencium! Quo
hanged but he O-lord make to-be-made silence with-which
facto ait: Domine, ecce hec est prima veritas: Vobis omnibus
done he-says O-lord behold this is the-first truth to-you all
denuncio, quod toto tempore vite mee extiti malus homo.
I-declare that all time of-life my I-have-been an-evil man
Judex hoc audiens ait circumstantibus: Estne verum, quod ille
the-judge this hearing says to-the-bystanders is-it true what he
dicit? At illi: Si non esset malefactor, ad istum punctum non
says but they if not he-were a-malefactor to this point not
venisset. Ait ergo judex: Dic michi secundam veritatem.
would-have-come says therefore the-judge tell me the-second truth
Qui ait: Secunda veritus est ista: Michi multum displicet,
who says the-second truth is this to-me much it-displeases
quod in ista forma huc veni. Ait judex: Certe credimus
that in this form hither I-came says the-judge certainly we-believe
tibi. Dic ergo terciam veritatem, et teipsum a morte
you tell therefore the-third truth and yourself from death

salvasti. Ait ille: Hec est tercia veritas: Si semel potero
you-have-saved says he this is the-third truth if once I-shall-be-able
evadere, ad istum locum numquam in ista forma venirem.
to-escape to this place never in this form I-would-come
Ait judex; Amen dico tibi, satis prudenter te liberasti,
says the-judge Amen I-say to-you quite prudently yourself you-have-freed
vade in pace. Et sic per tres veritates salvatus est ille miles.
go in peace and so by three truths saved was that knight

Carissimi, iste imperator est dominus noster Ihesus Christus,
dearest-ones this emperor is lord our Jesus Christ
qui istam legem edidit, scilicet quod quicumque malefactor
who this law issued namely that whatever malefactor
i.e. peccator per graciam dei captus fueris et coram
that-is sinner by the-grace of-God captured you-shall-have-been and before
discreto judice ductus i.e. confessore, dicas tres veritates
a-discreet judge led that-is a-confessor you-tell three truths
tam veras, quod demones contra te non poterunt objicere et
so true that the-demons against you not shall-be-able to-object and
hereditatem regni celestis obtinebis. Prima veritas est:
the-inheritance of-the-kingdom heavenly you-shall-obtain the-first truth is
Ego sum malus homo, i.e. in tali peccato et sic de singulis,
I am an-evil man that-is in such sin and so of each
ecce confessio. Secunda veritas est: Displicet michi etc. i.e.
behold confession the-second truth is it-displeases me etc that-is
multum michi displicet, quod tantum deum meum offendi,
much me it-displeases that so-much God my I-have-offended
ecce contricio. Tercia veritas est: Si semel possem evadere
behold contrition the-third truth is if once I-could to-escape
per viam satisfactionis, numquam ad peccatum redirem
by the-way of-satisfaction never to sin I-would-return
voluntarie, et sic per consequens vitam eternam obtinebis.
voluntarily and so by consequence life eternal you-shall-obtain

De superbia nimia, et quomodo superbi ad humilitatem maximam sepe perveniunt; satis notabile

ON EXCESSIVE PRIDE, AND HOW THE PROUD COME TO HUMILITY

The emperor Jovinian, who thinks himself a god, bathes while hunting, and an angel takes his clothes, his horse, and his likeness. Disowned by his knight, his duke, his household, and his wife, beaten and driven out, he confesses to a hermit, is recognized again, and the angel restores his throne. The moral: the proud man loses his virtues in the waters of the world and recovers them through reason, conscience, and confession.

Jovinianus imperator regnavit potens valde, qui cum semel
Jovinian the-emperor reigned powerful very who when once
in stratu suo jacuisset, exaltatum est cor ejus ultra quam
in bed his he-had-lain exalted was heart his beyond what
credi potest, et in corde suo dixit: Estne aliquis alius
to-be-believed can and in heart his said is-there any other
deus quam ego? Hiis cogitatis sompnum cepit. Mane
god than I with-these thought sleep he-took in-the-morning
vero surrexit et vocavit milites suos et ait: Carissimi,
but he-rose and called knights his and he-says dearest-ones
bonum est cibum sumere, quia hodie ad venandum pergere
good it-is food to-take because today for hunting to-go
volo. Illi vero parati erant ejus voluntatem adimplere. Cibo
I-wish they but ready were his will to-fulfill with-food
sumpto ad venandum perrexerunt. Dum vero imperator
taken for hunting they-set-out while but the-emperor
equitasset, calor intollerabilis eum invasit, in tantum quod
rode heat intolerable him invaded in so-much that
videbatur ei, quod moreretur nisi in aqua frigida balneari
it-seemed to-him that he-would-die unless in water cold to-bathe
posset. Respexit a longe et aquam latam vidit, dixit suis
he-could he-looked from afar and water broad saw he-said to-his

militibus: Hic remaneatis, quousque fuero liberatus.
knights here remain until I-shall-have-been freed
Dextrarium cum calcaribus percussit, ad aquam festinanter
the-charger with spurs he-struck to the-water hastily
equitabat, de equo descendit, omnia vestimenta deposuit,
rode from the-horse descended all garments put-off
aquam intravit et tamdiu ibi remansit, quousque totaliter
the-water entered and so-long there remained until wholly
refrigeratus esset. Dum ibidem exspectasset, venit quidam
cooled he-was while there he-waited came a-certain
homo ei per omnia similis in vultu et gestu, et induit
man to-him in all-things like in face and bearing and clothed
se vestimentis ejus, dextrarium ejus ascendit, et ad
himself in-garments his the-charger his mounted and to
milites equitavit, ab omnibus sicut persona imperatoris est
the-knights rode by all as the-person of-the-emperor was
receptus. Finito ludo ad palacium cum militibus perrexit.
received with-finished the-sport to the-palace with the-knights went
Post hec cito Jovinianus de aqua exivit, vestes nec equum
after these soon Jovinian from the-water came-out clothes nor horse
invenit. Admirabatur et tristatus est valde, quia nudus
found he-wondered and saddened was greatly because naked
erat et neminem vidit, cogitavit inter se: Quid faciam?
he-was and no-one saw he-thought within himself what shall-I-do
Ego miserabiliter sum ministratus. Tandem ad se reversus
I wretchedly was served at-length to himself returned
dicebat: Hic prope manet unus miles, quem ad miliciam
he-said here near dwells one knight whom to knighthood
promovi: ad eum pergam, vestes et equum acquiram et
I-promoted to him I-shall-go clothes and a-horse I-shall-acquire and
sic ad palatium meum ascendam, et videbo, quomodo
so to palace my I-shall-go-up and I-shall-see how

et per quem sum confusus. Jovinianus totaliter nudus ad
and by whom I-was confounded Jovinian wholly naked to
castrum militis perrexit, ad januam pulsavit, janitor autem
the-castle of-the-knight went at the-door knocked the-porter moreover
causam pulsacionis quesivit. Ait Jovinianus: Januam aperite,
the-cause of-the-knocking asked says Jovinian the-door open
et qualis ego sum videte! Ille vero januam aperuit et
and of-what-sort I am see he but the-door opened and
cum eum vidisset, obstupuit et ait: Qualis es tu? At
when him he-had-seen was-astonished and says of-what-sort you-are you but
ille: Jovinianus sum imperator, vade ad dominum tuum, et
he Jovinian I-am the-emperor go to lord your and
dic ei, ut michi vestes accommodet, quia vestes et equum
tell him that to-me clothes he-lend because clothes and horse
perdidi. Qui ait: Mentiris, pessime ribalde! Jam ante
I-have-lost who says you-lie O-most-wicked ribald already before
adventum tuum dominus imperator Jovinianus ad palacium
arrival your lord the-emperor Jovinian to palace
suum cum militibus suis transivit, et dominus meus secum
his with knights his passed and lord my with-him
perrexit et rediit, et jam in mensa sedet; sed quia
went and returned and now at table sits but because
imperatorem te nominasti, domino meo nunciabo. Janitor
emperor yourself you-have-named to-lord my I-shall-announce the-porter
intravit et domino suo verba ejus retulit. Ille hoc audiens
entered and to-lord his words his reported he this hearing
precepit ut introduceretur, et sic factum est. Miles cum
commanded that he-be-brought-in and so done was the-knight when
vidisset, noticiam ejus non habebat, sed imperator peroptime
he-had-seen knowledge of-him not had but the-emperor very-well
eum cognovit. Ait ei miles: Dic michi, qualis es, et
him knew says to-him the-knight tell me of-what-sort you-are and

quod est nomen tuum? Qui respondit: Ego sum imperator
what is name your who answered I am the-emperor
Jovinianus, et ego te ad miliciam promovi tali tempore.
Jovinian and I you to knighthood promoted at-such time
Ait ille: O ribalde pessime, qua audacia audes teipsum
says he O ribald most-wicked with-what audacity do-you-dare yourself
imperatorem nominare! Jam dominus meus imperator ante
emperor to-name already lord my the-emperor before
te ad palacium equitavit, et ego per viam ei associatus
you to the-palace rode and I on the-way to-him joined
eram et jam sum reversus: et quia teipsum imperatorem
was and now have returned and because yourself emperor
nominasti, impune non transibis. Fecit eum egregie verberari
you-have-named unpunished not you-shall-pass he-made him soundly to-be-beaten
et postea expelli. Ille vero sic flagellatus et expulsus flevit
and afterward to-be-expelled he but thus scourged and expelled wept
amare et ait: O deus meus, quid hoc esse poterit, quod
bitterly and says O God my what this to-be can that
miles, quem ad miliciam promovi, noticiam mei non habet,
the-knight whom to knighthood I-promoted knowledge of-me not has
et cum hoc graviter me flagellavit. Cogitavit autem apud
and with this heavily me scourged he-thought moreover within
se: Prope est quidam dux consiliarius meus, ad eum pergam
himself near is a-certain duke counselor my to him I-shall-go
et necessitatem ei ostendam, per quem potero indui
and the-need to-him I-shall-show by whom I-shall-be-able to-be-clothed
et ad palacium meum reverti. Cum vero ad januam ducis
and to palace my to-return when but to the-door of-the-duke
venisset, pulsavit. Janitor audiens pulsacionem januam aperuit,
he-had-come he-knocked the-porter hearing the-knocking the-door opened
et cum hominem nudum vidisset, admirabatur et ajebat:
and when the-man naked he-had-seen he-wondered and said

Carissime, qualis es tu, et quare sic totaliter nudus
dearest of-what-sort you-are you and why thus wholly naked
venisti? Et ille: Ego sum imperator, a casu equum et
have-you-come and he I am the-emperor by chance horse and
vestimenta perdidi, et ideo ad ducem veni, ut michi in
garments I-have-lost and therefore to the-duke I-have-come that me in
hac necessitate succurrat. Ideo te rogo, ut negocium meum
this need he-may-succor therefore you I-ask that business my
coram domino tuo facias. Janitor cum verba ejus audisset
before lord your you-do the-porter when words his he-had-heard
admirabatur, aulam intravit et domino suo omnia retulit.
wondered the-hall entered and to-lord his all-things reported
Ait dux: Introducatur. Cum introductus fuisset nullus
says the-duke let-him-be-brought-in when brought-in he-had-been no-one
noticiam ejus habebat, et dux ad illum: Qualis es tu?
knowledge of-him had and the-duke to him of-what-sort you-are you
Et ille: Imperator sum ego, et te ad divicias et honores
and he emperor am I and you to riches and honors
promovi, quando te ducem feci et consiliarium meum
I-promoted when you duke I-made and counselor my
te constitui. Ait dux: Insane miser! perrrexi parum ante
you I-appointed says the-duke O-madman wretch I-went a-little before
cum domino meo imperatore versus palacium, et reversus
with lord my the-emperor toward the-palace and returned
sum, et quia talem honorem tibi appropriasti, impune
have and because such honor to-yourself you-have-appropriated unpunished
non transibis. Confecit eum in carcerem includi et pane
not you-shall-pass he-made him in prison to-be-shut and with-bread
et aqua sustentari. Deinde ex carcere extraxit et egregie
and water to-be-sustained then from prison he-drew-out and soundly
verberari et a tota terra post hoc ejici [fecit]. Ille
to-be-beaten and from the-whole land after this to-be-cast-out made he

sic ejectus ultra quam credi poterit gemuit et suspiria
thus cast-out beyond what to-be-believed can groaned and sighs
emittebat et intra se dixit: Heu michi, quid faciam, quia
sent-forth and within himself said alas to-me what shall-I-do because
factus sum obprobrium omnium et abjectio plebis? Melius
made I-was the-reproach of-all and the-outcast of-the-people better
est michi ad palacium meum pergere et mei de palacio
it-is for-me to palace my to-go and my-people of palace
meo noticiam habebunt; saltem si non, uxor mea noticiam
my knowledge shall-have at-least if not wife my knowledge
meam habebit per certa signa. Solus ad palacium accessit, ad
of-me shall-have by certain signs alone to the-palace he-went at
januam pulsavit, audita pulsacione janitor januam aperuit;
the-door knocked with-heard the-knocking the-porter the-door opened
quem cum vidisset, dixit: Dic michi, qualis es tu? Et
whom when he-had-seen he-said tell me of-what-sort you-are you and
ille: Miror de te, quia non novisti me, quia per tot
he I-wonder at you because not you-know me because for so-many
tempora mecum fuisti. Qui ait: Mentiris; cum domino
times with-me you-have-been who says you-lie with lord
imperatore diu steti. Et ille: Ego sum ille, et si dictis
the-emperor long I-have-stood and he I am he and if to-the-words
non credis, rogo te dei amore, ut ad imperatricem accedas
not you-believe I-ask you of-God for-the-love that to the-empress you-go
et per ista signa illa michi vestes imperiales per te mittet,
and by these signs she to-me the-garments imperial by you shall-send
quia a casu perdidi omnia; ista signa, que per te ei mitto,
because by chance I-have-lost all these signs which by you to-her I-send
nullus nisi nos duo novit sub celo. Ait janitor: Non dubito,
no-one except us two knows under heaven says the-porter not I-doubt
quin insanus sis, quia jam dominus meus imperator
that mad you-are because already lord my the-emperor

in mensa sedet et juxta eum imperatrix; verumtamen ex
at table sits and beside him the-empress nevertheless from
quo dicis te imperatorem esse, imperatrici intimabo,
which you-say yourself emperor to-be to-the-empress I-shall-make-known
et certus sum quod graviter punieris. Janitor ad
and certain I-am that heavily you-shall-be-punished the-porter to
imperatricem perrexit et omnia audita ei intimavit. Illa
the-empress went and all-things heard to-her made-known she
non modicum contristata ad dominum suum conversa est
not a-little saddened to lord her turned has
et ait: O domine mi, audite mirabilia! signa privata inter
and says O lord my hear wonders signs private between
nos sepius acta unus ribaldus in porta michi per janitorem
us often done a ribald at the-gate to-me through the-porter
recitat, et dicit se imperatorem et dominum meum esse.
recites and says himself emperor and lord my to-be
Ipse cum hoc audisset, precepit janitori ut introduceretur
he when this he-had-heard commanded the-porter that he-be-brought-in
in conspectu omnium. Qui cum taliter nudus introductus
in the-sight of-all who when thus naked brought-in
fuisset, canis quidam, qui antea multum eum dilexerat, ad
had-been a-dog certain which before much him had-loved at
guttur suum saltabat, ut eum occideret, sed per familiam
throat his leapt that him it-might-kill but by the-household
impeditus est, sic quod nullum ab eo recepit malum. Item
hindered was so that no from it he-received harm likewise
quendam falconem habebat in pertica, qui cum eum vidisset
a-certain falcon he-had on a-perch which when him it-had-seen
ligaturam fregit et extra aulam advolavit. Ait imperator
the-tie broke and out-of the-hall flew says the-emperor
omnibus in aula sedentibus: Carissimi, audite verba mea, que
to-all in the-hall sitting dearest-ones hear words my which

de isto ribaldo dicam! Dic michi, qualis es tu et ob
of this ribald I-shall-say tell me of-what-sort you-are you and for
quam causam venisti? At ille: O domine, ista est mirabilis
what cause have-you-come but he O lord this is a-wondrous
questio, imperator sum et dominus istius loci. Ait imperator
question emperor I-am and lord of-this place says the-emperor
omnibus sedentibus in mensa et circumstantibus: Dicite
to-all sitting at table and standing-around tell
michi per juramentum vestrum, quod michi fecistis, quis
me by oath your which to-me you-made who
nostrum imperator est et dominus? Aiunt illi: O domine,
of-us emperor is and lord say they O lord
leviter respondemus per juramentum quod vobis fecimus,
lightly we-answer by the-oath which to-you we-made
istum ribaldum numquam vidimus, sed vos estis dominus
this ribald never we-have-seen but you are lord
noster et imperator, quem a juventate novimus, et ideo
our and emperor whom from youth we-have-known and therefore
rogamus una voce, ut puniatur, ut omnes exemplum ab
we-ask with-one voice that he-be-punished that all an-example from
eo capiant, et de tali presumpcione se non attemptent.
him may-take and in such presumption themselves not may-try
Imperator ille conversus ad imperatricem ait: Dic domina
emperor that turned to the-empress says tell O-lady
michi per fidem qua teneris, nosti tu istum hominem,
me by the-faith by-which you-are-bound you-know you this man
qui se dicit imperatorem et dominum tuum esse? At
who himself says emperor and lord your to-be but
illa: O bone domine, cur talia a me queris? Nonne plus
she O good O-lord why such-things of me do-you-ask not more
quam xxvi annis in societate tua steti et prolem per te
than xxvi years in fellowship your I-have-stood and offspring by you

genui? Sed unum est, quod miror, quomodo iste ribaldus
I-bore but one-thing there-is which I-wonder how this ribald
pervenit ad nostra secreta inter nos perpetrata. Imperator
came to our secrets between us performed emperor
ille dixit illi, qui introductus fuerat: Carissime! quare ausus
that said to-him who brought-in had-been dearest why dared
fuisti teipsum imperatorem nominare? Damus pro judicio,
you-have yourself emperor to-name we-give for judgment
ut ad caudam equi hodie sis tractus et si iterum
that at the-tail of-a-horse today you-be dragged and if again
sis ausus hoc dicere, te condempnabo morte turpissima.
you-have dared this to-say you I-shall-condemn to-death most-shameful
Vocavit satellites suos et ait: Ite est istum ad caudam
he-called attendants his and he-says go and this-man at the-tail
equi trahite, sed nolite eum occidere. Et sic factum est.
of-a-horse drag but do-not him kill and so done was
Post hec vero ultra quam credi potest commota sunt
after these but beyond what to-be-believed can moved were
omnia interiora ejus et quasi de se ipso desperatus
all the-inward-parts his and as-if of him self despairing
dicebat: Pereat dies in qua natus sum! amici mei a me
he-said let-perish the-day on which born I-was friends my from me
recesserunt, uxor mea et filii mei non noverunt me. Dum
have-withdrawn wife my and sons my not know me while
hoc dixisset, cogitabat: Hic prope manet confessor meus,
this he-had-said he-thought here near dwells confessor my
pergam ad ipsum: forte ipse noticiam meam habebit, quia
I-shall-go to him perhaps he knowledge of-me shall-have because
sepius confessionem meam audivit. Perrexit ad heremitam,
often confession my heard he-went to the-hermit
ad fenestram cellule sue pulsavit. At ille: Quis ibi est? Et
at the-window of-cell his knocked but he who there is and

ille: Ego sum imperator Jovinianus, fenestram aperias, ut
he I am the-emperor Jovinian the-window open that
loquar tecum. Ille vero cum vocem ejus audisset, fenestram
I-may-speak with-you he but when the-voice his he-had-heard the-window
aperuit, cum eum vidisset, cum impetu fenestram clausit et
opened when him he-had-seen with violence the-window closed and
ait: Discede a me, maledicte, tu non es imperator, sed
says depart from me O-cursed-one you not you-are the-emperor but
diabolus in forma hominis. Ille hoc audiens ad terram pre
the-devil in the-form of-man he this hearing to the-earth for
dolore cecidit, crines capitis ac barbe dilaceravit et dixit:
grief fell the-hairs of-head and of-beard tore and said
Heu michi, quid faciam ego! Hiis dictis recordatus fuit
alas to-me what shall-do I with-these said remembered has
quod in stratu suo exaltatum fuit cor ejus dicens: Estne
that in bed his exalted was heart his saying is-there
deus alter preter me? Statim ad fenestram heremite pulsabat
a-god other besides me at-once at the-window of-the-hermit he-knocked
et dixit: Amore illius, qui pependit in cruce, confessionem
and said for-the-love of-him who hung on the-cross confession
meam audite fenestra clausa. At ille: Michi bene placet.
my hear with-the-window closed but he to-me well it-pleases
Qui de tota vita sua cum lacrimis est confessus et precipue
who of whole life his with tears has confessed and especially
quomodo contra deum se erexit, dicens, quod non credidit
how against God himself raised saying that not he-believed
alium deum esse quam seipsum. Facta confessione et
another god to-be than himself with-made confession and
absolucione heremita fenestram ejus aperuit et noticiam ejus
absolution the-hermit window his opened and knowledge of-him
habebat et ait: Benedictus altissimus, jam novi vos. Paucas
had and says blessed the-most-high now I-know you few

vestes hic habeo, induas te et ad palacium perge, et
clothes here I-have clothe yourself and to the-palace go and
ut spero noticiam tuam habebunt. Imperator induit se,
as I-hope knowledge of-you they-shall-have the-emperor clothed himself
ad palacium suum perrexit, ad januam pulsabat, janitor
to palace his went at the-door knocked the-porter
hostium aperuit et eum satis honorifice recepit. At ille:
the-door opened and him quite honorably received but he
Numquid noticiam meam habes? Qui ait: Eciam, domine
surely knowledge of-me you-have who says yes O-lord
peroptime, sed admiror quod per totum diem hic steti
very-well but I-wonder that through the-whole day here I-have-stood
et vos exire non vidi. Ille vero aulam intravit, omnes eum
and you to-go-out not I-saw he but the-hall entered all him
videntes capita inclinabant. Alius imperator erat cum domina
seeing heads bowed the-other emperor was with the-lady
in camera. Quidam miles exiens de camera eum intime
in the-chamber a-certain knight going-out from the-chamber him closely
aspexit et post hec in cameram est reversus ait: Domine
looked-at and after these into the-chamber has returned says O-lord
mi, est quidam in aula, cui omnes capita inclinant
my there-is one in the-hall to-whom all heads bow
et honorem faciunt, qui vobis in omnibus assimilatur,
and honor do who to-you in all-things is-likened
intantum quod quis vestrum est imperator penitus ignoro.
in-so-much that which of-you is emperor utterly I-know-not
Imperator ille hoc audiens ait imperatrici: Exeas et videas,
emperor that this hearing says to-the-empress go-out and see
si ejus noticiam habeas. Ille vero foras perrexit, et cum
if of-him knowledge you-have she but outside went and when
eum vidisset, admirabatur, statim cameram intravit et ait:
him she-had-seen she-wondered at-once the-chamber entered and says

O domine, vobis unum denuncio, quod quis vestrum est
O lord to-you one-thing I-declare that which of-you is
dominus meus penitus ignoro. At ille: Ex quo sic est,
lord my utterly I-know-not but he from which so it-is
foris pergam et veritatem excutiam. Cum autem aulam
outside I-shall-go and the-truth I-shall-shake-out when moreover the-hall
intrasset, eum per manum cepit et juxta eum stare fecit,
he-had-entered him by the-hand he-took and beside him to-stand made
vocavit omnes nobiles in aula existentes cum imperatrice
he-called all the-nobles in the-hall being with the-empress
et ait: Per juramentum, quod michi fecistis, dicite, quis
and he-says by the-oath which to-me you-made say who
nostrum est imperator? Imperatrix primo respondit: Domine
of-us is emperor the-empress first answered O-lord
mi, michi incumbit primo respondere; testis est michi
my on-me it-lies first to-answer witness is to-me
deus in celis, quis vestrum est dominus meus, penitus
God in the-heavens which of-you is lord my utterly
ignoro. Et sic omnes dixerunt. At ille: Carissimi, audite
I-know-not and so all said but he dearest-ones hear
me! iste homo est imperator vester et dominus. Nam aliquo
me this man is emperor your and lord for at-some
tempore contra deum se erexit, propter quod peccatum
time against God himself he-raised because-of which sin
deus eum flagellavit et hominis noticia ab eo recessit,
God him scourged and of-man the-knowledge from him withdrew
quousque satisfactionem deo fecit, ego sum angelus ejus
until satisfaction to-God he-made I am the-angel his
custos anime sue qui imperium custodivi quamdiu fuit in
guardian of-soul his who the-empire guarded as-long-as he-was in
penitencia. Jam ejus penitencia est completa et pro peccatis
penance now his penance is completed and for sins

satisfecit, ammodo ei sitis obedientes, ad deum vos
he-has-made-satisfaction henceforth to-him be obedient to God you
recommendo; statim ab oculis eorum disparuit. Imperator
I-commend at-once from the-eyes of-them he-vanished the-emperor
vero deo gracias reddidit et toto tempore vite sue in
but to-God thanks rendered and all time of-life his in
bona pace vixit et spiritum deo reddidit.
good peace lived and the-spirit to-God rendered

Carissimi, iste imperator potest dici quilibet homo
dearest-ones this emperor can to-be-called any man
totaliter mundo datus, qui propter divicias et honores in
wholly to-the-world given who because-of riches and honors in
superbia cordis erigitur, sicut alter Nabugodonosor, qui divinis
pride of-heart is-raised like another Nebuchadnezzar who the-divine
preceptis non obedivit. Vocat milites i.e. sensus, pergit ad
precepts not obeyed he-calls the-knights that-is the-senses goes for
venandum mundi vanitates, interim calor intollerabilis i.e.
hunting of-the-world the-vanities meanwhile heat intolerable that-is
temptacio diabolica eum arripit, quod quiescere non potest,
temptation diabolical him seizes that to-rest not he-can
quousque in aquis mundanis sit totaliter refrigeratus, ista
until in waters worldly he-be wholly cooled this
refrigeracio est detrimentum anime et sic milites i.e.
cooling is the-detriment of-the-soul and so the-knights that-is
sensus sine custodia hominem demittunt, quocienscunque
the-senses without guard the-man let-go as-often-as
in aqua mundana balneari intendit. Sed de equo primo
in water worldly to-bathe he-intends but from the-horse first
descendit, i.e. a fide errat, quia in baptismo firmiter
he-descends that-is from faith he-strays because in baptism firmly
deo promisit adherere et pompis diaboli abrenunciare,
to-God he-promised to-cleave and to-the-pomps of-the-devil to-renounce

sed quam cito totaliter se in aquis mundanis involvit,
but as soon wholly himself in waters worldly he-involves
fidem frangit et hoc est de equo descendere. Deinde
faith he-breaks and this is from the-horse to-descend then
deposuit vestes i.e. virtutes, quas in baptismo recepit,
he-put-off the-garments that-is the-virtues which in baptism he-received
et sic nudus miser in mundi vanitatibus jacet. Quid est
and so naked the-wretch in of-the-world the-vanities lies what is
faciendum? Certe ut alius scilicet prelatus, qui fidem et
to-be-done certainly that another namely a-prelate who faith and
virtutes habet eum custodire, i.e. vestimenta recipere, quia
virtues has him to-guard that-is the-garments to-receive because
prelato datur potestas solvendi peccatorem, quociens puro
to-the-prelate is-given the-power of-loosing the-sinner as-often-as with-pure
corde ad deum se convertit. Jovinianus cum de aqua
heart to God himself he-turns Jovinian when from the-water
exivit etc. Sic miser homo, cum de aqua mundana per
came-out etc so the-wretched man when from water worldly by
dei graciam intendit exire, nullam virtutem inveniet, quia
of-God the-grace he-intends to-go-out no virtue he-shall-find because
omnes per peccatum perdidit, ergo habet materiam dolendi.
all by sin he-has-lost therefore he-has matter of-grieving
Quomodo debent ergo virtutes recuperari? Certe ad domum
how ought therefore the-virtues to-be-recovered certainly to the-house
militis primo debet pergere. Miles iste est racio, que
of-the-knight first he-ought to-go knight this is reason which
habet te flagellare, quia racio dictat, quod quantum contra
has you to-scourge because reason dictates that how-much against
deum perpetrasti, in corde tuo hoc emendes, et ideo
God you-have-perpetrated in heart your this you-amend and therefore
non poteris teipsum dicere imperatorem i.e. christianum
not you-shall-be-able yourself to-call emperor that-is Christian

quia opera christiani per peccatum perdidisti; racio ergo
because the-works of-a-Christian by sin you-have-lost reason therefore
te expellit ab omni vicio. Quid ergo est faciendum? Pergas
you expels from every vice what therefore is to-be-done go
ad castrum ducis scilicet ad conscienciam tuam propriam,
to the-castle of-the-duke namely to conscience your own
que contra te graviter murmurat, donec reconciliatus deo
which against you heavily murmurs until reconciled to-God
fueris, immo in carcerem te ponit, hoc est in
you-shall-have-been nay in prison you it-puts this is in
perplexitatem magnam, quomodo et per quam viam deo
perplexity great how and by which way God
placere potes et vulnera ab eo recipere i.e. cordis
to-please you-can and wounds from it to-receive that-is of-heart
compunctionem, per quam sanguis i.e. peccatum exeat.
compunction by which the-blood that-is sin may-go-out
Deinde ad palacium cordis tui pulsare, i.e. intime cogitare,
then at the-palace of-heart your to-knock that-is inwardly to-think
quomodo et qua de causa contra deum deliquisti. Janitor
how and which for cause against God you-have-transgressed the-porter
i.e. voluntas, que est libera, ostium cordis tui habet aperire
that-is the-will which is free the-door of-heart your has to-open
et te ducere ad primum statum, quem in baptismo recepisti.
and you to-lead to the-first state which in baptism you-received
Canis, qui saltat, ut te occidat etc. est caro tua propria, per
the-dog which leaps that you it-may-kill etc is flesh your own by
quam homo sepius occiditur, nisi deus impediret. Et falco
which man often is-killed unless God hindered and the-falcon
in partica extra fenestram volat etc. i.e. potencia divina
on the-perch out-of the-window flies etc that-is the-power divine
non tecum manebit quamdiu in mala vita jaces, nec uxor
not with-you shall-remain as-long-as in evil life you-lie nor the-wife

i.e. anima noticiam habebit tue salutis. Quid ergo est
that-is the-soul knowledge shall-have of-your salvation what therefore is
faciendum? Certe ut sis tractus ad caudam equi. Trahi
to-be-done certainly that you-be dragged at the-tail of-a-horse to-be-dragged
per caudam equi nichil aliud est quam a principio
by the-tail of-a-horse nothing other is than from the-beginning
vite usque ad presens, quid et quantum fecisti tantum
of-life up to the-present what and how-much you-have-done so-much
dolere et satisfactionem perpetrare. Deinde postquam ista
to-grieve and satisfaction to-perform then after these
feceris perge ad heremitam i.e. discretum confessorem
you-shall-have-done go to the-hermit that-is a-discreet confessor
in foresta sancte ecclesie, et de omnibus quibus contra deum
in the-forest of-holy church and of all-things in-which against God
deliquisti pure confitearis clausa fenestra i.e. private,
you-have-transgressed purely confess with-closed window that-is privately
non ad laudam hominum sed ad tuum solamen, et statim
not for the-praise of-men but for your solace and at-once
deus et omnes angeli noticiam tui habebunt. Deinde facta
God and all the-angels knowledge of-you shall-have then with-made
confessione vestimentis i.e. bonis virtutibus poteris
confession in-garments that-is in-good virtues you-shall-be-able
indui et ad palacium cordis tui secrete accedere et
to-be-clothed and to the-palace of-heart your secretly to-approach and
omnes sensus tui cum uxore i.e. anima noticiam habebunt,
all the-senses your with the-wife that-is the-soul knowledge shall-have
quia verus imperator i.e. bonus christianus factus es, et
because the-true emperor that-is a-good Christian made you-were and
per consequens vitam eternam obtinebis. Ad quam perducat.
by consequence life eternal you-shall-obtain to which may-be-lead

De avaritia et ejus subtili conamine

ON AVARICE AND ITS SUBTLE STRIVING

No suitor can outrun the princess Rosimunda until the poor Abibas throws down a garland of roses, a silk girdle, and a purse with a golden ball; each time she stops for the prize, and the ball's inscription holds her playing while he wins. The moral: the devil tempts the soul with the garland of pride, the girdle of lust, and the ball of avarice.

