MEDIEVAL LATIN SERIES · VOLUME 60

The Deeds of the Romans

Gesta Romanorum

The Deeds of the Romans

Part Two: Tales 82–181

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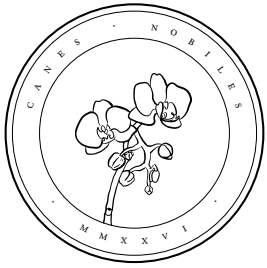
with a word-for-word interlinear English translation

preserving the original word order



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De judicio adulterantium

ON THE JUDGMENT OF ADULTERERS

A female stork, adulterous while her mate gathers food, washes in a spring so that he will not smell the adultery. The knight who owns the castle closes the spring, and the male, smelling her sin, brings a flock of storks that kill her before the knight. The moral: the soul, Christ's bride, must run to the spring of confession, which the devil tries to close.

Quidam miles erat, qui castrum pulcherrimum habebat, super
a-certain knight there-was who a-castle most-beautiful had over
quo due ciconie nidificabant; sub castro erat fons clarus, in quo
which two storks were-nesting under the-castle was a-spring clear in which
ciconie solebant se balneare. Accidit quod femella pullos
the-storks were-accustomed themselves to-bathe it-happened that the-female chicks
produxit, masculus vero per terram volabat, ut pullis cibum
brought-forth the-male but over the-land was-flying that for-the-chicks food
colligeret. Illo abeunte femella est adulterata, sed antequam
he-might-gather with-him going-away the-female was adulterated but before
masculus veniret, ad fontem descenderat, ut se lavaret, ne
the-male came to the-spring she-had-gone-down that herself she-might-wash lest
masculus fetorem adulterii sentiret. Miles cum sepius hoc
the-male the-stench of-the-adultery should-perceive the-knight when more-often this
vidisset, admirabatur, fontem clausit, ne ciconia se lavaret
he-had-seen wondered the-spring he-closed lest the-stork herself should-wash
vel balnearet; illa vero cum fontem clausum vidisset et non
or bathe she but when the-spring closed she-had-seen and not
poterat se lavare, post adulterium commissum ad nidum
was-able herself to-wash after the-adultery committed to the-nest
est reversa. Masculus veniens et senciens adulterii fetorem,
has returned the-male coming and perceiving of-the-adultery the-stench

inde volavit et infra diem naturalem secum multitudinem
thence flew and within a-day natural with-him a-multitude
ciconiarum duxit et in presencia militis eam occiderunt.
of-storks brought and in the-presence of-the-knight her they-killed

Moralizacio. Carissimi, iste due ciconie sunt Christus
moralization dearest-ones these two storks are Christ
et anima, anima est Christi sponsa et quocienscunque
and the-soul the-soul is of-Christ the-bride and as-often-as
fuerit per peccatum adulterata, ad fontem confessionis
she-shall-have-been through sin adulterated to the-spring of-confession
recurrat, ut poterit mundari, ne Christus ejus sponsus
let-her-run-back that she-shall-be-able to-be-cleansed lest Christ her bridegroom
fetorem adulterii senciat. Miles qui fontem clausit, est
the-stench of-adultery should-perceive the-knight who the-spring closed is
diabolus, qui cor hominis obdurat, qui semper nititur
the-devil who the-heart of-man hardens who always strives
hominem impedire, ne currat ad fontem confessionis et ne
man to-hinder lest he-run to the-spring of-confession and lest
homo confiteatur. Unde si Christus in die judicii te invenit
man confess whence if Christ on the-day of-judgment you finds
non lotum i.e. non confessum, sine dubio contra te veniet
not washed that-is not confessed without doubt against you he-shall-come
cum multitudine angelorum et eternaliter te occident.
with a-multitude of-angels and eternally you they-shall-kill

De timorosa custodia anime

ON THE FEARFUL KEEPING OF THE SOUL

Trajan's keeper Jonathas cuts off a boar's ears and tail as it ravages the garden, then kills it; the cook eats its heart and argues before the king that a beast that came back three times had none. The moral: God takes away a sinner's kinsman, child, and wife to correct him, and at last hands the heartless soul to the devil.

Trajanus regnavit, qui miro modo ortos dilexit. Unde
Trajan reigned who in-wonderful way gardens loved whence
semel, cum quendam ortum construxisset et arbores universi
once when a-certain garden he-had-built and trees of-every
generis in eo plantasset, custodem super ortum constituit, ut
kind in it he-had-planted a-keeper over the-garden he-set that
fideliter custodiret. Erat autem quidam aper strenuus, qui
faithfully he-might-keep(-it) there-was moreover a-certain boar vigorous who
ortum intravit, arbores confodit et evertit. Hoc percipiens
the-garden entered the-trees dug-up and overturned this perceiving
custos nomine Jonathas auriculam ejus sinistram abscidit,
the-keeper by-name Jonathas ear his left cut-off
aper vero amissa aure clamavit et exivit, altera vero
the-boar but with-the-lost ear cried-out and went-out on-the-second but
die aper intravit et infinita mala perpetravit in orto.
day the-boar entered and infinite evils committed in the-garden
Hoc videns Jonathas aurem ejus dextram abscidit et cum
this seeing Jonathas ear his right cut-off and with
clamore valido aper exivit. Hoc non obstante tercia
an-outcry loud the-boar went-out this not standing-in-the-way a-third
vice intravit. Quod videns Jonatas caudam ejus abscidit et
time he-entered which seeing Jonatas tail his cut-off and
sic turpiter cum clamore aper exivit. Adhuc quarta vice
so shamefully with an-outcry the-boar went-out still a-fourth time

intravit et multa mala perpetravit. Jonatas illum cum lancea
he-entered and many evils committed Jonatas him with a-lance
perforavit et mortuus est et coquinario traditus, ut pro
pierced and died has and to-the-cook handed-over that for
mensa regis prepararetur. Rex vero de quolibet animali
the-table of-the-king he-might-be-prepared the-king but of every animal
cor plus dilexit, quam aliquid aliud. Cocus vero cum
the-heart more loved than anything else the-cook but when
aprum preparasset et cor pingue vidisset, comedit. Sed
the-boar he-had-prepared and the-heart fat had-seen he-ate(-it) but
cum regi de apro fuisset a servitoribus ministratum,
when to-the-king of the-boar it-had-been by the-servants served
cor quesivit, servitores vero ad coquinarium redierunt et
the-heart he-sought the-servants but to the-cook returned and
cor apri appetebant. At ille: Dic domino meo, quod
the-heart of-the-boar demanded but he tell lord my that
aper nullum cor habebat, et si non credat, per varias
the-boar no heart had and if not he-believes by various
raciones obligo me ostendere. Servi hoc audientes omnia
reasons I-bind myself to-show(-it) the-servants this hearing all
verba regi denunciabant. Ait rex: Quid est hoc, quod
the-words to-the-king reported says the-king what is this that
audio? Non est animal sine corde; sed ex quo offert se
I-hear not is an-animal without a-heart but from which he-offers himself
ad probandum, eum audiemus. Coquinarius erat vocatus ad
for proving him we-shall-hear the-cook was called to
regem, ut probaret, quod aper cor non haberet. Qui ait:
the-king that he-might-prove that the-boar a-heart not had who says
Domine mi, audite me! Omnis cogitacio a corde procedit;
O-lord my hear me every thought from the-heart proceeds
bene sequitur, si nulla est cogitacio nec cor ullum; aper iste
well it-follows if no is thought nor heart any boar this

primo intravit hortum et multa mala commisit, ego vero hoc
first entered the-garden and many evils committed I but this
videns aurem ejus sinistram abscidi; si cor habuisset, de
seeing ear his left cut-off if a-heart he-had-had of
aure abscissa cogitasset; sed hoc non fecit, quia iterato
the-ear cut-off he-would-have-thought but this not he-did because again
intravit, ergo cor non habebat; item si cor habuisset,
he-entered therefore a-heart not he-had likewise if a-heart he-had-had
quando aurem dextram abscidi, hoc cogitasset, sed non
when the-ear right I-cut-off this he-would-have-thought(-of) but not
cogitavit de aure dextra amissa, quia post hoc intravit et
he-thought of the-ear right lost because after this he-entered and
caudam amisit; ergo si aliquam partem cordis habuisset, de
the-tail lost therefore if any part of-a-heart he-had-had of
auribus et de cauda cogitasset; sed hoc non fecit, quia
the-ears and of the-tail he-would-have-thought but this not he-did because
post omnia ista intravit; ideo eum occidi, et per istas tres
after all these he-entered therefore him I-killed and by these three
raciones ostendo, quod cor non habebat. Rex vero cum
reasons I-show that a-heart not he-had the-king but when
hoc audisset, raciones approbavit, et sic coquinarius evasit.
this he-had-heard the-reasons approved and so the-cook escaped

Carissimi, rex iste est dominus noster Ihesus Christus, qui
dearest-ones king this is lord our Jesus Christ who
miro modo ortos et vineas diligit, i.e. status hominum,
in-wonderful way gardens and vineyards loves that-is the-estates of-men
sicut sunt viri ecclesiastici religiosi et boni Christiani, in
as are men of-the-church religious and good Christians in
quorum cordibus dominus noster plantat cotidie diversa genera
whose hearts lord our plants daily diverse kinds
arborum, i.e. virtutum, sicut sunt decem precepta, septem
of-trees that-is of-virtues as are the-ten precepts the-seven

opera misericordie, quatuor virtutes cardinales et tres
works of-mercy the-four virtues cardinal and the-three
theologicas, et custos est prelatus, qui habet ista custodire.
theological and the-keeper is the-prelate who has these to-keep
Aper est homo dives ac potens hujus seculi, qui pocius
the-boar is the-man rich and powerful of-this world who rather
sensui proprio credit quam alteri. Iste destruit statum
to-sense his-own believes than to-another this-one destroys state
suum, quem accepit in baptismo, et mala infinita committit,
his which he-received in baptism and evils infinite commits
quando peccatum mortale perpetrat, quia violat virtutes,
when sin mortal he-perpetrates because he-violates the-virtues
quas in baptismo recepit. Hoc videns deus per Jonathan,
which in baptism he-received this seeing God through Jonathan
i.e. per mortem a nobis aufert aurem sinistram, i.e.
that-is through death from us takes-away the-ear left that-is
consanguineum tuum interficit, ut per hoc vitam tuam
a-kinsman your he-kills that through this life your
malam corrigas; sed miser homo ad tempus dolet et cito
evil you-may-correct but the-wretched man for a-time grieves and quickly
ad vomitum revertitur et dei precepta iterato violat. Hoc
to the-vomit returns and of-God the-precepts again violates this
videns deus aufert ab homine aurem dextram, i.e. filium
seeing God takes-away from the-man the-ear right that-is a-son
vel filiam, ut sic te corrigas; sed miser homo per
or a-daughter that so yourself you-may-correct but the-wretched man for
breve tempus mortem eorum dolet et redit ad mala opera; et
a-short time the-death of-them grieves and returns to evil works and
tunc aufert ab eo caudam, i.e. uxorem, ut sic flagellatus
then he-takes-away from him the-tail that-is the-wife that so scourged
corrigatur; et cum nec per talia emendatur, tunc
he-may-be-corrected and when not-even through such-things he-is-amended then

deus eum interficit et coquinario, i.e. diabolo tradit in
God him kills and to-the-cook that-is to-the-devil hands-over on
die judicii. Non est in homine res quam deus magis
the-day of-judgment not is in man a-thing which God more
diligit quam cor, i.e. animam. Tunc diabolus allegabit, quod
loves than the-heart that-is the-soul then the-devil shall-allege that
animam deo obedientem non habet, et dicet ad Christum:
a-soul to-God obedient not he-has and shall-say to Christ
Iste michi obediens fuit et tibi inobediens fuit; si habuisset
this-one to-me obedient was and to-you disobedient was if he-had-had
animam rectam, numquam preceptum tuum violasset. Et
a-soul upright never precept your he-would-have-violated and
sic deus privabitur anima, quod est dolendum. Studeamus etc.
so God shall-be-deprived of-the-soul which is to-be-lamented let-us-strive etc

De beneficiis dei semper memorandis

ON EVER REMEMBERING GOD'S BENEFITS

A lady gives her knight the falcon he covets, and he neglects her for it until she summons him and wrings its head off. He sees that she did it so that he would visit her again. The moral: God takes temporal goods from the man who forgets his giver, not from hatred but because he loves him.

Pompejus regnavit, in cujus regno erat quedam domina
Pompey reigned in whose kingdom there-was a-certain lady
nimis pulchra et omnibus amorosa. Juxta eam quidam
exceedingly beautiful and to-all lovable near her a-certain
miles habitabat satis graciosus et nobilis, qui istam dominam
knight dwelt quite gracious and noble who this lady
sepius visitavit et a domina multum erat dilectus. Miles
more-often visited and by the-lady much was loved knight

iste cum semel dominam visitasset vidensque falconem super
this when once the-lady he-had-visited and-seeing a-falcon upon
manum ejus, quem miro modo concupivit, et ait: O
hand her which in-wonderful way he-coveted and says O
bona, si unquam pro te feci aut si me diligis, da
good(-lady) if ever for you I-did(-anything) or if me you-love give
michi falconem! Domina ait: Tibi concedo, sed unum est,
to-me the-falcon the-lady says to-you I-grant(-it) but one(-thing) is
quod non tantum illum diligas, ut a societate mea
which not so-much it you-should-love that from fellowship my
te separas. Miles ait: Absit hoc a me, ut propter
yourself you-separate the-knight says be-it-far this from me that for
aliquam rem me separarem a te. Nunc amplius teneor
any thing myself I-should-separate from you now more I-am-bound
te diligere, quam ante. Domina falconem ei dedit, ille vero
you to-love than before the-lady the-falcon to-him gave he but
ei valefecerat et tantum in falcone delectabatur, quod
to-her had-bidden-farewell and so-much in the-falcon delighted that
dominam non visitabat et parum de ea cogitabat, sed singulis
the-lady not he-visited and little of her thought but on-single
diebus cum falcone ludebat. Domina sepius nuncios ad eum
days with the-falcon played the-lady more-often messengers to him
misit et non venit; tandem domina ei scripsit, ut sine
sent and not he-came at-length the-lady to-him wrote that without
dilacione ulteriori ad eam cum falcone veniret, quod et fecit.
delay further to her with the-falcon he-should-come which also he-did
Qui cum venisset, ait ei domina: Ostende michi falconem!
who when he-had-come says to-him the-lady show to-me the-falcon
Quem cum apprehendisset, coram eo caput a corpore
which when she-had-seized before him the-head from the-body
extraxit. Miles non modicum dolens ait: O domina, quid
she-pulled the-knight not a-little grieving says O lady what

fecisti? Que ait: Non doleas, sed pocius gaude et letare,
have-you-done who says not grieve but rather rejoice and be-glad
quia falco erat causa, quare me non visitasti, sicut ante
because the-falcon was the-cause why me not you-visited as before
fecisti; ideo falconem occidi, ut ad me redeas frequenter,
you-did therefore the-falcon I-killed that to me you-may-return often
sicut solebas. Miles vero videns, quod ex pia causa
as you-were-accustomed the-knight but seeing that from a-pious cause
domina hoc fecerat, ei placuit et eam sicut prius visitavit.
the-lady this had-done to-him it-pleased and her as before he-visited

Moralizacio. Carissimi, rex iste est pater celestis, domina
moralization dearest-ones king this is the-Father heavenly the-lady
tam pulchra natura humana deitati in Christo conjuncta,
so beautiful nature human to-the-deity in Christ joined
miles quilibet christianus, qui dominum deum suum ante
the-knight any Christian who the-lord God his before
omnia tenetur diligere et eum sepius per opera meritoria
all-things is-bound to-love and him more-often through works meritorious
visitare, falco sunt bona temporalia, que deus dat homini,
to-visit the-falcon are the-goods temporal which God gives to-man
ut eum probet; sed cum miser homo dives factus
that him he-may-prove but when the-wretched man rich made
fuerit, similis factus est jumentis, quia non recordatur
shall-have-been like made he-is to-the-beasts because not he-remembers
de dei beneficiis, nec eum visitat, sicut solebat. Deus
of of-God the-benefits nor him visits as he-was-accustomed God
hoc videns aufert ab homine hec temporalia, sanitatem,
this seeing takes-away from man these temporal-things health
prosperitatem, ut priorem amorem habeat, non quod deus
prosperity that the-former love he-may-have not that God

odit illum, quem sic castigat, sed quia eum diligit juxta
hates him whom so he-chastises but because him he-loves according-to
illud: Flagellat deus omnem hominem, quem diligit.
that he-scourges God every man whom he-loves

Quod oratio nostra melodia est coram deo

THAT OUR PRAYER IS A MELODY BEFORE GOD

Tiberius finds a poor harper whose music draws fish to his hand, until a whistler across the water steals them. The emperor gives him a golden hook on a rod, and the harper lands the fish and shames the whistler. The moral: the preacher's harp is scripture, the whistler the devil who makes men sleep, chatter, or leave the sermon, and the hook is divine grace.

Tiberius regnavit, qui miro modo melodiam dilexit audire,
Tiberius reigned who in-wonderful way melody loved to-hear
unde semel accidit, quod ad venandum perrexit, quandam
whence once it-happened that to hunting he-proceeded a-certain
melodiam cithare a parte dextera audivit et in tanta
melody of-a-harp from the-side right he-heard and in such
dulcedine delectabatur, quod quasi extra se raptus est,
sweetness delighted that as-if outside himself rapt he-was
equum pervertebat versus locum melodie, ibidem equitavit.
the-horse he-turned toward the-place of-the-melody there he-rode
Cum autem ad locum venisset, quandam aquam latam a
when moreover to the-place he-had-come a-certain water broad from
longe prospexit et juxta aquam quidam pauper sedebat, qui
afar he-saw and beside the-water a-certain poor-man was-sitting who
citharam in manu tenebat; de ista cithara processit tanta
a-harp in hand held from this harp proceeded such
melodia, quod imperator cum gaudio est refocillatus. Ait ei
melody that the-emperor with joy was refreshed says to-him

rex: Carissime, dic michi, quomodo cithara tua tam dulciter
the-king dearest tell to-me how harp your so sweetly
sonat? At ille: Domine, per triginta annos et ultra juxta istam
sounds but he O-lord for thirty years and beyond beside this
aquam mansi; dedit michi deus graciam talem in cithara,
water I-have-stayed gave to-me God grace such in the-harp
quod quam cito cordas ejus tango, exit tanta melodia, quod
that as soon the-strings of-it I-touch goes-out such melody that
pisces istius aque ad manum meam veniunt, per quos meipsum
the-fish of-this water to hand my come by which myself
et uxorem meam sustento cum familia; sed heu, heu et pro
and wife my I-sustain with the-household but alas alas and oh
dolor, jam infra paucos dies ex alia parte aque venit
grief now within a-few days from the-other side of-the-water has-come
quidam sibilator, qui in tanta dulcedine sibilat, quod pisces
a-certain whistler who in such sweetness whistles that the-fish
me dimittunt et ad eum vadunt; ideo, domine, sicut vos
me leave and to him go therefore O-lord as you
estis potens quia dominus tocius imperii, contra sibilatorem
are powerful because lord of-the-whole empire against the-whistler
prebeatis michi vestrum auxilium. Ait rex: Carissime, in nullo
afford to-me your help says the-king dearest in nothing
potero te adjuvare, nisi in uno, et hoc tibi sufficiat. In
I-shall-be-able you to-help except in one(-thing) and this to-you let-it-suffice in
loculo meo hamum aureum habeo, illum tibi dabo, et in
purse my a-hook golden I-have it to-you I-shall-give and at
summitate virge ligari facias, deinde cordas cithare tangas,
the-top of-a-rod to-be-tied have(-it) then the-strings of-the-harp touch
ad cujus tactum pisces movebuntur et statim per hamum
at whose touch the-fish shall-be-moved and at-once by the-hook
eos ad terram trahe, et sic sibilator de loco recedet
them to land draw and so the-whistler from the-place shall-withdraw

cum confusione. Pauper vero omnia adimplevit et pisces,
with confusion the-poor-man but all-things fulfilled and the-fish
antequam ad sibilatorem poterant accedere, per hamum ad
before to the-whistler they-were-able to-approach by the-hook to
terram eos traxit. Sibilator hoc videns cum confusione recessit.
land them drew the-whistler this seeing with confusion withdrew

Carissimi, iste imperator est dominus noster Ihesus Christus,
dearest-ones this emperor is lord our Jesus Christ
qui miro modo melodiam, scilicet sanctam oracionem,
who in-wonderful way melody namely holy prayer
audit et diligit; qui venatur per sua certa animalia, id est
hears and loves who hunts for his certain animals that is
animas, quas diabolus conabatur auferre. Aqua ista, in qua
souls which the-devil was-trying to-take-away the-water this in which
sunt pisces, est mundus iste, qui est plenus peccatoribus;
are the-fish is world this which is full of-sinners
pauper juxta aquam est predicator, qui habet citharam, i.e.
the-poor-man beside the-water is the-preacher who has a-harp that-is
sacram scripturam, cum qua debet pisces i.e. peccatores ad
sacred scripture with which he-ought the-fish that-is sinners to
terram siccam, scilicet ad regnum celeste, perducere. Psalmista:
land dry namely to the-kingdom heavenly to-lead the-psalmist
In tympano et choro etc. Sed heu proh dolor, diebus istis,
in timbrel and choir etc but alas oh grief in-days these
quando predicator incipit citharam sacre scripture tangere
when the-preacher begins the-harp of-sacred scripture to-touch
et predicare, adest statim sibilator, scilicet diabolus, qui
and to-preach is-present at-once the-whistler namely the-devil who
sibilat tam dulciter, dum predicator predicat, quod homines
whistles so sweetly while the-preacher preaches that men
predicacionem non libenter audiant. Unde est notandum,
the-preaching not willingly hear whence it-is to-be-noted

quod diabolus habet diversas sibilaciones; primo facit aliquos
that the-devil has various whistlings first he-makes some
dormire, ut verbum dei non audiant, secundo quos
to-sleep that the-word of-God not they-may-hear second those-whom
ad dormiendum allicere non potest, facit eos garrulare,
to sleeping to-entice not he-can he-makes them to-chatter
et quos non potest facere garrulare, facit eos locum
and those-whom not he-can to-make to-chatter he-makes them the-place
dimittere vel nichil sapere, quod predicator predicat; unde
to-leave or nothing to-understand which the-preacher preaches whence
necesse est predicatori hamum divine gracie petere, per quam
necessary it-is for-the-preacher the-hook of-divine grace to-seek by which
poterit peccatores ad deum ducere, et ut ita sit,
he-shall-be-able sinners to God to-lead and that so it-may-be
semper in principio sermonis pro gracia divina rogatur.
always at the-beginning of-the-sermon for grace divine it-is-prayed

Quod peccatoribus gratiam divinam exposcentibus dominus misericorditer condescendit

THAT THE LORD MERCIFULLY STOOPS TO SINNERS WHO ASK FOR GRACE

A knight's adulterous wife is imprisoned for life and bears a son in the dark, who is content to stay there as long as he has food. The emperor hears them lament at the prison door, and at his knights' prayers frees them both. The moral: the soul is condemned for adultery against Christ, the worldly are content with their prison, and the good prelate must pray for sinners.

Erat quidam imperator, qui statuit pro lege, quod si mulier
there-was a-certain emperor who established for law that if a-woman
sub viro suo esset adulterata, perpetuo carceri esset
under husband her should-be adulterated to-perpetual prison she-should-be

mancipanda. Accidit, quod quidam miles mulierem nobilem
to-be-consigned it-happened that a-certain knight a-woman noble
desponsavit, quam multum dilexit, ille vero ad peregrinandum
espoused whom much he-loved he but for pilgrimaging
in partibus longinquis perrexit, uxor vero post ejus recessum
in parts distant set-out the-wife but after his departure
adulterata est et de adulterio concepit; cum vero contra
adulterated was and from the-adultery conceived when but against
eam legitime erat probatum, ex precepto imperatoris carceri
her lawfully it-was proved by command of-the-emperor to-prison
est adjudicata. Que in carcere filium pulcherrimum peperit;
she-was adjudged who in prison a-son most-beautiful bore
puer vero crevit et ab omnibus est dilectus, qui eum
the-boy but grew and by all was loved who him
viderunt; mater vero gemitus et suspiria continue emisit
saw the-mother but groans and sighs continually sent-forth
nec consolari poterat. Accidit una die, cum puer matrem
nor to-be-consoled could it-happened one day when the-boy the-mother
flentem videret, ait ei: Ob quam causam, carissima mater,
weeping saw he-says to-her for what cause dearest mother
sic affligitur anima tua? Ait mater: O fili dulcissime,
so is-afflicted soul your says the-mother O son sweetest
multum habeo flere; ultra capita nostra est accessus
much I-have to-weep beyond heads our is the-coming-and-going
hominum et sol lucet in claritate sua, nos vero hic sumus
of-men and the-sun shines in brightness its we but here are
in tenebris et nullum lumen habemus. Ait filius: O mater
in darkness and no light we-have says the-son O mother
dulcissima, illam lucem, quam dicis, super capita nostra
sweetest that light which you-speak-of above heads our
numquam vidi, quia in isto carcere natus fui. Dummodo
never I-saw because in this prison born I-was provided-that

copiam cibi et potus habuero, michi hic placet semper
plenty of-food and of-drink I-shall-have to-me here it-pleases always
permanere, dum vixero. Dum autem sic loquerentur,
to-remain while I-shall-have-lived while moreover so they-were-speaking
adinvicem imperator cum militibus ad hostium carceris
to-one-another the-emperor with knights at the-door of-the-prison
stabat. Ait unus miles regi: Domine, non auditis istam
was-standing says one knight to-the-king O-lord not do-you-hear this
lamentacionem in carcere inter matrem et filium? At ille:
lamentation in the-prison between mother and son but he
Eciam, optime audio et eis compacior. Milites dixerunt:
yes best I-hear and with-them I-suffer the-knights said
Domine, rogamas, ut fiat eis gracia et misericordia.
O-lord we-beg that be-done to-them grace and mercy
Quibus dixit rex: Ad preces vestras concedo. Ambosque
to-whom said the-king at prayers your I-grant(-it) and-both
de carcere eduxerunt, ab omni pena liberaverunt.
from the-prison they-led-out from all punishment they-freed

Carissimi, iste imperator est pater celestis, qui istam
dearest-ones this emperor is the-Father heavenly who this
legem dedit, quod si mulier, i.e. anima sub viro i.e.
law gave that if a-woman that-is the-soul under the-husband that-is
Christo fuerit per peccatum mortale adulterata, perpetuo
Christ shall-have-been through sin mortal adulterated to-perpetual
carceri infernali adjudicabitur. Domina ista in carcere flevit
prison infernal she-shall-be-adjudged lady this in prison wept
amare, et quare? Certe quia violavit animam suam, regnum
bitterly and why certainly because she-violated soul her the-kingdom
eternum perdidit, sanctam ecclesiam depravavit, virtutibus,
eternal she-lost holy church she-corrupted of-the-virtues
quas in baptismo recepit, per peccatum spoliavit. Puer,
which in baptism she-received through sin she-despoiled(-herself) the-boy

qui dixit: Dum cibum habuero, michi placet hic permanere,
who said while food I-shall-have to-me it-pleases here to-remain
sunt mundi potentes et divites, qui dicunt: Si deus daret
are of-the-world the-powerful and rich who say if God would-give
eis mundum et pro voluntate carnis delicias, lumen
to-them the-world and at will of-the-flesh delights the-light
celi numquam desiderarent; de talibus valde dolendum
of-heaven never would-they-desire of such-men greatly to-be-lamented
est. Miles, qui stetit juxta hostium, potest dici bonus
it-is the-knight who stood beside the-door can to-be-called a-good
prelatus, qui habet pro peccatoribus intime deum rogare,
prelate who has for sinners inwardly God to-beseech
ut det eis graciam a carcere peccati resurgere, quod
that he-give to-them grace from the-prison of-sin to-rise so-that
poterunt ad eternam vitam intrare, quam etc.
they-shall-be-able into eternal life to-enter which etc

Quod Christus se pro nobis morti exposuit

THAT CHRIST EXPOSED HIMSELF TO DEATH FOR US

A knight who took the emperor's wounds in battle is offered another judge when he comes to plead for his inheritance. He tears off his clothes to show the scars, and the emperor sits in judgment for him himself. The moral: Christ died for us in that war, so no one else should do our penance, and we must earn the inheritance he won back.

Quidam imperator, qui in quodam bello mortali expositus
a-certain emperor who in a-certain war mortal exposed
fuit mortemque vix potuit evadere, quod percipiens quidam
was and-death scarcely could to-escape which perceiving a-certain
miles strenuus interposuit se scilicet inter imperatorem
knight vigorous interposed himself namely between the-emperor

et hostes ejus, et ita imperator evasit sine lesione,
and the-enemies his and so the-emperor escaped without injury
miles autem pro eo diversa vulnera recepit, et curatus
the-knight moreover for him various wounds received and cured
est cum magna difficultate, tamen cicatrices in eo semper
was with great difficulty yet the-scars in him always
permanserunt, et ab omnibus est commendatus, quod tam
remained and by all was commended that so
egregie pro domino suo pugnasset. Accidit postea, quod ille
excellently for lord his he-had-fought it-happened afterward that that
miles debuisset hereditatem suam injuste amittere; accessit
knight was-going inheritance his unjustly to-lose he-went
ad prefatum imperatorem, rogavit, ut eum juvaret et
to the-aforesaid emperor he-asked that him he-would-help and
sententiam pro eo daret. At ille: Carissime, non possum
sentence for him would-give but he dearest not I-can
tibi ad presens attendere, sed dabo tibi judicem, qui
to-you at present to-attend but I-shall-give to-you a-judge who
causam tuam examinabit et, quod justum fuerit, faciet.
cause your shall-examine and what just shall-have-been shall-do
At ille: O domine, cur talia dicis? Statim coram omnibus
but he O lord why such-things do-you-say at-once before all
omnia vestimenta sua dilaceravit et usque ad nudam carnem
all the-garments his he-tore and up to the-naked flesh
cicatrices vulnerum ei ostendit, dicens: Ecce, quid sustinui
the-scars of-the-wounds to-him he-showed saying behold what I-endured
pro te, et tu non vis pro me judicare nec me juvare? Estne,
for you and you not wish for me to-judge nor me to-help is-it
inquit, justum, postquam tantum pro te sustinui, ut alius,
he-says just after so-much for you I-endured that another
quam tu ipse, sit in causa mea judex et advocatus pro
than you yourself be in cause my judge and advocate for

me? Imperator hoc audiens ait: O carissime, verum dicis,
me the-emperor this hearing says O dearest the-truth you-speak
quando in periculo mortis fui, tu et non alius me salvasti.
when in danger of-death I-was you and not another me saved
Statim pro tribunali sedebat rex et judicium pro eo dedit.
at-once on the-tribunal sat the-king and judgment for him gave
Moralizacio. Carissime, Christus in bello mortali inter te
moralization dearest Christ in war mortal between you
et diabolum seipsum interposuit et suscepit pro te vulnera
and the-devil himself interposed and took-up for you wounds
mortalia, non solum vulnera, sed morte turpissima mortuus
mortal not only wounds but by-a-death most-shameful died
est. Est ergone justum, quod alius quam tu penam sustineas
has is it-therefore just that another than you the-penalty should-endure
vel penitenciam pro suo amore? Certe non. Si duo fratres
or penance for his love certainly not if two brothers
sint heredes alicujus hereditatis, quam hereditatem aliquo casu
be heirs of-some inheritance which inheritance by-some chance
amiserant, si alter eorum pro hereditate recuperanda pugnaverit,
they-had-lost if the-one of-them for the-inheritance to-be-recovered should-fight
laboraverit alius nichil, sed sine omni labore eam habere
should-labor the-other nothing but without all labor it to-have
vellet, esset hoc justum? Certe non. Sic est de vobis et
should-wish would-be this just certainly not so it-is with you and
de Christo; nos amisimus hereditatem regni celestis per
with Christ we have-lost the-inheritance of-the-kingdom heavenly through
peccatum, Christus vero per suam mortem acquisivit; ideo
sin Christ but through his death acquired(-it) therefore
justum est, ut nullus alius pro te faciat, quod poteris
just it-is that no other for you should-do what you-shall-be-able
mereri, quam tu ipse, si desideras vitam eternam obtinere, quam.
to-merit than you yourself if you-desire life eternal to-obtain which

De cautela diaboli, que multos ad interitum subducit

ON THE DEVIL'S STRATAGEM, WHICH LEADS MANY TO RUIN

A prince who cannot defeat his enemies feigns flight and leaves his camp with many casks of wine drugged with an herb's seed. The famished enemy drink, fall asleep, and are killed. The moral: the devil feigns retreat and lets men sit long in taverns, then leads them drunk to murder and lust.

De quodam principe narratur, qui, cum omnibus viribus
of a-certain prince it-is-told who with all forces
suis non poterat hostes suos devincere, fecit hanc cautelam:
his not he-could enemies his to-overcome made this stratagem
similavit fugam et castra sua cum victualibus hostibus
he-feigned flight and camp his with provisions to-the-enemies
dereliquit; in quibus castris dolia multa plena vino infecto
abandoned in which camp casks many full of-wine tainted
dimisit per semen cujusdam herbe, ita quod homo bibens de
he-left by the-seed of-a-certain herb so that a-man drinking of
vino illo statim obdormiret; scivit eciam hostes famelicos et
wine that at-once would-fall-asleep he-knew also the-enemies famished and
gulosos, qui super vinum cum gaudio supervenientes ad libitum
gluttonous who upon the-wine with joy coming-upon(-it) at will
suum bibentes statimque semimortui dormire compellebantur,
their drinking and-at-once half-dead to-sleep were-compelled
super quos princeps rediens omnes ad libitum suum occidit.
upon whom the-prince returning all at will his killed

Carissimi, hac cautela utitur diabolus; contra multos quos
dearest-ones this stratagem uses the-devil against many whom
vidit non posse superare, similat se fugere et procul abesse,
he-saw not to-be-able to-overcome he-feigns himself to-flee and far to-be-away
dum eos sub spe bone amicicie et solacii diu permittit ad
while them under hope of-good friendship and of-solace long he-permits in

tabernas sedere, ut inebriatos ducat quo voluerit,
taverns to-sit that drunk he-may-lead(-them) whither he-shall-have-wished
nunc ad homicidium, nunc ad luxuriam etc. Caveamus ergo a
now to murder now to lust etc let-us-beware therefore of
tali potu, si desideramus venire ad eternam vitam, ad quam etc.
such drink if we-desire to-come to eternal life to which etc

De triplici statu mundi

ON THE THREEFOLD STATE OF THE WORLD

A knight leaves his inheritance to his first son, his treasure to the second, and a precious ring to the third, with two worthless rings to the others; a trial of healing proves which ring is true. The moral: the sons are the Jews, the Saracens, and the Christians, and the ring is faith, which cures the soul's sicknesses.

Miles quidam erat, qui tres filios habebat, qui cum mori
a-knight certain there-was who three sons had who when to-die
deberet, primogenito suo hereditatem legavit, secundo filio
he-was-about to-firstborn his the-inheritance bequeathed to-the-second son
thesaurum suum, tercio filio annulum preciosum, qui
treasure his to-the-third son a-ring precious which
plus valuit quam totum quod legavit aliis duobus.
more was-worth than all that he-bequeathed to-the-other two
Eciam primis dedit annulos duos non tamen preciosos;
also to-the-first he-gave rings two not yet precious
omnes annuli erant ejusdem forme virtutis. Post mortem
all the-rings were of-the-same form of-power after the-death
patris dixit primus filius: Ego habeo annulum patris mei
of-the-father said the-first son I have the-ring of-father my
preciosum. Secundus filius dixit: Tu non habes, sed ego
precious the-second son said you not have(-it) but I

habeo. Tercius dixit: Non est justum, quod vos habeatis,
have(-it) the-third said not it-is just that you should-have(-it)
eo quod senior habet hereditatem et alius thesaurum;
by-this that the-elder has the-inheritance and the-other the-treasure
ergo racio dictat, ut ego annulum preciosum habeam. Ait
therefore reason dictates that I the-ring precious should-have says
primus: Probemus in facto, quis annulus sit preciosior, et
the-first let-us-prove in deed which ring be more-precious and
ille est melior. At ille: Michi placet. Statim adducti sunt
that is better but he to-me it-pleases at-once brought were
infirmi diversi varias infirmitates habentes; primi duo annuli
the-sick diverse various infirmities having the-first two rings
nichil operati sunt, sed annulus minoris omnes curavit.
nothing worked have but the-ring of-the-younger all cured

Carissimi, miles iste est dominus noster Ihesus Christus,
dearest-ones knight this is lord our Jesus Christ
qui tres filios habebat, scilicet Judaeos, Saracenos et
who three sons had namely the-Jews the-Saracens and
Christianos. Judeis dedit terram promissionis, Saracenis
the-Christians to-the-Jews he-gave the-land of-promise to-the-Saracens
dedit thesaurum hujus mundi quantum ad potencias et
he-gave the-treasure of-this world as-much as-to powers and
divicias, Christianis dedit annulum preciosum, scilicet fidem,
riches to-the-Christians he-gave the-ring precious namely faith
quia per fidem Christiani possunt varias infirmitates ac
because through faith Christians can various infirmities and
languores anime curare, sicut scriptum est: Omnia possibilia
languors of-the-soul to-cure as written it-is all-things possible
sunt credenti. Item: Si habueritis fidem, sicut granum
are to-the-believer likewise if you-shall-have faith as a-grain
sinapis etc. Item: Impossibile est sine fide placere deo.
of-mustard etc likewise impossible it-is without faith to-please God

De libertate arbitrii

ON FREE WILL

A law lets the elder brother divide and the younger choose. The elder sets the whole estate on one side and his brother's mother on the other; the bondwoman's son chooses his mother and accuses his brother before a judge, but the brother answers that the chooser, not the divider, is bound. The moral: Christ set earth against heaven, and man who chooses earth cannot accuse him.