Quidam rex erat, qui filiam unicam pulchram et
a-certain king there-was who a-daughter only beautiful and
graciosam nomine Rosimundam habebat. Puella ista cum ad
gracious by-name Rosimunda had girl this when to
etatem denam pervenisset, erat tam abilis in currendo, quod
the-age tenth she-had-come was so able in running that
cicius ad terminum pervenerat, antequam aliquis eam tangere
quicker to the-goal she-had-come before anyone her to-touch
posset. Rex per totum regnum proclamari fecerat, quod
could the-king through the-whole kingdom to-be-proclaimed had-made that
quicumque cum filia sua volebat currere et ad finem
whoever with daughter his wished to-run and at the-end
termini ante eam perveniret, ipsam in uxorem haberet
of-the-course before her should-arrive her as wife should-have
et totum regnum post ejus decessum; si vero aliquis
and the-whole kingdom after his decease if but anyone
hoc attemptaret, et de cursu deficeret, caput amitteret.
this attempted and in the-race failed head he-should-lose
Facta proclamacione quasi infiniti se obtulerunt cum
with-made the-proclamation as-if infinite themselves offered with
ea currere, et quotquot cum ea currebant, omnes deficiebant
her to-run and however-many with her ran all failed

et capita amiserunt. Erat tunc quidam in civitate pauper
and heads lost there-was then a-certain-one in the-city poor
nomine Abibas, qui intra se cogitabat: Pauper ego sum
by-name Abibas who within himself thought poor I am
et de vili sanguine productus. Si per aliquam viam possem
and of base blood produced if by some way I-could
istam puellam devincere, non solum ego promotus essem,
this girl to-defeat not only I promoted would-be
sed et omnes de meo sanguine. Providebat sibi detri
but also all of my blood he-provided for-himself with
bus cautelis, scilicet de serto rosarum, quia illa puelle
three precautions namely with a-garland of-roses because those girls
appetunt, secundo de zona serica quam puelle libenter
desire second with a-girdle silken which girls gladly
optant, tercio de loculo serico et infra loculum pila quedam
wish third with a-purse silken and within the-purse a-ball certain
erat deaurata, super pilam descriptio talis: Qui mecum ludit
was gilded upon the-ball an-inscription such who with-me plays
numquam de ludo saciabitur. Hec tria ipse in sinu suo
never of play shall-be-sated these three he in bosom his
posuit, ad palacium perrexit, et pulsavit. Adest janitor
placed to the-palace went and knocked there-is-present the-porter
et causam pulsacionis petebat. Qui ait: Paratus sum cum
and the-cause of-the-knocking sought who says ready I-am with
puella currere. Illa cum hoc audisset quandam fenestram
the-girl to-run she when this she-had-heard a-certain window
aperuit, et cum eum vidisset in corde suo despexit et ait:
opened and when him she-had-seen in heart her despised and says
Ecce quam reprobus est cum quo currere debeo! Tamen non
behold how worthless he-is with whom to-run I-ought yet not
poterat contradicere, ad currendum se preparavit. Ambo
she-could to-gainsay for running herself prepared both

adinvicem currebant, cito puella ad magnam partem ante
together ran quickly the-girl by a-great part before
eum cucurrit. Abibas cum hoc vidisset, sertum rosarum ante
him ran Abibas when this he-had-seen the-garland of-roses before
eam projecit; viso serto puella inclinavit se et sertum
her threw with-seen the-garland the-girl bent herself and the-garland
levavit, et in capite posuit. Tantum in serto delectabatur
lifted and on head placed so-much in the-garland she-delighted
et exspectabat, quod Abibas ante eam cucurrit. Puella cum
and waited that Abibas before her ran the-girl when
hoc vidisset, ait in corde suo: Numquam filia patris
this she-had-seen says in heart her never the-daughter of-father
mei cum tali ribaldo debet copulari! statim sertum projecit
my with such a-ribald ought to-be-coupled at-once the-garland she-threw
in quandam foveam profundam et post eum cucurrit et
into a-certain pit deep and after him ran and
apprehendit. Quem cum apprehendisset, alapam dedit ei
caught whom when she-had-caught a-slap gave him
dicens: Siste gradum, miser! non [decet] ut filius patris
saying stop step O-wretch not it-befits that the-son of-father
tui in uxorem me ducat, statim ante eum cucurrit. Abibas
your as wife me lead at-once before him she-ran Abibas
cum hoc vidisset, ante eam zonam de serico projecit. Quam
when this he-had-seen before her the-girdle of silk threw which
cum vidisset, inclinavit se et eam levavit, se succinxit
when she-had-seen she-bent herself and it lifted herself girded
et tantum de ea delectabatur, quod ibidem moram traxit,
and so-much in it she-delighted that there delay she-drew
et iterum Abibas longe ante eam cucurrit. Puella cum
and again Abibas far before her ran the-girl when
hoc vidisset, flevit amare et zonam accepit et in tres
this she-had-seen wept bitterly and the-girdle took and into three

partes fregit et post eum cucurrit et apprehendit; quem
parts broke and after him ran and caught whom
cum apprehendisset, manum levavit et ei alapam dedit
when she-had-caught hand she-raised and to-him a-slap gave
dicens: O miser, me in uxorem non habebis. Statim ante
saying O wretch me as wife not you-shall-have at-once before
eum longe cucurrit. Abibas cum hoc vidisset, exspectabat,
him far she-ran Abibas when this he-had-seen waited
quousque ipsa prope finem esset. Hoc facto loculum
until she near the-end was with-this done the-purse
de serico ante eam projecit; viso loculo, inclinavit se
of silk before her he-threw with-seen the-purse she-bent herself
et loculum levavit, aperuit pilam deauratam, intus invenit
and the-purse lifted opened the-ball gilded within found
superscripcionem, legit: Qui mecum ludit numquam ludo
the-superscription read who with-me plays never of-play
saciabitur, incepit tantum et tamdiu ludere cum pila, quod
shall-be-sated she-began so-much and so-long to-play with the-ball that
Abibas cicius ad finem pervenit et eam in uxorem obtinuit.
Abibas sooner to the-end came and her as wife obtained

Carissimi, iste imperator est dominus noster Ihesus
dearest-ones this emperor is lord our Jesus
Christus, filia pulchra est anima ad dei similitudinem
Christ the-daughter beautiful is the-soul to of-God the-likeness
creata, que velociter in bonis operibus currit, quamdiu in
created which swiftly in good works runs as-long-as in
puritate vite manet, intantum quod eam peccatum mortale
purity of-life it-remains in-so-much that it sin mortal
vincere non potest. Clamor factus est etc. Clamor iste
to-conquer not can a-proclamation made was etc proclamation this
nichil aliud est, quam quod homo se defendat et protegat
nothing other is than that man himself defend and protect

contra diabolum, mundum et carnem, et si bellum contra
against the-devil the-world and the-flesh and if war against
ista tria aggreditur, et victoriam obtinuerit, tunc peccata
these three he-undertakes and victory shall-have-obtained then sins
mortalia succumbunt, et hoc est capita amittere. Abibas est
mortal succumb and this is heads to-lose Abibas is
diabolus, qui cum videret hominem superasse per opera
the-devil who when he-saw man to-have-overcome by works
misericordie, providet sibi de tribus cautelis, scilicet de
of-mercy provides for-himself with three precautions namely with
serto. Sertum istud est superbia, quia sicut sertum non
the-garland garland this is pride because as a-garland not
ponitur nisi super caput, ut ab hominibus videatur; sic
is-placed except upon the-head that by men it-may-be-seen so
superbus semper videri vult, et ideo dicit Augustinus:
the-proud always to-be-seen wishes and therefore says Augustine
Cum superbum videris, filium diaboli esse non dubites.
when a-proud-man you-shall-have-seen the-son of-the-devil to-be not doubt
Cum igitur homo utitur serto superbie, statim currit
when therefore man uses the-garland of-pride at-once runs
diabolus ante eum. Quid ergo est faciendum? Certe ut
the-devil before him what therefore is to-be-done certainly that
sertum superbie projiciatur in foveam humilitatis, et sic
the-garland of-pride be-thrown into the-pit of-humility and so
dabis diabolo alapam et eum dimittes. Post hec puella
you-shall-give the-devil a-slap and him you-shall-dismiss after these the-girl
se inclinavit et zonam levavit etc. Zona ista est luxuria,
herself bent and the-girdle lifted etc girdle this is lust
quam diabolus projicit ante hominem, cum tamen contra
which the-devil throws before man though yet against
tales dicat Gregorius: Succingite lumbos vestros in castitate.
such says Gregory gird loins your in chastity

Si ergo succingis te zona luxurie, statim diabolus
if therefore you-gird yourself with-the-girdle of-lust at-once the-devil
ante te currit et de bona vita tua te impedit. Quid
before you runs and from good life your you binders what
ergo est faciendum? Certe ut zona luxurie in tres partes
therefore is to-be-done certainly that the-girdle of-lust into three parts
frangatur, scilicet in oracionem, jejunium et elemosinam
be-broken namely into prayer fasting and alms
et sic per consequens diabolum vinces. Post hec
and so by consequence the-devil you-shall-conquer after these
diabolus loculum ante hominem projicit; scitis quod loculus
the-devil the-purse before man throws you-know that a-purse
habet duas cordas ad aperiendum. Cor vero est loculus,
has two cords for opening the-heart but is the-purse
quod debet esse clausum inferius inquantum ad terrena,
which ought to-be closed below in-as-much-as to earthly-things
et superius apertum quantum ad celestia ad graciam
and above open as-much-as to heavenly-things for grace
sustinendam. Due corde, que claudunt, sunt timor dei et
to-be-sustained the-two cords which close are the-fear of-God and
pena eterna, per que duo cor hominis clauditur ne
punishment eternal by which two the-heart of-man is-closed lest
intret peccatum. Pila in loculo sepius invenitur in cordibus
enter sin the-ball in the-purse often is-found in hearts
nostris, scilicet avaricia, cupiditas; quia sicut pila movetur ad
our namely avarice cupidity because as a-ball is-moved to
omnem differenciam disposicionis, sic et avarus movetur
every difference of-disposition so also the-avaricious is-moved
in terra, movetur in mari, non cessat pes ejus currere, nec
on land is-moved on sea not ceases foot his to-run nor
cor cogitare quomodo et per quam viam bona mundana
heart to-think how and by what way goods worldly

poterit acquirere. Superscriptio est: Qui mecum ludit
he-shall-be-able to-acquire the-superscription is who with-me plays
i.e. qui cum cupiditate incipit vitam ducere, ut vix aut
that-is who with cupidity begins life to-lead that scarcely or
nunquam poterit sustinere, sicut dicit Seneca: Cum omnia
never he-shall-be-able to-forbear as says Seneca when all
peccata senescunt, sola cupiditas juvenescit. Ideo timendum
sins grow-old only cupidity grows-young therefore to-be-feared
est de aliquibus qui tantum cum pila ludunt cupiditatis,
it-is of some who so-much with the-ball play of-cupidity
quod diabolus ipsos occupabit, quia, sicut dicit apostolus,
that the-devil them shall-seize because as says the-apostle
radix omnium malorum est cupiditas. Studeamus ergo vitam
the-root of-all evils is cupidity let-us-strive therefore life
nostram sic in piis operibus dirigere, ut vitam eternam etc.
our so in pious works to-direct that life eternal etc

De premeditatione semper habenda

ON EVER HAVING FORETHOUGHT

Claudius gives his daughter to the philosopher Socrates on condition that he die if she dies; Socrates' answers teach Alexander that reason should rule his will, and an old man's three herbs and the king's blood cure the wife. The moral: the soul is given to man on such a condition, and confession, contrition, and satisfaction cure it.

Claudius regnavit, qui unicam filiam habebat graciosam et
Claudius reigned who an-only daughter had gracious and
decoram valde; qui cum semel in stratu suo jacuisset, intime
comely very who when once in bed his he-had-lain inwardly
de filia sua cogitabat, quomodo eam promovere posset. Ait
of daughter his thought how her to-advance he-could he-says

intra se: Si eam in uxorem diviti stulto tradidero, filiam
within himself if her as wife to-a-rich fool I-shall-have-given daughter
meam perdam, si vero pauperi sapienti, per ejus sapienciam
my I-shall-lose if but to-a-poor wise-man by his wisdom
ei necessaria large acquiret. Erat tunc in civitate quidam
for-her necessities largely he-shall-acquire there-was then in the-city a-certain
philosophus nomine Socrates quem rex dilexerat, vocavit
philosopher by-name Socrates whom the-king had-loved he-called
eum et ait: Carissime, numquid tibi placet filiam meam in
him and he-says dearest surely to-you it-pleases daughter my as
conjugem accipere? Et ille: Eciam, domine peroptime. Et ille:
spouse to-take and he yes O-lord very-well and he
Ex quo ita est, dabo tibi eam et sub illa condicione,
from which so it-is I-shall-give to-you her and under that condition
quod si moriatur filia in tua societate vitam tuam
that if die the-daughter in your fellowship life your
amittes; eliges ergo eam accipere vel dimittere? Et ille:
you-shall-lose you-shall-choose therefore her to-take or to-leave and he
Michi bene placet eam accipere sub ista condicione. Rex
to-me well it-pleases her to-take under this condition the-king
nupcias celebravit cum magna solempnitate. Per quedam
the-nuptials celebrated with great solemnity for certain
tempora vitam duxerunt in quiete et sanitate perfecta, post
times life they-led in quiet and health perfect after
hoc uxor Socratis usque ad mortem infirmabatur. Hec audiens
this the-wife of-Socrates up to death fell-ill this hearing
Socrates contristatus est valde, quandam forestam intravit et
Socrates saddened was greatly a-certain forest entered and
flevit amare. Dum sic esset in dolore, rex Alexander in eadem
wept bitterly while thus he-was in grief king Alexander in the-same
foresta venabatur. Miles quidam Alexandri Socratem vidit, ad
forest was-hunting a-knight certain of-Alexander Socrates saw to

eum equitabat et ait ei: Carissime, cujus homo es? Et
him rode and says to-him dearest whose man are-you and
ille: Homo talis domini sum ego, quod servus domini mei
he the-man of-such a-lord am I that the-servant of-lord my
est dominus domini tui. Ait miles: Non est major domino
is the-lord of-lord your says the-knight not is greater than-lord
meo in toto mundo; sed ex quo talia dicis ducam te
my in all world but from which such-things you-say I-shall-lead you
ad dominum meum et audiemus, quis est dominus tuus, de
to lord my and we-shall-hear who is lord your of
quo tot et tanta presumis. Cum autem coram rege
whom so-many and so-great-things you-presume when moreover before king
Alexandro ductus fuisset, ait ei rex: Carissime, quis
Alexander led he-had-been says to-him the-king dearest who
est dominus tuus, de quo talia dicis, quod servus ejus
is lord your of whom such-things you-say that the-servant his
est dominus meus? Ait ille: Dominus meus est racio, servus
is lord my says he Lord my is reason servant
ejus voluntas, sic est ergo quod tu per voluntatem tuam
its will so it-is therefore that you by will your
regnum tuum et non per racionem hucusque gubernasti.
kingdom your and not by reason hitherto you-have-governed
Ideo servus domini mei hoc est voluntas est dominus tuus.
therefore the-servant of-lord my that is will is lord your
Audiens hec Alexander ait: Carissime, prudenter respondisti,
hearing these Alexander says dearest prudently you-have-answered
vade in pace. Ab illa die cepit rex regnum suum racione
go in peace from that day began the-king kingdom his by-reason
gubernare et non voluntate. Socrates vero solus forestam
to-govern and not by-will Socrates but alone the-forest
intravit et flevit amare pro sua conjuge. Senex quidam venit
entered and wept bitterly for his spouse an-old-man certain came

ad eum et ait: O bone magister, ob quam rem affligitur
to him and says O good master for what matter is-afflicted
anima tua: Et ille: Filiam regis sub tali condicione
soul your and he the-daughter of-the-king under such condition
desponsavi, quod quocumque tempore ipsa in societate mea
I-espoused that at-whatever time she in fellowship my
moriatur, ego vitam meam amittam, et jam ad mortem
die I life my shall-lose and now to death
infirmatur, et hec est causa doloris mei. Ait senex: Fac
she-falls-ill and this is the-cause of-grief my says the-old-man do
consilium meum et post factum non penitebis; uxor tua
counsel my and after the-deed not you-shall-repent wife your
est de sanguine regum; cum rex minutus fuerit, uxor
is of the-blood of-kings when the-king bled shall-have-been wife
tua pectus et ubera liniat de sanguine patris sui, deinde
your breast and paps let-her-smear with the-blood of-father her then
in ista foresta tres herbas invenies, de una ei potionem
in this forest three herbs you-shall-find of one for-her a-potion
facies, de aliis duabus unum emplastrum [ponas]
you-shall-make of the-other two one plaster place
ubi dolorem sentit, et si istam doctrinam impleverit,
where pain she-feels and if this teaching she-shall-have-fulfilled
sanitatem perfectam inveniet. Socrates omnia implevit et
health perfect she-shall-find Socrates all-things fulfilled and
uxor ab omni infirmitate convaluit. Rex vero cum
the-wife from all sickness recovered the-king but when
audisset quod Socrates tam sollicite pro infirmitate filie
he-had-heard that Socrates so solicitously for the-sickness of-daughter
sue laborabat, eum ad magnas divicias et honores promovit.
his labored him to great riches and honors promoted

Moralisacio precedentis historie. Carissimi, iste rex est
moralization of-the-preceding story dearest-ones this king is
dominus noster Ihesus Christus, filia tam pulchra anima
lord our Jesus Christ the-daughter so beautiful the-soul
ad dei similitudinem creata; istam puellam non diviti
to of-God the-likeness created this girl not to-a-rich-man
sed pauperi Socrati scilicet homini dedit. Job. primo: Nudus
but to-poor Socrates namely to-man he-gave Job first naked
egressus sum de utero matris mee etc. Sed carissimi scire
gone-out I-have from the-womb of-mother my etc but dearest-ones to-know
debetis, quod sub tali condicione dedit dominus noster Ihesus
you-ought that under such condition gave lord our Jesus
Christus homini animam, ut si in ejus societate moreretur,
Christ to-man the-soul that if in his fellowship it-should-die
per peccatum mortale vitam tuam scilicet eternam amittes.
through sin mortal life your namely eternal you-shall-lose
Si ergo anima tua in infirmitatem per peccatum cecidit, fac
if therefore soul your into sickness through sin has-fallen do
sicut fecit Socrates, intra forestam i.e. sanctam ecclesiam, in
as did Socrates within the-forest that-is holy church in
qua invenies senem i.e. discretum confessorem, de cujus
which you-shall-find an-old-man that-is a-discreet confessor by whose
consilio sanari peteris. Alexander, qui venatus est, est
counsel to-be-healed you-shall-seek Alexander who hunted has is
homo mundanus qui pocius regulatur voluntate quam racione,
man worldly who rather is-ruled by-will than by-reason
sed per sacram doctrinam emendatur. Si per peccatum infectus
but by sacred doctrine is-amended if by sin infected
es, primo linias pectus tuum cum sanguine i.e. recentem
you-are first smear breast your with blood that-is fresh
memoriam de Christi passione habeas in corde; deinde
memory of of-Christ the-passion have in heart then

collige tres herbas, scilicet confessionem, contricionem et
gather three herbs namely confession contrition and
satisfactionem; de prima facias pocionem, scilicet de peccatis
satisfaction of the-first make a-potion namely over sins
semper dolere, de aliis emplastrum i.e. penitenciam, et
always to-grieve of the-others a-plaster that-is penance and
sic sanitatem percipies ut sic per consequens ad divicias
so health you-shall-receive that so by consequence to the-riches
vite eterne promoveri possis, ad quam nos perducat etc.
of-life eternal to-be-promoted you-may to which us may-he-lead etc

De pulchritudine fidelis anime

ON THE BEAUTY OF THE FAITHFUL SOUL

Florentina's beauty sets three kings at war, and she dies before Gaius can see her; one painter in the mountains paints her from the best features of four women. The moral: the soul, violated by the devil, the world, and the flesh, was repainted by Christ in his own blood.

Cajus regnavit prudens valde; in ejus regno mulier quedam
Gaius reigned prudent very in his kingdom a-woman certain
erat nomine Florentina miro modo pulchra et graciosa,
was by-name Florentina in-wondrous way beautiful and gracious
unde tanta pulchritudo erat in ea, quod tres reges eam
whence so-great beauty was in her that three kings her
obsidebant et a quolibet rege erat violata. Post hec inter
besieged and by each king was violated after these among
reges propter nimium amorem commissum est bellum et
the-kings because-of excessive love joined was battle and
quasi infiniti homines ex omni parte occubuerunt. Satrape
as-if infinite men on every side fell the-satraps

imperii hec audientes omnes ad regem venerunt dicentes:
of-the-empire these hearing all to the-king came saying
Domine, illa Florentina in regno tuo est tam pulchra, quod
O-lord that Florentina in kingdom your is so beautiful that
quasi infiniti cotidie pro ejus amore occiduntur, et nisi cicius
as-if infinite daily for her love are-killed and unless quickly
remedium apponatur, quotquot sunt in regno peribunt.
a-remedy be-applied however-many are in the-kingdom shall-perish
Audiens hec rex, litteras scribi fecerat annulo suo
hearing these the-king letters to-be-written had-made with-ring his
signatas, quod sine ulteriori dilacione illa ad eum veniret.
sealed that without further delay she to him should-come
Preco cum litteris ad eam perrexit et antequam ad eam
the-herald with the-letters to her went and before to her
pervenit defuncta est. Rediit preco, de morte Florentine
he-came died has returned the-herald of the-death of-Florentina
regi nunciavit. Rex contristatus est valde, quod eam
to-the-king announced the-king saddened was greatly that her
videre non poterat in sua pulchritudine, et omnes pictores
to-see not he-could in her beauty and all the-painters
regni ad eum convocari fecit, cum autem venissent, ait
of-the-kingdom to him to-be-summoned made when moreover they-had-come says
rex: Carissimi, hec est causa quare pro vobis misi: erat
the-king dearest-ones this is the-cause why for you I-sent there-was
quedam mulier nomine Florentina in tanta pulchritudine,
a-certain woman by-name Florentina in so-great beauty
quod quasi infiniti occubuerunt pro ejus amore; defuncta est
that as-if infinite fell for her love died has
et eam non vidi. Ite ergo et cum omni industria vestra
and her not I-saw go therefore and with all industry your
imaginem ejus depingite cum sua pulchritudine, per quam
the-image her paint with her beauty by which

potero discernere, quomodo tot occubuerunt pro ejus
I-shall-be-able to-discern how so-many fell for her
amore. At illi: Domine, rem difficilem vos queritis; tanta
love but they O-lord a-thing difficult you seek so-great
erat in ea pulchritudo et decencia, quod omnes pictores
was in her beauty and comeliness that all the-painters
orbis imaginem ejus non depingerent quantum ad omnia,
of-the-world the-image her not would-paint as-far-as to all-things
excepto uno pictore qui latet in montibus; ille solus
with-excepted one painter who lies-hidden in the-mountains he alone
est et non alius, qui voluntatem vestram adimplere poterit.
is and not another who will your to-fulfill shall-be-able
Hec audiens rex pro illo pictore destinavit. Qui cum ad
these hearing the-king for that painter sent who when to
eum venisset, ait ei: Carissime, de tua industria informati
him he-had-come says to-him dearest of your industry informed
sumus, ite et imaginem Florentine per omnia depingite
we-were go and the-image of-Florentina in all-things paint
in sua pulchritudine et condignam mercedem dabo tibi.
in her beauty and fitting reward I-shall-give to-you
At ille: Rem difficilem queritis, veruntamen michi concede,
but he a-thing difficult you-seek nevertheless to-me grant
ut in conspectu meo omnes pulchras mulieres tocius regni,
that in sight my all the-beautiful women of-all kingdom
saltem per unam horam habeam, et faciam quod vobis
at-least for one hour I-may-have and I-shall-do what you
placebit. Rex vero fecit omnes convocari et in conspectu
shall-please the-king but made all to-be-summoned and in the-sight
ejus stare. Pictor quatuor pulchriores ex eis elegit et
his to-stand the-painter four more-beautiful from them chose and
alias licentiavit, ut ad patriam suam redirent. Pictor ille
the-others dismissed that to homeland their they-might-return painter that

cum rubeo colore imaginem ejus incepit depingere, et que
with red color the-image her began to-paint and whichever
illarum quatuor mulierum habebat magis faciem graciosam
of-those four women had more a-face gracious
aut nasum, et [sic] de ceteris membris, hoc in imagine
or a-nose and so of the-other members this in the-image
posuit, ita quod ex qualibet muliere aliquam partem accepit
he-placed so that from each woman some part he-took
et imaginem complevit. Cum vero completa fuisset imago,
and the-image completed when but completed had-been the-image
venit rex ut eam videret; quam cum vidisset ait: O
came the-king that it he-might-see which when he-had-seen he-says O
Florentina, Florentina, si vixisses, ultra omnes istum pictorem
Florentina Florentina if you-had-lived beyond all this painter
deberes diligere qui depinxit te in tanta pulchritudine.
you-ought to-love who painted you in so-great beauty

Carissimi, rex iste est pater celestis, Florentina tam pulchra
dearest-ones king this is the-Father heavenly Florentina so beautiful
est anima ad dei similitudinem creata; tres reges, diabolus,
is the-soul to of-God the-likeness created the-three kings the-devil
mundus et caro. Per istos tres reges anima propter peccatum
the-world and the-flesh by these three kings the-soul because-of the-sin
primi parentis erat obsessa et a quolibet violata, unde tot
of-the-first parent was besieged and by each violated whence so-many
occubuerunt per peccatum, quod omnes ante adventum
fell through sin that all before the-coming
Christi ad infernum descenderunt. Hoc videntes satrape hoc
of-Christ to hell descended this seeing the-satraps that
est patriarche et prophete de remedio clamabant dicentes:
is the-patriarchs and prophets for a-remedy cried saying
Domine, mitte nobis quem missurus es. Alii: Emitte agnum
O-lord send to-us whom about-to-send you-are others send-forth the-lamb

domine dominatorem terre etc. Deus vero misit preconem
O-lord the-ruler of-the-earth etc God but sent a-herald
scilicet beatum Johannem baptistam sicut scribitur Malachie
namely blessed John the-baptist as it-is-written of-Malachi
i: Ecce ego mitto angelum meum qui preparabit etc. Sed
i behold I send angel my who shall-prepare etc but
heu proh dolor, longe ante ejus adventum mortua est anima.
alas oh grief long before his coming died has the-soul
Pictores sunt vocati qui se excusaverunt etc. i.e. in
the-painters were called who themselves excused etc that-is in
celo inter angelos, in terra inter homines scilicet patriarchas
heaven among angels on earth among men namely patriarchs
et prophetas non est inventus unus qui scivit vel potuit
and prophets not was found one who knew or could
imaginem i.e. animam depingere quantum ad suam propriam
the-image that-is the-soul to-paint as-far-as to its own
pulchritudinem. Pictor, qui de montibus venerat, est dominus
beauty the-painter who from the-mountains had-come is lord
noster Ihesus Christus qui descendit de celis ut istam
our Jesus Christ who descended from the-heavens that this
imaginem reformaret. Et quomodo? Certe cum rubeo colore
image he-might-reshape and how certainly with red color
i.e. proprio sanguine. Elegit quatuor mulieres pulchriores
that-is with-his-own blood he-chose four women more-beautiful
etc. pro prima muliere dedit esse cum lapidibus, pro secunda
etc for the-first woman he-gave being with stones for the-second
vegetare cum plantis, pro tercia sentire cum animalibus, pro
to-grow with plants for the-third to-feel with animals for
quarta intelligere cum angelis. Rex cum vidisset, dicebat:
the-fourth to-understand with angels the-king when he-had-seen said
O Florentina i.e. anima, multum deberes istum pictorem
O Florentina that-is soul much you-ought this painter

dominum nostrum Ihesum Christum ante omnia diligere, qui
lord our Jesus Christ before all-things to-love who
suo proprio sanguine te depinxit in tanta pulchritudine!
with-his own blood you painted in so-great beauty

De mundanorum oblectationibus

ON THE DELIGHTS OF THE WORLDLY

Vespasian promises his daughter, the lady of solace, to any man who comes out of his garden, but none who enter return, for a lion and a maze await them. A knight, taught by her, arms himself with gummed armor, kills the lion, finds the thread he lost after three days, and so comes out and marries her. The moral: the devil is the lion, alms the gum, and baptism the thread back to eternal joy.