Lex aliquando erat in quodam regno, quod frater senior
a-law once there-was in a-certain kingdom that the-brother elder
hereditatem divideret et junior eligeret; cujus racio est,
the-inheritance should-divide and the-younger should-choose of-which the-reason is
quia majoris discrecionis est dividere quam eligere, senior
because of-greater discretion it-is to-divide than to-choose the-elder
autem discrecior esse debet. Alia lex fuit, quod liceret
moreover more-discreet to-be ought another law was that it-was-permitted
filium ex ancilla hereditatem accipere, sicut et filii liberi.
a-son from a-bondwoman the-inheritance to-receive as also the-sons free
Contigit autem, duos fratres, unum de ancilla et unum
it-befell moreover two brothers one of a-bondwoman and one
de libera, hereditatem dividere. Frater enim senior divisit
of a-free-woman the-inheritance to-divide the-brother for elder divided
sic: ex una parte totam hereditatem posuit et ex alia
thus on one side the-whole inheritance he-put and on the-other
parte matrem fratris sui posuit. Frater ejus cogitabat: Matrem
side the-mother of-brother his he-put brother his thought mother
meam ante omnia debeo diligere. Et per consequens preelegit
my before all-things I-ought to-love and in consequence he-preferred
matrem et hereditatem dimisit, sperans de curialitate fratris
the-mother and the-inheritance left hoping of the-courtesy of-brother

sui aliquid optinere, sed nichil ab eo optinebat. Adiit
his something to-obtain but nothing from him he-obtained he-went-to
judicem et fratrem suum accusavit, quod eum ab hereditate
the-judge and brother his accused that him from inheritance
sua exclusit. Respondit frater suus et dixit, quod eum non
his he-shut-out answered brother his and said that him not
decepit, quia ille, qui elegit, non qui dividit, certus est.
he-deceived because he who chose not who divides certain is

Carissimi, deus pater duos filios habuit, unum de ancilla,
dearest-ones God the-Father two sons had one of a-bondwoman
alium de libera; de libera Christum, qui est de eadem
the-other of a-free-woman of the-free-woman Christ who is of the-same
essencia, de qua pater, et coeternus sibi, de ancilla
essence of which the-Father and coeternal with-him of the-bondwoman
hominem, quia quoad corpus est de terra, et iste est minor,
man because as-to the-body he-is of earth and this-one is the-younger
quia ex tempore productus. Christus filius senior hereditatem
because in time produced Christ the-son elder the-inheritance
divisit; quomodo? Certe matrem i.e. terram et terrena posuit
divided how certainly the-mother that-is the-earth and earthly-things he-put
ex una parte, et ex alia parte posuit celum et celestia,
on one side and on the-other side he-put heaven and heavenly-things
electionem tamen homini dedit, quam si matrem i.e. terrena
the-choice yet to-man he-gave which if the-mother that-is earthly-things
eligeret, hereditate celesti careret. Sed revera peccans
he-should-choose of-the-inheritance heavenly he-would-lack but in-truth sinning
mortaliter hereditate celesti spreta matrem elegit, nec
mortally with-the-inheritance heavenly spurned the-mother he-chose nor
Christum poterit accusare, quoniam non qui dividit, sed qui
Christ shall-he-be-able to-accuse since not who divides but who
elegit, circumscribit. Patet ergo, quod qui terrenas voluptates
chose circumscribes it-is-plain therefore that who earthly pleasures

preponit et in peccato mortali existens vitam eternam non
puts-before and in sin mortal being life eternal not
potest de gracia nec de jure sibi vindicare, seu presumere de
can by grace nor by right for-himself to-claim or to-presume of
hereditate, sed forte ex quadam pietate. Consulo ergo, ut non
the-inheritance but perhaps out-of a-certain pity I-counsel therefore that not
eligamus matrem i.e. mundum istum, quia totus in maligno
we-choose the-mother that-is world this because whole in the-evil-one
positus est. Studeamus ergo, eligere hereditatem celestem.
set it-is let-us-strive therefore to-choose the-inheritance heavenly

De accidia et pigricia

ON SLOTH AND IDLENESS

King Polemius leaves his kingdom to the laziest of three sons: one would let his legs burn, one would hang rather than cut the rope, and the third, who wins, would let water drip in his eyes rather than move. The moral: the king is the devil; the sons are those who will not leave bad company, cut their sins' ropes by confession, or turn from sin for heaven or hell.

Polemius regnavit, qui tres filios legitur habuisse, quos multum
Polemius reigned who three sons is-read to-have-had whom much
dilexit. Unde per se cogitavit disponere de regno suo,
he-loved whence by himself he-thought to-dispose of kingdom his
vocavit tres filios suos et ait: Quis vestrum est pigrior, ille
he-called three sons his and says whoever of-you is lazier he
regnum post meum decessum habebit. Tunc ait primus filius:
the-kingdom after my decease shall-have then says the-first son
Pater, michi ergo debetur regnum vestrum, quia adeo piger
O-father to-me therefore is-owed kingdom your because so lazy
sum, quod ad ignem sedeo et prius crura permitto comburi,
I-am that at the-fire I-sit and sooner (my)-legs I-allow to-be-burned

quam inde me retraherem. Secundus filius ait: Pater, michi
than thence myself I-would-draw-back the-second son says O-father to-me
debetur regnum vestrum, qui si circa collum meum funem
is-owed kingdom your who if around neck my a-rope
haberem et mox suspendi deberem et gladium in manu mea
I-had and soon to-be-hanged I-were-to and a-sword in hand my
tenerem, propter magnam pigriciam meam ad scindendam
I-held because-of great laziness my for cutting
funem manum meam non extenderem. Tercius filius dixit:
the-rope hand my not I-would-stretch-out the-third son said
Pater, ego regnare debeo, quia in pigriciis ceteros precedo;
O-father I to-reign ought because in lazinesses the-others I-surpass
dum superius in lecto jaceo et gutte aque propter magnam
while above in bed I-lie and drops of-water because-of great
pigriciam super caput et super utrumque oculum cadunt, me
laziness upon the-head and upon each eye fall myself
movere nescio ad dextram vel sinistram, nec volo. Rex cum
to-move I-know-not to the-right or the-left nor do-I-wish the-king when
hoc audisset, ei regnum legavit, reputans eum pigriciorem.
this he-had-heard to-him the-kingdom bequeathed reckoning him lazier

Moralizacio. Carissimi, iste rex est diabolus, qui est rex et
moralization dearest-ones this king is the-devil who is king and
pater super omnes filios superbie, ut Job dicit. Per primum
father over all the-sons of-pride as Job says by the-first
filium bene designantur illi, qui sunt in societate perversa,
son well are-designated those who are in fellowship perverse
scilicet in adulterio, in fornicacione, per quam ad malum
namely in adultery in fornication through which to evil
intendunt; tamen magis eligunt in igne peccati cremari
they-tend yet rather they-choose in the-fire of-sin to-be-burned
vel aduri, quam a tali pravo consorcio separari.
or to-be-scorched than from such depraved fellowship to-be-separated

Secundus filius signat illum, qui licet peccatorum suorum
the-second son signifies him who although of-sins his
funibus videat se circumplexum et ligatum, quibus
with-the-ropes he-see himself encircled and bound by-which
mox suspendendus est ad inferni patibulum, tamen ad eas
soon to-be-hanged he-is on of-hell the-gallows yet for them
scindendum non extendit, videlicet gladium lingue sue cum
cutting not he-stretches-out namely the-sword of-tongue his with
verbis in confessione. Tercius vero filius designat illum, qui
words in confession the-third but son designates him who
doctrinam audit de paradisi gaudio et de inferni supplicio,
the-teaching hears of of-paradise the-joy and of of-hell the-punishment
et tamen pre nimia pigricia ducens statum suum parvum,
and yet for excessive laziness leading estate his small
scilicet peccatorum, et non deserit ad dextram premiorum
namely of-sins and not he-forsakes to the-right of-rewards
amore et desiderio convertere, nec ad sinistram, ut peccatum
from-love and desire to-turn nor to the-left that sin
dimittat saltem metu et terrore infernalium tormentorum.
he-may-give-up at-least from-fear and terror of-the-infernal torments

Christus elegit mori propter vitam nostram

CHRIST CHOSE TO DIE FOR OUR LIFE

Two serpents found under a king's wall signify the deaths of the king and his wife Cornelia, and he chooses that the male be killed so that his wife may live and bear heirs. The moral: Christ the king chose death on the cross so that human nature, his bride, might live.

Legitur de quodam rege, qui habuit uxorem nomine Corneliam.
it-is-read of a-certain king who had a-wife by-name Cornelia
Accidit quadam vice, quod in castro regis sub quodam
it-happened on-a-certain occasion that in the-castle of-the-king under a-certain
muro inventi fuerunt duo serpentes, unus masculus, altera
wall found were two serpents one male the-other
femella. Quod audiens rex interrogavit a suis magistris et
female which hearing the-king inquired of his masters and
doctoribus, quid hoc significaret, et dixerunt, illos serpentes
doctors what this might-signify and they-said those serpents
ibidem latere in signum mortis viri vel mulieris,
there to-lie-hidden in sign of-the-death of-the-husband or of-the-wife
et dixerunt: Si occideretur masculus, vir moreretur, et
and they-said if were-killed the-male the-husband would-die and
si occideretur serpens femella, uxor moreretur. Quo audito
if were-killed the-serpent female the-wife would-die with-which heard
rex dixit: Occidere masculum serpentem et femellam vivere!
the-king said to-kill the-male serpent and the-female to-live
Quia libencius vellet mortem suam, quam mortem uxoris
because more-willingly he-would-wish death his-own than the-death of-wife
sue, et assignans causam dixit: Si uxor mea vivit, posset
his and assigning the-cause he-said if wife my lives she-could

multos filios producere, qui possunt in regno meo succedere,
many sons to-produce who can in kingdom my to-succeed
quia, si ipsa moreretur, regnum heredem non haberet.
because if she should-die the-kingdom an-heir not would-have

Carissimi, iste rex est dominus noster Ihesus Christus, qui
dearest-ones this king is lord our Jesus Christ who
nos regit sicut rex, cujus uxor erat humana natura, scilicet
us rules as a-king whose wife was human nature namely
in utero virginis copulata. Sed in hoc mundo quasi in hac
in the-womb of-the-virgin coupled but in this world as-if in this
domo hujus sponsi duo serpentes fuerunt inventi scilicet
house of-this bridegroom two serpents were found namely
legis antique et nove. Serpens femella erat benignitas
of-the-law old and new the-serpent female was the-kindness
divine misericordie. Hec uxor humana natura vivere per
of-divine mercy this wife human nature to-live by
graciam non potuisset, sed sponsus scilicet Christus elegit
grace not could-have but the-bridegroom namely Christ chose
sibi mortem in cruce, ut humana natura viveret. Eciam
for-himself death on the-cross that human nature might-live also
potest hunc sensum applicare de carne et spiritu; ita oportet,
one-can this sense to-apply of the-flesh and the-spirit so it-behooves
quod caro tamquam masculus infructuosus occidatur.
that the-flesh as a-male unfruitful be-killed

De hereditate et gaudio fidelis anime

ON THE INHERITANCE AND JOY OF THE FAITHFUL SOUL

A lord recalls two sons from study: the glad one is received into the inheritance, while the reluctant one has his mouth, nose, and eyes torn by mother, sister, and brother, and his skin stripped by his father. The moral: the letters are death, the soul returns joyfully to God, and the body is devoured by worms and rot.

Quidam potens dominus duos filios suos misit ad studium, ut
a-certain powerful lord two sons his sent to study that
studerent et proficerent et ex hoc prebendam optinerent.
they-might-study and make-progress and from this a-prebend obtain
Transacto modico tempore misit eis pater litteras, ut
with-passed a-little time sent to-them the-father letters that
ad propria remearent. Fratres hiis auditis ad patriam
to their-own they-should-return the-brothers with-these heard to the-fatherland
properaverunt. Unus fratrum valde letus est de reversione
hastened one of-the-brothers very glad was of the-return
et cum rediit cum leticia receptus est et in hereditatem
and when he-returned with gladness received he-was and into the-inheritance
constitutus est. Alter frater de reversione turbatus est valde.
established was the-other brother by the-return troubled was greatly
Qui dum rediit, mater ejus occurrens osculata est
who when he-returned mother his running-to-meet(-him) kissed has
eum, et osculando os ejus ejus dentibus abstulit soror
him and in-kissing mouth his her with-teeth took-away the-sister
sequens matrem, volens osculari eum, abstulit ei nasum,
following the-mother wishing to-kiss him took-away from-him the-nose
frater sequens abstulit ei oculos, pater adveniens
the-brother following took-away from-him the-eyes the-father arriving
rapuit eum per capillos et pellem abstraxit.
seized him by the-hair and the-skin drew-off

Carissimi, iste dives est deus, qui duos filios misit ad
dearest-ones this rich-man is God who two sons sent to
studium, scilicet corpus et animam, ut studerent in scolis
study namely the-body and the-soul that they-might-study in the-schools
hujus mundi et in bonis operibus proficerent, et sic eternam
of-this world and in good works make-progress and so eternal
vitam scilicet heriditatem possiderent. Littere sunt mors; hec
life namely the-inheritance might-possess the-letters are death this
littera mittitur, dum homo moritur. Anima gaudens ad deum
letter is-sent when man dies the-soul rejoicing to God
redit, que letanter recipitur et in hereditatem constituitur.
returns who gladly is-received and into the-inheritance is-established
Frater alter, qui invitus redit, est corpus, qui de reversione
brother the-other who unwilling returns is the-body which by the-return
turbatur, nec mirum, quia miserrime collocatur. Soror et
is-troubled nor wonder because most-wretchedly it-is-placed the-sister and
fratres sunt bufones et serpentes, qui nasum et oculos
brothers are toads and serpents which the-nose and eyes
corrodunt. Pater est putredo terre, que capillos et cutem
gnaw-away the-father is the-rotting of-the-earth which the-hair and the-skin
et carnem consumit. De istis parentibus dicitur, Job. vii:
and the-flesh consumes of these kinsfolk it-is-said Job seven
Putredini dixi pater meus es, mater mea et soror mea
to-rottenness I-said father my you-are mother my and sister my
vermibus. Rogemus igitur dominum nostrum etc.
to-the-worms let-us-ask therefore lord our etc

Quod anima pulchra per peccati lepram infecta pristinam pulchritudinem habere non poterit, nisi per altos gemitus et profunda suspiria

THAT THE LEPROUS SOUL IS HEALED ONLY BY GROANS AND SIGHS

A king's daughter, left with a knight, drinks from a forbidden spring and becomes leprous. A hermit tells him to strike a mountain stone with a rod until it yields moisture, and with it he anoints her and she is healed. The moral: the soul is cleansed by confession, by striking the stony heart with penance, and by tears.

Erat quidam rex volens proficisci in longinquis partibus
there-was a-certain king wishing to-set-out in distant parts
et habens unicam filiam formosam sole splendidiorem,
and having an-only daughter beautiful than-the-sun more-splendid
nesciens cui fideli mente committeret, eam posuit in
not-knowing to-whom with-faithful mind he-might-commit her he-placed in
custodiam. Tamen commisit uni militi suo secretario,
custody yet he-committed(-her) to-one knight his confidant
quem tenerrime dilexit, precipiens ei, ut custodiret eam, ne
whom most-tenderly he-loved commanding him that he-should-guard her lest
aggressum haberet ad fontem unum in illa terra vel regione
access she-should-have to a-spring one in that land or region
prosilientem; si biberet de ea, efficeretur leprosa; talis
springing-up if she-should-drink of it she-would-be-made leprous of-such
nature fuerat, tamen amenissime suavitatis erat. Ut ergo
nature it-had-been yet of-most-pleasant sweetness it-was that therefore
eam miles tam formosam redderet in regressu peregrinacionis
her the-knight so beautiful might-render at the-return of-the-pilgrimage
regis, sicuti jam dictam acceptaverat, ita diligenter eam
of-the-king as already said he-had-accepted(-her) so diligently her
custodivit perpendens, si ista non faceret, tunc totum
he-guarded considering if these-things not he-did then all

servicium suum perderet aususque non esset suum
service his he-would-lose and-dared not he-would-have his
dominum exspectare. Custodia prehabita per aliquod tempus,
lord to-await with-the-guard kept for some time
tandem dicta filia veniens ad fontem occulte bibensque de
at-length the-said daughter coming to the-spring secretly and-drinking of
illo effecta est leprosa. Percipiens hoc miles dolore repletus
it made was leprous perceiving this the-knight with-grief filled
fugiens cum eadem de regione ad desertum inveniensque
fleeing with the-same from the-region to the-desert and-finding
ibidem unum reclusorium pulsans manibus intus heremitam
there one hermitage knocking with-hands inside a-hermit
quendam inveniens narrans sibi omnia facta prenarrata,
certain finding telling to-him all the-deeds aforesaid
dansque heremita dicto militi sanum consilium dixit: Vade
and-giving the-hermit to-the-said knight sound counsel said go
ad montem, quem monstravero tibi. Invenies lapidem cum
to the-mountain which I-shall-have-shown to-you you-shall-find a-stone with
virga quadam, et cum dicta virga percucies lapidem acriter,
a-rod certain and with the-said rod you-shall-strike the-stone keenly
fortiter et audacter, donec habeas de eo humiditatem et
strongly and boldly until you-have from it moisture and
liquorem; cum illo liquore line eam et perunge eam et
liquor with that liquor anoint her and smear her and
fiet sana et pristinam pulchritudinem accipiet.
she-shall-become healthy and former beauty she-shall-receive
Faciensque predictus sicut sibi dixerat heremita, filia
and-doing the-aforesaid as to-him had-said the-hermit the-daughter
regis pristinam sanitatem et pulchritudinem recipit.
of-the-king former health and beauty receives

Moralizacio. Carissimi, iste rex est dominus noster Ihesus
moralization dearest-ones this king is lord our Jesus
Christus, qui peregre profectus i.e. reddere volens patri suo
Christ who abroad set-out that-is to-render wishing to-father his
illud, quod de purissima virgine matre sua Maria accepit,
that which from the-most-pure virgin mother his Mary he-received
videlicet veram humanitatem, qui in die judicii reversurus
namely true humanity who on the-day of-judgment about-to-return
est. Per filiam unicam anima nostra, que decies clarior
is by the-daughter only soul our which ten-times brighter
sole erit, antequam veniat ad eternam vitam, [significatur].
than-the-sun shall-be before it-comes to eternal life is-signified
Per militem quilibet peccator per omnia delectamenta hujus
by the-knight any sinner by all the-delights of-this
mundi videlicet peccata que sunt sibi dulcia. Filia effecta
world namely sins which are to-him sweet the-daughter made
est leprosa i.e. peccatis plena. Per egressionem regionis
was leprous that-is with-sins full by the-going-out of-the-region
quilibet peccator relinquens secularia et transitoria. Per
any sinner leaving worldly-things and transitory by
reclusorium ecclesiam, per heremitam sacerdotem, inveniens
the-hermitage the-church by the-hermit the-priest finding
ac narrans, sanctam confessionem faciens, dans consilium,
and telling holy confession making giving counsel
penitenciam injungens, per montem corpus proprium, per
penance enjoining by the-mountain body his-own by
lapidem cor lapideum, per virgam penitenciam magnam,
the-stone heart stony by the-rod penance great
videlicet castigacionem proprii corporis, oraciones elemosinas
namely chastisement of-one's-own body prayers alms
jejunia faciens, per humiditatem et liquorem lacrimas oculorum
fasts doing by the-moisture and liquor the-tears of-the-eyes

ac cordium contriciones, sicut in die judicii fiet. Tua unica
and of-hearts contritions as on the-day of-judgment shall-be your only
filia i.e. anima tua salva, formosa ac suo creatori graciosa etc.
daughter that-is soul your safe beautiful and to-its creator gracious etc

Quod Christus restituit nobis hereditatem superne patrie

THAT CHRIST RESTORED TO US OUR HEAVENLY INHERITANCE

The tyrant Maxentius robs the Romans of their inheritance, and the exiles beg Constantine in Britain for help. He arms, rides out, and overthrows the tyrant. The moral: the devil robbed mankind of heaven, and God armed himself with human nature and rode the cross to restore it.

Legitur in gestis Romanorum, quod erat quidam tirannus,
it-is-read in the-deeds of-the-Romans that there-was a-certain tyrant
Maxentius nomine, qui cives romanos hereditate voluit
Maxentius by-name who the-citizens Roman of-(their)-inheritance wished
privare. Incumbente igitur sevicia tyranni fugerunt exterminati
to-deprive with-pressing therefore the-cruelty of-the-tyrant fled the-banished
ad Constantinum regem in Britanniam. Denique cum multi
to Constantine the-king in Britain then when many
confluerent, concitaverunt eum adversus tirannum dicentes: O
flocked-together they-roused him against the-tyrant saying O
Constantine rex, restitue nos in regnum nostrum! Ex hiis verbis
Constantine king restore us into kingdom our by these words
commotus est rex Constantinus, armavit se, ascendit equum
moved was the-king Constantine armed himself mounted a-horse
et tirannum prostravit, et sic Romanis hereditatem restituit.
and the-tyrant overthrew and so to-the-Romans the-inheritance restored

Moralizacio. Carissimi, iste tirannus est diabolus, qui generi
moralization dearest-ones this tyrant is the-devil who to-the-race
humano nimis fuit crudelis sic, quod genus humanum
human exceedingly was cruel so that the-race human
celesti hereditate privavit. Quod videns genus humanum ad
of-the-heavenly inheritance he-deprived which seeing the-race human to
regem Constantinum scilicet ad deum fugit, petens auxilium
the-king Constantine namely to God fled seeking help
ab eo, unde Psalmista: Apprehende arma et scutum et
from him whence the-psalmist take-hold-of arms and shield and
exsurge in adjutorium michi, quia tu es, qui restitues
rise-up to help to-me because you are(-he) who shall-restore
hereditatem meam michi. Hiis verbis commotus est deus rex
inheritance my to-me by-these words moved was God the-king
et armavit se divinitatem suam humane nature copulando,
and armed himself divinity his to-human nature by-coupling
et equum suum ascendit, dum in cruce suspendi voluit,
and horse his mounted when on the-cross to-be-hanged he-wished
et sic tirannum prostravit et nobis hereditatem restituit.
and so the-tyrant he-overthrew and to-us the-inheritance restored

Quod vita presens est vita remissionis et gracie

THAT THE PRESENT LIFE IS THE TIME OF FORGIVENESS AND GRACE

Alexander lights a candle and proclaims pardon for every offender who comes while it burns; those who neglect to come are dragged in and put to death when it is out. The moral: the candle is this life, Christ forgives all who come to him while it lasts, and the rest will hear, "Go, accursed ones, into eternal fire."

Rex Alexander posuit candelam ardentem in aula sua et
king Alexander set a-candle burning in hall his and
misit precones per totum regnum suum, qui clamaverunt
sent heralds through the-whole kingdom his who cried-out
et dixerunt, si aliquis forefecerat contra regem, quod audacter
and said if anyone had-offended against the-king that boldly
veniret; quamdiu candela arderet, rex forefactum dimitteret;
he-should-come as-long-as the-candle burned the-king the-offense would-forgive
et si quis forefactum haberet et non veniret, candela
and if anyone an-offense had and not came with-the-candle
exstincta morte mala periret. Istud audientibus populis, in
extinguished by-a-death evil he-should-perish this with-hearing the-peoples in
regno multi venerunt ad regem et misericordiam pecierunt.
the-kingdom many came to the-king and mercy sought
Rex benigne recepit eos, et multi fuerunt, qui noluerunt
the-king kindly received them and many there-were who did-not-wish
venire et neglexerunt; sed quando candela fuit exstincta, rex
to-come and neglected(-it) but when the-candle was extinguished the-king
fecit eos per violenciam afferri et mala morte occidi.
made them by force to-be-brought and by-an-evil death to-be-killed

Moralizacio. Carissimi, per regem Alexandrum possumus
moralization dearest-ones by king Alexander we-can
intelligere Christum, qui est rex regum et dominus
to-understand Christ who is king of-kings and lord

dominancium. Posuit candelam ardentem i.e. presentem
of-lords he-set a-candle burning that-is the-present
vitam, que transit tamquam candela ardens. Precones missi
life which passes-away like a-candle burning the-heralds sent
sunt predicatores, qui cotidie clamant, si aliquis forefecerit
are the-preachers who daily cry-out if anyone shall-have-offended
contra regem i.e. contra Christum, quod audacter veniat
against the-king that-is against Christ that boldly he-should-come
quamdiu candela ardet i.e. presens vita durat, quia Christus est
as-long-as the-candle burns that-is the-present life lasts because Christ is
nimis misericors, unde David: Misericordia ejus super omnia
exceedingly merciful whence David mercy his above all
opera ejus, sicut patet in latrone etc. Modo aliqui audiunt et
works his as is-plain in the-thief etc now some hear and
veniunt ad regem et misericordiam petunt, hoc sunt illi, qui
come to the-king and mercy seek this are those who
peccata sua dimittunt, mandata dei tenent et vivunt sicut
sins their give-up the-commandments of-God keep and live as
boni Christiani. Illos benigne recipit, et per illos qui noluerunt
good Christians those kindly he-receives and by those who did-not-wish
venire possumus intelligere malos Christianos, scilicet raptores,
to-come we-can to-understand bad Christians namely robbers
usurarios et ceteros peccatores. Quando candela est exstincta,
usurers and the-other sinners when the-candle is extinguished
i.e. post istam vitam Christus faciet eos venire coram se in
that-is after this life Christ shall-make them to-come before himself on
die judicii et mala morte occidi i.e. eternam mortem
the-day of-judgment and by-an-evil death to-be-killed that-is eternal death
pati, quando dicet eis: Ite maledicti in ignem eternum.
to-suffer when he-shall-say to-them go accursed-ones into fire eternal

De morte

ON DEATH

Julius Caesar receives three warnings before his death: lightning strikes the first letter of his name on his statue, his chamber windows burst open, and a letter he does not read warns of his impending death. The moral: God strikes away a man's riches, sends sickness to his body, and offers the letter of conscience, which must be read in confession.

Legitur in chronicis, quod anno xxii ab urbe romana
it-is-read in the-chronicles that in-the-year twenty-second from the-city Roman
condita populus romanus columpnam marmoream in foro
founded the-people Roman a-column of-marble in the-forum
romano statuerunt, et ibi imaginem Julii Cesaris fecerunt
Roman set-up and there an-image of-Julius Caesar made
et super caput ejus nomen Julii scripserunt, quia in
and over head his the-name of-Julius wrote because in
honore ipsius factum fuit. Sed iste Julius Cesar tria signa in
honor of-him made it-was but this Julius Caesar three signs at
morte vel antequam moreretur accipit; centesimo enim die
death or before he-died receives on-the-hundredth for day
ante mortem suam cecidit fulmen ante imaginem in foro
before death his fell a-thunderbolt before the-image in the-forum
et in nomine subscripto litteram primam abrasit. Nocte
and in the-name written-beneath the-letter first erased in-the-night
vero precedente diem mortis sue fenestre thalami ejus cum
but preceding the-day of-death his the-windows of-chamber his with
tanto strepitu et impetu aperte sunt, ut domum ruituram
such noise and force opened were that the-house about-to-fall
estimaret. Eadem vero die mortis sue cum ad Capitolium
he-thought on-the-same but day of-death his when to the-Capitol

iret, date sunt ei littere judicii mortis sue
he-was-going given were to-him letters of-the-judgment of-death his
imminentis, quas si statim legisset, mortem evasisset.
impending which if at-once he-had-read death he-would-have-escaped
Moralizacio. Carissimi, sic est de nobis et de deo;
moralization dearest-ones so it-is with us and with God
ut mortem eternum evademus, tria signa nobis deus facit.
that death eternal we-may-escape three signs to-us God makes
Primum est delecio littere capitalis de nomine; per
the-first is the-deletion of-the-letter capital from the-name by
istam litteram, que in principio nominis ponitur, intelligitur
this letter which at the-beginning of-the-name is-placed is-understood
habundancia diviciarum; hec enim est, que facit hominem
an-abundance of-riches this for is what makes a-man
habere nomen in terra; nemo enim in istis diebus nominatur
to-have a-name on earth no-one for in these days is-named
in terra, nisi habuerit divicias; hoc patet, nam si queratur,
on earth unless he-shall-have riches this is-plain for if it-be-asked
quis sit melior ville vel civitatis, statim preponitur, qui
who be the-better of-the-town or of-the-city at-once is-put-first who
plures divicias habet, quamvis sit pessimus. Ecce quomodo
more riches has although he-be the-worst behold how
divicie dant homini nomen, quia si dives non esset, non
riches give to-a-man a-name because if rich not he-were not
esset nominatus. Et quia aliquando divicie sunt occasio
he-would-be named and because sometimes riches are the-occasion
mortis eterne, ideo deus dat primum signum, quod talem
of-death eternal therefore God gives the-first sign that such(-a-man)
vult salvare, et aufert primam litteram nominis sui
he-wishes to-save and takes-away the-first letter of-name his
scilicet divicias ab eo et facit eum pauperem, ut sic qui
namely the-riches from him and makes him poor that so who

per divicias ab eo recesserat, per paupertatem ad eum
through riches from him had-withdrawn through poverty to him
accedat. Secundum signum, quod Julius Cesar accepit, quod
may-approach the-second sign which Julius Caesar received that
juxta cameram suam fuit magnus strepitus. Hec camera est
beside chamber his there-was a-great noise this chamber is
corpus humanum, quod cum homo videt se esse pulchrum
the-body human because when a-man sees himself to-be beautiful
et fortem, statim cadit in peccatum, per quod mors
and strong at-once he-falls into sin through which death
eterna sibi preparatur, et ideo volens eum deus a morte
eternal for-him is-prepared and therefore wishing him God from death
eterna revocare, facit signum, scilicet magnum strepitum circa
eternal to-call-back makes a-sign namely a-great noise around
corpus suum, mittendo scilicet talem et tantam infirmitatem
body his by-sending namely such and so-great sickness
et debilitatem, quod ad mortem creditur ruere et cadere,
and weakness that to death he-is-believed to-rush and to-fall
ut sic qui per pulchritudinem et fortitudinem a deo
that so who through beauty and strength from God
recesserant, per infirmitatem et debilitatem revocentur
had-withdrawn through sickness and weakness may-be-called-back
et peniteant. Psalmista: Multiplicate sunt infirmitates eorum.
and may-repent the-psalmist multiplied were infirmities their
Exemplum de beato Paulo dicente: Libenter gloriabor in
an-example of blessed Paul saying gladly I-shall-glory in
infirmitatibus meis. Tercium signum, quod Julius Cesar
infirmities my the-third sign which Julius Caesar
accepit, fuit, quod littere judicii imminentis sibi tradite
received was that letters of-the-judgment impending to-him delivered
fuerant, quas si legisset, mortem evasisset. Hoc signum
had-been which if he-had-read death he-would-have-escaped this sign

facit deus nobis peccatoribus, qui tunc dicitur tradere litteras
makes God to-us sinners who then is-said to-deliver the-letters
judicii mortis nostre nobis, dum sana gracia consciencias
of-the-judgment of-death our to-us when sound grace consciences
nostras illustrat, ut legere possimus peccata nostra, quibus
our illumines that to-read we-may-be-able the-sins our by-which
mortem eternam meruimus. Et ideo, dum lucem et graciam
death eternal we-have-merited and therefore while the-light and grace
sancti spiritus habemus, litteras istas legamus, i.e. peccata
of-the-Holy Spirit we-have letters these let-us-read that-is sins
nostra referamus bono corde et postea sacerdoti ore,
our let-us-recount with-a-good heart and afterward to-the-priest by-mouth
ut sic legendo mortem eternam evadere valeamus, ne littere
that so by-reading death eternal to-escape we-may-be-able lest the-letters
clause i.e. consciencie nostre non mundate post mortem
closed that-is consciences our not cleansed after death
nostram aperiantur et manifestentur toti mundo.
our be-opened and be-made-manifest to-the-whole world

Quod deus in hac vita placari potest

THAT GOD CAN BE APPEASED IN THIS LIFE

The Romans light a candle when they besiege a city and grant peace to any who surrender while it burns, but none after. The moral: as long as the soul is in the body we can find God's mercy, but once death has ended life, it is too late to ask.

Narratur, quod antiquis mos erat Romanorum, quod, quando
it-is-told that of-old the-custom was of-the-Romans that when
castrum vel aliquam civitatem obsidebant, unam candelam
a-castle or any city they-besieged one candle

certa mensura accendebant, et quamdiu candela arderet, parati
of-fixed measure they-lighted and as-long-as the-candle burned ready
erant omnes ad pacem recipere, quantumcumque malefactor
they-were all to peace to-receive however-much a-malefactor
esset; sed postquam consumpta fuerat, omnis justicie
he-might-be but after consumed it-had-been of-all justice
servitutem exercebant in hostes suos, nec tamen alicui
the-servitude they-exercised upon enemies their nor yet to-anyone
licet daret omnia bona misericordiam facere scil. voluerunt.
although he-gave all goods mercy to-do namely did-they-wish

Carissimi, sic habet deus erga peccatores; nam corda
dearest-ones so is God toward sinners for the-hearts
nostra civitates anime sunt obsessa cum viciis et
our the-cities of-the-soul are besieged with vices and
concupiscenciis per diabolum, mundum et carnem. Deus
lusts by the-devil the-world and the-flesh God
ex sua misericordia statuit nobis tempus, in quo, si
out-of his mercy has-appointed for-us a-time in which if
velint, poterint invenire candelam accensam, i.e. quamdiu
they-wish they-shall-be-able to-find the-candle lighted that-is as-long-as
vita est in corpore, quantumcumque peccator misericordiam
life is in the-body however-much a-sinner mercy
inveniret, et pacem et concordiam dei reciperet. Tota vita
would-find and peace and the-concord of-God would-receive the-whole life
nostra est constituta et permissa, ut penitenciam faciamus
our is appointed and permitted that penance we-may-do
et vivamus, unde salvator dicit: Nolo mortem peccatoris
and may-live whence the-savior says I-do-not-wish the-death of-the-sinner
etc. Et ideo, quamdiu anima est in corpore, petamus veniam,
etc and therefore as-long-as the-soul is in the-body let-us-seek pardon
et misericordiam et obtinebimus. Joh. xvi: Petite et
and mercy and we-shall-obtain(-it) John sixteen ask and

accipietis. Sed certe, cum vita nostra fuerit terminata
you-shall-receive but certainly when life our shall-have-been ended
per mortem, tunc non erit tempus misericordiam petere;
by death then not there-shall-be time mercy to-seek
et licet pecierimus non daretur nobis. Ergo
and though we-shall-have-sought(-it) not it-would-be-given to-us therefore
faciamus penitenciam, quamdiu sumus in hac vita.
let-us-do penance as-long-as we-are in this life

De virili pugna Christi et ejus victoria

ON CHRIST'S MANFUL FIGHT AND HIS VICTORY

A knight rescues a serpent from a toad and is poisoned; the grateful serpent later sucks the venom from his wound. When the toad comes back to fight the serpent, the knight's servants kill it, and he recovers. The moral: Christ fought the devil for mankind and was wounded, and man should repay him by works of mercy and fight the devil himself.

Cesar regnavit, in cujus regno erat quidam miles generosus
Caesar reigned in whose kingdom there-was a-certain knight noble
ac fortis, qui semel per quoddam forestum equitabat, et
and strong who once through a-certain forest was-riding and
bufonem cum serpente vidit pugnare; sed bufo prevaluit
a-toad with a-serpent saw to-fight but the-toad prevailed
et serpentem devicit. Hoc viso serpentem juvit, bufonem
and the-serpent overcame with-this seen the-serpent he-helped the-toad
graviter vulneravit, evasit et fugam accepit, tamen per
heavily he-wounded it-escaped and flight took yet by
bufonem vulneratus graviter erat miles. Et videns miles de
the-toad wounded heavily was the-knight and seeing(-it) the-knight from
equo descendit, venenum bufonis in vulnere ejus remansit.
the-horse dismounted the-poison of-the-toad in wound his remained

Miles domi perrexit et longo tempore in infirmitate
the-knight home went and for-a-long time in the-sickness
vulneris remansit, testamentum suum condidit et ad mortem
of-the-wound remained testament his he-made and for death
se paravit. Cum vero semel juxta ignem jacuisset, quasi de
himself prepared when but once beside the-fire he-had-lain as-if of
vita sua desperatus, serpens, quem a morte salvavit, intravit.
life his despairing the-serpent which from death he-saved entered
Servi videntes serpentem dixerunt: Domine, quidam serpens
the-servants seeing the-serpent said O-lord a-certain serpent
intravit. Miles cum illum respexit, agnovit eum, quod serpens
has-entered the-knight when it he-looked-at recognized it that serpent
ille erat, pro cujus defensione vulnera et omnia mala suscepit.
that it-was for whose defense wounds and all evils he-received
Miles ait: Nolite eum impedire. Credo quod nullum malum
the-knight says do-not it hinder I-believe that no harm
michi faciat. Serpens vero coram omnibus ad eum accessit
to-me it-may-do the-serpent but before all to him approached
et venenum vulneris cum lingua succinxit quousque os
and the-poison of-the-wound with the-tongue sucked until the-mouth
plenum habuisset. Statim extra domum cucurrit et venenum
full it-had-had at-once out-of the-house it-ran and the-poison
extra se projecit, rediit et ad vulnus iterato accessit bis
out-of itself threw it-returned and to the-wound again approached twice
vel ter, quousque totum venenum hausit. Hoc facto miles
or thrice until all the-poison it-drew with-this done the-knight
serpenti lac ad bibendum dedit. Cum vero sic bibisset, bufo
to-the-serpent milk for drinking gave when but so it-had-drunk the-toad
a quo miles vulnus recepit intravit et contra serpentem
by which the-knight the-wound received entered and against the-serpent
pugnare incepit, ac si esset in vindictam, quod serpens militem
to-fight began as if it-were in vengeance that the-serpent the-knight

sanavit. Miles cum hec vidisset, ait servis suis: Carissimi,
had-healed the-knight when this he-had-seen says to-servants his dearest-ones
sine dubio iste est bufo, quem vulneravi pro defensione
without doubt this is the-toad which I-wounded for the-defense
istius serpentis, a quo omnia mala recepi. Si serpentem
of-this serpent from which all evils I-received if the-serpent
devincat, me invadet, et ideo, si vitam meam diligitis, illum
it-overcome me it-shall-attack and therefore if life my you-love it
in continenti occidatis. Servi hoc audientes cum gladiis
at once kill the-servants this hearing with swords
et fustibus illum occiderunt; serpens vero quasi applaudendo
and clubs it killed the-serpent but as-if applauding
et regraciando hincinde circa pedes domini se convertit
and giving-thanks hither-and-thither around the-feet of-the-lord itself turned
et foras exivit; miles vero perfectam sanitatem recuperavit.
and out went-forth the-knight but perfect health recovered

Carissimi, imperator iste est pater celestis, miles est
dearest-ones emperor this is the-Father heavenly the-knight is
dominus noster Ihesus Christus, bufo diabolus, serpens
lord our Jesus Christ the-toad the-devil the-serpent
homo, et hoc propter duo. Serpens potest dici homo,
man and this because-of two(-things) the-serpent can to-be-called man
primo propter peccati venenum, et propter antidotum ac
first because-of of-sin the-poison and because-of the-antidote and
imaginem Christi, quam portat; homo enim contra diabolum
the-image of-Christ which he-bears man for against the-devil
habet pugnare, quia: Non est alius, qui pugnet pro nobis, nisi
has to-fight because not is another who may-fight for us except
tu deus noster. Quando vero totum genus humanum propter
you God our when but the-whole race human because-of
peccatum primi parentis erat suppeditatum, Christus pro nobis
the-sin of-the-first parent was subjugated Christ for us

pugnavit et diabolum superavit, et ipse graviter vulneratus,
fought and the-devil overcame and he heavily wounded
non tantum in uno loco, sed in multis, unde infirmatur,
not only in one place but in many whence he-is-sick
licet non in se, tamen in suis membris. Et ideo homo si
although not in himself yet in his members and therefore O-man if
gratus fueris, debes venenum ab eo extrahere, scilicet
grateful you-shall-have-been you-ought the-poison from him to-draw-out namely
infirmitatem et indigenciam a suis expellere per opera
sickness and need from his(-own) to-expel by works
misericordie, sicut scriptum Matth. iii: Quod ex minimis
of-mercy as written Matthew three what of the-least
fecistis, michi fecistis. Si vero bufo redeat, ut tibi noceat,
you-did to-me you-did if but the-toad return that to-you it-may-harm
viriliter contra eum pugnare debes, et servi dei scil.
manfully against it to-fight you-ought and the-servants of-God namely
bone virtutes, quas in baptismo recepisti, te juvabunt; et sic
good virtues which in baptism you-received you shall-help and so
diabolum superabis et vitam eternam habebis, ad quam etc.
the-devil you-shall-overcome and life eternal you-shall-have to which etc

Quod Christus peccatorem non statim per justitiam precipitat, sed misericorditer eum penitentem expectat

THAT CHRIST WAITS MERCIFULLY FOR THE SINNER'S PENANCE

A knight who lost his right arm in war asks his son to kill the adulterous mother as the law demands, and the son refuses to break the command to honor his parents. The moral: Christ laid down the severity of his right arm at the incarnation, and through him the sinner escapes by contrition and confession.