Vespasianus regnavit qui filiam pulcherrimam habebat cui
Vespasian reigned who a-daughter most-beautiful had to-whom
nomen Aglaes, que erat nimis pulchra et oculis hominum
the-name Aglaes who was very beautiful and to-the-eyes of-men
graciosa, ita quod ejus pulchritudo omnes alias mulieres
gracious so that her beauty all other women
excellebat. Accidit una die quod cum filia ejus ante eum
excelled it-happened on-one day that when daughter his before him
staret, eam intime respexit et ait ei: Carissima, nomen
stood her closely he-looked-at and he-says to-her dearest name
tuum mutabo; propter pulchritudinem corporis tui sit
your I-shall-change because-of the-beauty of-body your let-be
nomen tuum ammodo domina solacii, in signum hujus ut
name your henceforth lady of-solace for a-sign of-this that
omnes qui ad te venerint tristes cum gaudio recedant. Rex
all who to you shall-have-come sad with joy may-depart the-king
vero juxta palacium quendam ortum pulcherrimum habebat in
but beside the-palace a-certain garden most-beautiful had in

quo sepius causa solacii ambulavit. Fecit proclamari per
which often for-the-sake of-solace he-walked he-made to-be-proclaimed through
totum imperium quod si quis filiam suam in uxorem habere
the-whole empire that if anyone daughter his as wife to-have
vellet, ad palacium suum veniret et infra ortum tribus
wished to palace his he-should-come and within the-garden for-three
aut quatuor diebus spaciaret, deinde rediret et filiam suam
or four days should-walk then return and daughter his
in uxorem haberet. Facta proclamacione multi ad palacium
as wife should-have with-made the-proclamation many to palace
suum venerunt, ortum intrabant et numquam postea sunt
his came the-garden entered and never afterward were
visi, et quotquot venerunt, nullus ex eis evasit. Erat
seen and however-many came none of them escaped there-was
tunc quidam miles in partibus longinquis, cum audisset
then a-certain knight in parts distant when he-had-heard
de clamore, quod si quis ad palacium veniret filiam
of the-proclamation that if anyone to the-palace came the-daughter
regis in uxorem haberet, venit ad januam palacii et
of-the-king as wife he-should-have came to the-door of-the-palace and
pulsavit. Janitor hostium aperuit et eum introduxit, ad
knocked the-porter the-door opened and him led-in to
regem accessit et ait: Domine mi, clamor factus est
the-king he-approached and he-says O-lord my a-proclamation made was
communis, ut si quis ortum vestrum intraverit, filiam
common that if anyone garden your shall-have-entered daughter
vestram in uxorem habebit, ideo huc veni. Ait rex:
your as wife he-shall-have therefore hither I-have-come says the-king
Ortum intrate et si exieritis eam habebitis. Qui ait:
the-garden enter and if you-shall-have-come-out her you-shall-have who says
Domine mi, unum michi concede, peto instanter antequam
O-lord my one-thing to-me grant I-ask urgently before

ortum intravero, ut aliqua verba cum puella loqui
the-garden I-shall-have-entered that some words with the-girl to-speak
potero. Ait ille: Michi bene placet. Accessit ad puellam
I-may-be-able says he to-me well it-pleases he-approached to the-girl
et ait: Carissima, nomen vestrum est domina solacii, ad
and he-says dearest name your is lady of-solace for
hoc tibi datum est, ut omnes qui tristes ad te veniunt
this to-you given it-was that all who sad to you come
cum gaudio redeant, sed ego nimis tristis et desolatus ad
with joy may-return but I very sad and desolate to
te venio; prebe ergo michi consilium et auxilium quomodo
you come give therefore to-me counsel and help how
cum gaudio recedere potero. Multi ante me venerunt et
with joy to-depart I-shall-be-able many before me came and
ortum intraverunt nec unquam amplius visi sunt; si ergo
the-garden entered nor ever more seen were if therefore
michi idem casus contingeret, ve michi dicere potero,
to-me the-same case befell woe to-me to-say I-shall-be-able
quod ego in conjugem te desideravi in matrimonio. At
that I as spouse you desired in marriage but
illa: Tibi veritatem dicam et tuam tristiciam in gaudium
she to-you the-truth I-shall-tell and your sadness into joy
convertam. In orto illo est quidam leo ferocissimus qui
I-shall-turn in garden that is a-certain lion most-ferocious which
omnes intrantes interficit, et per eum omnes qui intraverunt
all entering kills and by it all who entered
racione persone mee sunt interfecti. Arma corpus tuum
by-reason of-person my were killed arm body your
totum ferro a planta pedis usque ad verticem capitis,
whole with-iron from the-sole of-the-foot up to the-crown of-the-head
et sint omnia arma tua cum gummo linita. Cum vero
and let-be all arms your with gum smeared when but

ortum intraveris, leo statim in te irruet, contra
the-garden you-shall-have-entered the-lion at-once on you shall-rush against
eum viriliter pugna et cum lassus fuerit ab eo te
it manfully fight and when weary it-shall-have-been from it yourself
separes. Ille vero per brachium vel pedem te tenebit cum
separate it but by the-arm or foot you shall-hold with
dentibus in tantum quod per arma gummata dentes ejus
teeth in so-much that through the-arms gummed teeth its
pleni erunt, quod te non multum poterit ledere; tu vero
full shall-be that you not much it-shall-be-able to-harm you but
cum hec perceperis, gladium evagina, et caput ejus
when these you-shall-have-perceived the-sword unsheathe and head its
amputa. Sed aliud est adhuc periculum in orto illo. Est
cut-off but another is still danger in garden that there-is
tantum unus introitus et sunt diversa diverticula, ita quod
only one entrance and there-are diverse byways so that
qui semel intraverit vix exitum invenire poterit, et
who once shall-have-entered scarcely the-exit to-find shall-be-able and
ideo contra illud periculum dabo tibi tale remedium.
therefore against that danger I-shall-give to-you such remedy
Globum fili tibi concedo, et cum ad hostium orti
a-ball of-thread to-you I-grant and when to the-door of-the-garden
perveneris, filum globi in porta liga, et sic per filum
you-shall-have-come the-thread of-the-ball on the-gate tie and so by the-thread
in ortum descende, et sicut vitam tuam diligis, globum
into the-garden descend and as life your you-love the-ball
fili non perdas. Miles per omnia adimplevit sicut dixerat
of-thread not lose the-knight in all-things fulfilled as had-said
puella, armatus ortum intravit. Leo cum eum vidisset,
the-girl armed the-garden entered the-lion when him it-had-seen
toto conamine in eum irruit, miles viriliter se defendit,
with-all effort on him rushed the-knight manfully himself defended

et cum lassus erat, saltum ab eo fecit. Leo eum per
and when weary he-was a-leap from it he-made the-lion him by
brachium tenuit intantum quod dentes ejus gummo pleni
the-arm held in-so-much that the-teeth its of-gum full
erant. Miles cum hoc percepisset, gladium extraxit et
were the-knight when this he-had-perceived the-sword drew and
caput leonis amputavit. Ille vero in tantum gaudebat, quod
the-head of-the-lion cut-off he but in so-much rejoiced that
filum per quem descendit, perdidit. Ille vero tristis ac
the-thread by which he-descended he-lost he but sad and
dolens ortum tribus circuivit diebus et diligenter globum
grieving the-garden for-three went-round days and diligently the-ball
quesivit, de nocte invenit. Cum vero invenisset, non modicum
sought by night he-found when but he-had-found not a-little
gaudens per filum ascendit, quousque ad portam pervenit,
rejoicing by the-thread he-ascended until to the-gate he-came
filum solvit, ad regem perrexit et filiam suam dominam
the-thread untied to the-king went and daughter his the-lady
solacii in uxorem obtinuit, de quo multum gaudebat.
of-solace as wife obtained of which much he-rejoiced

Carissimi, iste imperator est dominus noster Ihesus
dearest-ones this emperor is lord our Jesus
Christus, filia tam pulchra domina solacii est regnum
Christ the-daughter so beautiful the-lady of-solace is the-kingdom
eternum. Qui vero voluerit regnum eternum habere,
eternal who but shall-have-wished the-kingdom eternal to-have
oportet ut primo ortum hujus mundi intret et per
it-behooves that first the-garden of-this world he-enter and for
aliqua tempora quamdiu deus voluerit ibidem exspectet.
some times as-long-as God shall-have-wished there he-wait
Psalmista: Constituisti terminos ejus qui preteriri non
the-Psalmist you-have-set bounds his which to-be-passed not

poterunt. Job.: Unus est introitus hominum et jumentorum.
shall-be-able Job one is the-entrance of-men and of-beasts
Sed in mundo tot sunt diverticula scilicet pericula, quia
but in the-world so-many are byways namely dangers because
que homo nescit finem suum, nec ubi, nec quomodo
which man knows-not end his nor where nor how
mori debet. Leo vero est diabolus, circuit querens quem
to-die he-ought the-lion but is the-devil goes-about seeking whom
devoret, unde quasi infiniti per eum sunt occisi. Quid ergo
he-may-devour whence as-if infinite by him were killed what therefore
est faciendum? Si volumus regnum celeste obtinere, certe
is to-be-done if we-wish the-kingdom heavenly to-obtain certainly
debemus bonis virtutibus armari, ita quod arma nostra
we-ought with-good virtues to-be-armed so that arms our
sint gummata. Per gummam elemosinam intelligere debemus,
be gummed by the-gum alms to-understand we-ought
quia sicut gumma duo adinvicem jungit, sic et elemosina
because as gum two together joins so also alms
cum deo, unde propheta dicit: Sicut aqua exstinguit ignem,
with God whence the-prophet says as water extinguishes fire
ita elemosina peccatum. Deinde debes accipere globum
so alms sin then you-ought to-take the-ball
fili etc. Globus iste est baptismus; unde in principio vite
of-thread etc ball this is baptism whence in the-beginning of-life
tue oportet in baptismo, deinde in confirmacione et sic
your it-behooves in baptism then in confirmation and so
per cetera sacramenta in mundum istum descendere. Sed
through the-other sacraments into world this to-descend but
leo i.e. diabolus est paratus contra te pugnare. Contra
the-lion that-is the-devil is ready against you to-fight against
eum viriliter pugnare debes, et caput ejus scil. potestatem
him manfully to-fight you-ought and head his namely the-power

per bona opera auferre. Sed sepe contingit, quod postquam
by good works to-take-away but often it-happens that after
homo de diabolo triumphaverit, sicut multi faciunt in
man over the-devil shall-have-triumphed as many do in
quadragesima, post pascha redeunt ad peccata, et sic globum
Lent after Easter they-return to sins and so the-ball
fili i.e. virtutem sacramenti perdunt. Fac ergo tu sicut
of-thread that-is the-virtue of-the-sacrament lose do therefore you as
fecit miles. Si per peccatum virtutes perdidisti, multum
did the-knight if through sin virtues you-have-lost much
dolere deberes. Perge viam trium dierum per contricionem,
to-grieve you-ought go the-way of-three days by contrition
confessionem et satisfactionem, et invenire poteris ea
confession and satisfaction and to-find you-shall-be-able those
que perdidisti, et sic cum veneris ad portum mortis,
which you-have-lost and so when you-shall-have-come to the-port of-death
quando anima separatur a corpore, poteris ad dominam
when the-soul is-separated from the-body you-shall-be-able to the-lady
solacii pervenire i.e. ad gaudium eternum. Ad quod etc.
of-solace to-arrive that-is to joy eternal to which etc

De dominica incarnacione

ON THE LORD'S INCARNATION

A king will marry a girl who can make him a full shirt from a cloth three inches square; she asks for a vessel to work in and does it. The moral: the girl is the Virgin, the vessel her womb, and the shirt the humanity of Christ.

Quidam rex regnavit qui tres virtutes habebat: primo erat
a-certain king reigned who three virtues had first he-was
forcior omnibus hominibus in corpore, secundo sapiencior,
stronger than-all men in body second wiser
tercio pulchrior; qui diu sine uxore vixit. Tandem venerunt
third more-beautiful who long without a-wife lived at-length came
amici ejus ad eum et dixerunt: Domine, bonum est uxorem
friends his to him and said O-lord good it-is a-wife
ducere et prolem generare, quia non est bonum sine uxore
to-take and offspring to-beget because not it-is good without a-wife
stare. At ille: Carissimi, vobis constat quod satis dives et
to-stand but he dearest-ones to-you it-is-evident that quite rich and
potens sum, ideo diviciis non indigeo; ite ergo per regna
powerful I-am therefore riches not I-need go therefore through kingdoms
et castra et michi virginem speciosam ac prudentem querite,
and castles and for-me a-virgin fair and prudent seek
et si ista duo in aliqua inveneritis, licet paupercula, eam
and if these two in any you-shall-have-found although poor her
in uxorem habebo. Perrexerunt illi per regna et castra et
as wife I-shall-have went they through kingdoms and castles and
tandem puellam nimis pulchram ac prudentem invenerunt
at-length a-girl very beautiful and prudent found
de sanguine regum, et ejus virtutes regi denunciaverunt.
of the-blood of-kings and her virtues to-the-king announced

Rex volebat ejus sapienciam experiri, preconem vocavit et
the-king wished her wisdom to-test a-herald he-called and
ait ei: Carissime, tibi trado pannum lineum habentem in
he-says to-him dearest to-you I-hand a-cloth linen having in
longitudine tres pollices; vade ad puellam et ex parte mei
length three inches go to the-girl and on behalf of-me
eam saluta et trade ei istum pannum, de quo secundum
her greet and hand to-her this cloth of which according-to
sapienciam suam faciat michi satis longam et latam
wisdom her let-her-make for-me quite long and broad
camisiam pro corpore meo, et si hoc fecerit, conjunx
a-shirt for body my and if this she-shall-have-done spouse
mea erit. Perrexit nuncius ad virginem et eam ex parte
my she-shall-be went the-messenger to the-virgin and her on behalf
regis salutavit, dixitque ei: Ecce pannus lineus habens
of-the-king greeted and-said to-her behold a-cloth linen having
tantum in longitudine et latitudine tres pollices; si camisiam
only in length and breadth three inches if a-shirt
sufficientem de isto panno pro corpore ejus poteris operari,
sufficient of this cloth for body his you-shall-be-able to-work
te in uxorem habebit. At illa: Quomodo fiet istud, ex
you as wife he-shall-have but she how shall-be-done this from
quo non sunt nisi tres pollices in longitudine et latitudine et
which not are except three inches in length and breadth and
inde camisiam ei facere est impossibile; verumptamen michi
thence a-shirt for-him to-make is impossible nevertheless to-me
vas concedat, in quo operari potero, et camisiam satis
a-vessel let-him-grant in which to-work I-may-be-able and a-shirt quite
longam ei promitto. Nuncius est reversus denunciansque
long to-him I-promise the-messenger has returned and-announcing
regi de virginis responsione, statim rex vas debitum
to-the-king of of-the-virgin the-answer at-once the-king a-vessel due

et preciosum ei misit, illa vero de tam parva quantitate
and precious to-her sent she but from so small quantity
in eodem vase operata est camisiam satis sufficientem pro
in the-same vessel worked has a-shirt quite sufficient for
corpore suo. Ille hoc videns statim eam in uxorem duxit.
body his he this seeing at-once her as wife took

Carissimi, rex iste est deus ipse potens ac dives, puella
dearest-ones king this is God himself powerful and rich the-girl
generosa de stirpe regum beata virgo Maria mater dei
well-born of the-stock of-kings the-blessed virgin Mary the-mother of-God
et hominis est que fuit pulchra et generosa quia gracia
and of-man is who was beautiful and well-born because with-grace
plena. Nuncius missus Gabriel archangelus, qui eam ex
full the-messenger sent Gabriel the-archangel who her on
parte dei salutavit dicens ei: Ave gracia plena. Pannus
behalf of-God greeted saying to-her Hail with-grace full the-cloth
missus [est] spiritus sancti operatio in ea, quia antequam
sent is of-the-Spirit Holy the-working in her because before
nata fuit, sanctificata fuit, habensque pollices i.e. in
born she-was sanctified she-was and-having inches that-is in
conceptione filii sui erat potencia patris, sapiencia filii,
the-conception of-son her was the-power of-the-Father the-wisdom of-the-Son
clemencia spiritus sancti. De quibus quesivit vas, scilicet
the-clemency of-the-Spirit Holy of which she-sought a-vessel namely
uterum suum sanctificatum in utero matris sue, in quo
womb her sanctified in the-womb of-mother her in which
fecit camisiam i.e. humanitatem, que quidem humanitas
she-made the-shirt that-is the-humanity which indeed humanity
erat in ea operata. Hec videns pater celestis eam reginam
was in her worked this seeing the-Father heavenly her queen
in celo coronavit, ubi pro nobis interpellat [suum filium]
in heaven crowned where for us she-intercedes-with her Son

et filius patrem, juxta verbum beati Bernardi: O homo,
and the-Son the-Father according-to the-word of-blessed Bernard O man
securum accessum habes ad deum etc.
secure access you-have to God etc

De cura anime

ON THE CARE OF THE SOUL

A king finds a cross with four ways written on it, offering good lodging for himself or his horse, a beating, or the loss of the horse, and chooses the first. The moral: conscience is the cross, and the ways are penance, gluttony, avarice, and the religious life that gives up the horse of the flesh.

Rex quidam semel de una civitate in aliam transitum fecerat,
a-king certain once from one city into another passage had-made
ad quandam crucem venit, in qua erat omni parte scriptum;
to a-certain cross he-came on which was on-every side written
ex una parte erat in ea scriptum: O rex, si per istam viam
on one side was on it written O king if by this way
equitaveris, pro corpore tuo bonum hospicium habebis,
you-shall-have-ridden for body your good lodging you-shall-have
sed equo tuo male ministrabitur. Ex alia parte crucis erat
but to-horse your badly it-shall-be-served on the-other side of-the-cross was
scriptum: Si per istam viam equitas, invenies hospicium, in
written if by this way you-ride you-shall-find lodging in
quo equus tuus satis laute habebit, sed tu male ministraberis.
which horse your quite lavishly shall-fare but you badly you-shall-be-served
Ex tercia parte erat scriptum: Si per viam istam ambulaveris,
on the-third side was written if by way this you-shall-have-walked
tu et equus tuus satis habebunt, sed antequam recedis,
you and horse your enough shall-have but before you-depart

egregie eris verberatus. Ex parte quarta erat scriptum: Si
soundly you-shall-be beaten on side fourth was written if
per viam istam ambulaveris, laute vobis ministrabitur, sed
by way this you-shall-have-walked lavishly to-you it-shall-be-served but
equum tuum ibi dimittes et tunc te oportebit pedibus
horse your there you-shall-leave and then you it-shall-behoove on-feet
ambulare. Rex cum omnia ista perlegisset, admirabatur,
to-walk the-king when all these he-had-read-through wondered
intra se cogitabat, quam viam equitare vellet. Ait
within himself he-thought which way to-ride he-would-wish he-says
intra se: Primam viam volo eligere, quia bene erit
within himself the-first way I-wish to-choose because well it-shall-be
michi et male equo; nox una cito transibit. Percussit
for-me and badly for-the-horse night one quickly shall-pass he-struck
equum cum calcaribus et ad quoddam castrum venit in quo
the-horse with spurs and to a-certain castle came in which
erat miles, qui eum benigne recepit ac laute ministrabat, sed
was a-knight who him kindly received and lavishly served but
equus parum aut nichil habebat; mane vero surrexit, ad
the-horse little or nothing had in-the-morning but he-rose to
palacium suum equitavit, omnia gesta que viderat narravit.
palace his rode all deeds which he-had-seen told

Moralizacio. Carissimi, iste imperator potest dici
moralization dearest-ones this emperor can to-be-called
quilibet bonus christianus, qui habet circa salutem anime
any good Christian who has about the-salvation of-soul
sue equitare. Equus, qui eum portat, est corpus ex quatuor
his to-ride the-horse which him carries is the-body of four
elementis compositum, crux que stat in medio vie
elements composed the-cross which stands in the-middle of-the-way
est consciencia tua in modum crucis extensa, una pars, ut
is conscience your in the-manner of-a-cross extended one part that

ad bonum te provocet, altera, ut contra malum fortiter
to good you it-may-provoke the-other that against evil bravely
pugnes; unde si ambulaveris [per viam,] in qua bene
you-fight whence if you-shall-have-walked by the-way in which well
erit tibi et male equo tuo, optime facis. Carissimi, ista
it-shall-be for-you and badly for-horse your best you-do dearest-ones this
via est via penitencie, hospicium sancta mater ecclesia, in
way is the-way of-penance the-lodging holy mother church in
qua bene erit tibi in anima, sed oportet ut equus tuus
which well it-shall-be for-you in soul but it-behooves that horse your
i.e. caro tua penitencie subjaceat. Qui ergo per istam viam
that-is flesh your to-penance be-subject who therefore by this way
ambulaverit, sapienter facit. Alia est via, in qua invenies
shall-have-walked wisely does another is the-way in which you-shall-find
hospicium, in quo equus tuus satis laute habebit, sed male
lodging in which horse your quite lavishly shall-fare but badly
ministrabitur tibi. Via ista est via gulosa et luxuriosa, qui
it-shall-be-served to-you way this is the-way gluttonous and lustful who
hospicium suscipiunt in voluptate carnis, de quibus apostolus
lodging take in the-pleasure of-the-flesh of whom the-apostle
ait: Quorum deus venter est et gloria in confusione ipsorum.
says whose god the-belly is and glory in the-confusion of-themselves
In isto hospicio anima erit pessime ministrata. Alia est
in this lodging the-soul shall-be worst served another is
via, ubi equus tuus laute habebit [et tu verberaberis]. Via
the-way where horse your lavishly shall-fare and you shall-be-beaten way
ista est cupidi et avari, qui laute hic volunt vivere,
this is of-the-greedy and the-avaricious who lavishly here wish to-live
parva opera meritoria perpetrare, sed cum mors eum ab
few works meritorious to-perform but when death him from
hospicio hujus mundi expellit, tunc anima post mortem in
the-lodging of-this world expels then the-soul after death in

inferno egregie verberabitur. Quarta est via, per quam si
hell soundly shall-be-beaten the-fourth is the-way by which if
ambules, bene tibi erit, sed equum amittes. Via ista est
you-walk well for-you it-shall-be but the-horse you-shall-lose way this is
via boni religiosi, qui de omnibus quantum ad victum
the-way of-the-good religious who with all-things as-far-as to food
et vestitum est contentus. Equum amittit scilicet omnes
and clothing is content the-horse he-loses namely all
concupiscencias carnales propter deum ac mundi vanitates,
lusts carnal for-the-sake-of God and of-the-world the-vanities
et ideo dicit salvator: Qui perdiderit animam suam propter
and therefore says the-savior who shall-have-lost soul his for
me etc. Qui reliquerit patrem aut matrem etc. centuplum
me etc who shall-have-left father or mother etc a-hundredfold
accipiet et post hanc vitam eternam vitam possidebit.
shall-receive and after this life eternal life shall-possess

De constantia

ON CONSTANCY

A knight promises to win back a seduced and despoiled princess's inheritance if she will keep his bloody arms in her chamber should he die; he wins and dies of his wound. When nobles come wooing she looks at the arms and vows chastity. The moral: Christ armed in his humanity won back the soul's inheritance, and his passion should be kept in the heart against temptation.

Quidam rex regnavit, qui pulchram filiam habebat, quam
a-certain king reigned who a-beautiful daughter had whom
multum dilexit, que post decessum regis regnum occupavit,
much he-loved who after the-decease of-the-king the-kingdom occupied
quia unica est relicta. Hoc audiens quidam dux tyrannus ad
because only-one was left this hearing a-certain duke tyrant to

eam venit, multa ei promisit, si ei consentiret. Illa
her came many-things to-her promised if to-him she-would-consent she
vero seducta per eum est et deflorata; facta defloracione
but seduced by him was and deflowered with-made the-deflowering
flevit amare, tyrannus vero eam ab hereditate sua, expulit.
she-wept bitterly the-tyrant but her from inheritance her expelled
Illa vero sic expulsa gemitus et suspiria emittebat et in
she but thus expelled groans and sighs sent-forth and in
via publica cunctis diebus sedebat, ut a transeuntibus
the-way public on-all days sat that from passers-by
elemosinam peteret. Cum una dierum flendo sedisset,
alms she-might-ask when one of-the-days weeping she-had-sat
quidam miles generosus juxta eam equitando venit, videns ejus
a-certain knight noble beside her riding came seeing her
pulchritudinem captus est in oculis ejus et ait: Carissima,
beauty captured was in eyes his and says dearest
qualis es? Et illa: Filia regis sum unica, et post
of-what-sort are-you and she the-daughter of-a-king I-am only and after
patris mei decessum jure hereditario regnum habui, sed
of-father my the-decease by-right hereditary the-kingdom I-had but
per quendam tyrannum fui seducta et ab eo deflorata, et
by a-certain tyrant I-was seduced and by him deflowered and
post hec privavit me hereditate mea. Ait miles: Utrum tibi
after these he-deprived me of-inheritance my says the-knight whether to-you
placet esse sponsam meam? Que ait: Eciam, domine; hoc
it-pleases to-be bride my who says yes O-lord this
desidero ante omnia. Qui ait: Fidem tuam michi trade, quod
I-desire before all-things who says faith your to-me hand that
nullum alium accipies preter me, et ego contra tyrannum
no other you-shall-accept besides me and I against tyrant
istum faciam bellum, et terram tuam acquiram. Si vero in
this shall-make war and land your I-shall-acquire if but in

bello mortuus fuero et hereditatem tibi acquisiero,
the-war dead I-shall-have-been and the-inheritance for-you I-shall-have-acquired
nil aliud peto nisi quod arma mea sanguinolenta tecum
nothing else I-ask except that arms my bloody with-you
custodias in signum amoris. Si vero aliquis veniat, ut in
you-keep for a-sign of-love if but anyone come that as
uxorem te ducat, cameram tuam intres, in qua arma
wife you he-take chamber your you-enter in which the-arms
pendent, et illa diligenter respicias, et memoriam habeas,
hang and them diligently you-look-at and memory have
quomodo propter tui amorem vitam meam amisi. Ait illa:
how because-of of-you the-love life my I-lost says she
Domine, firmiter hoc promitto; sed absit, ut in bello vitam
O-lord firmly this I-promise but far-be-it that in war life
amittas. Armavit se et contra tyrannum perrexit. Audiens
you-lose he-armed himself and against the-tyrant went hearing
hoc dux toto conamine se contra eum opposuit, et
this the-duke with-all effort himself against him opposed and
adinvicem pugnabant. Miles victoriam obtinuit et caput
together they-fought the-knight victory obtained and the-head
tyranni amputavit, tamen in bello vulnus mortis recepit et
of-the-tyrant cut-off yet in the-battle a-wound of-death received and
hereditatem puelle quesivit, et tercia die est defunctus.
the-inheritance of-the-girl gained and on-the-third day has died
Puella per dies multos mortem ejus planxit, arma ejus
the-girl for days many the-death his lamented arms his
sanguinolenta pendebat in camera, et sepius visitavit ea,
bloody she-hung in the-chamber and often visited them
et quociens ea vidit, amare flevit. Multi nobiles ad eam
and as-often-as them she-saw bitterly wept many nobles to her
venerunt, ut eam in conjugem haberent, et multa
came that her as spouse they-might-have and many-things

promiserunt; sed antequam alicui responsum daret, cameram
promised but before to-anyone answer she-gave the-chamber
intravit, ut arma diligenter respiceret, et dixit: O domine,
she-entered that the-arms diligently she-might-look-at and said O lord
pro meo amore mortuus es, et hereditatem meam michi
for my love died you-have and inheritance my to-me
restituisti; absit hoc a me, ut alteri consentirem!
you-have-restored far-be this from me that to-another I-should-consent
Deinde foras exivit et dixit: Votum deo vovi, nunquam
then outside she-went and said a-vow to-God I-have-vowed never
viro copulari. Illi hec audientes recesserunt, et sic toto
to-a-man to-be-joined they these hearing withdrew and so all
tempore vite sue remansit in castitate.
time of-life her she-remained in chastity

Moralizacio. Carissimi, rex iste est pater celestis, filia
moralization dearest-ones king this is the-Father heavenly the-daughter
tam pulchra est anima ad dei similitudinem creata, cui
so beautiful is the-soul to of-God the-likeness created to-whom
regnum paradisi dabatur, sed per suggestionem ducis i.e.
the-kingdom of-paradise was-given but by the-suggestion of-the-duke that-is
diaboli illud amisit, et est deflorata, quando de pomo comedit.
of-the-devil it she-lost and was deflowered when of the-apple she-ate
Deinde sedebat in platea i.e. in mundo, unde: In sudore
then she-sat in the-street that-is in the-world whence in the-sweat
vultus tui etc. Que a transeuntibus elemosinam petebat i.e.
of-face your etc who from passers-by alms asked that-is
a quatuor elementis graciam dei exspectabat. Miles, qui
from the-four elements the-grace of-God awaited the-knight who
juxta eam equitabat, erat filius dei, qui in equo humanitatis
beside her rode was the-Son of-God who on the-horse of-humanity
mundum istum intravit et humano generi compaciebatur.
world this entered and with-the-human race suffered-with

Tu, homo, firmiter in baptismo promisisti, nullum virum
you O-man firmly in baptism you-did-promise no husband
preter eum accipere; et ideo armavit se armis
besides him to-accept and therefore he-armed himself with-the-arms
humanitatis et bellum contra diabolum pro te dedit, victoriam
of-humanity and battle against the-devil for you gave victory
obtinuit, tamen vulnus mortis pro te accepit et nostram
obtained yet the-wound of-death for you received and our
hereditatem nobis acquisivit. Fac ergo tu, sicut fecit puella,
inheritance for-us acquired do therefore you as did the-girl
arma sanguinolenta in camera cordis tui habeas, i.e. semper
arms bloody in the-chamber of-heart your have that-is always
memoriam recentem de Christi passione habeas, quam pro te
memory fresh of of-Christ the-passion have which for you
sustinuit in cruce; et si venerint alique temptaciones per
he-endured on the-cross and if shall-have-come any temptations through
diabolum aut mundum aut carnem, curre ad Christi passionem
the-devil or the-world or the-flesh run to of-Christ the-passion
et recole, quomodo pro tuo amore mortem sustinuit in cruce
and recall how for your love death he-endured on the-cross
et sic temptaciones superabis et vitam eternam obtinebis.
and so temptations you-shall-overcome and life eternal you-shall-obtain

De excusacione in extremis non habenda

ON NOT EXCUSING ONESELF AT THE LAST

Two knights, one wise and one foolish, swear brotherhood by drinking each other's blood. The fool takes the pleasant road to the valley city, the wise man follows him for his oath, and both are hanged, each blaming the other before the judge. The moral: the soul and the body, bound in baptism, are judged together.