Dioclesianus regnavit, qui statuit pro lege, quod si mulier
Diocletian reigned who established for law that if a-woman
aliqua sub viro suo esset adulterata, occidi deberet. Accidit
any under husband her were adulterated to-be-killed she-ought it-befell
casus, quod quidam miles quandam puellam in uxorem duxit
a-case that a-certain knight a-certain girl as wife took
et ex ea unum filium genuit; crevit puer et ab omnibus
and from her one son begot grew the-boy and by all
est dilectus. Post hec pater ejus ad quoddam bellum
was loved after these-things father his to a-certain war
perrexit et viriliter pugnavit, in quo bello brachium dextrum
went and manfully fought in which war arm right
amisit. Interim eo abeunte uxor ejus est adulterata; redit
he-lost meanwhile with-him going-away wife his was adulterated returns
maritus, adulteratam invenit; unde secundum legem maritus
the-husband adulterated he-finds(-her) whence according-to the-law the-husband
eam occidere deberet; vocavit filium suum et ait: Carissime,
her to-kill ought he-called son his and says dearest
mater tua adulterium commisit, unde secundum legem per
mother your adultery has-committed whence according-to the-law by
me mori deberet; sed brachium amisi, ideo non potero
me to-die she-ought but (my)-arm I-lost therefore not I-shall-be-able

eam occidere; precipio ergo tibi, ut eam occidas. Ait filius:
her to-kill I-command therefore you that her you-kill says the-son
Lex precepit, parentes honorare; si ergo deberem propriam
the-law commanded parents to-honor if therefore I-ought own
matrem occidere, contra legem perpetrarem et matris
mother to-kill against the-law I-would-perpetrate(-it) and of-(my)-mother
maledicciones incurrerem; nolo tibi in hoc obedire. Et
the-curse would-incur I-do-not-wish you in this to-obey and
sic mulier per filium evasit mortem.
so the-woman through the-son escaped death

Carissimi, iste imperator est deus pater, miles est
dearest-ones this emperor is God the-Father the-knight is
dominus noster Ihesus Christus, uxor anima. Deus pater
lord our Jesus Christ the-wife the-soul God the-Father
precepit, si anima sub Christo adulterata fuerit, occidi
commanded if the-soul under Christ adulterated shall-have-been to-be-killed
deberet eternaliter, scilicet in penis permanere, et quociens
she-ought eternally namely in punishments to-remain and as-often-as
anima mortaliter peccat, tociens adulteratur. Deus filius
the-soul mortally sins so-often she-is-adulterated God the-Son
contra diabolum ad bellum perrexit, in quo bello brachium
against the-devil to war went in which war arm
dextrum [deposuit], scilicet omnem austeritatem, quam ante
right he-laid-down namely all the-severity which before
incarnationem ejus habuit. Ideo mansuetus factus est,
the-incarnation his he-had therefore gentle made he-is
quasi agnus, non vult nos occidere. Sed deus pater
as-it-were a-lamb not he-wishes us to-kill but God the-Father
precepit, ut occidatur; respondit filius: Carnem humanam
commanded that she-be-killed answered the-son flesh human
de matre mea sumpsi, et ideo hominem occidere non
from mother my I-took and therefore man to-kill not

potero. Et sic peccator per contricionem et confessionem
I-shall-be-able and so the-sinner by contrition and confession
evadere potest et ad vitam eternam pervenire, ad quam etc.
to-escape can and to life eternal to-come to which etc

Quod mundus in maligno positus est et undique angustie

THAT THE WORLD LIES IN THE EVIL ONE AND IS FULL OF STRAITS

Ganterus, seeking abundance, joy, and light without end, refuses two kingdoms whose beds hold beasts and razors. An old man gives him a staff and sends him to a mountain with a ladder of six steps, and he finds the three things in the palace at its top. The moral: the beds are human life and hell, the staff is penance, and the steps are the works of mercy.

Narratur de quodam homine nomine Ganterus, quod locum
it-is-told of a-certain man by-name Ganterus that a-place
gaudendi sine fine optabat; quadam die mane surrexit
of-rejoicing without end he-wished on-a-certain day in-the-morning he-rose
et solus ad viam ambulabat, quousque ad quoddam regnum
and alone on the-road walked until to a-certain kingdom
pervenit, in quo rex illius regni defunctus nuper erat.
he-came in which the-king of-that kingdom died lately had
Satrape regni videntes eum strenuum, illum in regem
the-satraps of-the-kingdom seeing him vigorous him as king
elegerunt; ille vero sic electus valde est gavisus. Cum autem
chose he but so elected greatly has rejoiced when moreover
nox adesset, servi eum in cameram introduxerunt, in
night was-at-hand the-servants him into the-chamber led-in in
quo leonem fortissimum ad caput lecti vidit, et ad pedes
which a-lion most-strong at the-head of-the-bed he-saw and at the-feet
draconem, ad latus dextrum lecti ursum, ex alio latere
a-dragon at the-side right of-the-bed a-bear on other side

serpentes et bufones. Ait Ganterus: Quid est hoc? Numquid
serpents and toads says Ganterus what is this surely-not
me oportet in isto lecto jacere cum istis bestiis? Ajunt:
me it-behooves in this bed to-lie with these beasts they-say
Immo, domine, nam reges ante te in isto lecto jacuerunt
indeed O-lord for kings before you in this bed have-lain
et per istas bestias sunt devorati. Ait rex: Michi omnia
and by these beasts were devoured says the-king to-me all-things
bene placent, sed tantum istum lectum cum bestiis abhorreo,
well please but only this bed with the-beasts I-abhor
quod rex vester esse nolo. Et ab eis recessit et ad
that king your to-be I-do-not-wish and from them he-withdrew and to
aliud regnum pervenit, ubi similiter in regem est electus.
another kingdom came where likewise as king he-was elected
Cum nox adesset, cameram intravit, lectum pulcherrimum
when night was-at-hand the-chamber he-entered a-bed most-beautiful
novaculis acutis plenum vidit. Ait Ganterus: Nonne oportet
with-razors sharp full he-saw says Ganterus not it-behooves
me in isto lecto jacere? Servi dixerunt: Eciam, domine,
me in this bed to-lie the-servants said yes O-lord
nam reges ante te hic jacuerunt et in isto lecto mortui
for kings before you here have-lain and in this bed died
sunt. At ille: Omnia bona sunt, excepto isto lecto, et
have but he all-things good are except this bed and
ideo rex vester esse nolo. Mane surrexit et viam
therefore king your to-be I-do-not-wish in-the-morning he-rose and a-journey
trium dierum solus perrexit. In via quendam senem super
of-three days alone went on the-road a-certain old-man over
fontem invenit sedentem, habentem in manu sua baculum
a-spring he-found sitting having in hand his a-staff
et ait Gantero: Carissime, unde venis? At ille: De
and he-says to-Ganterus dearest whence do-you-come but he from

partibus remotis. Quo pergis? At ille: Tria quero
parts remote whither are-you-going but he three-things I-seek
et invenire non potero. Que sunt illa tria? Ganterus
and to-find not I-shall-be-able what are those three-things Ganterus
respondit: Primum est habundancia sine defectu, secundum
answered the-first is abundance without failing the-second
est gaudium sine tristicia, tercium est lumen sine tenebris.
is joy without sadness the-third is light without darkness
Ait senex: Baculum istum accipe et per istam viam perge.
says the-old-man staff this take and by this road go
Montem altum videbis ante te; ad pedem montis stat
a-mountain high you-shall-see before you at the-foot of-the-mountain stands
una scala habens sex gradus. Scalam ascende. Cum vero
a ladder having six steps the-ladder climb when but
ad sextum gradum perveneris, in summitate montis
to the-sixth step you-shall-have-come on the-top of-the-mountain
palacium pulcherrimum videbis. In janua tres ictus percute.
a-palace most-beautiful you-shall-see at the-door three blows strike
Janitor tibi respondebit. Ostende ei baculum istum et
the-porter to-you shall-answer show to-him staff this and
dicite: Qui est dominus istius baculi, tibi precepit, ut
say he-who is the-lord of-this staff to-you has-commanded that
me intrare permittas. Cum vero introitum habueris, ibidem
me to-enter you-allow when but entrance you-shall-have there
tria que queris invenies. Ille vero omnia adimplevit,
the-three-things which you-seek you-shall-find he but all-things fulfilled
sicut ei senex dixerat; cum vero janitor baculum vidisset,
as to-him the-old-man had-said when but the-porter the-staff had-seen
ei introitum dedit, ubi illa tria et multa plura
to-him entrance he-gave where those three-things and many more
invenit et ibidem toto tempore vite sue permansit etc.
he-found and there for-the-whole time of-life his remained etc

Carissimi, iste Ganterus potest dici quilibet bonus
dearest-ones this Ganterus can to-be-called any good
christianus, qui mundum simpliciter debet spernere et ista
Christian who the-world simply ought to-spurn and these
tria querere, scilicet habundanciam sine defectu, gaudium
three-things to-seek namely abundance without failing joy
sine tristicia, lumen sine tenebris. Ista non poterunt
without sadness light without darkness these-things not shall-be-able
haberi, nisi in vita eterna et hoc cum magno labore. O
to-be-had except in life eternal and this with great labor O
homo, fac tu, sicut fecit Ganterus, perge viam trium dierum
man do you as did Ganterus go the-journey of-three days
i.e. per oracionem, jejunium et elemosinam. Si contingat
that-is through prayer fasting and almsgiving if it-befall
te ad quoddam regnum pervenire, i.e. mundana aliqua et
you to a-certain kingdom to-come that-is worldly-things some and
cives i.e. mundane vanitates te in regem eligunt i.e.
the-citizens that-is worldly vanities you as king choose that-is
cor tuum in superbiam ducunt, respice ad lectum! Lectus
heart your into pride lead look to the-bed bed
iste est vita humana, in qua per breve tempus jacebis. Sed
this is life human in which for a-short time you-shall-lie but
respice ad leonem i.e. diabolum semper contra te paratum,
look to the-lion that-is the-devil always against you ready
et draconem i.e. mortem, que te in omni loco exspectat,
and the-dragon that-is death which you in every place awaits
et ursum i.e. propriam conscienciam, que te condempnabit,
and the-bear that-is your-own conscience which you shall-condemn
et vermes i.e. peccata tua, que te accusabunt. Si ista
and the-worms that-is sins your which you shall-accuse if these-things
intime cogitaveris, cito de regno mundi te
inwardly you-shall-have-thought(-on) quickly from the-kingdom of-the-world yourself

expedire poteris. Deinde ad aliud regnum perrexit etc.
to-free you-shall-be-able then to another kingdom he-went etc
Sic homo, si diabolum in una parte superaverit, hominem
so man if the-devil in one part he-shall-have-overcome the-man
ad aliud regnum scilicet peccati ducit, scilicet ad regnum
to another kingdom namely of-sin leads namely to the-kingdom
carnis, in quo regnant delicie carnales et voluptates. Si
of-the-flesh in which reign delights carnal and pleasures if
in eis consentires, factus eris filius perdicionis; attende
in them you-should-consent made you-shall-be a-son of-perdition attend
ergo ad lectum. Lectus iste est infernus, in quo dives ille
therefore to the-bed bed this is hell in which rich-man that
jacet plenus novaculis scilicet penis gravissimis. Si istum
lies full of-razors namely punishments most-grievous if this
lectum intime recogites, delicias carnis omnino respues.
bed inwardly you-reconsider the-delights of-the-flesh altogether you-shall-spit-out
Si velis ergo ista tria invenire, quere senem cum
if you-wish therefore these three-things to-find seek the-old-man with
baculo, scilicet dominum nostrum Ihesum Christum, qui tibi
the-staff namely lord our Jesus Christ who to-you
concedat baculum sancte crucis. Baculus iste est penitencia,
may-grant the-staff of-the-holy cross staff this is penance
que debet nos ad viam salutis dirigere, unde Psalmista:
which ought us to the-way of-salvation to-direct whence the-psalmist
Virga tua et baculus tuus etc. Sed post hec oportet
rod your and staff your etc but after these-things it-behooves
te ascendere scalam sancte vite, in qua sunt gradus vii,
you to-climb the-ladder of-holy life in which are steps seven
scilicet vii opera misericordie, per que poteris ad
namely the-seven works of-mercy by which you-shall-be-able to
eternam vitam pervenire. Sed oportet tres ictus facere, scilicet
eternal life to-come but it-behooves three blows to-make namely

contricionem, confessionem et satisfactionem habere; tunc
contrition confession and satisfaction to-have then
janitor i.e. bonitas divina te in regnum eternum perducet;
the-porter that-is goodness divine you into the-kingdom eternal shall-lead
ibi est habundancia sine defectu, gaudium sine tristicia,
there is abundance without failing joy without sadness
lumen sine tenebris invenies. Ad quod lumen etc.
light without darkness you-shall-find to which light etc

De transgressionibus anime et vulneribus ejus

ON THE SOUL'S TRANSGRESSIONS AND ITS WOUNDS

While a knight is on pilgrimage, his wife's lover, a necromancer, shoots at a wax image of him; a master in Rome shows the knight the scene in a mirror and has him duck under his bath each time, until the arrow rebounds and kills the cleric. The knight comes home, exposes his wife, and she is burned. The moral: the bath is confession, the mirror scripture, and the arrow pride.

Titus regnavit, in cujus imperio erat quidam miles
Titus reigned in whose empire there-was a-certain knight
generosus, deo valde devotus, qui uxorem pulchram habebat,
well-born to-God very devoted who a-wife beautiful had
sed sub viro suo adulterata est, nec de adulterio desistere
but under husband her adulterated she-was nor from adultery to-desist
volebat. Miles vero cum hoc vidisset, contristatus est valde
did-she-wish the-knight but when this he-had-seen saddened was greatly
in animo suo et cogitabat, terram sanctam visitare et
in mind his and thought the-land holy to-visit and
ait uxori sue: Carissima, ad terram sanctam pergam, vos
says to-wife his dearest to the-land holy I-shall-go you
discrecioni vestre committo. Cum autem ultra mare perrexit,
to-discretion your I-commit when moreover beyond the-sea he-went

domina quendam clericum, peritum in nigromancia, dilexit
the-lady a-certain clerk skilled in necromancy loved
et cum eo dormivit. Accidit semel, quod, cum adinvicem
and with him slept it-happened once that when to-one-another
in stratu jacuissent, dixit domina: Si unam rem michi
on the-couch they-had-lain said the-lady if one thing for-me
perpetrares, me in uxorem ducere posses. Et ille: Quid
you-would-perpetrate me as wife to-take you-could and he what
est hoc, quod tibi placet, quod potero tibi ministrare?
is this which to-you is-pleasing which I-shall-be-able for-you to-perform
Que ait: Maritus meus ad terram sanctam perrexit, non
who says husband my to the-land holy went not
et me multum diligit; si eum per aliquam artem occidere
and me much loves if him by some art to-kill
posses, omnia que habeo obtineres. Ait clericus: Tibi
you-could all-things which I-have you-would-obtain says the-clerk for-you
facere promitto, ita tamen, quod me in maritum accipies.
to-do(-it) I-promise so yet that me as husband you-shall-accept
Que ait: Hoc firmiter promitto. Clericus vero quandam
who says this firmly I-promise the-clerk but a-certain
imaginem nomine militis fecerat et in pariete ante oculos
image in-the-name of-the-knight had-made and on the-wall before eyes
suos fixit. Interim miles cum per plateam civitatis Rome
his fixed meanwhile the-knight when through the-street of-the-city of-Rome
transiret, magister quidam peritus ei obviabat et intime
was-passing a-master certain skilled him met and closely
eum respexit et ait ei: Carissime, secretum habeo tibi
him looked-at and says to-him dearest a-secret I-have to-you
dicere. At ille: Magister, quid vobis placet, dicite. Qui ait:
to-tell but he O-master what to-you is-pleasing say who says
Hodie tu es filius mortis, nisi auxilium habueris a me;
today you are a-son of-death unless help you-shall-have from me

uxor tua est meretrix et de morte tua ordinavit. Miles
wife your is a-harlot and of death your has-ordained the-knight
audiens, quod verum dixisset de uxore sua, ei adhesit,
hearing that the-truth he-had-said of wife his to-him clung
credidit atque dixit: O bone magister, vitam meam salva
believed and said O good master life my save
et mercedem condignam tibi reddam. Qui ait: Libenter
and a-reward worthy to-you I-shall-render who says gladly
te salvabo, si feceris, que tibi dixero. Ait miles:
you I-shall-save if you-shall-have-done what to-you I-shall-have-said says the-knight
Presto sum. Magister balneum fieri fecit et militem
ready I-am the-master a-bath to-be-made caused and the-knight
vestimentis spoliari et balneum intrare mandavit; deinde
of-(his)-garments to-be-stripped and the-bath to-enter commanded then
speculum politum in manum suam tradidit et ait: In
a-mirror polished into hand his he-delivered and says in
speculo respice diligenter, et mirabilia videbis. Ille cum
the-mirror look diligently and marvels you-shall-see he when
speculum respexisset et magister juxta eum in libro legisset,
into-the-mirror had-looked and the-master beside him in a-book had-read
ait ei: Dic michi, quid tu vides? [Ait miles:] Quendam
says to-him tell to-me what you see says the-knight a-certain
clericum in domo mea video, qui unam imaginem de cera
clerk in house my I-see who one image of wax
ad similitudinem meam in pariete fixit. Ait magister: Quid
to likeness my on the-wall has-fixed says the-master what
modo vides? At ille: Jam arcum accipit et sagittam acutam
now do-you-see but he now a-bow he-takes and an-arrow sharp
in eo ponit et imaginem incipit sagittare. Ait magister:
on it he-sets and the-image begins to-shoot says the-master
Sicut vitam tuam diligis, cum sagittam ad imaginem volare
as life your you-love when the-arrow to the-image to-fly

videbis, totum corpus tuum in balneo volve in aqua,
you-shall-see whole body your in the-bath roll in the-water
donec tibi dixero. Miles cum hoc audisset et vidisset
until to-you I-shall-have-said the-knight when this he-had-heard and had-seen
sagittam moveri, corpus suum sub aqua volvit totaliter.
the-arrow to-be-moved body his under the-water rolled wholly
Hoc facto ait magister: Caput tuum eleva et in speculo
with-this done says the-master head your raise and in the-mirror
respice. Qui cum fecisset, dixit ei: Quid jam in speculo
look who when he-had-done(-so) he-said to-him what now in the-mirror
vides? At ille: Imaginem non percussam, sed a latere sagitta
do-you-see but he the-image not struck but at the-side the-arrow
abiit, et de hoc clericus multum dolet. Ait magister: Jam
went-off and at this the-clerk much grieves says the-master now
in speculo quid facit? Respice! Et ille: Jam magis prope
in the-mirror what does-he-do look and he now more near
pergit ad imaginem et sagittam in arcum ad percuciendum
he-goes to the-image and an-arrow on the-bow for striking
ponit, ut imaginem percuciat. Qui ait: Sicut prius fecisti, et
he-sets that the-image he-may-strike who says as before you-did also
modo facias, si vitam tuam diligis. Miles vero cum per
now do(-so) if life your you-love the-knight but when through
speculum vidisset, quod clericus arcum tenderet, totum corpus
the-mirror he-had-seen that the-clerk the-bow was-bending whole body
suum volvit in aqua. Hoc facto ait magister: Respice,
his rolled in the-water with-this done says the-master look
quid modo est? Quod cum fecisset, dixit: Miro modo
what now it-is which when he-had-done(-so) he-said in-wonderful way
dolet clericus, quod imaginem non percussit, et uxori mee
grieves the-clerk that the-image not he-struck and to-wife my
dicit: Si tercia vice imaginem non percuciam, perdo vitam
he-says if a-third time the-image not I-shall-strike I-lose life

meam prope imaginem. Modo pergit ita, quod michi videtur,
my near the-image now he-goes so that to-me it-seems
quod non poterit decipi, quin imaginem percuciat.
that not he-shall-be-able to-be-deceived but-that the-image he-strike
Ait magister: Sicut vitam tuam diligis, jam curam habeas,
says the-master as life your you-love now care have
ut cum arcum videris trahi, totum corpus tuum
that when the-bow you-shall-have-seen to-be-drawn whole body your
sub aqua involvas, donec tibi dixero. Miles semper
under the-water you-roll until to-you I-shall-have-said the-knight always
in speculo respiciebat, et cum clericum arcum extendere ad
into the-mirror was-looking and when the-clerk the-bow to-stretch for
percuciendum vidisset, corpus suum in aqua involvit, donec
striking he-had-seen body his in the-water rolled until
magister ei dixit: Surge velociter et in speculo respice.
the-master to-him said rise quickly and into the-mirror look
Quod cum vidisset miles, ridebat. Ait magister: Carissime,
which when he-had-seen the-knight laughed says the-master dearest
dic michi, quare rides? At ille: Clare in speculo video quod
tell to-me why you-laugh but he clearly in the-mirror I-see that
clericus imaginem non percussit et sagitta est reversa et
the-clerk the-image not struck and the-arrow has returned and
eum inter pulmonem et stomachum percussit, et mortuus
him between the-lung and the-stomach struck and died
est. Uxor mea sub lecto meo foveam fecit et eum ibi
has wife my under bed my a-pit has-made and him there
sepelivit. Ait magister: Surge velociter et vestimenta indue,
has-buried says the-master rise quickly and the-garments put-on
et ora deum pro me. Ille vero ei de vita sua gracias
and pray-to God for me he but to-him for life his thanks
reddidit, factaque peregrinacione ad suam terram miles
rendered and-with-made the-pilgrimage to his land the-knight

perrexit. Cum vero domi venisset, uxor ejus obviam ei venit,
went when but home he-had-come wife his to-meet him came
et cum gaudio eum recepit. Miles vero per plures dies
and with joy him received the-knight but for several days
dissimilabat; tandem pro parentibus uxoris misit et eis
dissembled at-length for the-kinsmen of-the-wife he-sent and to-them
ait: Carissimi, hec est causa, quare misi pro vobis: hec est
says dearest-ones this is the-cause why I-sent for you this is
filia vestra, uxor mea, que adulterium sub me commisit
daughter your wife my who adultery under me has-committed
et, quod pejus est, in mortem meam machinata est. Illa
and what worse is against death my plotted has she
vero cum juramento negavit. Miles vero incepit et totum
but with an-oath denied(-it) the-knight but began and the-whole
processum clerici recitavit. Quod si non creditis, venite et
proceeding of-the-clerk recited but if not you-believe come and
videte locum, ubi clericus sepultus est. Eos ad cameram suam
see the-place where the-clerk buried is them to chamber his
duxit et corpus clerici sub lecto ejus invenerunt. Judex
he-led and the-body of-the-clerk under bed her they-found the-judge
est vocatus, et sentenciam dedit, ut ipsa igni combureretur;
was called and sentence gave that she by-fire be-burned
et sic factum est, et pulvis corporis post per aerem
and so done it-was and the-dust of-the-body afterward through the-air
dispergitur. Deinde miles virginem pulchram in uxorem
is-scattered then the-knight a-virgin beautiful as wife
accepit et ex ea prolem genuit et in pace vitam finivit.
took and from her offspring begot and in peace (his)-life ended

Moralizacio. Carissimi, iste imperator est dominus noster
moralization dearest-ones this emperor is lord our
Ihesus Christus, miles vero homo, uxor caro, que tociens
Jesus Christ the-knight but man the-wife the-flesh which as-often

adulteratur, quociens peccatum mortale committit; homo hoc
is-adulterated as sin mortal it-commits man this
percipiens debet ad terram sanctam i.e. ad regnum celeste
perceiving ought to the-land holy that-is to the-kingdom heavenly
per opera meritoria adire; in via occurrit ei magister
through works meritorious to-go on the-way meets him the-master
i.e. discretus confessor, qui peccatorem habet informare;
that-is a-discreet confessor who the-sinner has to-instruct
clericus est diabolus, qui hominem tenet per carnales
the-clerk is the-devil who man holds through carnal
voluptates in potestate sua; erigit imaginem i.e. animam
pleasures in power his he-raises-up the-image that-is the-soul
per humanam superbiam et vanitatem. Accepit arcum cum
through human pride and vanity he-took the-bow with
sigitta; arcus est mundus iste, cujus cornua sunt superbia vite
the-arrow the-bow is world this whose horns are the-pride of-life
et concupiscencia oculorum; arcum istum tenet avarus;
and the-lust of-the-eyes bow this holds the-avaricious-man
sagitta acuta est superbia, per quam multi occiduntur, sicut
the-arrow sharp is pride through which many are-killed as
patet de Lucifero et primo parente Adam. Lucifer dicebat:
is-plain of Lucifer and the-first parent Adam Lucifer said
Ascendam super astra celi et similis ero altissimo.
I-shall-ascend above the-stars of-heaven and like I-shall-be to-the-most-high
Et econverso sagitta rediit et eum occidit. Adam concupivit,
and conversely the-arrow returned and him killed Adam coveted
quod non debuit et ideo occisus; imago anime bene
what not he-ought and therefore killed the-image of-the-soul well
poterit esse de cera, quia sicut cera perit i.e. fluit a facie
shall-be-able to-be of wax because as wax perishes that-is melts from the-face
ignis, sic [pereunt] peccatores a facie dei. Quid ergo est
of-fire so perish sinners from the-face of-God what therefore is

faciendum, ne diabolus nos sagittet et occidat? Certe balneum
to-be-done lest the-devil us shoot and kill certainly the-bath
intremus; istud balneum est confessio, in qua et per
let-us-enter this bath is confession in which and through
quam lavari debemus ab omni sorde peccati; sed oportet
which to-be-washed we-ought from all filth of-sin but it-behooves
speculum politum tenere i.e. sacram scripturam in manu tua,
the-mirror polished to-hold that-is sacred scripture in hand your
i.e. debes libenter sermones audire et verba edificatoria,
that-is you-ought gladly sermons to-hear and words edifying
in quibus poteris pericula precavere et sagittas diaboli
in which you-shall-be-able dangers to-guard-against and the-arrows of-the-devil
expellere. Sed dic michi, quomodo? Ecce cum arcus diabolicus
to-drive-off but tell to-me how behold when the-bow devilish
contra animam tuam per aliquam temptacionem tetendit,
against soul your through some temptation has-bent
involve totum corpus tuum i.e. quidquid fecisti cogitando,
roll whole body your that-is whatever you-did by-thinking
delectando, consenciendo in balneo confessionis et peccatum
by-delighting by-consenting in the-bath of-confession and the-sin
evanescit; cum vero mundatus fueris, et diabolus
vanishes when but cleansed you-shall-have-been and the-devil
occisus i.e. devictus, indue te vestimentis tuis, i.e. bonis
killed that-is overcome clothe yourself with-garments your that-is with-good
virtutibus, quas in baptismo recepisti, et perge ad domum
virtues which in baptism you-received and go to the-house
consciencie tue et extrahe corpus defuncti i.e. quicquit
of-conscience your and draw-out the-body of-the-dead that-is whatever
egisti. Deinde mitte pro parentibus tuis i.e. in quibus
you-did then send for kinsmen your that-is in what
peccatis caro tua a via veritatis deviabat, et tunc carnem
sins flesh your from the-way of-truth strayed and then the-flesh

igne penitencie combure et ossa i.e. peccata inveterata
with-the-fire of-penance burn and the-bones that-is sins inveterate
annichilentur et sic per ventum i.e. cordis amaritudinem
let-them-be-annihilated and so by the-wind that-is of-the-heart bitterness
expellantur, et poteris virginem ducere i.e. carnem
let-them-be-driven-out and you-shall-be-able a-virgin to-take that-is the-flesh
a viciis purgatam per ignem divine misericordie et gracie
from vices purged by the-fire of-divine mercy and grace
et prolem i.e. bonas virtutes per consequens generare,
and offspring that-is good virtues in consequence to-beget
per quem poteris ad eternum bravium pervenire.
through which you-shall-be-able to the-eternal prize to-come

De omnibus rebus cum consensu et providencia semper agendis

ON DOING ALL THINGS WITH COUNSEL AND FORETHOUGHT

Domitian buys three maxims from a merchant: whatever you do, look to the end; never leave the highway for a path; never lodge where the master is old and the wife young. Each saves his life, from a bribed barber, an ambush on a path, and a murderous host. The moral: the merchant is Christ, and the maxims are mindfulness of death, the commandments, and flight from the world.

Domicianus regnavit, prudens valde et per omnia justus,
Domitian reigned prudent very and in all-things just
quoniam nulli parcebat, quin per viam justicie transiret.
since to-no-one he-spared but-that by the-way of-justice he-should-pass
Accidit semel, dum in mensa sederet, venit quidam
it-happened once while at table he-sat there-came a-certain
mercator et ad januam pulsavit; janitor vero portam aperuit
merchant and at the-door knocked the-porter but the-gate opened

et, quid ei placeret, quesivit. At ille: Mercator sum,
and what to-him was-pleasing asked but he a-merchant I-am
aliqua habeo ad vendendum utilia pro persona imperatoris.
some-things I-have for selling useful for the-person of-the-emperor
Janitor hoc audiens eum introduxit; ille vero imperatorem satis
the-porter this hearing him led-in he but the-emperor quite
humiliter salutavit. Ait ei imperator: Carissime, quale
humbly greeted says to-him the-emperor dearest what-kind-of
mercatorium ad vendendum habes? Et ille: Domine, tres
merchandise for selling do-you-have and he O-lord three
sapiencias. Qui ait: Et quomodo michi dabis quamlibet
wisdoms who says and how to-me shall-you-give each
sapienciam? Et ille: Pro mille florenis. Ait rex: Et si
wisdom and he for a-thousand florins says the-king and if
sapiencie tue michi non prosunt, pecuniam meam perdo.
wisdoms your to-me not profit money my I-lose
Ait mercator: Domine, si sapiencie mee in vobis locum
says the-merchant O-lord if wisdoms my in you a-place
non optinent, pecuniam reddam. Ait imperator: Optime
not obtain the-money I-shall-return says the-emperor best
dicis, dic modo michi sapiencias, quas michi vendere
you-speak tell now to-me the-wisdoms which to-me to-sell
velis. Et ille: Domine, prima sapiencia est ista: Quicquid
you-wish and he O-lord the-first wisdom is this whatever
agas, prudenter agas, et respice finem. Secunda est ista:
you-do prudently do(-it) and look-to the-end the-second is this
Numquam viam publicam dimittas propter semitam. Tercia
never the-road public leave for a-path the-third
sapiencia est ista: Numquam hospicium ad manendum de
wisdom is this never lodging for staying by
nocte in domo alicujus accipias, ubi dominus domus est
night in the-house of-anyone accept where the-lord of-the-house is

senex et uxor juvencula. Hec tria custodias, et bene
old and the-wife very-young these three-things keep and well
tibi erit. Rex dedit ei pro qualibet sapiencia mille
with-you it-shall-be the-king gave to-him for each wisdom a-thousand
florenos; et primam sapienciam, scilicet: Quicquid agas etc.,
florins and the-first wisdom namely whatever you-do etc
fecit scribi in aula, in camera et in omnibus locis,
caused to-be-written in the-hall in the-chamber and in all places
in quibus ambulare solebat, et in mappis, in quibus
in which to-walk he-was-accustomed and on the-cloths on which
comedebat. Post hec cito, quia tam justus erat, multi
he-ate after these-things soon because so just he-was many
de imperio contra eum conspirabant, ut eum occiderent, et
of the-empire against him conspired that him they-might-kill and
quia per viam potencie hoc adimplere non poterant, cum
because by the-way of-power this to-fulfill not they-could with
barbitonsore ejus loquebantur, ut, cum barbam ejus raderet,
barber his they-spoke that when beard his he-shaved
guttur ejus scinderet, et mercedem haberet. Barbitonsor vero,
throat his he-should-cut and a-reward should-have the-barber but
accepta ab eis pecunia, fideliter adimplere promisit. Cum
with-received from them the-money faithfully to-fulfill(-it) promised when
vero imperator radi deberet, barbitonsor barbam lavit,
but the-emperor to-be-shaved was-to the-barber the-beard washed
et dum incepit radere, respexit inferius, vidit manutergium
and when he-began to-shave he-looked lower he-saw a-towel
circa collum ejus, in quo erat scriptum: Quicquid agas etc.
around neck his on which was written whatever you-do etc
Cum barbitonsor scripturam legisset, intra se cogitabat:
when the-barber the-writing had-read within himself he-thought
Hodie sum conductus, ut istum hominem occidam; si hoc
today I-am hired that this man I-may-kill if this

fecero, finis meus erit pessimus, quia morte turpissima
I-shall-have-done end my shall-be most-evil because by-a-death most-shameful
ero condempnatus, quia, quicquid agas, bonum est, respicere
I-shall-be condemned because whatever you-do good it-is to-look-to
finem, ut dicit ista scriptura. Statim manus ejus inceperunt
the-end as says this writing at-once hands his began
tremere ita, quod novacula de manibus ejus cecidit. Hoc
to-tremble so that the-razor from hands his fell this
percipiens rex ait: Dic michi, quid tibi est? Et
perceiving the-king says tell to-me what with-you is(-the-matter) and
ille: O domine, miserere mei, hodie sum conductus propter
he O lord have-mercy on-me today I-am hired for
precium te occidere; a casu sicut deus voluit scripturam
a-price you to-kill by chance as God wished the-writing
manutergii legi, scilicet: Quicquid agas etc.; statim consideravi,
of-the-towel I-read namely whatever you-do etc at-once I-considered
quod finis meus esset mors turpissima, ideo manus mee
that end my would-be death most-shameful therefore hands my
tremebant. Imperator cum hoc audisset, intra se cogitabat:
trembled the-emperor when this he-had-heard within himself thought
Prima sapiencia vitam meam salvavit, bona hora precium
the-first wisdom life my has-saved in-a-good hour the-price
pro ea dedi. Et ait barbitonsori: Ammodo sis fidelis, tibi
for it I-gave and he-says to-the-barber henceforth be faithful to-you
remitto. Satrape imperii hoc videntes, quod non poterant per
I-remit(-it) the-satraps of-the-empire this seeing that not they-could by
illam viam eum occidere, intra se tractabant, quomodo
that way him to-kill within themselves discussed how
eum occiderent, et adinvicem dixerunt: Tali die recedet
him they-might-kill and to-one-another said on-such-a day he-shall-depart
versus illam civitatem; simus illo die in semita absconditi
toward that city let-us-be on-that day in the-path hidden

per quam transitum faciet, et eum occidamus. At illi:
through which passage he-shall-make and him let-us-kill but they
Bonum est consilium. Rex eodem tempore versus civitatem
good is the-counsel the-king at-the-same time toward the-city
preparabat se, et cum equitasset usque ad semitam illam,
prepared himself and when he-had-ridden up to path that
dixerunt ei sui milites: Domine, bonum est, per istam
said to-him his knights O-lord good it-is by this
semitam transire, quam per latam viam, quia propinquior
path to-pass than by the-broad road because nearer
est. Rex intra se cogitabat: Secunda sapiencia erat,
it-is the-king within himself thought the-second wisdom was
quod numquam viam publicam propter semitam dimitterem.
that never the-road public for a-path I-should-leave
Sapienciam meam tenebo. Dixitque militibus suis: Nolo
wisdom my I-shall-keep and-he-said to-knights his I-do-not-wish
viam publicam dimittere, vos ergo, qui vultis per semitam
the-road public to-leave you therefore who wish by the-path
pergere, ite et omnia in adventu meo preparate. Illi vero
to-go go and all-things for coming my prepare they but
per semitam perrexerunt et inimici regis cum essent
by the-path went and the-enemies of-the-king when they-were
in semitis, credebant, quod rex inter eos esset, omnes
in the-paths believed that the-king among them was all
surrexerunt et quotquot venerunt, occiderunt. Rex cum
rose-up and as-many-as came they-killed the-king when
hoc audisset, ait intra se: Jam secunda sapiencia mea
this he-had-heard says within himself now the-second wisdom my
vitam meam salvavit. Illi de imperio videntes, quod per
life my has-saved those of the-empire seeing that by
illam [astuciam] eum occidere non poterant, intra se
that cunning him to-kill not they-could within themselves