Maximianus regnavit prudens, in cujus regno erant duo
Maximian reigned prudent in whose kingdom were two
milites, unus sapiens alter stultus, qui mutuo se
knights one wise the-other foolish who mutually each-other
dilexerunt. Ait ei sapiens: Nunquid tibi placet unam
loved says to-him the-wise-one surely to-you it-pleases one
convencionem mecum ponere? et erit nobis utile. At ille:
covenant with-me to-set and it-shall-be for-us useful but he
Michi bene placet. Qui ait: Sanguinem quilibet de brachio
to-me well it-pleases who says blood each from the-arm
dextero emittamus, ego tuum sanguinem bibam et tu meum,
right let-us-let I your blood shall-drink and you mine
in signum quod nullus alium dimittet nec in prosperitate
for a-sign that neither the-other shall-leave neither in prosperity
nec in adversitate, et quitquid unus lucratus fuerit, alius
nor in adversity and whatever one gained shall-have the-other
dimidietatem habeat. Ait ille: Michi optime placet. Statim
the-half may-have says he to-me best it-pleases at-once
cum sanguinem traxissent ambo sanguinem alterius biberunt,
when blood they-had-drawn both the-blood of-the-other drank
hoc facto in una domo semper remanserunt. Rex vero
with-this done in one house always they-remained the-king but
duas civitates fecerat, unam in summitate montis, et quod
two cities had-made one on the-summit of-a-mountain and that

omnes ibidem venientes copiam thesauri haberent, et ibidem
all there coming abundance of-treasure should-have and there
toto tempore permanerent, ad istam civitatem erat via stricta
all time should-remain to this city was a-way narrow
ac lapidosa et in via tres milites cum magno exercitu
and stony and in the-way three knights with a-great army
manebant, et omnes per viam illam transeuntes oporteret, ut
dwelt and all by way that passing it-behooved that
contra eos pugnarent, aut omnia cum vita sua amitterent. In
against them they-should-fight or all with life their lose in
ista eciam civitate rex quendam senescallum ordinavit, qui
this also city the-king a-certain steward ordained who
omnes indifferenter intrantes reciperet et secundum statum
all indifferently entering should-receive and according-to state
suum et condiciones laute ministraret. Aliam civitatem fecit
their and conditions lavishly should-serve another city he-made
fieri in valle sub monte illo, ad quam civitatem erat
to-be-made in the-valley under mountain that to which city was
via plana ac ad ambulandum delectabilis; tres milites in
a-way level and for walking delightful three knights in
via ista jacebant, qui omnes transeuntes gratanter receperunt
way this lay who all passing gladly received
ac ministrabant pro eorum voluntate. In ista civitate
and served according-to their will in this city
quendam senescallum ordinavit, ut omnes civitatem intrantes
a-certain steward he-ordained that all the-city entering
aut appropinquantes incarceraret et in adventu judicis
or approaching he-should-imprison and at the-coming of-the-judge
omnes ei presentaret, judex vero nulli parceret. Ait
all to-him he-should-present the-judge but none should-spare says
miles sapiens socio suo: Carissime, pergamus per
the-knight wise to-companion his dearest let-us-go through

mundum sicut ceteri milites et poterimus multa bona
the-world as other knights and we-shall-be-able many goods
acquirere, per que honeste vivemus. Qui ait: Michi bene
to-acquire by which honorably we-shall-live who says to-me well
placet. Ambo per quandam viam perrexerunt. Ait sapiens:
it-pleases both by a-certain way went says the-wise-one
Carissime, sicut vides hic sunt due vie; una ad civitatem
dearest as you-see here are two ways one to a-city
nobilissimam dirigit; si per illam pergimus, ad civitatem
most-noble directs if by it we-go to city
illam perveniemus, in qua habemus quicquid cor nostrum
that we-shall-come in which we-have whatever heart our
desiderat. Alia est via que ducit ad aliam civitatem,
desires the-other is the-way which leads to the-other city
que est in valle constructa, et si per eam ambulemus,
which is in the-valley built and if by it we-walk
capti erimus et incarcerati, ac judici presentati et per
captured we-shall-be and imprisoned and to-the-judge presented and by
eum in patibulo suspensi; consulo ergo ut viam istam
him on the-gallows hanged I-counsel therefore that way this
dimittamus et per aliam ambulemus. Ait miles stultus:
we-leave and by the-other we-walk says the-knight foolish
Carissime, de istis duabus civitatibus dudum est quod audivi,
dearest of these two cities long-ago it-is that I-heard
sed via ad civitatem super montem est stricta valde ac
but the-way to the-city upon the-mountain is narrow very and
periculosa, quia in ea jacent tres milites cum exercitu, qui
perilous because in it lie three knights with an-army who
omnes intrantes oppugnant, occidunt et spoliant; sed altera
all entering attack kill and despoil but the-other
via est satis plana in qua sunt tres milites, qui omnes
way is quite level in which are three knights who all

intrantes benigne recipiunt, et omnia necessaria ministrant,
entering kindly receive and all necessities serve
et hoc satis aperte video, et ideo magis oculis meis credo
and this quite openly I-see and therefore more eyes my I-believe
quam tibi. Ait sapiens: Licet una via ad ambulandum sit
than you says the-wise-one although one way for walking be
plana, tamen ducit nos ad obprobrium sempiternum quia
level yet it-leads us to reproach everlasting because
[ducti] erimus ad patibulum. Si per viam strictam propter
led we-shall-be to the-gallows if by the-way narrow because-of
pugnam et latrones times ambulare, est tibi obprobrium
fight and robbers you-fear to-walk it-is to-you a-reproach
pro perpetuo, quia miles es tu, et militibus incumbit
for ever because a-knight you-are you and on-knights it-lies
contra hostes pugnare. Aliud est, si mecum volueris
against enemies to-fight another is if with-me you-shall-have-wished
per istam viam pergere, firmiter promitto ante te ad bellum
by this way to-go firmly I-promise before you to battle
pergere, et quotquot sunt penetrare, si velis me juvare.
to-go and however-many there-are to-pierce if you-wish me to-help
At ille: Amen dico tibi, per viam illam nolo pergere,
but he Amen I-say to-you by way that I-do-not-wish to-go
sed pocius per istam. Ait sapiens: Ex quo fidem meam
but rather by this says the-wise-one from which faith my
tibi dedi et in signum fidelitatis sanguinem tuum bibi,
to-you I-gave and for a-sign of-fidelity blood your I-drank
solum non derelinquo te ambulare, tecum pergam. Ambo
alone not I-forsake you to-walk with-you I-shall-go both
per eandem viam ambulaverunt. Multa solacia secundum
by the-same way walked many solaces according-to
voluntatem eorum invenerunt per viam, donec ad hospicium
will their they-found on the-way until to the-lodging

trium militum venerunt, qui satis honorifice sunt recepti
of-the-three knights they-came who quite honorably were received
ac splendide ministrati. In qualibet refectione miles stultus
and splendidly served at every meal the-knight foolish
sapienti dixit: Carissime, nonne tibi predixi? Ecce quot
to-the-wise-one said dearest not to-you I-foretold behold how-many
et quanta habemus solacia in ista via; de omnibus hiis in
and how-great we-have solaces in this way of all these in
illa via defecissemus. Ille respondit: Si finis bonus erit,
that way we-would-have-lacked he answered if the-end good shall-be
totum bonum erit, quod non spero. Cum illis militibus
all good shall-be which not I-hope with those knights
per aliqua tempora moram traxerunt; senescallus civitatis
for some times delay they-drew the-steward of-the-city
audiens, quod duo milites contra prohibicionem regis prope
hearing that two knights against the-prohibition of-the-king near
civitatem essent, statim satellites suos ibi misit, qui eos
the-city were at-once attendants his there sent who them
caperent et ad civitatem ducerent. Senescallus videns unum
should-capture and to the-city lead the-steward seeing one
stultum illum ligatis manibus et pedibus in quandam
fool that with-bound hands and feet into a-certain
foveam projici jussit et alium incarceravit. Cum vero
pit to-be-thrown ordered and the-other imprisoned when but
judex ad civitatem venisset, omnes malefactores civitatis in
the-judge to the-city had-come all the-malefactors of-the-city in
conspectu ejus sunt presentati et inter ceteros isti duo
sight his were presented and among the-others these two
milites. Ait sapiens miles coram judice: Domine de socio
knights says the-wise knight before the-judge O-lord of companion
meo conqueror, quia ipse est causa mortis mee. Legem
my I-complain because he is the-cause of-death my the-law

istius civitatis predixi et pericula, nullo modo volebat dictis
of-this city I-foretold and the-dangers in-no way he-wished words
meis credere nec acquiescere et consiliis meis adherere,
my to-believe nor to-acquiesce and to-counsels my to-cleave
sed michi respondit: Plus credo oculis meis quam dictis
but to-me answered more I-believe eyes my than words
tuis. Cum vero fide ac juramento adinvicem ligati tam
your since but by-faith and by-oath to-each-other bound as-well
in prosperitate quam in adversitate eramus, ideo quando
in prosperity as in adversity we-were therefore when
ipsum solum vidi pergere, propter juramentum cum eo
him alone I-saw to-go because-of the-oath with him
ambulavi et ideo causa mortis mee iste est; da ergo
I-walked and therefore the-cause of-death my he is give therefore
rectum judicium. Ait alter miles stultus judici: Ipse causa
right judgment says the-other knight foolish to-the-judge he the-cause
mortis mee est; constat toti mundo, quod ipse est sapiens
of-death my is it-is-evident to-all world that he is wise
et ego naturaliter stultus, unde per sapienciam suam non
and I naturally foolish whence by wisdom his not
debuisset tam leviter adherere stulticie mee, sed quando
he-ought-to-have so lightly to-cleave to-folly my but when
solus ambulavi, si ille insecutus me non fuisset, ergo per
alone I-walked if he followed me not had therefore by
viam, per quam volebat ambulare, reversus fuissem et
the-way by which he-wished to-walk returned I-would-have and
secum ambulassem propter juramentum, quod ei prestiti,
with-him walked because-of the-oath which to-him I-gave
et ideo cum ipse sapiens sit ego vero stultus, ipse est
and therefore since he wise be I but foolish he is
causa mortis mee. Ait judex ambobus et primo sapienti:
the-cause of-death my says the-judge to-both and first to-the-wise-one

Tu sapiens, quia tam leviter stulticie sue adhesisti et
you O-wise-one because so lightly to-folly his you-did-cleave and
secutus es eum, et tu stulte quia dictis sapientis non
followed you-have him and you O-fool because the-words of-the-wise not
credidisti, sed propriam stulticiam perpetrasti; vos ambos in
you-believed but own folly you-perpetrated you both on
patibulo suspensuros hodie judico. Et sic factum est.
the-gallows to-be-hanged today I-judge and so done was

Carissimi, iste rex est dominus noster Ihesus Christus,
dearest-ones this king is lord our Jesus Christ
duo milites anima et corpus; anima est sapiens, corpus
the-two knights the-soul and the-body the-soul is wise the-body
est stultus. Isti duo in baptismo sunt confederati adinvicem,
is foolish these two in baptism were confederated together
quod quilibet sanguinem alterius biberet. Sanguinem alterius
that each the-blood of-the-other should-drink the-blood of-the-other
bibere est quemlibet pro alio in periculo se ponere, ut
to-drink is each for the-other in danger himself to-put that
si caro suas voluptates voluerit habere, prius debet anima
if the-flesh its pleasures shall-have-wished to-have first ought the-soul
per penitenciam consumere, quam ut caro tali periculo se
by penance to-consume than that the-flesh to-such danger itself
exponat. Si vero anima quod absit labatur, caro debet pro
expose if but the-soul which far-be slip the-flesh ought for
ea jejuniis et vigiliis pati, et hoc est sanguinem alterius
it by-fasts and vigils to-suffer and this is the-blood of-the-other
bibere et numquam alium in necessitate dimittere. Due
to-drink and never the-other in need to-leave the-two
vie per quas veniunt etc. Una est penitencia, alia mundi
ways by which they-come etc one is penance the-other of-the-world
gloria. Due civitates, una in monte, hoc est celum super
the-glory the-two cities one on the-mountain that is heaven above

firmamentum, alia in valle, hoc est infernum. Ad celum
the-firmament the-other in the-valley that is hell to heaven
est via stricta sicut via penitencie, et pauci ambulant
is a-way narrow as the-way of-penance and few walk
eam; in ista via sunt tres milites, scilicet diabolus, mundus
it in this way are three knights namely the-devil the-world
et caro, quod quicumque voluerit ad celum pergere,
and the-flesh so-that whoever shall-have-wished to heaven to-go
debet contra istos pugnare et per viam penitencie ambulare.
ought against these to-fight and by the-way of-penance to-walk
In ista civitate est quidam senescallus scil. deus, qui omnia
in this city is a-certain steward namely God who all-things
omnibus secundum merita sua affluenter dat, unde propheta:
to-all according-to merits their abundantly gives whence the-prophet
In cor hominis non ascendit etc. In via versus
into the-heart of-man not has-ascended etc in the-way toward
infernum sunt tres milites, scilicet superbia vite, concupiscencia
hell are three knights namely pride of-life lust
oculorum et concupiscencia carnis, propter que tria peccator
of-the-eyes and lust of-the-flesh because-of which three the-sinner
invenit corpori suo delectabilia pro tempore. Via versus
finds for-body his delightful-things for a-time the-way toward
infernum est plana ad ambulandum, sed antequam homo
hell is level for walking but before man
percipiat, senescallus scilicet mors emittit exploratores scilicet
perceive the-steward namely death sends-out scouts namely
infirmitates, que eum capiant, quando anima a corpore
sicknesses which him may-seize when the-soul from the-body
separatur. Anima interim in inferno incarcerabitur, corpus
is-separated the-soul meanwhile in hell shall-be-imprisoned the-body
ligatur et in sepultura ponitur, sed in die judicii cum
is-bound and in burial is-put but on the-day of-judgment when

dominus apparuerit judicare vivos et mortuos, tunc
the-lord shall-have-appeared to-judge the-living and the-dead then
anima contra corpus et e converso corpus contra animam
the-soul against the-body and from the-reverse the-body against the-soul
allegabit, et judex scilicet deus sententiam dabit; si in
shall-plead and the-judge namely God sentence shall-give if in
peccato inventi fuerimus, sine dubio ad infernum ibimus,
sin found we-shall-have-been without doubt to hell we-shall-go
a quo nos defendat pater et filius et spiritus sanctus.
from which us may-defend the-Father and the-Son and the-Spirit Holy

De non subticenda veritate usque ad mortem

ON NOT KEEPING SILENT ABOUT THE TRUTH UNTIL DEATH

An adulterous wife kills two cocks whose crowing her maid says rebukes her; the third, which says hear, see, and be silent, she spares. The moral: Christ and the martyrs died for the truth, while the preacher of these days keeps silent.

Gordianus regnavit, in cujus regno erat quidam miles
Gordian reigned in whose kingdom was a-certain knight
generosus, qui pulchram uxorem habebat, que sub viro sepius
noble who a-beautiful wife had who under husband often
erat adulterata. Accidit semel, quod maritus ad peregrinandum
was adulterated it-happened once that the-husband for pilgrimaging
perrexit, illa vero in continenti vocavit amasium suum. Domina
set-out she but in the-instant called lover her lady
illa quandam ancillam habebat, que cantus avium intellexit; cum
that a-certain maid had who the-songs of-birds understood when
vero amasius veniret, erant tunc temporis tres galli in curia.
but the-lover came there-were then of-time three cocks in the-court

Media nocte cum amasius juxta dominam jacuisset, primus
at-middle night when the-lover beside the-lady had-lain the-first
gallus cantare cepit. Domina cum hoc audisset, ait ancille:
cock to-sing began the-lady when this she-had-heard says to-the-maid
Dic michi, carissima, quid dicit gallus in cantu? Illa respondit:
tell me dearest what says the-cock in song she answered
Gallus dicit in cantu suo, quod tu facis injuriam domino
the-cock says in song his that you do injury to-lord
tuo. Ait domina: Occidatur gallus iste! Et sic factum est.
your says the-lady let-be-killed cock this and so done was
Tempore debito post hec secundus gallus cantavit; ait domina
at-time due after these the-second cock sang says the-lady
ancille: Quid dicit gallus in cantu suo? Ait ancilla: Socius
to-the-maid what says the-cock in song his says the-maid companion
meus mortuus est pro veritate, et ego paratus sum mori pro
my died has for the-truth and I ready am to-die for
ejus veritate. Ait domina: Occidatur gallus! Et sic factum
his truth says the-lady let-be-killed the-cock and so done
est. Post hec tercius gallus cantavit. Domina cum audisset,
was after these the-third cock sang the-lady when she-had-heard
dixit ancille: Quid dicit gallus in cantu suo? Illa respondit:
said to-the-maid what says the-cock in song his she answered

Audi, vide, tace, si vis vivere in pace!
Hear see be-silent if you-wish to-live in peace

Ait domina: Non occidatur gallus iste! Et sic factum est.
says the-lady not let-be-killed cock this and so done was
Moralizatio. Carissimi, imperator iste est pater celestis,
moralization dearest-ones emperor this is the-Father heavenly
miles Christus, uxor ejus anima per baptismum desponsata.
the-knight Christ wife his the-soul by baptism espoused

Ille qui eam seducit est diabolus, qui per mundi fallacias
he who her seduces is the-devil who by of-the-world the-fallacies
decepit, unde, quociens peccato consentimus, adulteramus
deceived whence as-often-as to-sin we-consent we-commit-adultery
Christo. Ancilla est tua consciencia, que contra peccatum
against-Christ the-maid is your conscience which against sin
murmurat, continue hominem ad bonum stimulat. Primus
murmurs continually man to good spurs the-first
gallus, qui cantavit, certe Christus est, qui primo contra
cock which sang certainly Christ is who first against
peccatum arguebat; quod videntes Judei ipsum occiderunt, et
sin argued which seeing the-Jews him killed and
similiter nos ipsum occidimus, quantum in nobis est, quamdiu
likewise we him kill as-much-as in us is as-long-as
in peccatis delectamur. Per secundum gallum debemus
in sins we-delight by the-second cock we-ought
martires intelligere. Sic erant et alii multi, qui viam et
the-martyrs to-understand so were also others many who the-way and
doctrinam ejus predicaverunt; ideo pro Christi nomine et
doctrine his preached therefore for of-Christ the-name and
veritate necati sunt. Per tercium gallum, qui dixit: Audi, vide
the-truth slain were by the-third cock which said hear see
etc. potest intelligi predicator, qui debet esse sollicitus
etc can to-be-understood the-preacher who ought to-be solicitous
veritatem pronunciando, sed diebus istis non audet veritatem
the-truth by-pronouncing but in-days these not dares the-truth
dicere. Studeamus ergo magis deum timere, veritatem
to-tell let-us-strive therefore more God to-fear the-truth
pronunciare, et sic ad Christum qui est veritas veniemus.
to-pronounce and so to Christ who is truth we-shall-come

De castitate

ON CHASTITY

A carpenter's mother-in-law gives him a shirt that needs no washing while the marriage is faithful. Three knights try his wife; she shuts each in a room on bread and water, and the carpenter comes home to find his shirt still clean. The moral: the shirt is faith, and the three knights pride of life, lust of the eyes, and lust of the flesh, to be shut in the chamber of penance.

Gallus regnavit prudens valde, qui quondam palacium construere
Gallus reigned prudent very who once a-palace to-build
volebat. Erat tunc in imperio quidam carpentarius subtilis
wished there-was then in the-empire a-certain carpenter skillful
valde, cum quo imperator pro construendo palacio convenit.
very with whom the-emperor for building the-palace agreed
Tunc temporis erat quidam miles in regno, qui pulchram
then of-time there-was a-certain knight in the-kingdom who a-beautiful
filiam habebat; videns prudenciam carpentarii, intra se
daughter had seeing the-prudence of-the-carpenter within himself
cogitabat: Filiam meam ei in uxorem dabo, quia per
thought daughter my to-him as wife I-shall-give because by
sapienciam suam et artem satis laute eam promovebit.
wisdom his and art quite lavishly her he-shall-advance
Vocavit eum et ait ei: Carissime, pete a me, quod tibi
he-called him and he-says to-him dearest ask of me what you
placuerit, et tibi dabo, si michi possibile sit, ita ut
shall-have-pleased and to-you I-shall-give if to-me possible it-be so that
filiam meam in uxorem accipias. At ille: Michi bene placet.
daughter my as wife you-take but he to-me well it-pleases
Convenerunt in unum, carpentarius eam in uxorem duxit.
they-agreed in one the-carpenter her as wife took

Hoc facto mater filie generum suum vocavit et
with-this done the-mother of-the-daughter son-in-law her called and
ait ei: Fili mi, jam filiam meam iu uxorem duxisti;
says to-him O-son my now daughter my as wife you-have-taken
ecce istam camisiam dabo tibi, quam ei satis pulchram
behold this shirt I-shall-give to-you which to-him quite beautiful
ostendit et ait: Camisia ista talem virtutem habet, quod
showed and says shirt this such virtue has that
nunquam toto tempore vite tue locione indiget, nec frangi
never all time of-life your washing it-needs nor to-be-broken
potest, nec consumi, nec colore mutari, quamdiu inter te
can nor to-be-consumed nor in-color to-be-changed as-long-as between you
et filiam meam sit amor fidelis; si vero, quod absit, aliquis
and daughter my be love faithful if but which far-be either
ex vobis matrimonium violaverit, statim camisia omnes ejus
of you the-marriage shall-have-violated at-once the-shirt all its
virtutes amittit. Carpentarius hec audiens gavisus est valde,
virtues loses the-carpenter these hearing rejoiced has greatly
camisiam recepit et ait: O mater quam preciosum jocale
the-shirt received and says O mother how precious a-jewel
michi dedisti! Jam nullus nostrum potest matrimonium
to-me you-have-given now neither of-us can the-marriage
violare, quin per camisiam scietur. Post hec intra paucos
to-violate but by the-shirt it-shall-be-known after these within few
dies carpentarius ad palacium regis est vocatus, ut novum
days the-carpenter to the-palace of-the-king was called that a-new
palacium construeret. Camisiam secum assumpsit, uxorem in
palace he-might-build the-shirt with-him he-took the-wife in
domo dimisit, cum rege moram traxit quousque palacium
the-house he-left with the-king delay he-drew until the-palace
completum fuit. Cum in laborando fuisset, admirabantur
completed was when in laboring he-had-been wondered

multi, quod camisia sua semper in candore et mundicia
many that shirt his always in whiteness and cleanness
permansit. Ait rex ad eum: Magister, rogo, ut dicas michi,
remained says the-king to him O-master I-ask that you-tell me
quomodo hoc poterit esse, quod cum in continuis laboribus
how this can to-be that when in continual labors
permanes et camisia tua sine locione et immundicia in
you-remain also the-shirt your without washing and uncleanness in
albedine manet? Ait ille: Scias, carissime domine, quod
whiteness remains says he know dearest O-lord that
quamdiu ego cum uxore sumus fideles in amore, camisia
as-long-as I with wife are faithful in love shirt
mea non indiget locione; sed si matrimonium inter nos esset
my not needs washing but if the-marriage between us were
violatum, camisia mea sicut ceteri panni locione indigeret.
violated shirt my as other cloths washing would-need
Miles cum hoc audisset intra se cogitabat: Si potero,
the-knight when this he-had-heard within himself thought if I-shall-be-able
camisiam tuam lavare faciam. Perrexit ad domum carpentarii
shirt your to-wash I-shall-make he-went to the-house of-the-carpenter
ipso ignorante, ut ejus uxorem ad peccatum solicitaret.
with-him unaware that his wife to sin he-might-solicit
Illa vero gratanter eum recepit; miles de amore inordinario
she but gladly him received the-knight of love inordinate
eam pulsavit. Que ait: Amor talis locum privatum requirit;
her pressed who says love such a-place private requires
veni mecum! Et illum in cameram introduxit. Cum autem
come with-me and him into the-chamber led when moreover
introductus fuisset, illa exivit, hostium clausit et dixit:
led-in he-had-been she went-out the-door closed and said
Ibidem exspectabis, quousque tempus habuero, quando te
there you-shall-wait until time I-shall-have-had when you

liberare debeo. Domina ista singulis diebus eum visitavit,
to-free I-ought lady this on-each days him visited
pane et aqua sustentavit; ille vero preces fundebat, ut eum
with-bread and water sustained he but prayers poured that him
dimitteret abire, sed illa non consenciebat. Post hec cito duo
she-would-let to-go-away but she not consented after these soon two
alii milites ad eam venerunt de curia regis, quilibet post
other knights to her came from the-court of-the-king each after
alium, ut eam corrumperent, sed eis nichil valuit, illa vero
the-other that her they-might-corrupt but them nothing availed she but
in eadem camera eos inclusit, pane et aqua sustentavit.
in the-same chamber them shut-in with-bread and water sustained
Per multos dies ibi stabant. De istis tribus militibus facta
for many days there they-stood of these three knights made
est questio et commocio in domo regis, quo devenerunt.
was question and commotion in the-house of-the-king whither they-had-come
Palacio consummato carpentarius accepta mercede domum
with-the-palace finished the-carpenter with-received wages home
venit; uxor ejus non modicum gaudens eum vero honorifice
came the-wife his not a-little rejoicing him but honorably
recepit, et quomodo se haberet, diligenter quesivit. Ille
received and how himself he-fared diligently asked he
vero bene per omnia respondit, illa vero camisiam suam
but well in all-things answered she but shirt his
respexit, videnque eam satis mundam ait: Benedictus deus,
looked-at and-seeing it quite clean says blessed God
apparet in camisia ista, quod inter nos est dilectio vera.
it-appears in shirt this that between us is love true
Qui ait: Carissima, cum essem in palacio construendo,
who says dearest when I-was in the-palace building
venerunt tres milites, unus post alium, et de camisia mea
came three knights one after the-other and of shirt my

quesierunt, quomodo sine locione manebat in omni candore,
asked how without washing it-remained in all whiteness
et eis veritatem retuli. Post hoc quo devenerunt penitus
and to-them the-truth I-told after this whither they-went utterly
ignoro; de eorum absencia facta est questio magna in curia
I-know-not of their absence made was question great in the-court
regis. Ait illa: Domine, illi tres milites, de quibus fit
of-the-king says she O-lord those three knights of whom is-made
sermo, ad me venerunt, multa michi promiserunt, si eis
talk to me came many-things to-me promised if to-them
consentirem, sed nullo modo volebam hoc attemptare, eos
I-would-consent but in-no way I-wished this to-attempt them
in camera privata posui et hocusque pane atque aqua
in a-chamber private I-put and hitherto with-bread and water
sustentavi. Carpentarius hoc audiens gavisus est de fidelitate
sustained the-carpenter this hearing rejoiced has in the-fidelity
uxoris, et milites libere abire permisit, et ambo usque
of-the-wife and the-knights freely to-go-away permitted and both up
ad finem vite in vero amore permanserunt.
to the-end of-life in true love remained

Morilizacio. Carissimi, rex iste est pater celestis qui
moralization dearest-ones king this is the-Father heavenly who
palacium habet construere, scilicet cor humanum bonis
a-palace has to-build namely the-heart human with-good
virtutibus plenum, in quo palacio deus delectatur permanere,
virtues full in which palace God delights to-remain
juxta illud: Delicie mee sunt, esse cum filiis hominum.
according-to that delights my are to-be with the-sons of-men
Miles iste, qui habet pulchram filiam, est Christus, qui
knight this who has a-beautiful daughter is Christ who
habet animam pro filia. Uxor est sancta mater ecclesia,
has the-soul for daughter the-wife is holy mother church

carpentarius est bonus christianus, qui istam filiam in
the-carpenter is the-good Christian who this daughter as
uxorem cum camisia accepit. Camisia ista est fides nostra,
wife with the-shirt took shirt this is faith our
quia, ut ait apostolus, sine fide impossibile est placere deo;
because as says the-apostle without faith impossible it-is to-please God
quamdiu manet homo in hac vita in sanctitate, tamdiu fides
as-long-as remains man in this life in holiness so-long faith
non violatur. Quid ergo sequitur? Certe, ut erigas palacium,
not is-violated what therefore follows certainly that you-raise the-palace
scilicet cor mundum per opera misericordie. Milites tres
namely the-heart clean by works of-mercy the-knights three
sunt superbia vite, concupiscencia oculorum et concupiscencia
are pride of-life lust of-the-eyes and lust
carnis. Istos tres milites concludere debes in camera
of-the-flesh these three knights to-shut-in you-ought in the-chamber
penitencie, quousque mercedem eternam a rege eterno
of-penance until the-wages eternal from the-king eternal
accipies. Quod nobis concedat dominus Ihesus Christus etc.
you-shall-receive which to-us may-grant the-lord Jesus Christ etc

De compunctione fidelis anime

ON THE COMPUNCTION OF THE FAITHFUL SOUL

A princess will marry only a man who can measure the four elements, turn the north wind east, and carry fire in his bosom; a knight measures his servant, cures a raging horse and turns its head east, and carries coals by a stone's virtue. The moral: the flesh is measured and tamed, life corrected by contrition, and Christ the stone in the heart keeps off the fire of sin.

Quidam rex erat, qui filiam pulchram habebat et
a-certain king there-was who a-daughter beautiful had and
prudentem, quam pater viro tradere volebat, illa
prudent whom the-father to-a-husband to-give wished she
vero votum deo fecerat, quod nunquam virum acciperet
but a-vow to-God had-made that never a-husband she-would-take
quousque tria perpetraret. Primum erat quod veraciter diceret
until three she-accomplished the-first was that truly he-should-tell
quot pedes in longitudine et latitudine ac profundidate
how-many feet in length and breadth and depth
quatuor elementorum essent, secundum, quod ventum ab
of-the-four elements were the-second that the-wind from
aquilone mutaret, tercium, quod ignem in gremio sine
the-north he-should-change the-third that fire in the-bosom without
lesione juxta carnem potaret. Rex cum hec audisset, fecit
harm next-to the-flesh he-should-carry the-king when these he-had-heard made
ista tria per totum regnum promulgari, et si quis sine
these three through the-whole kingdom to-be-promulgated and if anyone without
defectu perpetraret, filiam ejus in uxorem haberet. Multi
failure should-accomplish the-daughter his as wife should-have many
venerunt sed defecerunt. Erat quidam miles in partibus
came but failed there-was a-certain knight in parts

longinquis, qui cum de voto puelle audiret, ad palacium
distant who when of the-vow of-the-girl he-heard to the-palace
regis venit ducensque secum famulum unum et unum
of-the-king came and-leading with-him servant one and one
equum furibundum coram rege intravit et ait: Domine mi
horse furious before the-king entered and he-says O-lord my
rex, filiam tuam peto in uxorem, quia paratus sum ista tria
king daughter your I-seek as wife because ready I-am these three
promulgata solvere. Ait rex: Michi bene placet. Miles vero
promulgated to-resolve says the-king to-me well it-pleases the-knight but
famulum suum vocavit et ait ei: In terra jaceas! Cum
servant his called and says to-him on the-earth lie when
vero sic jaceret, miles a capite usque ad pedes mensuravit.
but thus he-lay the-knight from the-head up to the-feet measured
Hoc facto ait regi: Ecce domine in quatuor elementis
with-this done he-says to-the-king behold O-lord in four elements
vix ultra septem pedes invenio. Ait rex: Quid hoc ad
scarcely beyond seven feet I-find says the-king what this to
quatuor elementa? Et ille: Domine, quilibet homo et omne
the-four elements and he O-lord every man and every
animal ex quatuor elementis componitur, et sic per famulum
animal of four elements is-composed and so by the-servant
quatuor elementa mensuravi. Ait rex: Amen dico tibi satis
the-four elements I-have-measured says the-king Amen I-say to-you quite
clare probasti. Jam ad secundum procedamus, muta ventum
clearly you-have-proved now to the-second let-us-proceed change the-wind
etc. Ille statim equum furibundum adduci fecit, cui
etc he at-once the-horse furious to-be-brought made to-which
pocionem ad gustandum dedit; de cujus pocione factus est
a-potion for tasting he-gave from which potion made was
totaliter sanus; hoc facto caput equi in oriente ponebat
wholly sound with-this done the-head of-the-horse in the-east he-placed

et ait: Ecce, domine, ventus est mutatus ab aquilone in
and says behold O-lord the-wind is changed from the-north into
orientem. Ait rex: Quid est hoc ad ventum? Ait ille: Nonne
the-east says the-king what is this to the-wind says he not
constat vestre prudencie quod vita cujuslibet animalis non
is-it-evident to-your prudence that the-life of-every animal not
est nisi ventus? quamdiu equus paciebatur malum, tamdiu
is except wind as-long-as the-horse suffered ill so-long
erat in aquilone, sed jam ex virtute pocionis sanus factus
it-was in the-north but now from the-virtue of-the-potion sound made
est et caput ejus ad orientem posui, ut sit paratus onus
it-was and head its to the-east I-placed that it-be ready a-burden
portare. Ait rex: Satis clare probasti. Jam ad tercium
to-carry says the-king quite clearly you-have-proved now to the-third
procedamus. At ille: Domine paratus sum coram omnibus
let-us-proceed but he O-lord ready I-am before all
adimplere; manus suas prunis ardentibus replevit et in sinu
to-fulfill hands his with-coals burning he-filled and in the-bosom
posuit, et caro ejus nequaquam est lesa. Ait rex: Satis
put and flesh his by-no-means was harmed says the-king quite
bene duo alia probasti, sed dic michi quomodo verlebe
well two others you-have-proved but tell me how the-coals
non ledunt te. Ait ille: Non est hoc ex virtute mea, sed
not harm you says he not is this from virtue my but
ex virtute lapidis, quem mecum continue porto; quicumque
from the-virtue of-a-stone which with-me continually I-carry whoever
illum lapidem secum in loco mundo portaverit, numquam
that stone with-him in a-place clean shall-have-carried never
ab igne ledi poterit; ecce lapis! Et lapidem coram
by fire to-be-harmed shall-be-able behold the-stone and the-stone before
omnibus ostendit. Ait rex: Probabiliter ista tria probasti.
all he-showed says the-king provably these three you-have-proved

Nupcias ordinavit, filiam suam cum diviciis multis ei
the-nuptials he-ordained daughter his with riches many to-him
dedit in conjugem et ambo in vita bona dies suas finierunt.
gave as spouse and both in life good days their ended
Moralizacio. Carissimi, rex iste est dominus noster Ihesus
moralization dearest-ones king this is lord our Jesus
Christus, filia tam pulchra anima ad dei similitudinem
Christ the-daughter so beautiful the-soul to of-God the-likeness
creata, que deo in baptismo votum fecerat, quod nunquam
created which to-God in baptism a-vow had-made that never
viro conjungeretur, nisi tria perpetraret; primum est,
to-a-husband it-would-be-joined unless three he-accomplished the-first is
quod mensuraret etc. hoc est famulum tuum i.e. carnem
that he-should-measure etc that is servant your that-is flesh
tuam mensurare debes, quantum deliquit et pro omni
your to-measure you-ought how-much it-transgressed and for every
delicto penam agere, elementa mensurare, scilicet carnem
offense penance to-do the-elements to-measure namely flesh
tuam domare. Secundum est mutare etc. hoc est vitam tuam
your to-tame the-second is to-change etc that is life your
corrigere. Equus furiosus est peccator, qui in peccatis permanet,
to-correct the-horse furious is the-sinner who in sins remains
unde oportet ei pocionem dare, scilicet ut contricionem
whence it-behooves to-him a-potion to-give namely that contrition
habeat in corde, confessionem in ore, satisfactionem in opere,
he-have in heart confession in mouth satisfaction in work
et hoc est ventum mutare, unde Job: Tamquam ventus est
and this is the-wind to-change whence Job as wind is
vita mea. Tercium est ignem sine lesione portare; ignis iste
life my the-third is fire without harm to-carry fire this
est ignis luxurie, avaricie, superbie, que sepe animam et
is the-fire of-lust of-avarice of-pride which often soul and

corpus consumunt; sed si desideras, ut ignis iste te non
body consume but if you-desire that fire this you not
ledat, oportet ut lapidem in loculo scil. dominum nostrum
harm it-behooves that the-stone in the-purse namely lord our
Ihesum Christum in corde habeas per opera meritoria; et
Jesus Christ in heart you-have by works meritorious and
si munde portaveris, numquam ignis alicujus peccati
if cleanly you-shall-have-carried never the-fire of-any sin
ledet te et per consequens vitam eternam obtinebis.
shall-harm you and by consequence life eternal you-shall-obtain

De remuneracione eterne patrie

ON THE REWARD OF THE ETERNAL FATHERLAND

A blind man and a lame man go to a king's great feast together, the lame man riding on the blind man's back and showing the way. The moral: the rich are blind in spiritual things and must carry the poor and the religious, who show them the way to the eternal feast.