conspirabant, quomodo eum necarent, dixeruntque intra
conspired how him they-might-slay and-they-said within
se: Tali die manebit in domo talis, in qua
themselves on-such-a day he-shall-stay in the-house of-such(-a-man) in which
omnes nobiliores hospitantur, quia alia non est pro
all the-nobler are-lodged because another not is for
hospitibus. Conveniemus precio cum hospite et uxore, et
guests we-shall-agree for-a-price with the-host and the-wife and
cum imperator in stratu suo jacuerit, illum occidamus. At
when the-emperor in bed his shall-have-lain him let-us-kill but
illi: Bonum est consilium. Cum vero rex ad illam civitatem
they good is the-counsel when but the-king to that city
venerat, in eadem domo hospitatus erat, fecit ad se
had-come in the-same house lodged he-had he-caused to himself
vocari hospitem domus; et cum eum vidisset, apparuit
to-be-called the-host of-the-house and when him he-had-seen he-appeared
senex valde. Ait imperator: Numquid uxorem habes? Et ille:
old very says the-emperor surely a-wife you-have and he
Eciam, domine. Qui ait: Ostende michi eam! Quam cum
yes O-lord who says show to-me her whom when
rex vidisset, apparuit juvencula, habensque xviii annos in
the-king had-seen she-appeared very-young and-having eighteen years in
etate. Ait rex camerario suo: Perge cito et lectum meum
age says the-king to-chamberlain his go quickly and bed my
alibi preparato, quia hic non manebo. At ille: Eciam,
elsewhere prepare because here not I-shall-remain but he yes
domine; sed jam parata sunt omnia; ideo non est bonum,
O-lord but now prepared are all-things therefore not it-is good
alibi jacere, eo quod in tota civitate non est pro nobis
elsewhere to-lie by-this that in the-whole city not is for us
hospicium utilius. Et ille: Ego dico tibi, quod alibi jacere
a-lodging more-useful and he I say to-you that elsewhere to-lie

volo. Statim camerarius omnia disponebat et rex occulte
I-wish at-once the-chamberlain all-things arranged and the-king secretly
ad alium locum accessit et militibus suis dixit: Vos, qui
to another place went and to-knights his said you who
vultis hic manere, potestis, sed mane ad me accedatis.
wish here to-remain may but in-the-morning to me come
Cum omnes dormirent, senex cum uxore sua surrexit, quia
when all were-sleeping the-old-man with wife his rose because
precio conducti erant, ut regem dormientem occiderent,
for-a-price hired they-had-been that the-king sleeping they-might-kill
et omnes milites occiderunt. Mane vero surrexit rex
and all the-knights they-killed in-the-morning but rose the-king
et milites suos occisos invenit. Ait in corde suo: O si
and knights his killed found says in heart his O if
hic jacuissem, cum aliis necatus fuissem! Jam tercia
here I-had-lain with the-others slain I-would-have-been now the-third
sapiencia vitam meam salvavit. Senem cum uxore et tota
wisdom life my has-saved the-old-man with the-wife and the-whole
familia in patibulo suspendi fecit et quamdiu vixit, istas
household on the-gallows to-be-hanged he-caused and as-long-as he-lived these
tres sapiencias secum retinuit et vitam beatam finivit.
three wisdoms with-him retained and (his)-life blessed ended

Carissimi, iste imperator potest dici quilibet bonus
dearest-ones this emperor can to-be-called any good
christianus, qui habet imperium corporis sui et anime sue,
Christian who has the-empire of-body his and of-soul his
seu animam regere; janitor in porta est voluntas libera, quia
or the-soul to-rule the-porter at the-gate is the-will free because
nullum peccatum, nisi sit voluntarium; mercator, qui venit
no sin unless it-be voluntary the-merchant who comes
ad portam, est dominus noster Ihesus Christus, juxta
to the-gate is lord our Jesus Christ according-to

illud apocalyps.: Ego sto ad hostium et pulso; si quis
that of-the-apocalypse I stand at the-door and knock if anyone
aperuerit michi, intrabo ad eum et cenabo cum eo. Unde
shall-have-opened to-me I-shall-enter to him and shall-sup with him whence
cotidie vendit tibi pro anima tua tres sapiencias. Floreni
daily he-sells to-you for soul your three wisdoms the-florins
sunt virtutes anime; prima sapiencia, scilicet Quicquit agas
are the-virtues of-the-soul the-first wisdom namely whatever you-do
etc., hoc est, quicquit facis, primo et principaliter debet esse
etc this is whatever you-do first and principally ought to-be
propter deum, et non ad laudem temporalem juxta illud
for-the-sake-of God and not for praise temporal according-to that
proverbiorum: Memorare novissima tua et in eternum non
of-the-proverbs remember last-things your and for ever not
peccabis. Secunda sapiencia: Nolite viam publicam dimittere
you-shall-sin the-second wisdom do-not the-road public leave
propter semitam. Via publica est via decem preceptorum,
for a-path the-road public is the-way of-the-ten precepts
quam debes semper tenere usque ad mortem et numquam
which you-ought always to-keep up to death and never
per semitam male vite ambulare, sicut heretici faciunt. Tercia
by the-path of-evil life to-walk as heretics do the-third
sapiencia est: Numquam hospicium ad manendum de nocte
wisdom is never lodging for staying by night
in domo alicujus accipias etc. Senex iste est mundus iste,
in the-house of-anyone accept etc old-man this is world this
qui habet juvenculam in uxorem i.e. vanitatem. De die
which has a-very-young-woman as wife that-is vanity from day
in diem oritur immunda et vana vanitas, unde, si in mundo
into day arises unclean and vain vanity whence if in the-world
hospitatus fueris, sine dubio timendum est de morte,
lodged you-shall-have-been without doubt to-be-feared it-is of death

quia nemo potest deo et mundo servire. Satrape, qui contra
because no-one can God and the-world to-serve the-satraps who against
regem conspiraverant etc., sunt demones, qui semper nituntur,
the-king had-conspired etc are demons who always strive
spiritualiter, occidere, et si non poterunt per se,
spiritually to-kill and if not they-shall-be-able by themselves
loquuntur cum barbitonsore i.e. carne, que ad modum
they-speak with the-barber that-is the-flesh which in the-manner
barbitonsoris radit omnes pilos. Caro per voluntatem suam
of-a-barber shaves all the-hairs the-flesh through will its
radit virtutes, quas in baptismo homo recepit. Sed si homo
shaves the-virtues which in baptism man received but if man
ad finem suum respiceret, scilicet ad mortem, qua morte
to end his should-look namely to death by-what death
debemus mori, vel ubi, vel quando, recederet a nobis omnis
we-ought to-die or where or when would-depart from us every
malus actus. Studeamus ergo, istas tres virtutes et sapiencias
evil act let-us-strive therefore these three virtues and wisdoms
tenere, et sic poterimus ad eternum bravium pervenire.
to-hold and so we-shall-be-able to the-eternal prize to-come

De beneficiorum memoria

ON REMEMBERING BENEFITS

A knight pulls a thorn from a limping lion's paw. Later, condemned as a robber and thrown to the same lion, which the king has kept starving, he is spared for seven days, and the king pardons him. The moral: the lion is mankind, healed of original sin in baptism, and the sinner who returns to the pit of penance is saved.

Quidam miles erat, qui super omnia venari dilexit. Accidit
a-certain knight there-was who above all-things to-hunt loved it-happened
uno die, quod ad venandum perrexit. Occurrit leo
one day that to hunting he-went there-met(-him) a-lion
claudicans et pedem militi ostendit. Miles vero de
limping and its-foot to-the-knight showed the-knight but from
equo descendit et spinam acutam de ejus pede extraxit et
the-horse dismounted and a-thorn sharp from its foot drew-out and
unguentum vulneri apposuit, et sanatus est leo. Post hoc
ointment to-the-wound applied and healed was the-lion after this
vero rex illius regni in eodem nemore a casu venabatur
but the-king of-that kingdom in the-same forest by chance was-hunting
et illum leonem accepit et multis annis secum nutrivit.
and that lion took and for-many years with-him nourished
Miles ille contra regem forefecit et ad eandem forestam
the-knight that against the-king offended and to the-same forest
fugam peciit, omnes transeuntes spoliavit et occidit. Rex
flight sought all passers-by he-despoiled and killed the-king
vero illum captivavit et contra eum sentenciam dedit, ut
but him captured and against him sentence gave that
leoni daretur ad devorandum, et quod nichil aliud ad
to-the-lion he-should-be-given for devouring and that nothing else for
comedendum ei daretur ad hoc, ut militem devoraret.
eating to-it should-be-given to this that the-knight it-might-devour

Miles vero, cum in foveam esset projectus, multum timuit
the-knight but when into the-pit he-was thrown much feared
exspectans horam, quando devoraretur; leo vero eum
awaiting the-hour when he-would-be-devoured the-lion but him
intime respexit et cum noticiam ejus haberet, applausum
closely looked-at and when knowledge of-him it-had applause
ei fecit et septem diebus sine cibo remansit. Rex vero
to-him it-made and for-seven days without food remained the-king but
cum hoc audisset, admirabatur, fecit militem de fovea
when this he-had-heard marveled he-caused the-knight from the-pit
extrahi et ait ei: Dic michi, o carissime, quomodo hoc
to-be-drawn-out and says to-him tell to-me O dearest how this
poterit esse, quod leo tibi non nocuit? Qui ait: Domine,
shall-be-able to-be that the-lion you not harmed who says O-lord
a casu per forestam equitavi, leo iste claudicans michi
by chance through the-forest I-rode lion this limping me
occurrebat, ego vero spinam de pede ejus extraxi et vulnus
met I but the-thorn from foot its drew-out and the-wound
sanavi, et ideo ut credo michi parcit. Ait rex: Ex quo
healed and therefore as I-believe me it-spares says the-king from which
leo non nocuit tibi, ego tibi parcam, ammodo studeas vitam
the-lion not harmed you I you shall-spare henceforth strive life
tuam corrigere. Ille vero gracias regi reddidit et post hoc
your to-correct he but thanks to-the-king rendered and after this
in omnibus est emendatus et finivit vitam suam in pace.
in all-things was amended and ended life his in peace

Moralizacio. Carissimi, miles iste, qui venatus est, est
moralization dearest-ones knight this who hunted has is
homo mundanus, qui cotidie studet, quomodo bona mundana
man worldly who daily strives how goods worldly
poterit acquirere. Leo claudicans est totum genus
he-shall-be-able to-acquire the-lion limping is the-whole race

humanum, quod per peccatum primi parentis claudicabat,
human which through the-sin of-the-first parent was-limping
quam spinam i.e. peccatum originale per baptismum erat
which thorn that-is sin original through baptism was
extractum et cum unguento bonarum virtutum salvatum. Post
drawn-out and with the-ointment of-good virtues saved after
hoc miles contra regem deum omnipotentem surgit, quociens
this the-knight against the-king God almighty rises as-often-as
mortaliter peccat et virtutibus spoliatur, quas in baptismo
mortally he-sins and of-the-virtues is-despoiled which in baptism
recepit, sed leo scilicet genus humanum capitur, quociens
he-received but the-lion namely the-race human is-taken as-often-as
divinis preceptis obligatur et in foveam penitencie projicitur;
to-divine precepts it-is-bound and into the-pit of-penance is-thrown
si vero miles homo scil. peccator in eadem fovea projicitur,
if but the-knight the-man namely the-sinner into the-same pit is-thrown
omne malum ei evenire poterit immo bonum, quia
every evil to-him to-befall shall-be-able nay good because
salutem anime potest promerere. Ad quam nos perducat etc.
the-salvation of-the-soul he-can to-merit to which us may-he-lead etc

De vicissitudine cujuslibet boni et presertim recte judicantium

ON THE REWARD OF GOOD, ABOVE ALL OF JUST JUDGES

Blind Theodosius sets up a bell that any plaintiff may ring for justice. A serpent whose nest a toad has seized rings it, the judge drives the toad out, and the grateful serpent later lays a precious stone on the king's eyes, restoring his sight. The moral: the bell is the preacher's tongue, the serpent the confessor, and the stone Christ.

Theodosius regnavit prudens valde, qui lumen oculorum
Theodosius reigned prudent very who the-light of-the-eyes
amiserat, qui quandam legem dedit, quod quedam campana
had-lost who a-certain law gave that a-certain bell
in palacio esset posita, et quicumque causam aliquam
in the-palace should-be placed and whoever cause any
tractare haberet, cordam campane propriis manibus pulsaret,
to-treat had the-rope of-the-bell with-his-own hands should-ring
ad cujus pulsacionem judex ad hoc constitutus descenderet
at whose ringing the-judge for this appointed should-come-down
et unicuique justiciam faceret. Erat autem quidam serpens,
and to-each-one justice should-do there-was moreover a-certain serpent
qui sub corda campane nidum fecerat, et infra tempus breve
which under the-rope of-the-bell a-nest had-made and within a-time short
pullos produxit, et cum pulli ambulare poterant, perrexit
young brought-forth and when the-young to-walk were-able it-went
quodam die ad spaciandum cum pullis extra civitatem.
on-a-certain day for strolling with the-young outside the-city
Cum vero serpens absens esset, bufo nidum ejus intravit
when but the-serpent absent was a-toad nest its entered
et occupavit; serpens cum pullis rediens et bufonem
and occupied the-serpent with the-young returning and the-toad
nidum occupantem videns contra eum pugnavit, sed bufonem
the-nest occupying seeing against it fought but the-toad

devincere non poterat, et sic bufo nidum occupavit. Serpens
to-overcome not it-could and so the-toad the-nest occupied the-serpent
cum hoc vidisset, caudam suam circa cordam campane involvit
when this it-had-seen tail its around the-rope of-the-bell wound
et fortiter traxit ac pulsavit ac si diceret: Descende,
and strongly pulled and rang as if it-were-saying come-down
judex, et fac michi justiciam, quia injuste bufo nidum
O-judge and do for-me justice because unjustly the-toad nest
meum occupat. Judex cum campanam audisset, descendit,
my occupies the-judge when the-bell he-had-heard came-down
et neminem videns, iterato ascendit; hoc videns serpens
and no-one seeing again went-up this seeing the-serpent
iterum pulsavit; judex hoc audiens descendit, et cum
again rang the-judge this hearing came-down and when
serpentem cordam trahentem vidisset, et bufonem locum ejus
the-serpent the-rope pulling he-had-seen and the-toad place its
occupantem, ascendit, et totum regi denunciavit.
occupying he-went-up and the-whole(-matter) to-the-king reported
Ait ei rex: Descende et non tantum bufonem expelle,
says to-him the-king go-down and not only the-toad drive-out
sed illum occide, ut serpens locum suum occupet! Quod et
but it kill that the-serpent place its may-occupy which also
factum est per omnia. Post hec vero uno dierum cum
done was in all-things after these-things but one of-the-days when
rex in stratu suo jacuisset, serpens cameram suam intravit
the-king in bed his had-lain the-serpent chamber his entered
portans in ore suo lapidem preciosum. Hoc cum vidissent
carrying in mouth its a-stone precious this when they-had-seen
servi, regi dixerunt de introitu serpentis, ac ille: Nolite
the-servants to-the-king spoke of the-entrance of-the-serpent and he do-not
eum impedire! Credo quod nullum malum michi faciet.
it hinder I-believe that no harm to-me it-shall-do

Serpens super lectum ejus ascendit et versus faciem ejus
the-serpent upon bed his climbed and toward face his
perrexit; cum vero ad oculos venisset, lapidem super os
went when but to the-eyes it-had-come the-stone upon the-mouth
cadere permisit et statim cameram exivit; cum vero lapis
to-fall it-let and at-once the-chamber went-out when but the-stone
duos oculos ejus tetigisset, rex clarum visum recepit; non
two eyes his had-touched the-king clear sight received not
modicum gaudens, serpentem requiri fecit, sed non est
a-little rejoicing the-serpent to-be-sought he-caused but not it-was
inventus; lapidem secum custodivit et vitam in pace finivit.
found the-stone with-him he-kept and (his)-life in peace ended

Moralizacio. Carissimi, rex iste potest dici quilibet
moralization dearest-ones king this can to-be-called any
homo mundanus, qui tenetur regere se ipsum, et tamen
man worldly who is-bound to-rule him himself and yet
cecus est quantum ad spiritualia, sed videns clare quantum
blind he-is as-much as-to spiritual-things but seeing clearly as-much
ad temporalia. Campana suspensa est lingua predicatoris,
as-to temporal-things the-bell hung is the-tongue of-the-preacher
que certis temporibus debet pulsari. Corda campane est sacra
which at-fixed times ought to-be-rung the-rope of-the-bell is sacred
scriptura, per quam predicator habet descendere, et virtutes
scripture through which the-preacher has to-come-down and virtues
atque vicia intimare, quomodo peccatores per virtutes
and vices to-make-known how sinners through virtues
poterunt ad celum ascendere, et per peccata in infernum
shall-be-able to heaven to-ascend and through sins into hell
introire. Serpens, qui fecit nidum sub corda capane, est
to-enter the-serpent which made a-nest under the-rope of-the-bell is
discretus confessor, qui habet se ponere sub sacra scriptura
a-discreet confessor who has himself to-place under sacred scripture

et in nido i.e. in corde peccatoris pullos i.e. bonas
and in the-nest that-is in the-heart of-the-sinner young that-is good
virtutes producere. Si vero aliquis sensus per peccatum sit
virtues to-bring-forth if but any sense through sin be
inviciatus, i.e. infectus, habet cordam sacre scripture pulsare,
vitiated that-is infected he-has the-rope of-sacred scripture to-ring
tunc judex i.e. racio debet descendere, et omnia per veram
then the-judge that-is reason ought to-come-down and all-things through true
confessionem excutere et corrigere, sed sepe contingit, quod
confession to-shake-out and to-correct but often it-happens that
prelati et confessores sunt tepidi et negligentes et pergunt
prelates and confessors are lukewarm and negligent and go
extra ad mundana et sic subditi manent in periculo, quia
outside to worldly-things and so subjects remain in danger because
bufo i.e. diabolus locum occupat. Quid ergo est faciendum?
the-toad that-is the-devil the-place occupies what therefore is to-be-done
Certe ut confessor redeat ad peccatorem ducendo secum
certainly that the-confessor return to the-sinner leading with-him
pullos i.e. bonas virtutes. Serpens habet duo, portat
the-young that-is good virtues the-serpent has two(-things) it-carries
venenum penitencie et antidotum absolucionis salutis
the-poison of-penance and the-antidote of-absolution of-the-salvation
anime et debet contra diabolum pugnare informando
of-the-soul and it-ought against the-devil to-fight by-instructing
peccatorem quomodo diabolo est resistendum et sic eum de
the-sinner how the-devil is to-be-resisted and so him from
corde peccatoris expelles. Deinde serpens lapidem portavit etc.
the-heart of-the-sinner you-shall-expel then the-serpent a-stone carried etc
sic discretus confessor per sacram scripturam debet peccatori
so the-discreet confessor through sacred scripture ought to-the-sinner

lapidem i.e. Christum dare, de cujus virtute visum spiritualem
the-stone that-is Christ to-give from whose power sight spiritual
potest recipere et per consequens vitam eternam obtinere.
he-can to-receive and in consequence life eternal to-obtain

Quod est vigilandum contra fraudes diaboli, ne nos decipiat

THAT WE MUST WATCH AGAINST THE DEVIL'S FRAUDS

Three hungry pilgrims agree that whoever dreams the greatest marvel will have their one loaf; while the others sleep, one eats it, then claims to have dreamed of seeing one companion in heaven and the other in hell, neither needing bread. The moral: the companions are the Jews and Saracens, the rich, and the perfect, and the loaf is heaven, won by watching.