Rex erat, qui magnum convivium fecerat; deinde per totum
a-king there-was who a-great feast had-made then through the-whole
regnum precones destinabat, ut preconizarent convivium,
kingdom heralds he-dispatched that they-should-proclaim the-feast
videlicet ut omnes cujuscumque condicionis ad convivium
namely that all of-whatever condition to the-feast
venirent et non tantum convivium bonum haberent, sed
should-come and not only a-feast good should-have but
et divicias infinitas obtinerent. Cum autem precones per
also riches infinite should-obtain when moreover the-heralds through
regna et castra ambularent, preceptum regis promulgando,
kingdoms and castles walked the-precept of-the-king promulgating

erant tunc duo homines in una civitate manentes, unus
there-were then two men in one city dwelling one
fuit fortis et robustus, sed tamen cecus, alter claudus et
was strong and robust but yet blind the-other lame and
debilis, sed optime videbat. Dixit cecus claudo: Carissime,
weak but best saw said the-blind to-the-lame dearest
heu nobis duobus, per totum regnum dimulgatum est,
alas to-us two through the-whole kingdom published was
quod rex tali tempore optimum convivium tenebit, ad
that the-king at-such time a-very-good feast shall-hold to
quod non tantum quilibet habebit cibaria pro sua voluntate,
which not only each shall-have foods at his will
sed divicias magnas recipiet. Tu vero es claudus ego vero
but riches great shall-receive you but you-are lame I but
cecus, et ergo ad illud convivium non poterimus accedere.
blind and therefore to that feast not we-shall-be-able to-come
Ait claudus: Si consilium meum feceris, ambo ibidem
says the-lame if counsel my you-shall-have-done both there
veniemus, et divicias et convivium sicut ceteri obtinebimus.
we-shall-come and riches and feast as others we-shall-obtain
Respondit cecus: Omne consilium quod est nobis utile sum
answered the-blind every counsel which is to-us useful I-am
paratus adimplere. Ait claudus: Tu es fortis et robustus
ready to-fulfill says the-lame you are strong and robust
in corpore, ego vero debilis quia claudus; me super dorsum
in body I but weak because lame me upon back
tuum portabis, ego vero tibi viam dirigam, quia satis clare
your you-shall-carry I but for-you the-way shall-direct because quite clearly
video et sic ambo ad convivium veniemus, et mercedem
I-see and so both to the-feast we-shall-come and reward
sicut ceteri obtinebimus. Ait cecus: Amen dico tibi, optimum
as others we-shall-obtain says the-blind Amen I-say to-you best

consilium est; statim ascende dorsum meum. Et sic factum
counsel it-is at-once climb back my and so done
est, claudus viam ei ostendit et ipse eum portavit, et sic
was the-lame the-way to-him showed and he him carried and so
ambo ad convivium venerunt et divicias inter alios receperunt.
both to the-feast came and riches among others received

Carissimi, iste rex est dominus noster Ihesus Christus, qui
dearest-ones this king is lord our Jesus Christ who
pro omnibus nobis convivium eternum preparavit, juxta
for all us a-feast eternal prepared according-to
illud: Erat quidam homo, qui fecit cenam magnam etc.
that there-was a-certain man who made a-supper great etc
Ad illud convivium multi sunt vocati et qui ibidem accedit
to that feast many were called and who there comes
divicias eternas possidebit. Cecus iste est quilibet dives ac
riches eternal shall-possess the-blind this is any rich and
potens hujus seculi qui fortis est et potens in corpore
powerful-man of-this age who strong is and powerful in body
i.e. diviciis et mundi potencia, unde ceci sunt quantum
that-is in-riches and of-the-world power whence blind they-are as-far-as
ad vitam eternam, ignorant ea que sunt salutis, sicut
to life eternal they-know-not those which are of-salvation as
talpa bene videt sub terra et habet multa diverticula, sed
the-mole well sees under the-earth and has many byways but
supra cecus efficitur nec scit seipsum juvare; sic et divites
above blind it-is-made nor knows itself to-help so also the-rich
satis clare vident in temporalibus et ceci sunt in spiritualibus.
quite clearly see in temporal-things and blind are in spiritual-things
Claudus vero est bonus religiosus, qui claudicat in utroque
the-lame but is the-good religious who limps on each
pede, scilicet nichil in communi aut proprio possidet, tamen
foot namely nothing in common or own possesses yet

videt talis satis clare viam versus convivium eternum.
sees such-a-one quite clearly the-way toward the-feast eternal
Si ergo vos divites ac mundi potentes intenditis ad illud
if therefore you rich and of-the-world mighty intend to that
convivium accedere et premia ibidem accipere, necesse vobis
feast to-come and rewards there to-receive necessary for-you
erit religiosos ac ceteros pauperes super dorsa vestra
it-shall-be the-religious and other poor upon backs your
portare, sed diligenter est advertendum, quando divites debent
to-carry but diligently it-is to-be-noted when the-rich ought
portare pauperes; certe elemosinas eis dando et in eorum
to-carry the-poor certainly alms to-them by-giving and in their
necessitatibus subveniendo, hoc est pauperes portare et fideliter
necessities by-helping this is the-poor to-carry and faithfully
viris ecclesiasticis decimas dare. Si sic feceritis, nos viri
to-men ecclesiastical tithes to-give if so you-shall-have-done we men
religiosi tenemur vobis viam salutis ostendere quomodo
religious are-bound to-you the-way of-salvation to-show how
poteritis ad vitam eternam pervenire. Precones, qui illud
you-shall-be-able to life eternal to-arrive the-heralds who that
convivium clamabant, sunt sacre pagine doctores, scilicet
feast proclaimed are of-sacred page the-doctors namely
predicatores et confessores, qui habent nos instruere publice et
preachers and confessors who have us to-instruct publicly and
private quomodo ad eternum convivium poterimus pervenire.
privately how to the-eternal feast we-shall-be-able to-arrive

De ingratorum trucidatione

ON THE SLAYING OF THE UNGRATEFUL

A king gives his kingdom to his son, who after some years imprisons him and refuses him wine from all five casks; the father writes to the nobles, who restore him and imprison the son. The moral: God asks of each age of man a draft, from boyhood to decrepitude, and the evil son refuses every one.

Legitur de quodam rege, qui filium unicum habebat,
it-is-read of a-certain king who a-son only had
quem multum dilexit ac tenerrime nutrivit. Cum autem
whom much he-loved and most-tenderly nurtured when moreover
puer ad etatem legitimam pervenisset, de die in diem
the-boy to age lawful had-come from day to day
regem impulsabat, ut regnum ei dimitteret, eo quod
the-king he-pressed that the-kingdom to-him he-should-give-up by-this that
impotens esset et ipse potens. Rex vero ait: Carissime, si
powerless he-was and himself powerful the-king but says dearest if
securus essem, quod me benivole et cum honore tractares
secure I-were that me kindly and with honor you-would-treat
toto tempore vite tue, tibi illud concederem et omnem
all time of-life your to-you it I-would-grant and all
humanitatem quam pater tenetur filio tibi prestarem.
kindness which a-father owes to-a-son to-you I-would-show
At ille: Domine, coram satrapis et nobilibus imperii
but he O-lord before the-satraps and nobles of-the-empire
juramentum prestabo, quod nullum defectum habebitis sed in
an-oath I-shall-swear that no lack you-shall-have but in
majori honore quam meipsum vos habebo. Rex vero credens
greater honor than myself you I-shall-hold the-king but believing
dictis ejus regnum ei dedit et nichil sibi ipsi retinuit.
words his the-kingdom to-him gave and nothing for-him himself retained

Cum vero coronatus esset et in solio positus, ultra quam
when but crowned he-was and on the-throne placed beyond what
credi potest cor ejus est elevatum; per aliquos annos
to-be-believed can heart his was lifted-up for some years
patrem suum in honore habebat et post hec honorem nec
father his in honor he-held and after these honor nor
aliqua bona ei dedit. Ille vero cepit sapientibus regni
any goods to-him gave he but began to-the-wise of-the-kingdom
conqueri, quod ejus filius pactum non tenebat; sapientes
to-complain that his son the-pact not kept the-wise
vero, qui semper eum dilexerunt, regem arguebant quod male
but who always him loved the-king reproved that badly
patrem suum tractasset. Rex hoc audiens furore repletus,
father his he-had-treated the-king this hearing with-fury filled
patrem suum in quodam castro inclusit, ubi nullus accessum
father his in a-certain castle shut where no-one access
habere poterat ad eum, in quo loco famem et multas
to-have could to him in which place hunger and many
miserias paciebatur. Accidit eodem tempore, quod rex in
miseries he-suffered it-happened at-the-same time that the-king in
eodem castello pernoctabat, pater vero ad eum accessit et
the-same castle spent-the-night the-father but to him came and
ait: O fili, miserere patri tuo seni, qui te genuit et omnia
says O son have-pity on-father your old who you begot and all-things
dedit! In hoc loco famem et sitim pacior, jam sum in gravi
gave in this place hunger and thirst I-suffer now I-am in grave
infirmitate positus et haustus vini me confortaret. Ait
sickness placed and a-draft of-wine me would-comfort says
rex: Ignoro si sunt vina in castro isto. Ait ille: Immo
the-king I-know-not if there-are wines in castle this says he indeed
fili quinque dolia vini sine scitu vestro senescallus hujus
O-son five casks of-wine without knowledge your the-steward of-this

castri habet et non audet perforare ea et michi haustum
castle has and not dares to-pierce them and to-me a-draft
dare, rogo te ergo fili; des michi de primo dolio. Ait: Non
to-give I-ask you therefore O-son give me of the-first cask he-says not
faciam quia mustum et nec valet pro senibus. At ille dixit:
I-shall-do because must and nor is-good for old-men but he said
Des michi ergo de secundo dolio. Qui ait: Hoc non faciam;
give me therefore of the-second cask who says this not I-shall-do
hoc pro corpore meo custodiam et pro juvenibus qui mecum
this for body my I-shall-keep and for the-youths who with-me
sunt. At ille: Des ergo michi de tercio. Qui ait: Non faciam
are but he give therefore me of the-third who says not I-shall-do
quia vinum forte est et tu es debilis et infirmus; posset
because the-wine strong is and you are weak and sick it-could
esse causa mortis tue. Ait ille: Des michi de quarto dolio.
to-be the-cause of-death your says he give me of the-fourth cask
Qui ait: Non faciam quia nimis vetus et acetosum est et
who says not I-shall-do because too old and sour it-is and
non multum valet et precipue pro complexione tua. Ait
not much it-is-worth and especially for complexion your says
pater: Fili des ergo michi de quinto dolio. At ille: Absit
the-father O-son give therefore me of the-fifth cask but he far-be-it
a me quia feces sunt; satrape regni michi imponerent
from me because dregs they-are the-satraps of-the-kingdom on-me would-impose
quod te occidissem si feces tibi dedissem. Pater hoc
that you I-had-killed if dregs to-you I-had-given the-father this
audiens ab eo tristis recessit, et statim occulte satrapis
hearing from him sad withdrew and at-once secretly to-the-satraps
regni litteram scripsit, quomodo filius ejus eum tractabat
of-the-kingdom a-letter wrote how son his him treated
ut propter deum eum a tali miseria sublevarent. Satrape
that for-the-sake-of God him from such misery they-should-relieve the-satraps

omnes ei compaciebantur, statim regimen receperunt et
all with-him sympathized at-once the-rule they-took-back and
patrem sicut prius regem constituerunt, filium suum in
the-father as before king appointed son his into
carcerem posuerunt, ubi propter miseriam defunctus est.
prison put where because-of misery died has

Carissimi, rex iste est dominus noster Ihesus Christus, filius
dearest-ones king this is lord our Jesus Christ the-son
quilibet christianus, quem tenerrime diligit, quamdiu homo
any Christian whom most-tenderly he-loves as-long-as man
in puritate vite manet; omnia homini dedit que homo habet
in purity of-life remains all-things to-man he-gave which man has
et ipse factus est pauper secundum quod testatur scriptura:
and he made was poor according-to what testifies scripture
Vulpes foveam habent etc. Sed cotidie Christus famem et
foxes a-hole have etc but daily Christ hunger and
sitim patitur, hoc est in suis membris scilicet pauperibus et
thirst suffers that is in his members namely the-poor and
debilibus, unde scriptum est: Quod uni ex minimis meis
weak whence written it-is what to-one of least my
fecistis, michi fecistis. Et cum deus petit a nobis haustum
you-have-done to-me you-have-done and when God asks of us a-draft
vini de primo dolio. Dolium illud est puericia nostra quam
of-wine from the-first cask cask that is boyhood our which
deus a nobis requirit ut ei serviamus in puericia; puer vero
God of us requires that him we-serve in boyhood the-boy but
malus respondet: Mustum, hoc est puer sum, non possum
evil answers must that is a-boy I-am not I-can
jejunare, orare, in dei servicio vigilare. Demum deus a nobis
to-fast to-pray in of-God the-service to-watch then God of us
requirit, ut demus ei de secundo dolio; respondit malus filius:
requires that we-give him of the-second cask answered the-evil son

Non possum dare juventutem meam deo serviendo, quod tunc
not I-can to-give youth my to-God by-serving because then
mundus deridet me [dicens]: Ecce ille juvenis stultus homo
the-world mocks me saying behold that youth a-foolish man
non vult conversari cum hominibus, et sic juventutem meam
not wishes to-associate with men and so youth my
mecum retinebo, consedendo, bibendo, mundo serviendo.
with-me I-shall-keep by-sitting-together by-drinking to-the-world by-serving
Demum deus requirit a nobis de tercio dolio; respondet malus
then God requires of us of the-third cask answers the-evil
filius: Vinum ferratum est, hoc est jam sum in fortitudine
son the-wine strong is that is now I-am in strength
mea; si penitenciam facerem, fortitudinem meam diminuerem,
my if penance I-did strength my I-would-diminish
ad bella et ad hastiludia volo accedere et ea que mundi
to wars and to tournaments I-wish to-go and those which of-the-world
sunt exercere ac post fortitudinem penitenciam agere. Deus
are to-practice and after strength penance to-do God
videns quod de istis tribus dictis doliis nichil potest habere,
seeing that of these three said casks nothing he-can to-have
querit de quarto dolio haustum unum. Respondet malus
asks of the-fourth cask a-draft one answers the-evil
filius: Vinum nimis vetus et acetosum est, hoc est dictum,
son the-wine too old and sour is this is said
jam sum senex, jam non possum jejunare, vigilare, quia
now I-am old now not I-can to-fast to-watch because
natura mea est debilis. Demum deus querit de quinto dolio
nature my is weak then God asks of the-fifth cask
unum haustum; respondet malus filius: Feces sunt, hoc est
one draft answers the-evil son dregs they-are this is
dictum, heu michi decrepitus sum, defecit salutare meum.
said alas to-me decrepit I-am has-failed salvation my

Dum bona potero facere non feci, modo sum impotens et
while good-things I-could to-do not I-did now I-am powerless and
talis sepe cadit in desperacionem, et sic moritur homo
such-a-one often falls into despair and so dies man
miser. Contra tales erit querimonia gravis et tunc in die
wretched against such shall-be complaint grave and then on the-day
judicii deus cum tota curia celesti sentenciam dabit
of-judgment God with the-whole court heavenly sentence shall-give
dicens: Ite maledicti etc. a quo nos liberare dignetur.
saying go cursed-ones etc from which us to-free may-be-deign

De avaritia quod multos excecat

ON AVARICE, WHICH BLINDS MANY

A law gives every blind man a hundred shillings a year; twenty-four drinkers in debt blind the one who proposed the scheme by lot. The steward, who saw him sighted the day before, refuses him. The moral: God forgives the sinner who falls through weakness, not the one who sins from pure malice and despairs.

Rex quidam erat in civitate romana, qui statuit quod
a-king certain there-was in the-city Roman who established that
quilibet cecus ab imperatore omni anno centum solidos
every blind-man from the-emperor every year a-hundred shillings
haberet. Accidit casus quod xxiiii socii ad civitatem
should-have it-happened a-case that xxiiii companions to the-city
venerunt et quandam tabernam intrabant propter potacionem.
came and a-certain tavern entered for drinking
Isti enim per septem dies stabant bibendo, comedendo, deinde
these for for seven days stayed drinking eating then
cum volebant cum tabernario computare, quitquit in pecunia
when they-wished with the-taverner to-reckon whatever in money

habebant tabernario dederunt. Ait ille: Certe, carissimi, adhuc
they-had to-the-taverner they-gave says he certainly dearest-ones still
deficiunt centum solidi; amen dico vobis non exibitis,
are-lacking a-hundred shillings amen I-say to-you not you-shall-go-out
donec ultimum quadrantem michi dederitis vel solveritis.
until the-last farthing to-me you-shall-have-given or paid
Illi hoc audientes adinvicem dixerunt: Quid faciemus? Non
they this hearing to-each-other said what shall-we-do not
habemus unde poterimus solvere. Ait unus: Dabo vobis
we-have whence we-shall-be-able to-pay says one I-shall-give you
sanum consilium: per imperatorem lex edita est, quod
sound counsel by the-emperor a-law issued was that
quicunque est cecus, centum solidos de ejus thesauro
whoever is blind a-hundred shillings from his treasury
obtinebit; ponamus inter nos sortes, et supra quem sors
shall-obtain let-us-cast among us lots and upon whom the-lot
cadit, ejus oculos eruamus et tunc ille ad palacium poterit
falls his eyes let-us-pluck-out and then he to the-palace shall-be-able
accedere et centum solidos obtinere et nos omnes acquitare.
to-go and a-hundred shillings to-obtain and us all to-acquit
At illi: Optimum est consilium. Inter se miserunt
but they best is the-counsel among themselves they-cast
sortem, et super illum qui consilium dederat cecidit. Statim
the-lot and upon him who the-counsel had-given it-fell at-once
excecabant eum et duxerunt eum ad palacium et pulsabat
they-blinded him and led him to the-palace and he-knocked
ad januam. Janitor causam pulsacionis quesivit; at illi: Ecce
at the-door the-porter the-cause of-the-knocking asked but they behold
est unus cecus, qui beneficium legis petit. Ait janitor:
there-is a blind-man who the-benefit of-the-law seeks says the-porter
Senescallo hoc dicam. Accessit ad senescallum et ait: Stat
to-the-steward this I-shall-tell he-went to the-steward and he-says stands

unus cecus ad portam, qui beneficium legis petit. At
a blind-man at the-gate who the-benefit of-the-law seeks but
ille: Vadam ad eum et eum videbo. Cum autem cecum
he I-shall-go to him and him I-shall-see when moreover the-blind-man
vidisset, eum intime respexit; quem cum considerasset,
he-had-seen him closely he-looked-at whom when he-had-considered
ait ei: Carissime, quid petis? Et ille: Centum solidos
he-says to-him dearest what do-you-seek and he a-hundred shillings
secundum legem. Qui ait: Amen dico tibi, hesterna die
according-to the-law who says Amen I-say to-you on-yesterday day
vidi te in taberna et duos oculos satis claros habentem;
I-saw you in the-tavern and two eyes quite clear having
tu male legem intelligis. Lex est edita quod quicunque
you badly the-law you-understand the-law was issued that whoever
fuerit ex infirmitate vel ex casu aliquo cecus, contra
shall-have-been from sickness or from chance some blind against
quem casum non poterat se defendere, talis beneficium
which chance not he-could himself to-defend such-a-one the-benefit
legis obtinebit; sed tu voluntarie [delevisti] oculos tuos,
of-the-law shall-obtain but you voluntarily you-have-destroyed eyes your
in taberna bibisti et consilium dedisti, ut cecatus esses,
in the-tavern you-drank and counsel you-gave that blinded you-should-be
quere ergo ibidem solacium, quia hic nullum obulum
seek therefore there solace because here no halfpenny
obtinebis. Ille vero hoc audiens cum confusione recessit.
you-shall-obtain he but this hearing with confusion withdrew

Moralizacio. Carissimi, talis est lex dei, quod quicunque
moralization dearest-ones such is the-law of-God that whoever
ignoranter aut ex infirmitate peccaverit, aut temptacione
ignorantly or from sickness shall-have-sinned or by-temptation
diabolica, si contritus et confessus fuerit; juxta illud:
diabolical if contrite and confessed he-shall-have-been according-to that

In quacunque hora peccator etc., deus sibi remittet. Quilibet
in whatever hour the-sinner etc God to-him shall-remit every
peccator in quantum peccator est cecus. Si vero aliquis ex
sinner in as-much-as a-sinner is blind if but anyone from
pura malicia sine causa peccaverit, et postea desperacionem
pure malice without cause shall-have-sinned and afterward into-despair
inciderit vix aut numquam ei remittetur. Tabernarius
shall-have-fallen scarcely or never to-him it-shall-be-remitted the-taverner
est diabolus qui omnes tales ad tabernam infernalem recipit
is the-devil who all such to the-tavern infernal receives
qui sic descendunt, et ideo studeamus etc.
who so descend and therefore let-us-strive etc

De prospectione et providencia

ON FORESIGHT AND PROVIDENCE

A dying king bids his son give a golden apple to the greatest fool; the son gives it to a king who reigns one year and is then exiled to die. The king, warned, sends his goods ahead into exile and lives there in peace. The moral: the apple is the world, and we must send our works of mercy before us.

Erat quidam rex, qui filium tantum unicum habebat,
there-was a-certain king who a-son only one had
quem tenerrime dilexit. Rex iste unum pomum aureum
whom most-tenderly he-loved king this one apple golden
fieri fecit in sumptibus magnis; pomo fabricato rex
to-be-made made at expenses great with-the-apple made the-king
usque ad mortem infirmabatur, vocavit filium suum et ait:
up to death fell-ill he-called son his and he-says
Carissime, non potero de ista infirmitate evadere, sub
dearest not I-shall-be-able from this sickness to-escape under

benedictione mea post meum decessum vade per regna
blessing my after my decease go through kingdoms
et castra et pomum aureum quod feci tolle tecum, et
and castles and the-apple golden which I-made take with-you and
quem magis stultum inveneris, pomum istud ex parte
whom more foolish you-shall-have-found the-apple this on part
mea dabis. Filius vero fideliter adimplere promisit, rex
my you-shall-give the-son but faithfully to-fulfill promised the-king
vero vertebat se ad parietem et emisit spiritum, filius
but turned himself to the-wall and gave-up the-spirit the-son
vero satis honorifice eum tradidit sepulture. Post sepulturam
but quite honorably him handed to-burial after the-burial
statim pomum accepit et per diversa regna et castra
at-once the-apple took and through diverse kingdoms and castles
ambulavit, multos stultos invenit et vidit, tamen nulli
walked many fools found and saw yet to-none
eorum pomum dedit. Deinde perrexit ad quoddam regnum
of-them the-apple gave then he-went to a-certain kingdom
et ad civitatem principalem illius regni accessit. Per
and to the-city principal of-that kingdom came through
medium civitatis regem equitantem cum magno apparatu
the-middle of-the-city the-king riding with great pomp
vidit, condiciones illius regni a quibusdam civibus quesivit.
he-saw the-conditions of-that kingdom from certain citizens he-asked
At illi dixerunt ei: Consuetudo illius regni est talis quod
but they said to-him the-custom of-that kingdom is such that
numquam rex inter nos regnabit nisi uno anno; finito
never a-king among us shall-reign except for-one year with-finished
anno in exilium ponetur, ubi mala morte finietur.
the-year into exile he-shall-be-put where by-an-evil death he-shall-be-ended
Filius regis hec audiens intra se cogitabat: Jam inveni
the-son of-the-king these hearing within himself thought now I-have-found

quem diu quesivi; accessit ad regem et flexis genibus eum
whom long I-sought he-went to the-king and with-bent knees him
salutavit et ait: Ave rex! pater meus defunctus est et
greeted and says Hail O-king father my died has and
istud pomum aureum in testamentum vobis legavit. Rex
this apple golden in testament to-you bequeathed the-king
vero pomum accepit et ait ei: Carissime, quomodo potest
but the-apple took and says to-him dearest how can
hoc esse? Rex numquam me vidit nec aliquid boni patri
this to-be the-king never me saw nor anything of-good to-father
tuo feci; quare ergo tam preciosum jocale michi dedit?
your I-did why therefore so precious a-jewel to-me he-gave
Ait ille: Domine mi rex, pater meus non plus vobis quam
says he O-lord my king father my not more to-you than
alteri pomum legavit, sed sub benedictione sua michi
to-another the-apple bequeathed but under blessing his me
precepit, majori stulto dare, quem potero invenire, et
commanded to-the-greater fool to-give whom I-shall-be-able to-find and
sine dubio circuivi multa regna et castra et non inveni
without doubt I-went-round many kingdoms and castles and not I-found
tam magnum stultum et infatuatum, quam vos: ideo ex
so great a-fool and infatuated as you therefore from
precepto patris mei vobis pomum dedi. Ait rex: Rogo ut
the-precept of-father my to-you the-apple I-gave says the-king I-ask that
michi dicas, quare me tantum stultum reputas. At ille: Ecce
me you-tell why me so-great a-fool you-reckon but he behold
domine, ostendam tibi clare. Est consuetudo illius regni
O-lord I-shall-show you clearly it-is the-custom of-that kingdom
tantum per annum regnare et in fine anni omni honore
only for a-year to-reign and at the-end of-the-year of-all honor
et diviciis privari et in exilium poni, ubi mala morte
and riches to-be-deprived and into exile to-be-put where by-an-evil death

moritur. Amen dico vobis, concludo ex dictis meis, quod
he-dies Amen I-say to-you I-conclude from words my that
in toto mundo non est tantus stultus, sicut vos, quod tam
in all world not is so-great a-fool as you in-that so
breve tempus regnare debetis et post hoc tam miserabiliter
short a-time to-reign you-ought and after this so miserably
vitam finire. Respondit rex: Sine dubio omnia vera sunt,
life to-end answered the-king without doubt all true are
que modo michi dixistis, et ideo dum adhuc fuero
which now to-me you-have-said and therefore while still I-shall-have-been
in mea potestate, in presenti anno bona infinita mittam
in my power in the-present year goods infinite I-shall-send
ante me in exilium, ut dum ibi venero, de bonis
before me into exile that when there I-shall-have-come from goods
illis vivam quamdiu vixero. Et sic factum est; in fine
those I-may-live as-long-as I-shall-have-lived and so done was at the-end
anni regno est privatus et in exilium positus, ibi per
of-the-year of-the-kingdom was deprived and into exile put there for
multos annos de bonis illis vixit et vitam in pace finivit.
many years from goods those he-lived and life in peace ended

Moralisacio. Carissimi, rex iste est deus, qui legavit pomum
moralization dearest-ones king this is God who bequeathed the-apple
aureum stultis. Per pomum rotundum intelligitur mundus
golden to-fools by the-apple round is-understood world
iste, quem deus dat fatuis, qui magis mundum et ea que
this which God gives to-the-foolish who more the-world and those which
in mundo sunt appetunt quam deum. Rex, qui per unum
in the-world are desire than God the-king who for one
annum regnavit, potest dici quilibet homo in hoc mundo
year reigned can to-be-called any man in this world
existens, qui, licet centum annis vivet, est tamen quasi
existing who although a-hundred years he-shall-live it-is yet as-if

una hora respectu vite future, et tamen non desistit miser
one hour in-respect of-life future and yet not desists the-wretched
homo die ac nocte laborare et post mortem in exilium i.e.
man by-day and by-night to-labor and after death into exile that-is
in infernum poni, si cum peccato mortali decedat, ubi mala
into hell to-be-put if with sin mortal he-depart where evils
infinita inveniet. Et pauci sunt, qui de isto exilio cogitant.
infinite he-shall-find and few are-there who of this exile think
Faciamus ergo sicut fecit ille rex; dum sumus in nostra
let-us-do therefore as did that king while we-are in our
potestate in hac vita, ante nos mittamus opera misericordie,
power in this life before us let-us-send works of-mercy
elemosinas largas, perpetrare oraciones et jejunia facere, ut
alms large to-perform prayers and fasts to-do that
post hanc vitam paradisum poterimus intrare et sine dubio
after this life paradise we-shall-be-able to-enter and without doubt
ibi inveniemus opera nostra meritoria, que fecimus in hac vita,
there we-shall-find works our meritorious which we-did in this life
et sic regnabimus ibi cum gloria. Ad quam nos perducat.
and so we-shall-reign there with glory to which us may-be-lead

De cura mundi non sectanda

THAT WORLDLY CARE IS NOT TO BE FOLLOWED

Three widowed princesses each refuse a second husband with an argument about love, riches, and beauty. The moral reads them as the soul, the image of the Trinity, which should take no husband after the devil, the world, and the flesh have died, and as three kinds of men, who should take Christ, richest, strongest, fairest, and wisest.

Olim erat quidam rex, qui tres filias pulchras habebat,
once there-was a-certain king who three daughters beautiful had
quas tribus ducibus maritavit. Omnes illi tres duces eodem
whom to-three dukes he-married all those three dukes in-the-same
anno mortui sunt. Rex hoc audiens volebat filias suas
year died have the-king this hearing wished daughters his
iterato maritare. Vocavit primam filiam et ait: Carissima,
again to-marry he-called the-first daughter and he-says dearest
vir tuus mortuus est, dabo te alteri viro. At illa:
husband your died has I-shall-give you to-another husband but she
Nullo modo hoc attemptabo, et hec est racio mea: si deberem
in-no way this I-shall-attempt and this is reason my if I-ought
alterum virum accipere, oporteret ut eum tantum diligerem
another husband to-take it-would-behoove that him as-much I-should-love
sicut primum virum, aut plus aut minus diligerem; hoc non
as the-first husband or more or less I-should-love this not
potest stare, quia primus virginitatem habebat, ergo non
can to-stand because the-first the-virginity had therefore not
tantum debeo eum diligere; si vero plus, hoc esset majus
as-much I-ought him to-love if but more this would-be a-greater
malum; si vero minus, non esset bona dilectio inter nos;
evil if but less not would-be good love between us
quare concludo, quod nullo modo volo alium virum accipere.
wherefore I-conclude that in-no way I-wish another husband to-take

Rex hoc audiens vocavit secundam filiam et ait: Carissima,
the-king this hearing called the-second daughter and says dearest
vir tuus defunctus est, copulabo te alteri viro. At
husband your died has I-shall-join you to-another husband but
illa: Domine, nullo modo hoc attemptabo, quia si virum
she O-lord in-no way this I-shall-attempt because if husband
alium acciperem, reciperem eum aut propter divicias aut
another I-took I-would-receive him either for riches or
fortitudinem aut pulchritudinem; non propter divicias, quia
strength or beauty not for riches because
habundo; non propter fortitudinem, quia amicos habeo qui me
I-abound not for strength because friends I-have who me
defendent; non propter pulchritudinem, quia michi videbatur
shall-defend not for beauty because to-me it-seemed
quod vir meus omnium erat pulchrior in universo mundo;
that husband my of-all was more-beautiful in the-whole world
quare concludo, quod nullo modo virum alium accipere volo.
wherefore I-conclude that in-no way husband another to-take I-wish
Rex hoc audiens vocavit terciam filiam et ait: Carissima,
the-king this hearing called the-third daughter and says dearest
vir tuus mortuus est, volo te alteri viro copulari. Ait
husband your died has I-wish you to-another husband to-be-joined says
illa: Nullo modo hoc attemptare volo, quia si alium virum
she in-no way this to-attempt I-wish because if another husband
acciperem, ille me reciperet aut propter pulchritudinem aut
I-took he me would-receive either for beauty or
divicias; non propter pulchritudinem, quia non sum pulchra,
riches not for beauty because not I-am beautiful
ergo propter divicias me reciperet, et si propter divicias,
therefore for riches me he-would-receive and if for riches
nunquam posset esse verus amor, quia destructis diviciis
never could to-be true love because with-destroyed riches

amor transiret; concludo ergo, quod nullo modo alium virum
love would-pass I-conclude therefore that in-no way another husband
accipere volo. Item doctores sacre scripture dicunt, quod vir
to-take I-wish likewise the-doctors of-sacred scripture say that man
et mulier in matrimonio conjuncti sunt unum in corpore et
and woman in marriage joined are one in body and
duo in anima; ergo corpus viri mei est corpus meum
two in soul therefore the-body of-husband my is body my
et e converso; ad hoc omni die possum ad sepulchrum
and from the-reverse for this every day I-can to the-tomb
accedere viri mei et ibi ossa ejus videre, tamquam
to-go of-husband my and there bones his to-see as
virum presentem, et ideo alium habere nolo. Rex
a-husband present and therefore another to-have I-do-not-wish the-king
hoc audiens amplius ut virum acciperent non instigabat.
this hearing further that a-husband they-should-take not urged

Carissimi, rex iste est deus ipse, tres filie anima
dearest-ones king this is God himself the-three daughters the-soul
intelligitur, in qua relucet operacio et imago trinitatis
is-understood in which shines-back the-working and image of-the-Trinity
juxta illud Genes. ii: Faciamus hominem ad imaginem et
according-to that Genesis ii let-us-make man to image and
similitudinem nostram. Imago vero trinitatis per peccatum
likeness our the-image but of-the-Trinity by the-sin
primi parentis erat deturpata et tribus viris tradita, scilicet
of-the-first parent was defiled and to-three husbands handed namely
diabolo, mundo et carni. Si vero mortuus est diabolus
to-the-devil to-the-world and to-the-flesh if but died has the-devil
per Christi passionem, noli amplius talem virum accipere,
through of-Christ the-passion do-not further such husband take
sed semper sub Christi protectione permanere. Si mundus
but always under of-Christ protection remain if the-world

mortuus est per paupertatem voluntariam, noli amplius alium
died has through poverty voluntary do-not further another
virum accipere, sed permaneas sub Christi protectione. Si vero
husband take but remain under of-Christ protection if but
mortua est caro per jejunium et carnis maceracionem, noli
died has the-flesh through fasting and of-the-flesh maceration do-not
amplius virum accipere, sed sub Christi protectione permaneas.
further husband take but under of-Christ protection remain

Vel aliter potest reduci. Rex iste est deus, tres filie
or otherwise it-can to-be-applied king this is God the-three daughters
tria genera hominum, scilicet potentes ac divites hujus
three kinds of-men namely the-powerful and rich of-this
mundi, sicut sunt reges ac mundi potentes, sapientes hujus
world as are kings and of-the-world mighty the-wise of-this
mundi sicut sunt judices temporales et ecclesiastici viri
world as are judges temporal and ecclesiastical men
religiosi, perfecti christiani, sicut sunt qui in omnibus divinis
religious perfect Christians as are-those who in all divine
preceptis obediunt. Iste tres erant in baptismo tribus ducibus
precepts obey these three were in baptism to-three dukes
scilicet patri per potenciam, filio per sapienciam,
namely to-the-Father by power to-the-Son by wisdom
spiritui sancto per clemenciam sociati. Si ergo isti mortui
to-the-Spirit Holy by clemency joined if therefore these died
sunt i.e. exstincti et ablati a te per peccatum tuum,
have that-is extinguished and taken-away from you by sin your
numquam alteri labores copulari, sed cum omni diligencia
never to-another you-labor to-be-joined but with all diligence
fac opera misericordie, per que poteris ei conciliari,
do works of-mercy by which you-shall-be-able to-him to-be-reconciled
quia numquam aliquem invenies, qui te tantum diligit. Unde
because never anyone you-shall-find who you so-much loves whence

est notandum, quod mulier accipit virum propter quatuor,
it-is to-be-noted that a-woman takes a-husband for four-things
quia aut propter divicias aut propter pulchritudinem aut
because either for riches or for beauty or
fortitudinem aut sapienciam. Si vero vis virum accipere
strength or wisdom if but you-wish a-husband to-take
propter divicias, certe non invenies ita divitem sicut
for riches certainly not you-shall-find so rich as
dominum nostrum Ihesum Christum, qui dominus celi et
lord our Jesus Christ who lord of-heaven and
terre; ergo eum teneas et non alium. Si vero velis virum
of-earth therefore him hold and not another if but you-wish a-husband
accipere propter fortitudinem, curre ad dominum nostrum
to-take for strength run to lord our
Ihesum Christum, qui est forcior omni homine, fortis in celo
Jesus Christ who is stronger than-every man strong in heaven
et in terra; in inferno non est aliquis, qui potest ei resistere;
and on earth in hell not is anyone who can him to-resist
ergo illum in virum debes accipere et non alium. Si
therefore him as husband you-ought to-take and not another if
vero aliquem vis accipere propter pulchritudinem, curre ad
but anyone you-wish to-take for beauty run to
dominum nostrum Ihesum Christum qui est pulchrior omni
lord our Jesus Christ who is more-beautiful than-every
homine, unde psalmista: Speciosus forma pre filiis hominum,
man whence the-psalmist fair in-form beyond the-sons of-men
ergo illum debes habere et non alium. Si vero aliquem
therefore him you-ought to-have and not another if but anyone
vis accipere propter sapienciam, curre ad dominum nostrum
you-wish to-take for wisdom run to lord our
Ihesum Christum, quia ipse est sapiencior omni homine,
Jesus Christ because he is wiser than-every man

ad Romanos: O altitudo diviciarum sapiencie et sciencie
to the-Romans O the-height of-the-riches of-wisdom and of-knowledge
dei etc. Ergo illum virum accipere debes et non alium.
of-God etc therefore him as-husband to-take you-ought and not another

De concordia

ON CONCORD

Two physicians test each other by taking out and putting back each other's eyes; a raven steals one eye, and the second replaces it with a goat's, which always looks up at the trees. The moral: the physicians are the old law and the new, and the raven took the Jews' eye and gave them ceremonies.

Accidit in quadam civitate, quod erant duo medici optimi
it-happened in a-certain city that there-were two physicians very-good
in omni scientia medicinali imbuti, qui omnes ad eos
in all science medicinal steeped who all to them
venientes de quacumque infirmitate curabant, ita quod penitus
coming of whatever sickness cured so that utterly
populus ignorabat, quis eorum esset melior. Infra tempus
the-people knew-not which of-them was better within time
erat inter eos contentio, quis eorum esset major atque
there-was between them contention which of-them was greater and
perfectior. Ait unus alteri: Carissime, non sit inter
more-perfect says one to-the-other dearest not let-there-be between
nos discordia nec invidia neque contentio, quis nostrum
us discord nor envy nor contention which of-us
est perfectior, sed unum faciamus, et quicunque ex nobis
is more-perfect but one-thing let-us-do and whoever of us
defecerit, sit ille servus alterius. Ait alter: Dic michi,
shall-have-failed let-be he the-servant of-the-other says the-other tell me

quid est illud? Et ille: Ego duos oculos tuos de capite
what is that and he I two eyes your from the-head
eruam sine gravamine et super mensam tuam ponam,
shall-pluck-out without hurt and upon table your shall-place
et quando tibi placet, in capite tuo sine lesione tua
and when you it-pleases in head your without harm your
ponam; si vero mecum hoc idem per omnia feceris,
I-shall-place if but with-me this same in all-things you-shall-have-done
equales ambo simus et quilibet alterum nutriat sicut fratrem
equal both let-us-be and each the-other let-nourish as brother
suum; si vero aliquis defecerit, servus erit. At ille:
his if but anyone shall-have-failed servant he-shall-be but he
Optima probacio, per omnia michi bene placet. Ille vero
the-best proof in all-things to-me well it-pleases he but
qui questionem proposuit, accepit instrumenta sua et infra
who the-question proposed took instruments his and below
oculos cum quodam unguento nobilissimo interius et exterius
the-eyes with a-certain ointment most-noble within and without
linivit, et cum instrumento suo duos oculos socii sui
smeared and with instrument his the-two eyes of-companion his
extraxit et super mensam posuit, et ait socio suo:
drew-out and upon the-table put and says to-companion his
Carissime, quomodo tibi videtur? Et ille: Unum scio,
dearest how to-you does-it-seem and he one-thing I-know
quod nichil video, quia oculis careo et tamen nullam
that nothing I-see because eyes I-lack and yet no
lesionem sensi; sed modo vellem, quod oculos meos sicut
harm I-felt but now I-would-wish that eyes my as
michi promisisti restitueres. Et ille: Libenter attemptabo.
to-me you-promised you-would-restore and he gladly I-shall-attempt
Unguentum accepit et oculos interius et exterius sicut prius
the-ointment he-took and the-eyes within and without as before

inunxit et oculos suos reposuit. Et ille: Carissime, quid jam
anointed and eyes his replaced and he dearest what now
tibi videtur? Et ille: Optime, quia in extrahendo nullam
to-you seems and he best because in drawing-out no
lesionem sensi. Tunc dixit ille: Jam restat, ut michi simili
harm I-felt then said he now it-remains that to-me in-like
modo ministres. Qui ait: Presto sum. Accepit instrumenta
way you-minister who says ready I-am he-took instruments
sua et ungenta sua sicut ille fecerat, intus et exterius
his and ointments his as he had-done within and without
linivit, deinde oculos ejus extraxit et super mensam posuit
smeared then eyes his drew-out and upon the-table put
et ait: Carissime, quid tibi videtur? Et ille: Michi videtur,
and he-says dearest what to-you seems and he to-me it-seems
quod oculos perdidi, tamen nullum dolorem sensi, sed
that eyes I-have-lost yet no pain I-felt but
vellem libentissime oculos rehabere. Cum vero ille parasset
I-would-wish most-gladly eyes to-have-back when but he had-prepared
instrumenta sua ut oculos restitueret, fenestra domus
instruments his that the-eyes he-might-restore the-window of-the-house
erat aperta et quidam corvus intravit, videnque oculos in
was open and a-certain raven entered and-seeing the-eyes on
mensa, subito unum oculum rapuit et avolavit. Medicus hoc
the-table suddenly one eye snatched and flew-away the-physician this
percipiens est contristatus totaliter, et ait intra se: Nisi
perceiving was saddened wholly and says within himself unless
oculos socio meo restituam, servus ejus ero. Respiciens
the-eyes to-companion my I-restore servant his I-shall-be looking
a longe videnque capram, oculum extraxit et in locum
from afar and-seeing a-goat the-eye drew-out and into the-place
oculi ablati reposuit. Hoc facto dixit socio suo:
of-the-eye taken-away put with-this done he-said to-companion his

Carissime, quid tibi videtur? Ait: Nec in extrahendo nec
dearest what to-you seems he-says neither in drawing-out nor
in reponendo aliquam lesionem sensi, sed unus ex oculis
in replacing any harm I-felt but one of eyes
meis semper sursum ad arbores respicit. Et ille: Ex quo
my always upward to the-trees looks and he from which
ita perfecte medicinam meam tecum feci, sicut et tu, modo
so perfectly medicine my with-you I-did as also you now
ambo simus equales nec inter nos sit contentio! Et
both let-us-be equal nor between us let-there-be contention and
sic ambo post hoc adinvicem sine contentione vixerunt.
so both after this together without contention lived

Moralizacio. Carissimi, per istos duos medicos intelligere
moralization dearest-ones by these two physicians to-understand
debemus legem novam et antiquam, que ambe curabant
we-ought the-law new and old which both cured
quantum ad salutem anime. Facta est contencio et adhuc est
as-far-as to the-salvation of-the-soul made was contention and still is
inter Christianos et Judeos, que lex est melior et perfectior
between Christians and Jews which law is better and more-perfect
ad probandum veritatem. Quilibet oculos alterius extraxit, hoc
for proving the-truth each the-eyes of-the-other drew-out that
est dictum: in lege antiqua multa sunt a quibus deus
is said in the-law old many-things are from which God
extraxit sicut decem precepta in antiqua lege, sicut salvator
drew-out as the-ten commandments in the-old law as the-savior
ait: Non veni solvere legem sed implere; ut si aliquis intendat
says not I-came to-loose the-law but to-fulfill that if anyone intend
deum videre, oportet ut ad novam legem recurrat et tunica
God to-see it-behooves that to the-new law he-run-back and with-the-tunic
baptismi se induat. Corvus venit et rapuit unum oculum
of-baptism himself clothe the-raven came and snatched one eye

Judeorum, ut non possent veritatem videre, et in loco
of-the-Jews that not they-could the-truth to-see and in the-place
hujus ponebat oculum capre scilicet quasdam cerimonias,
of-this put the-eye of-a-goat namely certain ceremonies
quibus utuntur, per quas credunt deum videre, et ibunt
which they-use by which they-believe God to-see and they-shall-go
ad tenebras exteriores, ubi erit fletus et stridor dencium.
to the-darkness outer where shall-be weeping and gnashing of-teeth

Quod ad divitias non est anhelandum

THAT RICHES ARE NOT TO BE CRAVED

A king's beautiful daughter Rosimunda brings only her beauty, his ugly daughter Full of Grace the whole kingdom; all court the first, and a poor duke takes the second and the kingdom. The moral: the beautiful daughter is the world, and the ugly one poverty, which leads to eternal life.

Erat quidam rex, qui duas filias habebat; una erat
there-was a-certain king who two daughters had one was
pulcherrima et omnibus amorosa, altera nigra et omnibus
most-beautiful and to-all lovable the-other black and to-all
odiosa. Rex videns filias suas unam pulchram, aliam
hateful the-king seeing daughters his one beautiful the-other
nigram, eis nomina imposuit; pulchre filie imposuit
black on-them names imposed on-the-beautiful daughter he-imposed
nomen scilicet Rosimunda, nigre filie nomen Gratia plena.
the-name namely Rosimunda on-the-black daughter the-name Grace full
Deinde preconem per totum regnum misit promulgando,
then a-herald through the-whole kingdom he-sent promulgating
quod omnes venirent, et filias suas in matrimonium
that all should-come and daughters his in marriage

daret illis, qui ad hoc digni essent. Quicunque vero
he-would-give to-those who for this worthy were whoever but
pulchram filiam in uxorem accipiet, nichil cum ea nisi
the-beautiful daughter as wife shall-take nothing with her except
pulchritudinem obtineret; sed qui nigram filiam in uxorem
beauty would-obtain but who the-black daughter as wife
acciperet, totum regnum post ejus decessum cum ea obtineret.
should-take the-whole kingdom after his decease with her would-obtain
Multi hoc audientes ad curiam regis venerunt, et cum
many this hearing to the-court of-the-king came and when
duas filias viderent, omnes ad pulchram filiam currebant
the-two daughters they-saw all to the-beautiful daughter ran
et eam in uxorem petebant. Gratia plena, nigra filia,
and her as wife sought grace full the-black daughter
amare flevit. Ait ei rex: O filia, ob quam rem affligitur
bitterly wept says to-her the-king O daughter for what matter is-afflicted
anima tua? Ait illa: O domine, nullus est, qui me visitet,
soul your says she O lord no-one there-is who me visits
nec mecum loquatur; omnes ad sororem meam currunt et
nor with-me speaks all to sister my run and
omnes me despiciunt. Ait pater: O filia, ignoras, quod
all me despise says the-father O daughter do-you-know-not that
omnia mea tua sunt, et qui te desponsaverit, regnum
all-things mine yours are and who you shall-have-espoused kingdom
meum obtinebit. Illa sic comfortata a fletu cessabat. Post
my shall-obtain she thus comforted from weeping ceased after
hec venit quidam rex ad curiam regis, et cum vidisset
these came a-certain king to the-court of-the-king and when he-had-seen
pulchritudinem Rosimunde, eam in uxorem peciit tantum cum
the-beauty of-Rosimunda her as wife sought only with
sua pulchritudine. Rex pater puellam ei concessit et
her beauty the-king the-father the-girl to-him granted and

cum magno gaudio eam desponsavit. Stabat altera filia per
with great joy her espoused stood the-other daughter for
multos [annos] antequam esset desponsata; tandem quidam
many years before she-was espoused at-length a-certain
dux nobilis sed pauper intra se cogitabat: Licet puella
duke noble but poor within himself thought although the-girl
turpis fuerit, tamen quicunque eam habuerit, regnum cum
ugly be yet whoever her shall-have-had the-kingdom with
ea obtinebit. Perrexit ad regem et eam in uxorem peciit.
her shall-obtain he-went to the-king and her as wife sought
Rex vero gavisus est, eam desponsavit cum magno gaudio
the-king but rejoiced has her espoused with great joy
et post mortem regis totum regnum cum ea obtinuit.
and after the-death of-the-king the-whole kingdom with her obtained

Moralizacio. Carissimi, rex iste est dominus noster Ihesus
moralization dearest-ones king this is lord our Jesus
Christus, filia Rosimunda tam pulchra est mundus iste,
Christ the-daughter Rosimunda so beautiful is world this
unde pauci inveniuntur, qui non mundum super omnia appetunt,
whence few are-found who not the-world above all-things desire
tamen nichil cum ea obtinebunt nisi suam pulchritudinem
yet nothing with her they-shall-obtain except her beauty
hoc est vanitatem et divicias; et sicut pulchritudo per
that is vanity and riches and as beauty through
infirmitatem, famem et senectutem adnichilatur, ita divicie
sickness hunger and old-age is-annihilated so the-riches
hujus mundi transeunt per mortem et sepe ante, et ideo
of-this world pass-away through death and often before and therefore
fatui sunt qui mundum desponsant. Altera filia scilicet
fools are-they who the-world espouse the-other daughter namely
Gratia plena, que est turpis et omnibus odiosa, certe est
Grace full who is ugly and to-all hateful certainly is

paupertas, quam miro modo deus dilexit, et ideo vocatur
poverty which in-wondrous way God loved and therefore she-is-called
Gratia plena, quia per eam devenitur ad divicias; verumtamen
Grace full because through her one-comes to riches nevertheless
pauci sunt, qui eam desponsare volunt, imo est omnibus
few are-there who her to-espouse wish nay she-is to-all
odiosa; tamen qui eam desponsaverit, vitam eternam habebit.
hateful yet who her shall-have-espoused life eternal shall-have

De constantia amoris mutui

ON THE CONSTANCY OF MUTUAL LOVE

A widowed duchess refuses to remarry, since a husband as good might die before her and a worse one would be grievous. The moral: Christ died for the soul, his bride, and she should take no other.

Rex quidam pulchram filiam habebat, que erat duci
a-king certain a-beautiful daughter had who was to-a-duke
nobilissimo desponsata, cum quo pulchram prolem habebat,
most-noble espoused with whom beautiful offspring she-had
et maxima inter eos erat dilectio. Dux vero moritur; de
and the-greatest between them was love the-duke but dies over
cujus morte factus est planctus magnus in civitate. Domina
whose death made was lament great in the-city the-lady
vero satis honorifice eum sepulture tradidit. Post mortem
but quite honorably him to-burial handed after the-death
amici ejus ad eam venerunt, ut secundo viro nuberet,
friends her to her came that to-a-second husband she-should-marry
allegantes sibi etatem integram ad pulchritudinem suam.
alleging to-her age entire with beauty her

Domina vero respondit: Virum alterum habere nolo, quia
the-lady but answered husband another to-have I-do-not-wish because
vir meus, qui mortuus est, erat tam bonus, dulcis ac dives
husband my who died has was so good sweet and rich
per omnia, qui me ultra modum dilexit, et propter nimiam
in all-things who me beyond measure loved and because-of excessive
dilectionem inter nos ejus mors tantum me affligit, quod
love between us his death so-much me afflicts that
ut credo vivere non potero; si vero talem virum ponamus
as I-believe to-live not I-shall-be-able if but such husband let-us-suppose
quod invenirem, possibile esset ei [ante] me mori, et
that I-found possible it-would-be for-him before me to-die and
tunc esset michi gravis afflictio; jam habeo, quod nunquam
then it-would-be to-me grievous affliction now I-hold that never
alium virum capere volo. Si malum virum acciperem, esset
another husband to-take I-wish if an-evil husband I-took it-would-be
michi grave, post bonum [habere] pessimum.
to-me grievous after a-good-one to-have the-worst

Carissimi, rex iste est deus, filia anima ad dei
dearest-ones king this is God the-daughter the-soul to of-God
similitudinem creata, que erat nobilissimo viro scilicet
the-likeness created who was to-a-most-noble husband namely
domino nostro Ihesu Christo per virtutem baptismi desponsata,
to-lord our Jesus Christ by the-virtue of-baptism espoused
qui summa dilectione nos dilexit, quia in cruce pro nobis
who with-highest love us loved because on the-cross for us
mortuus est; ergo virum alium pro illo non accipias i.e.
died has therefore husband another for him not you-take that-is
alium numquam tantum diligas et sic cum eo regnabis.
another never so-much you-love and so with him you-shall-reign

Quod quis nescit, presumere non audebit

THAT ONE WILL NOT DARE TO PRESUME WHAT ONE DOES NOT KNOW

An ass, envying the king's lap dogs, sings, dances, and puts its feet on the king's neck, and the servants beat it back to the stable. The moral: the dogs are true preachers, and the ass one who presumes to preach without learning or grace.

Erat quidam rex, qui miro modo parvos caniculos bene
there-was a-certain king who in-wondrous way little puppies well
latrantes dilexerat, intantum quod in gremio suo eos quiescere
barking had-loved in-so-much that in lap his them to-rest
permisit et ibidem pavit; illi vero sic consueti erant in
he-permitted and there fed they but so accustomed were in
gremio ejus dormire et comedere, [quod] vix alibi esse
lap his to-sleep and to-eat that scarcely elsewhere to-be
volebant et quandoque circa collum regis pedes ponebant,
they-wished and sometimes around the-neck of-the-king feet they-put
et sic rex solacium magnum et ludum cum eis habebat.
and so the-king solace great and play with them had
Erat tunc quidam asinus, qui cum omnia ista vidisset, in
there-was then a-certain ass which when all these it-had-seen in
corde suo cogitabat: Si ego cantarem et ante regem saltarem
heart its thought if I should-sing and before the-king should-dance
et circa collum domini mei pedes ponerem, rex michi
and around the-neck of-lord my feet should-put the-king to-me
daret omnia fercula ad comedendum et gremium suum ad
would-give all dishes for eating and lap his for
quiescendum. Hiis cogitatis extra stabulum perrexit, aulam
resting with-these thought out-of the-stable it-went the-hall
intravit et coram rege cantare cepit, deinde hincinde
entered and before the-king to-sing began then hither-and-thither

saltavit et post hoc ad regem cucurrit et pedes circa
danced and after this to the-king ran and feet around
collum ejus posuit. Servi hoc videntes credebant asinum
neck his put the-servants this seeing believed the-ass
in furia conversum, acceperunt eum et egregie verberaverunt
into fury turned took it and soundly beat
et sic ad stabulum reduxerunt eum.
and so to the-stable led-back it

Carissimi, rex iste est dominus noster Ihesus Christus,
dearest-ones king this is lord our Jesus Christ
caniculi bene latrantes sunt predicatores, qui verbum divinum
the-puppies well barking are the-preachers who the-word divine
bene pronunciant, unde digni sunt in gremio celesti quiescere.
well pronounce whence worthy they-are in the-lap heavenly to-rest
Asinus potest dici, qui presumit officium predicatoris
the-ass can to-be-called he-who presumes the-office of-a-preacher
assumere, verbum dei pronunciare, tamen litteraturam nec
to-assume the-word of-God to-pronounce yet learning nor
graciam ad hoc habet, et ideo timendum est, ne talis
grace for this has and therefore to-be-feared it-is lest such-a-one
sit verberatus hoc est a domino et populo repulsus.
be beaten that is by the-lord and by-the-people rejected

De versutia diaboli et quomodo dei judicia sunt occulta

ON THE DEVIL'S CRAFT, AND HOW GOD'S JUDGMENTS ARE HIDDEN

A hermit, scandalized that an innocent shepherd is killed, goes into the world with an angel in human form, who strangles a host's child, steals a cup, drowns a poor man, and gives the cup to a churl. The angel explains each deed as God's hidden justice, and the hermit returns to his cell.

Erat quidam heremita, qui in quadam spelunca jacebat
there-was a-certain hermit who in a-certain cave lay
et diebus et noctibus devote deo serviebat. Juxta cellam
and by-days and by-nights devoutly God served beside cell
suam erat quidam pastor ovium, qui pascebat oves. Accidit
his was a-certain shepherd of-sheep who pastured the-sheep it-happened
uno die, quod pastor erat sompno oppressus; ipso
on-one day that the-shepherd was by-sleep overcome with-him
dormiente quidam latro venit et omnes oves secum abstulit.
sleeping a-certain robber came and all the-sheep with-him carried-off
Superveniens dominus ovium a pastore querit, ubi oves
coming-up the-owner of-the-sheep of the-shepherd asks where the-sheep
erant; ille vero incepit jurare quod oves perdidit; sed
were he but began to-swear that the-sheep he-lost but
quomodo, penitus ignorabat. Dominus hoc audiens furore
how utterly he-knew-not the-owner this hearing with-fury
repletus ipsum occidit. Heremita hoc videns ait in corde
filled him killed the-hermit this seeing says in heart
suo: O domine, ecce homo iste culpam innocenti dedit
his O lord behold man this the-blame to-an-innocent gave
et ipsum occidit; ex quo ergo permittatis talia fieri,
and him killed from which therefore you-permit such-things to-be-done
ad mundum vadam et sicut ceteri vitam ducam. Hiis
to the-world I-shall-go and as others life I-shall-lead with-these

cogitatis heremitarium dimisit et ad mundum perrexit; sed
thought the-hermitage he-left and to the-world went but
deus ipsum dimittere nolebat et angelum in forma hominis
God him to-let-go did-not-wish and an-angel in the-form of-a-man
ad eum misit, ut ei se associaret. Cum eum angelus in
to him sent that to-him himself he-might-join when him the-angel on
via euntem invenisset, ait ei: Carissime, quo vadis? At
the-way going had-found says to-him dearest whither do-you-go but
ille: Ad istam civitatem ante me. Angelus dixit ei: Ego in
he to this city before me the-angel said to-him I on
via ero comes tuus, quia angelus dei sum ego et ad
the-way shall-be companion your because an-angel of-God am I and to
te veni, ut simus socii in hac via. Ambo ambulabant
you I-have-come that we-may-be companions on this way both walked
versus civitatem; cum autem intrassent, hospicium a
toward the-city when moreover they-had-entered lodging from
quodam milite propter dei amorem petebant, miles vero
a-certain knight for of-God the-love they-sought the-knight but
satis gratanter eos recepit et honorifice ac splendide cum
quite gladly them received and honorably and splendidly with
bona devocione in omnibus ministravit. Miles iste tantum
good devotion in all-things served knight this only
unicum filium habebat in cunabulis jacentem, quem multum
one son had in the-cradle lying whom much
dilexerat. Cena facta camera est aperta et lecti satis
he-had-loved with-supper done the-chamber was opened and beds quite
honorifice ornati pro angelo et heremita. Media vero nocte
honorably adorned for the-angel and the-hermit at-middle but night
surrexit angelus et puerum in cunabalis strangulavit. Hoc
rose the-angel and the-boy in the-cradle strangled this
videns heremita intra se cogitavit: Numquid iste erat
seeing the-hermit within himself thought surely-not this was

angelus dei bonus? Miles omnia necessaria propter dei
an-angel of-God good the-knight all necessities for of-God
amorem ei dedit, et non habuit nisi unicum filium
the-love to-him gave and not had except one son
innocentem et iste eum occidit! Sed tamen non audebat
innocent and this-one him killed but yet not he-dared
ei quitquam dicere. Mane vero ambo surrexerunt et
to-him anything to-say in-the-morning but both rose and
ad civitatem aliam perrexerunt, in qua in domo unius civis
to city another went in which in the-house of-one citizen
satis honorifice erant recepti et splendide ministrati. Civis
quite honorably they-were received and splendidly served citizen
iste quendam aureum ciphum, quem miro modo dilexit,
this a-certain golden cup which in-wondrous way he-loved
habuit. Media vero nocte surrexit angelus et furatus est
had at-middle but night rose the-angel and stolen has
ciphum illum. Heremita hoc videns intra se cogitabat:
cup that the-hermit this seeing within himself thought
Iste malus angelus est ut credo; iste civis nobis optime
this an-evil angel is as I-believe this citizen to-us best
fecit et iste est furatus ciphum suum. Tamen nichil ei
did and this-one has stolen cup his yet nothing to-him
loquebatur, quia timuit eum. Mane vero surrexerunt et
he-spoke because he-feared him in-the-morning but they-rose and
per viam ambulabant, donec ad quandam aquam pervenerunt,
by the-way walked until to a-certain water they-came
ultra quam erat pons. Pontem ascenderunt et quidam pauper
beyond which was a-bridge the-bridge they-mounted and a-certain poor-man
eis obviabat. Ait angelus: Carissime, monstra nobis viam
them met says the-angel dearest show us the-way
versus talem civitatem. Pauper vertit se et cum digito
toward such city the-poor-man turned himself and with finger

viam versus civitatem ostendit. Cum vero vertisset se
the-way toward the-city showed when but he-had-turned himself
angelus subito per scapulas eum accepit et ultra pontem
the-angel suddenly by the-shoulders him took and beyond the-bridge
projecit et submersus est pauper. Quod cum heremita
threw and drowned was the-poor-man which when the-hermit
vidisset, ait in corde suo: Jam scio, quod iste diabolus
had-seen says in heart his now I-know that this the-devil
est et non angelus dei bonus; quid mali fecit pauper
is and not an-angel of-God good what of-evil did poor-man
iste? Et tamen eum occidit. Ab illo tempore cogitabat ab
this and yet him he-killed from that time he-thought from
eo recedere, verumptamen timuit et nichil loquebatur ei.
him to-withdraw nevertheless he-feared and nothing spoke to-him
Cum vero circa horam vespertinam ad civitatem pervenissent,
when but about the-hour evening to a-city they-had-come
ad domum cujusdam divitis accesserunt et hospicium pro
to the-house of-a-certain rich-man they-went and lodging for
dei amore petebant; ille vero simpliciter eis negavit. Ait
of-God the-love sought he but flatly to-them refused says
angelus dei: Amore dei saltem tectum domus nobis
the-angel of-God for-the-love of-God at-least the-roof of-the-house to-us
concedatis, ne lupi aut male bestie hic nos devorent. Ille
grant lest wolves or evil beasts here us devour he
ait: Ecce domus, ubi porci mei jacent; si placet vobis, cum
says behold the-house where pigs my lie if it-pleases you with
eis jacere potestis; sin autem, recedatis, quia alium locum
them to-lie you-can if-not moreover withdraw because another place
vobis non dabo. Ait ei angelus: Si aliud non potest
to-you not I-shall-give says to-him the-angel if other not can
fieri, cum porcis vestris jacebimus. Et sic factum est.
to-be-done with pigs your we-shall-lie and so done was

Mane vero surrexerunt, angelus hospitem vocavit et ait:
in-the-morning but they-rose the-angel the-host called and says
Carissime, do tibi ciphum istum. Et dedit ei ciphum,
dearest I-give to-you cup this and he-gave him the-cup
quem furatus fuerat ab illo cive. Heremita hoc videns
which stolen he-had from that citizen the-hermit this seeing
ait intra se: Jam sum expertus, quod iste est diabolus;
says within himself now I-have learned that this is the-devil
bonus homo [erat], qui cum omni devocione nos recepit,
a-good man he-was who with all devotion us received
et furatus est ei ciphum et dedit isti pessimo, qui
and stolen has from-him the-cup and gave to-this most-wicked-one who
negavit nobis hospicium. Ait angelo: Nolo vobiscum
refused us lodging he-says to-the-angel I-do-not-wish with-you
amplius exspectare; ad deum vos recommendo. Angelus dixit
further to-wait to God you I-commend the-angel said
ei: Audite me et tunc recedite! Primo, quando eras
to-him hear me and then withdraw first when you-were
in heremitario, dominus ovium pastorem injuste occidit.
in the-hermitage the-owner of-the-sheep the-shepherd unjustly killed
Scias, quod pastor ille pro tunc mortem non meruit, sed
know that shepherd that for then death not merited but
alias commisit, quare mori deberet; tunc temporis inventus
elsewhere he-committed why to-die he-ought then of-time found
est sine peccato; deus ergo permisit eum occidi,
he-was without sin God therefore permitted him to-be-killed
ut penam post mortem evaderet propter peccatum,
that the-punishment after death he-might-escape for the-sin
quod alias commisit, pro quo numquam penitenciam
which elsewhere he-committed for which never penance
faceret. Latro vero qui evasit cum ovibus penam
he-would-have-done the-robber but who escaped with the-sheep punishment

eternam sustinebit, et dominus ovium qui pastorem occidit
eternal shall-endure and the-owner of-the-sheep who the-shepherd killed
vitam suam emendabit per largas elemosinas et opera
life his shall-amend by large alms and works
misericordie, que ignoranter fecit. Demum filium illius
of-mercy for-what ignorantly he-did then the-son of-that
militis de nocte strangulavi, qui nobis bonum hospicium
knight by night I-strangled who us good lodging
dedit. Scias, quod antequam puer ille natus erat, miles
gave know that before boy that born was the-knight
optimus elemosinarius erat et multa opera misericordie fecit,
a-very-good almsgiver was and many works of-mercy did
sed postquam natus est puer, factus est parcus, cupidus
but after born was the-boy made he-was sparing greedy
et omnia collegit, ut puerum divitem faciat, sic quod
and all-things gathered that the-boy rich he-might-make so that
erat causa perditionis ejus, et ideo puerum occidi, et
he-was the-cause of-perdition his and therefore the-boy I-killed and
jam, sicut prius, miles factus est bonus christianus. Deinde
now as before the-knight made was a-good Christian then
ciphum illius civis, qui nos cum devocione recepit, furatus
the-cup of-that citizen who us with devotion received stolen
fui; scias tu, quod antequam sciphus ille erat fabricatus,
I-have know you that before cup that was made
non erat sobrior eo in tota terra, sed tantum de cipho
not was more-sober than-he in the-whole land but so-much in the-cup
gaudebat post fabricationem, quod omni die tantum de eo
he-rejoiced after the-making that every day so-much from it
bibebat, quod bis aut ter omni die fuit inebriatus, et
he-drank that twice or thrice every day he-was drunk and
ideo ciphum, abstuli et factus est sobrius sicut prius.
therefore the-cup I-took-away and made he-was sober as before

Deinde pauperem in aquam projeci; scias, quod pauper
then the-poor-man into the-water I-threw know that poor-man
iste bonus christianus fuit, sed si ad dimidium miliare
this a-good Christian was but if to half a-mile
ambulasset, alium in peccato mortali occidisset, sed jam
he-had-walked another in sin mortal he-would-have-killed but now
est salvatus et regnat in celesti gloria. Deinde ciphum illius
is saved and reigns in heavenly glory then the-cup of-that
civis dedi illi, qui nobis hospicium negavit; scias, quod
citizen I-gave to-him who us lodging refused know that
nichil in terra fit sine causa; ipse nobis concessit domum
nothing on earth is-done without cause he to-us granted the-house
porcorum et ideo ciphum ei dedi, et post vitam istam
of-the-pigs and therefore the-cup to-him I-gave and after life this
in inferno regnabit. Pone ergo amodo custodiam ori tuo
in hell he-shall-reign set therefore henceforth a-guard on-mouth your
ut de deo non attrahas; ipse enim omnia novit. Heremita
that of God not you-detract he for all-things knows the-hermit
hoc audiens cecidit ad pedes angeli et veniam peciit et
this hearing fell at the-feet of-the-angel and pardon sought and
ad heremitarium perrexit. Et factus est bonus christianus.
to the-hermitage went and made he-was a-good Christian

De mirabili divina dispensatione et ortu beati Gregorii pape

ON GOD'S WONDROUS DISPENSATION AND POPE GREGORY'S BIRTH

Gregory, born of the emperor Marcus's son and daughter and set adrift in a cask, is raised by an abbot, knighted, wins his mother's kingdom, and unknowingly marries her. Discovering the truth, he does seventeen years' penance chained to a rock in the sea, is chosen pope when the key is found in a fish, and absolves his mother. The moral reads the tale as the history of the soul, sin, and redemption through Christ.

Marcus regnavit prudens valde qui tantum unicum filium
Marcus reigned prudent very who only one son
et filiam habebat, quos multum dilexit. Cum vero ad
and daughter had whom much he-loved when but to
senectutem pervenisset, infirmitas gravis eum apprehendit;
old-age he-had-come a-sickness grave him seized
qui cum vidisset, quod vivere non posset, fecit vocari
who when he-had-seen that to-live not he-could made to-be-called
omnes satrapas imperii et ait: Carissimi, scire debetis,
all the-satraps of-the-empire and he-says dearest-ones to-know you-ought
quod hodie spiritum deo debeo reddere; non habeo tantum
that today the-spirit to-God I-ought to-render not I-have so-much
periculum in anima mea, sicut de filia mea, quod eam
danger in soul my as of daughter my that her
matrimonio non tradidi, et ideo tu fili, qui es heres
in-marriage not I-gave and therefore you O-son who you-are heir
meus, tibi precipio sub mea benedictione, ut eam maritari
my you I-command under my blessing that her to-be-married
facias tam honorifice, sicut decet, et medio tempore
you-make as honorably as befits and in-the-mean time
sicut teipsum omni die eam in honore habeas. Hiis
as yourself every day her in honor you-hold with-these

dictis vertit se ad parietem et spiritum emisit. De
said he-turned himself to the-wall and the-spirit gave-up over
cujus morte planctus magnus factus est in civitate et satis
whose death a-lament great made was in the-city and quite
honorifice eum sepulture tradiderunt. Post hoc vero filius
honorably him to-burial they-handed after this but the-son
satis prudenter incepit regnare, sororem suam in omni honore
quite prudently began to-reign sister his in all honor
habere, quam miro modo dilexit intantum, quod omni
to-hold whom in-wondrous way he-loved in-so-much that every
die, licet nobiles secum essent in mensa, in una cathedra
day although nobles with-him were at table in one chair
ex opposito ejus sedebat et ad invicem comedebant et in
from opposite him she-sat and with each-other they-ate and in
eadem camera in lectis separatis jacebant. Accidit una nocte,
the-same chamber in beds separate they-lay it-happened one night
quod temptacio gravis eum accepit, quod ei videbatur
that a-temptation grave him took that to-him it-seemed
spiritum emittere, nisi cum sorore sua libidinem suam posset
the-spirit to-give-up unless with sister his lust his he-could
implere. De lecto surrexit et ad sororem suam perrexit,
to-fulfill from bed he-rose and to sister his went
quam dormientem invenit et excitavit eam. Illa sic excitata
whom sleeping he-found and woke her she thus woken
ait: O domine, ad quid venisti ista hora? Qui respondit:
says O lord for what have-you-come at-this hour who answered
Nisi tecum dormiam, amitto vitam meam. Que ait: Absit
unless with-you I-sleep I-lose life my who says far-be-it
a me tale peccatum perpetrare! Ad memoriam reducite,
from me such sin to-commit to memory bring-back
quomodo pater noster te oneravit sub sua benedictione ante
how father our you charged under his blessing before

mortem suam, quod me haberes in omni honore! Si tale
death his that me you-should-hold in all honor if such
peccatum perpetrares, offensionem dei non evaderes
sin you-should-commit the-offense of-God not you-would-escape
nec hominum confusionem. At ille: Quomodocunque fiat,
nor of-men the-confusion but he howsoever it-be-done
voluntatem meam adimplebo. Dormivit cum ea. Hoc facto
will my I-shall-fulfill he-slept with her with-this done
ad proprium stratum rediit, puella vero amare flevit et
to his-own bed he-returned the-girl but bitterly wept and
consolari nolebat, imperator vero quantum potuit solacium
to-be-consoled did-not-wish the-emperor but as-much-as he-could solace
ei prebebat, et miro modo magis ac magis eam
to-her offered and in-wondrous way more and more her
dilexit. Post hoc vero circa dimidium annum illa in cathedra
loved after this but about half a-year she in the-chair
sedebat in mensa, et frater ejus eam intime aspexit et
sat at table and brother her her closely looked-at and
ait: Carissima, quid tibi est? Jam facies tua est mutata in
says dearest what to-you is now face your is changed in
colore et oculi tui in nigredinem mutantur. At illa: Mirum
color and eyes your into blackness are-changed but she a-wonder
non est, quia sum impregnata et per consequens confusa.
not it-is because I-am pregnant and by consequence confounded
Ille hoc audiens ultra quam credi potest contristatus
he this hearing beyond what to-be-believed can saddened
est; flevit amare et ait: Pereat dies in quo natus sum,
was wept bitterly and says let-perish the-day on which born I-was
et quid faciam ego, penitus ignoro. Que ait: Domine,
and what shall-do I utterly I-know-not who says O-lord
fac consilium meum et post factum non penitebis; nos
do counsel my and after the-deed not you-shall-repent we

non sumus primi, qui graviter deum offenderunt. Hic prope
not are the-first who gravely God have-offended here near
est unus miles senex consiliarius patris nostri, de cujus
is a knight old counselor of-father our by whose
consilio pater noster semper est operatus. Vocetur ille et
counsel father our always has worked let-be-called he and
sub sigillo confessionis omnia ei dicemus. Ille vero utile
under the-seal of-confession all-things to-him we-shall-tell he but useful
consilium dabit nobis et quod satisfaciemus deo et
counsel shall-give us and that we-shall-make-satisfaction to-God and
obprobrium mundanum evadere poterimus. Ait rex: Michi
reproach worldly to-escape we-shall-be-able says the-king to-me
bene placet, sed primo studeamus deo reconciliari! Confessi
well it-pleases but first let-us-strive to-God to-be-reconciled confessed
sunt ambo corde puro cum contricione magna. Facta
have both with-heart pure with contrition great with-made
confessione miserunt pro milite et totum private cum fletu
confession they-sent for the-knight and all privately with weeping
retulerunt. At ille: Domine, ex quo estis deo reconciliati,
told but he O-lord from which you-are to-God reconciled
audite consilium meum, ut confusionem mundanam evadere
hear counsel my that confusion worldly to-escape
possitis. Pro peccatis vestris ac patris vestri terram
you-may-be-able for sins your and of-father your the-land
sanctam debetis visitare et tali die omnes satrapas regni
holy you-ought to-visit and on-such day all the-satraps of-kingdom
vestri in presencia tua convocare, deinde hec verba per
your in presence your to-summon then these words in
ordinem dicere: Carissimi, terram sanctam visitare volo;
order to-say dearest-ones the-land holy to-visit I-wish
nullum heredem preter sororem unam habeo sicut scitis,
no heir besides sister one I-have as you-know

cui in absencia mea sicut corpori meo debetis obedire, et
whom in absence my as body my you-ought to-obey and
post hoc michi coram omnibus dicere: Et tibi, carissime,
after this to-me before all to-say and to-you dearest
dico sub pena vite tue, ut sororis mee custodiam habeas.
I-say under penalty of-life your that of-sister my the-guard you-have
Ego vero [manucapio] tam private et secure custodiam,
I but undertake so privately and securely the-guard
quod nullus tempore partus nec ante nec post de casu
that no-one at-the-time of-the-birth neither before nor after of case
vestro sciet, nec eciam uxor mea. Ait rex: Bonum est
your shall-know nor even wife my says the-king good is
consilium; omnia adimplebo, que michi dicitis. Statim fecit
the-counsel all-things I-shall-fulfill which to-me you-say at-once he-made
omnes satrapas convenire et omnia a principio usque
all the-satraps to-assemble and all-things from the-beginning up
ad finem sicut superius est scriptum consilium militis
to the-end as above is written the-counsel of-the-knight
adimplevit. Cum omnia verba consumasset, vale omnibus
fulfilled when all words he-had-finished farewell to-all
fecit, ad terram sanctam perrexit, miles vero dominam
he-made to the-land holy went the-knight but the-lady
sororem regis ad castrum suum duxit. Cum autem uxor
the-sister of-the-king to castle his led when moreover the-wife
militis hoc vidisset, domino suo occurrit et ait: Domine
of-the-knight this had-seen lord her ran-to-meet and says O-lord
mi reverende, qualis domina ista est? Qui ait: Domina
my reverend of-what-sort lady this is who says lady
nostra soror regis est; jura michi per deum omnipotentem
our the-sister of-the-king is swear to-me by God almighty
sub pena vite tue, ut quicquam tibi dixero omnia
under penalty of-life your that whatever to-you I-shall-have-told all

habebis in secreto. At illa: Domine, presto sum. Cum
you-shall-hold in secret but she O-lord ready I-am when
autcm jurasset, ait miles: Domina nostra per dominum
moreover she-had-sworn says the-knight lady our by lord
nostrum regem est impregnata; quare tibi precipio, ut
our the-king is pregnant wherefore you I-command that
nulla creatura ministret ei, excepta tua persona, ita
no creature minister to-her with-excepted your person so
ut principium, medium et finis omnia sint secreta. At
that the-beginning middle and end all be secret but
illa: Domine, omnia ista fideliter adimplebo. Domina ad
she O-lord all these faithfully I-shall-fulfill the-lady to
cameram privatam est introducta et satis splendide ei
a-chamber private was led-in and quite splendidly to-her
ministrabatur. Cum tempus pariendi esset, filium formosum
it-was-served when the-time of-bearing was a-son handsome
peperit. Miles cum hoc audisset, ait domine: O domina
she-bore the-knight when this he-had-heard says to-the-lady O lady
carissima, bonum est ac utile sacerdotem vocari, ut puerum
dearest good it-is and useful a-priest to-be-called that the-boy
baptizet. Que ait: Deo meo voveo, quod ille, qui est
he-baptize who says to-God my I-vow that he who is
inter fratrem et sororem genitus, per me baptismum non
between brother and sister begotten through me baptism not
habebit. Ait miles: Scitis, grave peccatum est inter vos
shall-have says the-knight you-know grave sin is between you
et dominum meum commissum; nolite propter hoc animam
and lord my committed do-not because-of this the-soul
pueri occidere. Ait domina: Votum vovi, quod firmiter
of-the-boy kill says the-lady a-vow I-have-vowed which firmly
tenebo; sed tibi precipio, ut dolium vacuum michi apportes.
I-shall-keep but you I-command that a-cask empty to-me you-bring

Qui ait: Presto sum. Dolium secum ad cameram portari
who says ready I-am the-cask with-him to the-chamber to-be-carried
fecit, illa vero decenter puerum in cunabulo reclinavit et
he-made she but becomingly the-boy in the-cradle laid-down and
in parvis tabellis hec, que sequuntur, scripsit: Carissimi,
on little tablets these which follow wrote dearest-ones
scire debetis, quod puer iste non est baptizatus, quia inter
to-know you-ought that boy this not is baptized because between
fratrem et sororem genitus est; ideo propter dei amorem
brother and sister begotten he-is therefore for of-God the-love
baptizetur, et sub capite ejus pondus thesauri invenietis,
let-him-be-baptized and under head his a-weight of-treasure you-shall-find
cum quo ipsum nutriri faciatis et ad pedes argenti
with which him to-be-nurtured make and at the-feet of-silver
pondus, cum quo studium exerceat. Cum omnia ista erant
a-weight with which study he-may-pursue when all these were
scripta, tabellas in cunabulo sub latere pueri ponebat,
written the-tablets in the-cradle under the-side of-the-boy she-put
aurum sub capite, argentum ad pedes; deinde cum pannis
the-gold under the-head the-silver at the-feet then with cloths
sericis ac deauratis cunabulum cooperuit. Hoc facto militi
silken and gilded the-cradle she-covered with-this done the-knight
precepit, ut cunabulum infra dolium poneret et in mari
she-commanded that the-cradle within the-cask he-put and into the-sea
projiceret, ut nataret ubicumque deus disponeret. Miles
throw that it-might-float wherever God might-dispose the-knight
vero omnia adimplevit. Cum dolium projectum in mari
but all-things fulfilled when the-cask thrown into the-sea
fuisset, miles tamdiu juxta mare stetit, quamdiu dolium
had-been the-knight so-long beside the-sea stood as-long-as the-cask
natare videret; hoc facto ad dominam rediit. Sed cum
to-float he-saw with-this done to the-lady returned but when

juxta castrum suum venisset, nuncius regis de terra
near castle his he-had-come a-messenger of-the-king from the-land
sancta ei obviabat; ait ei: Carissime, unde venis? Qui
holy him met he-says to-him dearest whence do-you-come who
ait: De terra sancta venio; et quales rumores habetis?
says from the-land holy I-come and what-sort-of tidings have-you
Et ille: Dominus meus rex mortuus est et corpus
and he Lord my the-king died has and body
suum ad unum de castris suis est ductum. Miles hoc
his to one of castles his was led the-knight this
audiens flevit amare. Uxor ejus superveniens cum de morte
hearing wept bitterly wife his coming-up when of the-death
imperatoris audisset, ultra quam credi potest dolebat.
of-the-emperor she-had-heard beyond what to-be-believed can grieved
Miles surrexit et ait uxori sue: Nolito flere, ne domina
the-knight rose and says to-wife his do-not weep lest lady
nostra percipiat. Nichil ei dicemus, quousque a puerperio
our perceive nothing to-her we-shall-tell until from childbed
resurgat. Miles post hos sermones ad dominam intravit.
she-rise the-knight after these words to the-lady went-in
Uxor ejus sequebatur eum. Cum domina eos respexisset
wife his followed him when the-lady them had-looked-at
et eos desolatos perpendit, ait: Carissimi, propter quam
and them desolate perceived she-says dearest-ones for what
causam estis tristes? At illa domina: Non sumus tristes
cause are-you sad but she O-lady not we-are sad
sed pocius gaudentes, quod liberata estis a gravi periculo
but rather rejoicing that freed you-are from grave danger
in quo fuistis. At illa: Ita non est. Indicatc michi, nolite
in which you-were but she so not it-is declare to-me do-not
aliquid celare a me sive bonum sive malum. Ait miles:
anything hide from me whether good or evil says the-knight

Quidam nuncius de terra sancta venit de domino nostro,
a-certain messenger from the-land holy has-come of lord our
rege fratre vestro, qui narrat rumores. Que ait: Vocetur
the-king brother your who tells tidings who says let-be-called
nuncius! Qui cum venisset, ait ei domina: Quomodo est
the-messenger who when he-had-come says to-him the-lady how is-it
de domino meo? Qui respondit: Dominus vester mortuus est
with lord my who answered Lord your died has
et ejus corpus de terra sancta translatum est ad castrum
and his body from the-land holy carried was to castle
suum, et cum patre vestro sepelietur. Domina cum hoc
his and with father your shall-be-buried the-lady when this
audisset, ad terram cecidit. Miles videns dolorem domine,
she-had-heard to the-earth fell the-knight seeing the-grief of-the-lady
in terram jacuit, uxor militis cum eis ac nuncius;
on the-earth lay the-wife of-the-knight with them and the-messenger
omnes isti per magnum spacium jacebant, et in eis pre
all these for a-great space lay and in them for
magno dolore non est vox neque sensus. Domina vero post
great grief not is voice nor sense the-lady but after
magnum spacium surrexit, crines capitis traxit, faciem usque
a-great space rose the-hairs of-the-head pulled the-face up
ad sanguinis effusionem dilaceravit et alta voce clamavit:
to of-blood the-shedding tore and with-high voice cried
Heu michi, pereat dies, in qua concepta eram, non illa
alas to-me let-perish the-day on which conceived I-was not that
numeretur, in qua sum nata! Quantas habeo iniquitates
let-be-numbered on which I-was born how-many I-have iniquities
etc. In me sunt completa: Periit spes mea, fortitudo
etc in me are fulfilled has-perished hope my strength
mea, frater meus unicus, dimidium anime mee. Quid faciam
my brother my only the-half of-soul my what shall-do

ego de cetero, penitus ignoro. Surrexit miles et ait: O
I of the-rest utterly I-know-not rose the-knight and says O
domina carissima, audite me! Si propter dolorem te ipsam
lady dearest hear me if because-of grief you self
necaveris, totum regnum peribit. Tu sola es derelicta
you-shall-have-killed the-whole kingdom shall-perish you alone you-are left
et jure hereditario regnum tibi debetur; si ergo teipsam
and by-right hereditary the-kingdom to-you is-owed if therefore yourself
occideris, regnum ad extraneos convolabit. Surgamus
you-shall-have-killed the-kingdom to strangers shall-fly let-us-rise
ergo et ad locum ubi corpus jacet accedamus et honorifice
therefore and to the-place where the-body lies let-us-go and honorably
eum sepeliemus, deinde studeamus quomodo imperium regere
him we-shall-bury then let-us-strive how the-empire to-rule
debemus. Illa vero ex verbis militis comfortata surrexit et
we-ought she but from the-words of-the-knight comforted rose and
cum honesta comitiva ad castrum fratris sui accessit. Cum
with a-seemly retinue to the-castle of-brother her went when
autem intrasset, corpus regis super feretrum invenit, super
moreover she-had-entered the-body of-the-king upon the-bier she-found upon
corpus cecidit, a planta pedis usque ad verticem osculata
the-body she-fell from the-sole of-the-foot up to the-crown kissed
est eum. Milites videntes nimium dolorem in ipsa de
has him the-knights seeing excessive grief in her from
funere dominam extraxerunt et in cameram introduxerunt
the-corpse the-lady drew-away and into the-chamber led
et corpus satis honorifice sepulture tradiderunt. Post hoc
and the-body quite honorably to-burial handed after this
quidam dux Burgundie solempnes nuncios ad eam misit,
a-certain duke of-Burgundy solemn messengers to her sent
ut ei in uxorem consentiret; illa vero statim respondit:
that to-him as wife she-should-consent she but at-once answered

Quamdiu vixero, virum non habebo. Nuncii hec
as-long-as I-shall-have-lived a-husband not I-shall-have the-messengers these
audientes voluntatem ejus domino nunciabant; dux hec
hearing will her to-lord announced the-duke these
audiens indignatus est contra eam et ait: Si eam habuissem,
hearing angered has against her and says if her I-had-had
rex illius regni fuissem, sed ex quo me vili pendebat,
king of-that kingdom I-would-have-been but from which me cheap she-weighed
de regno suo parum gaudebit. Exercitum collegit, regnum
in kingdom her little she-shall-rejoice an-army he-gathered the-kingdom
intravit, comburebat et occidit et infinita [mala] perpetrabat,
entered burned and killed and infinite evils perpetrated
et victoriam in omni bello obtinuit. Domina ad quandam
and victory in every battle obtained the-lady to a-certain
civitatem bene muratam fugam peciit, in qua erat castrum
city well walled flight sought in which was a-castle
fortissimum et in ea per multos annos permansit. Jam
most-strong and in it for many years she-remained now
ad puerum projectum in mari redeamus. Dolium cum
to the-boy thrown into the-sea let-us-return the-cask with
puero per multa regna transiit, quousque juxta cenobium
the-boy through many kingdoms passed until near a-monastery
monachorum pervenit et hoc feria sexta. Eodem die abbas
of-monks it-came and this on-day sixth on-the-same day the-abbot
illius monasterii ad litus maris perrexit et piscatoribus
of-that monastery to the-shore of-the-sea went and to-fishermen
suis ait: Carissimi, estote parati ad piscandum! Illi vero
his says dearest-ones be ready for fishing they but
rethia sua parabant; dum vero prepararent, dolium cum
nets their prepared while but they-were-preparing the-cask with
fluctibus maris ad terram pervenit. Ait abbas servis suis:
the-waves of-the-sea to land came says the-abbot to-servants his

Ecce dolium! Aperiatis et videatis, quid ibi lateat! Illi
behold a-cask open and see what there lies-hidden they
vero dolium aperuerunt et ecce puer parvus pannis preciosis
but the-cask opened and behold a-boy little in-cloths precious
involutus abbatem respexit et risit, abbas vero totaliter
wrapped the-abbot looked-at and laughed the-abbot but wholly
de visu contristratus ait: O deus meus, quid est hoc,
at the-sight saddened says O God my what is this
quod invenimus puerum in cunabulo? Propriis manibus
that we-have-found a-boy in a-cradle with-his-own hands
eum levavit, tabellas sub latere ejus invenit, quas mater
him he-lifted the-tablets under side his found which the-mother
ibidem posuit; aperuit et legit, quod puer ille inter fratrem
there placed opened and read that boy that between brother
et sororem esset genitus nec baptizatus, sed propter dei
and sister was begotten nor baptized but for of-God
amorem [petitur,] ut sacramentum baptismi ei daretur,
the-love it-is-asked that the-sacrament of-baptism to-him be-given
deinde cum auro quod ad caput ejus inveniretur nutriretur,
then with the-gold which at head his was-found he-be-nurtured
et ad pedes argentum per quod studium exerceret. Abbas
and at the-feet silver by which study he-might-pursue the-abbot
cum hec legisset et cunabulum pannis preciosis ornatum
when these he-had-read and the-cradle with-cloths precious adorned
vidisset, intellexit quod puer de nobili sanguine esset, statim
had-seen understood that the-boy of noble blood was at-once
eum baptizari fecit et ei proprium nomen imposuit,
him to-be-baptized made and on-him own name imposed
scilicet Gregorius et puerum ad nutriendum uni piscatori
namely Gregory and the-boy for nurturing to-one fisherman
tradidit, dans ei pondus quod invenit; puer vero crescebat
handed giving him the-weight which he-found the-boy but grew

et ab omnibus dilectus, quousque septem annos in etatem
and by all loved until seven years in age
complevisset. Abbas statim ad studium eum ordinavit, in
he-had-completed the-abbot at-once to study him appointed in
quo miro modo profecit, omnes monachi cenobii
which in-wondrous way he-profited all the-monks of-the-monastery
tamquam suum monachum dilexerunt, puer vero infra pauca
as their monk loved the-boy but within few
tempora omnes in sciencia transcendit. Accidit quodam
times all in knowledge surpassed it-happened on-a-certain
die, ut cum filius piscatoris cum pila quadam luderet et
day that when the-son of-the-fisherman with a-ball certain played and
dictum piscatorem patrem suum esse credidit, a casu filium
the-said fisherman father his to-be he-believed by chance the-son
piscatoris cum pila lesit, ille sic percussus amare flevit,
of-the-fisherman with the-ball he-hurt he thus struck bitterly wept
domi perrexit et matri conquestus est dicens: Gregorius
home went and to-mother complained has saying Gregory
frater meus me percussit. Mater hec audiens foras exivit
brother my me struck the-mother these hearing outside went
et dure arguebat eum dicens: O Gregori, qua audacia
and harshly reproved him saying O Gregory with-what audacity
filium meum percussisti, cum tamen qualis es et unde
son my have-you-struck when yet of-what-sort you-are and whence
ignoramus. Ait ille: O mater dulcissima, nonne filius tuus
we-know-not says he O mother sweetest not son your
sum ego? Quare talia michi improperas? Que ait: Filius
am I why such-things to-me do-you-reproach who says son
meus non es et unde sis ignoro, sed unum scio,
my not you-are and whence you-be I-know-not but one-thing I-know
quod in quodam dolio inventus fuisti; abbas te michi
that in a-certain cask found you-were the-abbot you to-me

ad nutriendum dedit. Ille cum hec audisset, flevit amare,
for nurturing gave he when these he-had-heard wept bitterly
ad abbatem perrexit et ait: O domine mi, diu vobiscum
to the-abbot went and says O lord my long with-you
steti, credebam me filium piscatoris fuisse; cum
I-have-stood I-believed myself the-son of-the-fisherman to-have-been when
tamen non sum, et ideo parentes meos ignoro, si placet,
yet not I-am and therefore parents my I-know-not if it-pleases
me ad miliciam promoveas, quia hic amplius non manebo.
me to knighthood promote because here longer not I-shall-remain
Ait abbas: O fili, noli talia cogitare! Omnes monachi
says the-abbot O son do-not such-things think all the-monks
in domo existentes miro modo te diligunt intantum,
in the-house being in-wondrous way you love in-so-much
quod post discessum meum in abbatem te promovebunt.
that after departure my as abbot you they-shall-promote
Ait ille: Domine, sine dubio non exspectabo, donec ad
says he O-lord without doubt not I-shall-wait until to
parentes meos pervenero. Abbas hec audiens ad thesaurum
parents my I-shall-have-come the-abbot these hearing to treasury
suum accessit et tabellas, quas in cunabulo suo invenit,
his went and the-tablets which in cradle his he-found
ei ostendit dicens: Nunc, fili, lege interius et qualis
to-him showed saying now O-son read within and of-what-sort
es clare invenies. Cum vero legisset, quod inter fratrem
you-are clearly you-shall-find when but he-had-read that between brother
et sororem esset genitus, ad terram cecidit et ait: Heu
and sister he-was begotten to the-earth he-fell and says alas
michi, quales parentes habeo? Ad terram sanctam pergam
to-me what-sort-of parents I-have to the-land holy I-shall-go
et pro peccatis parentum pugnabo et ibi vitam finiam.
and for the-sins of-parents I-shall-fight and there life I-shall-end

Peto ergo domine instanter, ut me ad miliciam promoveas.
I-ask therefore O-lord urgently that me to knighthood you-promote
Quod et fecit. Cum autem licenciam de recessu recepit,
which also he-did when moreover leave for departure he-received
factus est planctus magnus in cenobio, dolor in populo
made was a-lament great in the-monastery grief in the-people
et in circuitu lamentacio, ad mare se transtulit et
and in the-surroundings lamentation to the-sea himself he-took and
convenit cum nautis, ut eum ad terram sanctam ducerent.
agreed with sailors that him to the-land holy they-should-take
Cum vero navigassent, ventus erat eis oppositus et subito
when but they-had-sailed the-wind was to-them contrary and suddenly
ducti sunt ad eandem civitatem, in qua erat mater ejus in
led they-were to the-same city in which was mother his in
castro; qualis erat civitas aut quod regnum penitus naute
the-castle of-what-sort was the-city or what kingdom utterly the-sailors
ignorabant. Cum autem civitatem miles intrasset, quidam
knew-not when moreover the-city the-knight had-entered a-certain
civis ei occurrebat et ait ei: Domine, quo tenditis? Et
citizen him ran-to-meet and says to-him O-lord whither are-you-going and
ille: Hospicium quero. Civis vero ad domum suam cum
he lodging I-seek the-citizen but to house his with
tota familia sua duxit et splendide eis ministravit. Cum
whole household his led and splendidly them served when
vero in mensa sederent, dominus Gregorius hospiti dixit:
but at table they-sat lord Gregory to-the-host said
Domine, qualis est civitas illa et quis dominus istius
O-lord of-what-sort is city that and who lord of-this
terre? At ille: Carissime, unum virum valentem imperatorem
land but he dearest one man worthy as-emperor
habuimus, qui mortuus est in terra sancta, qui nullum
we-had who died has in the-land holy who no

heredem preter suam sororem post se reliquit; quidam
heir besides his sister after himself left a-certain
dux eam in uxorem peciit, que nullo modo copulari intendit;
duke her as wife sought who in-no way to-be-joined intends
ille ex hoc indignatus totum regnum istud excepta
he from this angered the-whole kingdom this with-excepted
civitate ista manu forti acquisivit. Ait miles: Numquid
city this with-hand strong acquired says the-knight surely
secretum cordis mei potero secure propalare? At ille:
the-secret of-heart my I-shall-be-able securely to-disclose but he
Domine, eciam, cum omni securitate. Qui ait: Miles sum; si
O-lord yes with all security who says a-knight I-am if
placet, die crastina ad palacium pergas et cum senescallo
it-pleases on-day tomorrow's to the-palace go and with the-steward
sermonem de me facias, quod si salarium michi dederit,
talk of me make that if wages to-me he-shall-have-given
pro justicia domine isto anno pugnabo. Ait civis: Non
for the-justice of-the-lady this year I-shall-fight says the-citizen not
dubito, domine, quin de adventu tuo gaudebit toto corde;
I-doubt O-lord that at coming your he-shall-rejoice with-all heart
die crastina ad palacium pergam et finem hujus rei
on-day tomorrow's to the-palace I-shall-go and an-end of-this matter
faciam. Mane surrexit, ad senescallum perrexit et
I-shall-make in-the-morning he-rose to the-steward went and
de adventu ejus intimavit. Ille non modicum gaudens pro
of coming his made-known he not a-little rejoicing for
domino Gregorio nuncium destinavit. Cum eum vidisset,
lord Gregory a-messenger dispatched when him he-had-seen
domine est presentatus et multum commendatus. Quem
to-the-lady he-was presented and much commended whom
cum vidisset, intime eum respexit; sed quod erat filius
when she-had-seen closely him she-looked-at but that he-was son

ejus penitus ignorabat; ipse eum submersum a multis annis
her utterly she-knew-not she him drowned for many years
credidit, senescallus in presencia domine eum conduxit, ut
believed the-steward in the-presence of-the-lady him hired that
per integrum annum ei ministraret. Die crastina ad bellum
for a-whole year her he-should-serve on-day tomorrow's for battle
se parat, adest dux in campo cum exercitu magno,
himself he-prepares there-is-present the-duke in the-field with army great
dominus Gregorius bellum aggreditur, omnes penetravit,
lord Gregory battle undertakes all he-pierced
quousque ad ducem pervenit, quem in eodem loco occidit
until to the-duke he-came whom in the-same place he-killed
et caput ejus amputavit et victoriam obtinuit. Miles vero
and head his cut-off and victory obtained the-knight but
post hec de die in diem proficiebat, fama ejus undique
after these from day to day advanced fame his everywhere
circuibat, sic quod antequam annus fuisset completus, totum
went-round so that before the-year had-been completed the-whole
regnum a manibus inimicorum acquisivit. Deinde ad
kingdom from the-hands of-enemies he-acquired then to
senescallum venit et ait: Carissime, vobis constat, in quo
the-steward he-came and says dearest to-you it-is-evident in what
statu vos inveni et ad quem statum duxi; rogo ergo, trade
state you I-found and to what state I-led I-ask therefore hand
michi salarium, quia tendo pergere ad alium regnum. Ait
to-me the-wages because I-intend to-go to another kingdom says
senescallus: Domine, plus meruisti, quam ex convencione
the-steward O-lord more you-have-merited than from the-covenant
tenemur tibi; ideo ad dominam nostram pergam, ut de
we-are-bound to-you therefore to lady our I-shall-go that of
statu ac mercede finem faciam. Cum autem ad dominam
state and reward an-end I-may-make when moreover to the-lady

venisset, ait: O domina carissima, dicam vobis aliqua verba
he-had-come says O lady dearest I-shall-say to-you some words
proficua, ex defectu capitis omnia mala sustinuimus; ideo
profitable from lack of-a-head all evils we-have-endured therefore
bonum est virum accipere, per quem poterimus de
good it-is a-husband to-take through whom we-shall-be-able of
cetero securi esse. Regnum vestrum in diviciis habundat, et
the-rest secure to-be kingdom your in riches abounds and
ideo virum propter divicias accipere non consulo; unde
therefore a-husband for riches to-take not I-counsel whence
ignoro, ubi melius ad honorem vestrum et commodum
I-know-not where better to the-honor your and the-profit
tocius populi poteritis virum accipere, quam dominum
of-all people you-shall-be-able a-husband to-take than lord
Gregorium. Illa vero solebat semper respondere: Voveo deo,
Gregory she but was-wont always to-answer I-vow to-God
quod numquam copulabor viro. Sed ad verbum senescalli
that never I-shall-be-joined to-a-man but at the-word of-the-steward
diem deliberationis constituit ad respondendum. Adest
a-day of-deliberation she-set for answering there-is-present
vero dies, cunctis audientibus domina dixit: Ex quo dominus
but the-day with-all hearing the-lady said from which lord
Gregorius valide nos et regnum nostrum de manibus
Gregory mightily us and kingdom our from the-hands
inimicorum liberavit, eum in virum accipiam. Hec audientes
of-enemies has-freed him as husband I-shall-take these hearing
gavisi sunt valde, diem nupciarum constituit, ambo cum
rejoiced have greatly the-day of-the-nuptials she-set both with
magno jubilo et consensu tocius imperii in matrimonio sunt
great jubilation and consent of-all empire in marriage were
conjuncti, filius cum matre propria; sed quales essent, utrique
joined the-son with mother own but what-sort they-were both

ignorabant. Facta est inter eos dilectio magna. Accidit
knew-not made was between them love great it-happened
quadam die, quod dominus Gregorius ad venandum perrexit;
on-a-certain day that lord Gregory for hunting went
ait quedam ancilla domine: O domina carissima, numquid
says a-certain maid to-the-lady O lady dearest surely
dominum nostrum regem in aliquo offendistis? Que ait: In
lord our the-king in anything you-have-offended who says in
nullo; credo quod in mundo non inveniuntur duo adinvicem
nothing I-believe that in the-world not are-found two together
ligati in matrimonio, qui tantum se diligunt mutuo,
bound in marriage who so-much each-other love mutually
sicut dominus meus et ego; sed dic michi, carissima, quare
as lord my and I but tell me dearest why
protulisti talia verba? At illa: Omni die, quando ponitur
have-you-uttered such words but she every day when is-laid
mensa, dominus noster rex illam cameram privatam intrat
the-table lord our the-king that chamber private enters
letus; sed cum exit, lamentaciones et fletus emittit;
glad but when he-goes-out lamentations and weeping he-sends-forth
deinde faciem lavat; sed quare hoc fit, penitus ignoro.
then face washes but why this is-done utterly I-know-not
Domina cum hoc audisset, cameram illam sola intravit, de
the-lady when this she-had-heard chamber that alone entered from
foramine in foramen intime respexit, donec ad illud foramen
hole to hole closely looked until to that hole
venit, in quo tabelle erant, quas singulis diebus solebat
she-came in which the-tablets were which on-single days he-was-wont
legere, quomodo inter fratrem et sororem genitus esset; et
to-read how between brother and sister begotten he-was and
tunc amare flevit; ille enim erant tabelle, que in cunabulo
then bitterly wept those for were the-tablets which in cradle

suo erant invente. Domina vero cum tabellas invenisset,
his were found the-lady but when the-tablets she-had-found
statim noticiam illarum habebat, aperuit, scripturam legit de
at-once knowledge of-them had opened the-writing read by
manu propria, intra se cogitabat: Numquam homo iste ad
hand her-own within herself thought never man this to
tabellas venisset, nisi filius meus esset. Incepit alta voce
the-tablets would-have-come unless son my he-were she-began with-high voice
clamare ac dicere: Heu michi, quod sum nata ac in mundo
to-cry and to-say alas to-me that I-was born and in the-world
educata! Utinam in die conceptionis mee mater mea fuisset
reared would-that on the-day of-conception my mother my had-been
exstincta! Cumque esset in aula clamor, audientes milites
extinguished and-when was in the-hall the-clamor hearing the-knights
domine ad dominam cucurrerunt cum ceteris et illam
of-the-lady to the-lady ran with the-others and her
jacentem in terra invenerunt et per longum tempus circa
lying on the-earth found and for long time around
eam steterunt, antequam verbum ab ea habere potuerunt;
her stood before a-word from her to-have they-could
deinde os aperuit et ait: Si diligitis vitam meam, statim
then mouth she-opened and says if you-love life my at-once
dominum meum querite. Milites hec audientes statim equos
lord my seek the-knights these hearing at-once horses
ascenderunt et ad imperatorem equitabant et ei dixerunt:
mounted and to the-emperor rode and to-him said
Domine, regina in periculo mortis jacet. Ille hoc audiens
O-lord the-queen in danger of-death lies he this hearing
lusum dimisit et ad castrum perrexit, cameram, in qua
the-sport left and to the-castle went the-chamber in which
domina jacuit, intravit. Domina cum illum vidisset, ait: O
the-lady lay he-entered the-lady when him she-had-seen says O

domine, omnes exeant preter vos, ut nullus audiat que vobis
lord all let-go-out except you that no-one hear what to-you
dixero. Cum autem omnes essent expulsi, ait domina:
I-shall-have-said when moreover all were expelled says the-lady
O carissime, de qua progenie es tu, dicite michi! Qui
O dearest of what progeny you-are you tell me who
ait: Ista est mirabilis questio; scias sine dubio, quod de
says this is a-wondrous question know without doubt that from
longinqua terra sum ego. Et illa: Deo voveo, quod nisi
a-distant land am I and she to-God I-vow that unless
dixeris michi veritatem, me cito morientem video.
you-shall-have-told me the-truth me quickly dying I-see
Qui ait: Et ego dico tibi, quod pauper eram, nichil habens
who says and I say to-you that poor I-was nothing having
preter arma mea, cum quibus vos et totum regnum a
besides arms my with which you and the-whole kingdom from
servitute liberavi. At illa: Dic michi modo, de qua terra
servitude I-freed but she tell me now from what land
es oriundus et qui erant parentes tui, et nisi michi
you-are sprung and who were parents your and unless to-me
veritatem dixeris, numquam cibum gustabo. Et ille:
the-truth you-shall-have-told never food I-shall-taste and he
Vobis de veritate fateor. Quidam abbas ab infancia me
to-you of the-truth I-confess a-certain abbot from infancy me
nutrivit et michi sepius dixit, quod in quodam dolio me
nurtured and to-me often said that in a-certain cask me
invenit infra cunabulum, et ab illo tempore usque in
he-found within a-cradle and from that time up to
presens me nutrivit, quousque ad partes istas veni. Domina
the-present me nurtured until to parts these I-came the-lady
cum hec audisset, tabellas ei ostendit et ait: Numquid
when these she-had-heard the-tablets to-him showed and says surely

tabellas istas nosti? Ille cum tabellas vidisset, ad terram
tablets these you-know he when the-tablets he-had-seen to the-earth
cecidit; illa vero ait: O fili dulcissime, tu es filius meus
fell she but says O son sweetest you are son my
unicus, tu es maritus meus et dominus meus, tu es filius
only you are husband my and lord my you are the-son
fratris mei et meus; o fili dulcissime, in dolio cum istis
of-brother my and mine O son sweetest in a-cask with these
tabellis posui te postquam peperi te. Heu michi, quare de
tablets I-put you after I-bore you alas to-me why from
vulva eduxisti me, domine deus meus, quia tot mala
the-womb did-you-bring me O-lord God my because so-many evils
sunt per me perpetrata! Fratrem meum proprium cognovi et
are by me perpetrated brother my own I-knew and
te ex me genui. Utinam consumpta essem ne oculus me
you from me I-begot would-that consumed I-had-been lest an-eye me
videret, fuissem quasi non essem de utero etc. Ad
might-see I-would-have-been as-if not I-were from the-womb etc against
murum caput percussit et ait: O domine deus meus, ecce
the-wall head she-struck and says O lord God my behold
filius meus, maritus meus et filius fratris mei. Ait dominus
son my husband my and the-son of-brother my says lord
Gregorius: Credebam me evasisse periculum et jam in
Gregory I-believed myself to-have-escaped danger and now into
rethe diaboli cecidi; dimitte me, domina, ut plangam
the-net of-the-devil I-have-fallen let-go me O-lady that I-may-lament
miseriam meam! Ve michi, ve, ecce mater mea, amica mea,
misery my woe to-me woe behold mother my beloved my
uxor mea! Ecce sic diabolus conclusit me. Mater cum in
wife my behold so the-devil has-shut-in me the-mother when in
filio tantum dolorem vidisset, ait: O fili dulcissime, pro
the-son so-great grief she-had-seen says O son sweetest for

peccatis nostris peregrinabor toto tempore vite mee, tu vero
sins our I-shall-wander all time of-life my you but
regnum gubernabis. Qui ait: Non fiet ita; in regno
the-kingdom you-shall-govern who says not it-shall-be so in the-kingdom
mater exspectabis, ego vero peregrinabor, donec a deo
O-mother you-shall-wait I but shall-wander until by God
peccata nostra sint dimissa. De nocte surrexit, lanceam suam
sins our be remitted by night he-rose lance his
fregit, vestimentis se induit peregrini, matri valefecit et
broke with-garments himself clothed of-a-pilgrim to-mother bade-farewell and
nudis pedibus ambulavit, quousque extra regnum pervenit,
with-bare feet walked until outside the-kingdom he-came
deinde ad quandam civitatem in noctis obscuritate venit
then to a-certain city in of-night the-darkness he-came
ad domum unius piscatoris, a quo hospicium pro dei
to the-house of-a fisherman from whom lodging for of-God
amore petivit. Piscator eum diligenter respexit et cum
the-love he-sought the-fisherman him diligently looked-at and when
membrorum decenciam et corporis disposicionem vidisset,
of-the-limbs the-comeliness and of-the-body the-disposition he-had-seen
ait ei: Carissime, verus peregrinus non es; hoc bene
says to-him dearest a-true pilgrim not you-are this well
apparet in tuo corpore. At ille: Licet vere peregrinus non
appears in your body but he although truly a-pilgrim not
fuero, hospicium tamen dei amore nocte ista peto.
I-shall-have-been lodging yet of-God for-the-love on-night this I-ask
Uxor piscatoris, cum eum vidisset, pietate mota preces
the-wife of-the-fisherman when him she-had-seen by-pity moved prayers
fundebat pro eo, ut introduceretur. Cum autem introductus
poured for him that he-be-brought-in when moreover brought-in
fuisset, retro hostium grabatum parari jussit, piscator
he-had-been behind the-door a-pallet to-be-prepared ordered the-fisherman

pisces cum aqua ei dedit et panem, et inter cetera
fish with water to-him gave and bread and among other-things
ei dixit: Tu peregrine, si sanctitatem cupis invenire,
to-him said you O-pilgrim if holiness you-desire to-find
loca solitaria deberes accedere. At ille: Domine, libenter hoc
places solitary you-ought to-go-to but he O-lord gladly this
attemptarem, sed locum talem ignoro. Qui ait: Die crastina
I-would-attempt but place such I-know-not who says on-day tomorrow's
mecum pergas et ad locum solitarium te ducam. Et ille:
with-me go and to a-place solitary you I-shall-lead and he
Deus sit tibi merces. Mane vero piscator peregrinum
God be to-you the-reward in-the-morning but the-fisherman the-pilgrim
excitavit, in tantum enim festinabat, quod tabellas suas parvas
woke in so-much for he-hurried that tablets his little
retro hostium dimisit. Piscator cum peregrino mare intravit,
behind the-door he-left the-fisherman with the-pilgrim the-sea entered
per xvi miliaria in mari navigabant, donec ad quandam
for xvi miles on the-sea they-sailed until to a-certain
rupem pervenit habens circa pedes ejus compedes, qui
rock he-came having around feet his fetters which
sine clave non poterant aperiri; sed postquam compedes
without a-key not could to-be-opened but after the-fetters
serasset, claves in mari projecit, deinde domum rediit.
he-had-locked the-keys into the-sea he-threw then home returned
Peregrinus iste per xvii annos in penitencia remansit. Accidit
pilgrim this for xvii years in penance remained it-happened
quod papa moritur; ipso mortuo venit vox desuper de
that the-pope dies with-him dead came a-voice from-above from
celo dicens: Querite hominem dei et illum in vicarium
heaven saying seek the-man of-God and him as vicar
constituite, nomine Gregorium. Electores hoc audientes gavisi
appoint by-name Gregory the-electors this hearing rejoiced

sunt valde, nuncios per diversas partes mundi miserunt,
have greatly messengers through diverse parts of-the-world sent
ut eum quererent. Tandem in domo piscatoris hospitati
that him they-might-seek at-length in the-house of-the-fisherman lodged
sunt; cum vero in cena fuissent, piscatori dixerunt:
they-have when but at supper they-had-been to-the-fisherman they-said
O carissime, multum vexati sumus per regna et castra
O dearest much harassed we-were through kingdoms and castles
querendo unum sanctum virum nomine Gregorium, quem in
seeking a holy man by-name Gregory whom as
summum pontificem constituere debemus et non invenimus.
highest pontiff to-appoint we-ought and not we-have-found
Ille vero cum de peregrino fuisset recordatus, ait: Jam
he but when of the-pilgrim he-had remembered says now
sunt xvii anni, quod unus peregrinus nomine Gregorius in
are xvii years that a pilgrim by-name Gregory in
domo ista est hospitatus, quem ad quandam rupem in mari
house this has lodged whom to a-certain rock in the-sea
duxi et ibidem dimisi; sed scio, quod a multo tempore
I-led and there left but I-know that for much time
mortuus est. Accidit, quod eadem die pisces accepit, et
dead he-is it-happened that on-the-same day fish he-took and
dum unum piscem extraxisset, clavem, quas xvii annis
while one fish he-had-gutted the-key which xvii years
in mare projecit, infra piscem invenit. Statim alta voce
into the-sea he-threw within the-fish he-found at-once with-high voice
clamavit: O carissimi, videte clavem, quem in mari projeci!
he-cried O dearest-ones see the-key which into the-sea I-threw
Ut spero, de labore vestro non eritis frustrati. Nuncii
as I-hope of labor your not you-shall-be frustrated the-messengers
hec audientes et videntes gavisi sunt valde, mane vero
these hearing and seeing rejoiced have greatly in-the-morning but

surrexerunt, piscatorem rogabant, ut eos ad rupem duceret,
they-rose the-fisherman they-asked that them to the-rock he-lead
quod et factum est. Cum autem ibidem venissent et eum
which also done was when moreover there they-had-come and him
vidissent, dixerunt: O Gregori, homo dei, ex parte dei
had-seen they-said O Gregory man of-God on behalf of-God
omnipotentis ad nos ascende, quia dei voluntas est, ut
almighty to us come-up because of-God the-will is that
ejus vicarius in terris constitutus sis. At ille: Quod deo
his vicar on earth appointed you-be but he what to-God
placet, ejus voluntas fiat! Illum extra rupem duxerunt;
pleases his will be-done him out-of the-rock they-led
antequam civitatem intravit, omnes campane civitatis per
before the-city he-entered all the-bells of-the-city by
se pulsabant. Cives hec audientes dixerunt: Benedictus
themselves rang the-citizens these hearing said blessed
altissimus, jam venit, qui Christi vicarius erit. Omnes ei
the-most-high now comes who of-Christ the-vicar shall-be all him
obviam processerunt et cum magno honore eum receperunt,
to-meet went-forth and with great honor him received
et Christi vicarium constituerunt. Beatus Gregorius in
and of-Christ vicar appointed blessed Gregory in
vicariatu constitutus in omnibus se laudabiliter habebat.
the-vicariate established in all-things himself laudably conducted
Fama ejus per orbem volabat et quod tam sanctus Christi
fame his through the-world flew and that so holy of-Christ
vicarius constitutus erat; multi ex omnibus partibus mundi
the-vicar appointed was many from all parts of-the-world
veniebant, ut ejus consilium et auxilium haberent. Audiens
came that his counsel and help they-might-have hearing
vero mater ejus, quod tam sanctus homo Christi vicarius
but mother his that so holy a-man of-Christ the-vicar

factus esset, intra se cogitabat: Ubi jam melius potero
made had-been within herself thought where now better shall-I-be-able
accedere, quam ad istum sanctum virum et vitam meam ei
to-go than to this holy man and life my to-him
intimare? Verumptamen quod esset filius ejus et maritus
to-make-known nevertheless that he-was son her and husband
penitus ignorabat, ad Romam perrexit et Christi vicario
utterly she-knew-not to Rome she-went and of-Christ to-the-vicar
est confessa. Ante confessionem nullus alium cognovit, sed
has confessed before the-confession neither the-other recognized but
papa cum confessionem matris audisset, noticiam ejus per
the-pope when the-confession of-the-mother he-had-heard knowledge of-her in
omnia habebat et ait: O mater dulcissima, uxor et amica,
all-things had and says O mother sweetest wife and beloved
diabolus credebat nos ducere ad inferna et nos evasimus
the-devil believed us to-lead to hell and we have-escaped
dei gracia. Illa hec audiens, ad pedes ejus cecidit et pre
of-God by-the-grace she these hearing at feet his fell and for
gaudio amare flevit, papa vero de terra eam levavit et in
joy bitterly wept the-pope but from the-earth her lifted and in
ejus nomine monasterium constituit, in quo eam abbatissam
her name a-monastery founded in which her abbess
fecit et infra pauca tempora ambo animas deo reddiderunt.
he-made and within few times both souls to-God rendered

Moralizacio. Carissimi, iste imperator est dominus noster
moralization dearest-ones this emperor is lord our
Ihesus Christus, qui sororem suam i.e. animam fratri
Jesus Christ who sister his that-is the-soul to-the-brother
i.e. homini, qui homines Christi fideles sumus ejus fratres,
that-is to-man who men of-Christ faithful we-are his brothers
et anima est soror et dei filia; sed in quantum
and the-soul is sister and of-God the-daughter but in as-much-as

anima homini conjungitur, caro dicitur proprie ejus soror.
the-soul to-man is-joined the-flesh is-called properly its sister
In principio caro habet animam in omni honore; dum
in the-beginning the-flesh has the-soul in all honor while
contra eam nichil, quod displiceat deo, agit, tenetur eam
against it nothing which may-displease God it-does it-is-bound it
ex precepto divino nobili viro maritari scilicet deo per
by the-precept divine to-a-noble husband to-be-married namely to-God by
opera misericordie. Isti duo, corpus et anima, mutuo se
works of-mercy these two body and soul mutually each-other
diligunt in tantum, quod in una camera jacent, hoc est in
love in so-much that in one chamber they-lie that is in
uno corde, in una mente, quamdiu dei precepta perpetrant,
one heart in one mind as-long-as of-God the-precepts they-perform
et in una scutella comedunt, hoc est in una voluntate
and from one dish they-eat that is in one will
se disponunt, quando baptismum receperunt et pompis
themselves they-dispose when baptism they-received and the-pomps
diaboli renunciabant. Sed heu et proh dolor homo sepe ex
of-the-devil renounced but alas and oh grief man often from
instigacione diaboli sororem violat, hoc est animam cum
the-instigation of-the-devil the-sister violates that is the-soul with
viciis et concupiscenciis corrumpit ita quod impregnatur et
vices and lusts corrupts so that it-is-made-pregnant and
parit filium. Per filium istum intelligere debemus totum genus
bears a-son by son this to-understand we-ought the-whole race
humanum, quod a primo parente procedebat; Adam enim
human which from the-first parent proceeded Adam for
erat filius dei primogenitus, cui debebatur regnum istius
was the-son of-God first-born to-whom was-owed the-kingdom of-this
mundi, juxta illud psalmiste: Omnia subjecisti sub
world according-to that of-the-psalmist all-things you-have-subjected under

pedibus ejus etc. Sed iste in mandatis habuit filiam dei,
feet his etc but he in commands had the-daughter of-God
sororem ejus, scilicet animam in omni honore habere; ille
sister his namely the-soul in all honor to-hold he
vero per diabolum deceptus corrupit eam quando de pomo
but by the-devil deceived corrupted her when of the-apple
comedit, unde filius scilicet totum genus humanum ab eo
he-ate whence the-son namely the-whole race human from him
processit et in dolio ex consensu militis scilicet spiritus
proceeded and in a-cask by the-consent of-the-knight namely of-the-Spirit
sancti missus i.e. in miseriam hujus mundi maris scilicet
Holy sent that-is into the-misery of-this world of-the-sea namely
projectus, ubi natabat per multa tempora. Primus pater
thrown where he-floated for many times the-first father
mortuus erat et ad infernum descendit, derelicta est anima
dead was and to hell descended left was the-soul
nuda, et ideo dux, scilicet diabolus, eam invasit, quousque
naked and therefore the-duke namely the-devil her invaded until
filius dei venit, scilicet deus et homo, et liberavit non
the-Son of-God came namely God and man and freed not
solum matrem, sed et totum regnum et genus humanum
only the-mother but also the-whole kingdom and race human
per suam passionem, quia contra ducem i.e. diabolum
through his passion because against the-duke that-is the-devil
pugnavit et victoriam obtinuit et terram amissam scilicet
he-fought and victory obtained and the-land lost namely
paradisum nobis recuperavit. Post hec matrem suam i.e.
paradise for-us recovered after these mother his that-is
sanctam ecclesiam desponsavit, per quam tabelle erant scripte
holy church he-espoused by whom the-tablets were written
i.e. decem precepta, que Moyses a deo recepit. Illa singulis
that-is the-ten precepts which Moses from God received those on-single

diebus debemus videre et in cordibus nostris imprimere
days we-ought to-see and in hearts our to-imprint
et sacram scripturam respicere, legere et intelligere, ubi
and sacred scripture to-regard to-read and to-understand where
inveniemus, quomodo iste sanctus Iob terre loquebatur
we-shall-find how this holy Job to-the-earth spoke
dicens: Pater meus es tu soror mea vermibus. Si istud
saying father my you-are you sister my to-the-worms if this
intime cogitare volumus, materiam flendi habemus. Sed
inwardly to-think we-wish matter of-weeping we-have but
querendum nobis est, quis traxit nos de dolio etc. Certe
to-be-asked by-us it-is who drew us from the-cask etc certainly
abbas i.e. deus ipse per filium suum unigenitum cotidie
the-abbot that-is God himself by Son his only-begotten daily
nos trahit per suam graciam de miseria peccati et dat nos
us draws by his grace from the-misery of-sin and gives us
ad nutriendum piscatori. Piscator iste potest dici quilibet
for nurturing to-the-fisherman fisherman this can to-be-called any
prelatus, qui habet peccatorem in bonis operibus nutrire et
prelate who has the-sinner in good works to-nurture and
eum ad Christi miliciam promovere; tunc poterit inter
him to of-Christ the-knighthood to-promote then he-shall-be-able among
monachos scilicet sanctos viros conversari et sanctus esse,
monks namely holy men to-dwell and holy to-be
juxta psalmistam: Cum sancto sanctus eris etc. deinde
according-to the-psalmist with the-holy holy you-shall-be etc then
per navem ecclesie scilicet secundum ejus precepta transire
by the-ship of-the-church namely according-to its precepts to-cross
et viriliter pugnare contra diabolum et per consequens ad
and manfully to-fight against the-devil and by consequence to
magnas divicias pervenire. Divicie iste sunt virtutes, per
great riches to-come riches these are the-virtues by

quas anima ditatur, que recipitur in domo civis scilicet
which the-soul is-enriched which is-received in the-house of-the-citizen namely
prelati, et prelatus eam ducit ad senescallum i.e. ad
of-the-prelate and the-prelate it leads to the-steward that-is to
discretum confessorem, per quem dirigitur ad viam salutis,
a-discreet confessor by whom it-is-directed to the-way of-salvation
et quare? quia pugnat pro domina i.e. anima. Sed sepe
and why because he-fights for the-lady that-is the-soul but often
contingit, quod homo recidivat, pergit ad venandum scilicet
it-happens that man relapses goes for hunting namely
mundi vanitatem; domina, scilicet anima dolet, quando de
of-the-world the-vanity the-lady namely the-soul grieves when of
tabellis scriptis i.e. de transgressionibus perpetratis recordatur,
the-tablets written that-is of the-transgressions perpetrated she-remembers
et ideo milites scil. omnes sensus tenentur hominem
and therefore the-knights namely all the-senses are-bound the-man
a ludo mundi revocare, immo deus ipsum vocat dicens:
from the-sport of-the-world to-recall nay God him calls saying
Revertere, revertere etc. Sed quando homo videt animam
return return etc but when man sees the-soul
per peccatum prostratam, debet se ad terram projicere,
by sin prostrate he-ought himself to the-earth to-throw
hoc est ad omnem humilitatem se parare, vestimenta
that is to all humility himself to-prepare the-garments
i.e. vicia deponere et lanceam male vite per confessionem
that-is the-vices to-put-off and the-lance of-evil life by confession
frangere et sic peregrinando in bonis virtutibus pergere,
to-break and so by-pilgrimaging in good virtues to-go
donec ad domum piscatoris scilicet prelati perveniat, de
until to the-house of-the-fisherman namely of-the-prelate he-come by
cujus consilio ad rupem penitencie includi debes, quousque
whose counsel to the-rock of-penance to-be-shut-in you-ought until

nuncii i.e. viri ecclesiastici, cum penitencia fuerit
the-messengers that-is men ecclesiastical when the-penance shall-have-been
consummata, ducent te ad romanam civitatem. Civitas ista
completed shall-lead you to the-Roman city city this
est sancta mater ecclesia, in qua debemus permanere, hoc est
is holy mother church in which we-ought to-remain that is
ejus precepta adimplere, et campane pulsabuntur, scilicet per
its precepts to-fulfill and the-bells shall-be-rung namely by
opera misericordie per penitenciam recuperata de te laudabile
works of-mercy by penance recovered of you praiseworthy
testimonium perhibent et cives gaudebunt i.e. angeli
testimony they-bear and the-citizens shall-rejoice that-is the-angels
dei de peccatore, sicut scriptum est Luce xv: Gaudium
of-God over the-sinner as written it-is Luke xv joy
est angelis dei super uno peccatore penitenciam agente.
is to-the-angels of-God over one sinner penance doing
Et tunc poteris dominam i.e. animam ad monasterium
and then you-shall-be-able the-lady that-is the-soul to the-monastery
regni celestis perducere, ad quod.
of-the-kingdom heavenly to-lead to which