Olim erant tres socii, qui ad peregrinandum pergebant.
once there-were three companions who for pilgrimaging were-going
Accidit, quod cibaria preter unum panem invenire non poterant,
it-happened that provisions except one loaf to-find not they-could
et erant famelici valde, dixerunt adinvicem: Si iste panis in
and they-were famished very they-said to-one-another if this loaf into
tres partes dividatur, unicuique pars non sufficeret ex nostris
three parts be-divided to-each the-part not would-suffice of us
ad saturandum; habeamus ergo sanum consilium, quomodo
for satisfying let-us-have therefore sound counsel how
debeamus de isto pane disponere. Ait unus: Hic in via
we-ought of this loaf to-dispose says one here on the-road
dormiemus et quilibet sompnium habeat, et qui majus
we-shall-sleep and each a-dream let-him-have and who the-greater
mirabile viderit, ille totum panem habeat. Responderunt
marvel shall-have-seen he the-whole loaf let-him-have answered
alii duo: Bonum est consilium. Et inceperunt dormire.
the-other two good is the-counsel and they-began to-sleep

Ille, qui consilium dederat, surrexit et ipsis dormientibus
he who the-counsel had-given rose and with-them sleeping
panem totaliter comedit, nec unicam micam sociis suis
the-loaf wholly ate nor a-single crumb to-companions his
dimisit. Hoc facto socios suos excitavit dicens: Surgite
left with-this done companions his he-roused saying rise
velociter! Tempus est, ut quilibet sompnium suum dicat.
quickly time it-is that each dream his tell
Ait primus: Carissimi, mirabile sompnum vidi, scilicet unam
says the-first dearest-ones a-marvelous dream I-saw namely one
scalam auream de celo descendentem, per quam angeli
ladder golden from heaven descending by which angels
descenderunt et ascenderunt et animam meam usque ad
descended and ascended and soul my up to
celum de corpore meo extraxerunt. Quando ibi eram, patrem
heaven from body my drew-out when there I-was the-Father
et filium et spiritum sanctum vidi, et tantum gaudium
and the-Son and the-Spirit Holy I-saw and such joy
circa animam meam erat, quod oculus non vidit, nec auris
around soul my was that eye not has-seen nor ear
audivit, quod ibidem percepi; et istud est sompnium meum.
heard what there I-perceived and this is dream my
Ait secundus: Et ego vidi, quod demones cum instrumentis
says the-second and I saw that demons with instruments
ferreis ac igneis animam meam de corpore meo traxerunt
iron and fiery soul my from body my drew
et ibidem me male tractaverunt et dixerunt: Quamdiu deus
and there me badly treated and said as-long-as God
regnat in celo, permanebis in isto loco. Ait tercius: Audite
reigns in heaven you-shall-remain in this place says the-third hear
sompnium meum! Videbatur michi, quod quidam angelus ad
dream my it-seemed to-me that a-certain angel to

me venit et ait: Carissime, vis videre, ubi sunt socii
me came and says dearest do-you-wish to-see where are companions
tui? Respondi: Eciam, domine, quia inter nos habemus
your I-answered yes O-lord because between us we-have
unum panem dividere; timeo, quod cum pane recesserunt.
one loaf to-divide I-fear that with the-loaf they-have-withdrawn
At ille: Non est ita; sed panis juxta vos est; sequamini me.
but he not it-is so but the-loaf beside you is follow me
Duxit me ad portam celi, caput meum tantum secundum
he-led me to the-gate of-heaven head my only according-to
preceptum suum infra portam posui, et vidi te; et videbatur
command his within the-gate I-put and saw you and it-seemed
michi, quod ad celum raptus fuisti et sederes in throno
to-me that to heaven caught-up you-had-been and were-sitting on a-throne
aureo et multa cibaria ac vina optima ante te; dixitque
golden and many provisions and wines most-excellent before you and-said
angelus michi: Ecce, socius tuus habundat in omni gaudio
the-angel to-me behold companion your abounds in all joy
et in cibariis, et ibidem in eternum permanebit, quia, qui
and in provisions and there for ever shall-remain because who
semel regnum celeste intraverit, exire non poterit. Jam
once the-kingdom heavenly shall-have-entered to-go-out not shall-be-able now
mecum veni, et ostendam tibi, ubi alius socius tuus est.
with-me come and I-shall-show to-you where the-other companion your is
Cum vero secutus illum fuissem, duxit me ad portas inferni,
when but followed him I-had he-led me to the-gates of-hell
et ibi vidi te, sicut dixisti, in penis gravissimis, et cum
and there I-saw you as you-said in punishments most-grievous and since
tibi antea cotidie ministrabatur panis et vinum in magna
to-you before daily was-served bread and wine in great
copia, tunc a te quesivi: O carissime socie, michi displicet,
plenty then of you I-asked O dearest companion to-me it-is-displeasing

quod in istis penis jaces; tu vero respondisti michi, quod,
that in these punishments you-lie you but answered to-me that
quamdiu deus regnat in celo, hic permanebo, quia hoc
as-long-as God reigns in heaven here I-shall-remain because this
merui; surge ergo cito et totum panem comede, quia
I-have-merited rise therefore quickly and the-whole loaf eat because
ammodo nec me, nec socium nostrum videbis. Ego vero
henceforth neither me nor companion our shall-you-see I but
cum vidi, surrexi et, sicut dixisti, panem comedi.
when I-saw(-it) rose and as you-said the-loaf ate

Carissimi, per istos tres socios tria genera hominum
dearest-ones by these three companions three kinds of-men
intelligere debemus. Per primum Saracenos et Judeos, per
to-understand we-ought by the-first the-Saracens and the-Jews by
secundum divites ac potentes hujus mundi; per tercium
the-second the-rich and powerful of-this world by the-third
viros perfectos, sicut sunt religiosi ac ceteri homines deum
men perfect as are the-religious and the-other men God
timentes; per panem rotundum regnum celeste intelligere
fearing by the-loaf round the-kingdom heavenly to-understand
debemus. Panis iste, scilicet regnum celeste, dividitur in tria
we-ought loaf this namely the-kingdom heavenly is-divided among three
genera hominum, secundum merita sua aliqui majus, aliqui
kinds of-men according-to merits their some more some
minus. Primi, scilicet Saraceni ac Judei, dormiunt in peccatis
less the-first namely the-Saracens and the-Jews sleep in sins
suis et credunt celum habere, Saraceni per promissionem
their and believe heaven to-have the-Saracens through the-promise
Machomethi, cujus legem tenent, qui eis promisit, in celo
of-Mahomet whose law they-hold who to-them promised in heaven
regnare; Judei eciam credunt per legem mosaicam illud
to-reign the-Jews also believe through the-law mosaic it

obtinere. Ista credicio est quasi sompnus. Secundus socius,
to-obtain this belief is as-it-were sleep the-second companion
qui sompniavit se esse in inferno, sunt isti divites ac
who dreamed himself to-be in hell are these rich and
hujus mundi potentes, qui sine aliqua dubitacione per
of-this world powerful who without any doubting through
predicatores ac confessores sciunt, quod si in peccatis sine
preachers and confessors know that if in sins without
contricione decedunt, quod ad infernum descendent et ibi
contrition they-depart that to hell they-shall-descend and there
eternaliter punientur, et hoc non obstante peccata super
eternally shall-be-punished and this not standing-in-the-way sins upon
peccata accumulant; et ideo de divitibus scribitur: Ubi sunt
sins they-heap-up and therefore of the-rich it-is-written where are
potentes mundi hujus, qui cum canibus et avibus ludebantur?
the-powerful of-world this who with dogs and birds were-sporting
Mortui sunt et ad infernum descenderunt. Tercius socius,
died have and to hell have-descended the-third companion
scilicet Christianus, qui nec in peccatis nec in mala fide
namely the-Christian who neither in sins nor in bad faith
dormit, sed in bonis operibus vigilat, per consilium angeli
sleeps but in good works keeps-watch by the-counsel of-the-angel
i.e. spiritus sancti dona, vitam suam sic diriget, ut panem
that-is of-the-Spirit Holy the-gifts life his so shall-direct that the-loaf
scilicet regnum celeste habeat. Ad quod etc.
namely the-kingdom heavenly he-may-have to which etc

De memoria mortis et non delectando in temporalibus

ON REMEMBERING DEATH AND NOT DELIGHTING IN TEMPORAL THINGS

A Roman statue inscribed "Strike here" leads a cleric to dig where its finger's shadow falls, and he finds an underground palace of silent nobles lit by a carbuncle. When he pockets a cup and a knife, an archer image shoots the carbuncle, and he dies in the dark. The moral: the image is the devil, the archer death, and the carbuncle life.

Erat quedam imago in civitate romana, que rectis
there-was a-certain image in the-city Roman which on-upright
pedibus stabat habebatque manum dextram extensam, et
feet stood and-had hand right stretched-out and
super medium digitum erat superscriptio: Percute hic! Imago
over the-middle finger was an-inscription strike here image
ista a longo tempore sic stabat eo, quod nullus sciebat,
this for a-long time so stood by-this that no-one knew
quid hoc significaret: Percute hic! Multi admirati sunt et
what this might-signify strike here many marveled have and
sepius ad imaginem venerunt titulum respiciendo, et sic
more-often to the-image came the-title looking-at and so
recesserunt, quod superscriptionem penitus ignorabant. Erat
withdrew because the-inscription utterly they-did-not-know there-was
quidam clericus subtilis valde, qui, cum de imagine audisset,
a-certain clerk subtle very who when of the-image he-had-heard
multum sollicitus erat eam videre; dum autem eam vidisset
much eager was it to-see when moreover it he-had-seen
et superscriptionem legisset: Percute hic! vidensque solem
and the-inscription had-read strike here and-seeing the-sun
super imaginem per solis umbram digitum discernebat, per
over the-image by of-the-sun shadow the-finger he-discerned by
quem dicebat: Percute hic! Statim ligonem accepit et vix
which it-said strike here at-once a-mattock he-took and scarcely

per distanciam trium pedum fodiebat et quosdam gradus
through a-distance of-three feet he-dug and certain steps
descendentes inveniebat. Clericus non modicum gaudens
descending he-found the-clerk not a-little rejoicing
desuper gradatim descendit, quousque sub terra nobile
from-above step-by-step descended until under the-earth a-noble
palacium invenit, et aulam intravit, videnque regem et
palace he-found and the-hall entered and-seeing a-king and
reginam et multos nobiles in mensa sedentes respexit et
a-queen and many nobles at table sitting he-looked and
circumquaque totam aulam plenam hominibus et omnes erant
all-around the-whole hall full of-men and all were
vestimentis preciosis induti, et nullus ex omnibus unicum
in-garments precious clothed and no-one of all a-single
verbum ei loquebatur, respexitque ad unum angulum et
word to-him spoke and-he-looked to one corner and
vidit lapidem politum, qui vocatur carbunculus, a quo
saw a-stone polished which is-called a-carbuncle from which
tota domus lumen recepit, et ex opposito carbunculi
the-whole house light received and from opposite the-carbuncle
in angulo hominem stantem habentemque in manu sua
in the-corner a-man standing and-having in hand his
arcum paratum cum sagitta ad percuciendum et in fronte
a-bow ready with an-arrow for striking and on forehead
ejus erat scriptum: Ego sum qui sum, nullus arcum meum
his was written I am who I-am no-one bow my
vitare potest et precipue carbunculus ille, qui relucet tam
to-avoid can and especially carbuncle that which shines-back so
splendide. Clericus cum hoc vidisset, admirabatur, cameram
splendidly the-clerk when this he-had-seen marveled a-chamber
intravit, mulieres pulcherrimas in purpura et pallio operantes
he-entered women most-beautiful in purple and pall working

invenit et nullum verbum ei dixerunt. Deinde stabulum
he-found and no word to-him they-said then the-stable
equorum intravit et optimos equos et asinos et sic de
of-the-horses he-entered and excellent horses and asses and so of
ceteris invenit, eos tetigit, et ad tactum suum lapides
the-rest he-found them he-touched and at touch his stones
apparuerunt. Hoc facto omnia habitacula palacii visitavit,
they-appeared with-this done all the-dwellings of-the-palace he-visited
et quicquit cor ejus desiderabat, hoc invenit; deinde sicut
and whatever heart his desired this he-found then as
prius aulam intravit et de recessu cogitabat ac in corde suo
before the-hall he-entered and of departure thought and in heart his
dicebat: Mirabilia vidi hodie, et quicquit cor desiderat,
said marvels I-have-seen today and whatever the-heart desires
hoc poterat invenire; verumptamen nullus dictis meis credet
this one-could to-find nevertheless no-one to-words my shall-believe
de istis que vidi; et ideo bonum est, in signum
of these-things which I-saw and therefore good it-is in sign
veritatis aliquid mecum portare. Ad mensam superiorem
of-truth something with-me to-carry to the-table higher
respexit, ciphos aureos ac cultellos optimos vidit; ad mensam
he-looked cups golden and knives excellent he-saw to the-table
accessit, unum ciphum cum cultello de mensa levavit,
he-approached one cup with a-knife from the-table he-lifted
ut secum portaret. Cum vero in sinu suo collocasset,
that with-him he-might-carry(-it) when but in bosom his he-had-placed(-it)
imago, que in angulo cum arcu et sagitta stabat, ad
the-image which in the-corner with bow and arrow stood at
carbunculum sagittam direxit et illum percussit et in
the-carbuncle the-arrow directed and it struck and into
multas partes divisit. Incontinenti tota aula facta est sicut
many parts divided at-once the-whole hall made was like

nox tenebrosa; clericus videns totaliter est contristatus; viam
night dark the-clerk seeing(-it) wholly was saddened the-way
exeundi propter nimiam obscuritatem invenire non poterat;
of-going-out because-of the-excessive darkness to-find not he-could
et sic in eodem palacio misera morte mortuus est.
and so in the-same palace by-a-wretched death died has

Carissimi, ista imago, que dicit: Percute hic, est diabolus,
dearest-ones this image which says strike here is the-devil
qui circuit querens, quem devoret, que habet manum
who goes-about seeking whom he-may-devour who has the-hand
extensam, i.e. potestatem super peccatores decipiendos, qui
stretched-out that-is power over sinners to-be-deceived who
dicit: Percute hic, i.e. homini avaro dicit: Percute hic,
says strike here that-is to-the-man avaricious he-says strike here
in terra bona mundana appetendo, cor tuum in terrenis
on earth goods worldly by-seeking heart your in earthly-things
ponendo. Clericus, qui venerat, postquam alii recesserunt,
by-placing the-clerk who had-come after the-others withdrew
est homo cupidus sive avarus, qui sicut bonus clericus die
is the-man covetous or avaricious who as a-good clerk day
ac nocte studet, ut scienciam sibi ipsi imprimat et alios
and night strives that knowledge on-him himself he-may-imprint and others
doceat, nec saciari poterit, quin semper nova inveniet;
may-teach nor to-be-sated shall-he-be-able but-that always new-things he-shall-find
eodem modo homo cupidus die ac nocte studet in terra,
in-the-same way the-man covetous day and night strives on land
in mari, quomodo poterit bona mundana acquirere, nec
on sea how he-shall-be-able goods worldly to-acquire nor
oculi ejus saciantur; et ideo contra tales dicit Seneca:
the-eyes his are-sated and therefore against such-men says Seneca
Cum omnia peccata senescunt, sola cupiditas juvenescit. Illi,
when all sins grow-old alone covetousness grows-young those

qui venerunt ad imaginem, sunt boni christiani et precipue
who came to the-image are good Christians and especially
religiosi, qui mundum respiciunt, quantum ad victum et
the-religious who the-world regard as-much as-to food and
vestitum, et sic recedunt, nec superscriptionem diaboli
clothing and so withdraw nor the-inscription of-the-devil
curant; tales pericula evadent. Clericus vero per umbram
heed such-men dangers shall-escape the-clerk but by the-shadow
digiti in terram percussit; sic avarus per umbram
of-the-finger into the-earth struck so the-avaricious-man by the-shadow
scilicet mundi vanitatem, que est quasi umbra transiens,
namely of-the-world the-vanity which is as-it-were a-shadow passing
accipit ligonem i.e. corpus condensum et assensum ac
takes a-mattock that-is the-body dense and assent and
intellectum, per que divicias mundi incipit fodere; cum vero
understanding by which the-riches of-the-world he-begins to-dig when but
gradus invenit, descendit; primus gradus est superbia, secundus
steps he-finds he-descends the-first step is pride the-second
concupiscencia oculorum, tercius concupiscencia carnis. Per
the-lust of-the-eyes the-third the-lust of-the-flesh by
istos gradus et alios diversos cupidus descendit, et
these steps and others diverse the-covetous-man descends and
pulchrum palacium, ut ei videtur, plenum hominibus ac
a-beautiful palace as to-him it-seems full of-men and
vanitatibus invenit, scilicet mundum istum, in quo et in
vanities finds namely world this in which and in
quibus miser homo miro modo delectatur. Imago, que
which the-wretched man in-wonderful way delights the-image which
cum arcu stabat, est mors, que semper est parata, quemlibet
with the-bow stood is death which always is ready any
nostrum percutere, sicut dicit scriptura in fronte: Ego
of-us to-strike as says the-writing on the-forehead I

sum, scilicet mors, que sum multo tempore in mundo isto
am namely death who am for-much time in world this
introducta per peccatum primi parentis; et nullus poterit,
brought-in through the-sin of-the-first parent and no-one shall-be-able
quantumcumque dives, generosus aut fortis, arcum meum
however-much rich well-born or strong bow my
evadere. Carbunculus est vita hominis; quamdiu vita in eo
to-escape the-carbuncle is the-life of-man as-long-as life in him
manet, dat ei lumen carbunculus i.e. vitam habere, sed
remains it-gives to-him light the-carbuncle that-is life to-have but
tamen avarus melius credit et sperat vivere, et bona
yet the-avaricious-man better believes and hopes to-live and the-goods
mundana, que intelliguntur per ciphum et cultellum in sinu
worldly which are-understood by the-cup and the-knife in bosom
suo scilicet in archa sua, credit includere; veniet mors
his namely in chest his he-believes to-shut-in shall-come death
et percutiet cum sagitta i.e. cum gravi infirmitate vitam
and shall-strike with the-arrow that-is with grievous sickness life
tuam, et statim fit obscuritas in tantum, quod omnes
your and at-once there-becomes darkness in so-much that all
sensus lumen suum ac virtutem amittunt; et jacet corpus
the-senses light their and power lose and lies the-body
ibi mortuum et miserabiliter, quod infra triduum incipit
there dead and wretchedly so-that within three-days it-begins
fetere; tunc diabolus animam rapit, amici et consanguinei
to-stink then the-devil the-soul seizes friends and kinsmen
bona sua, que cum maledictione dei acquisivit, obtinebunt,
the-goods his which with the-curse of-God he-acquired shall-obtain
terra ac vermes corpus occupabunt, et sic nichil peccatori
earth and worms the-body shall-occupy and so nothing to-the-sinner
reliquitur, nisi pena eterna. Studeamus ergo etc.
is-left except punishment eternal let-us-strive therefore etc

De promissionis fideli constantia

ON FAITHFUL KEEPING OF A PROMISE

One sworn robber takes his captured comrade's place in prison so that the other can settle his household; the free one returns at the last moment as the first is about to hang. The judge, moved by their loyalty, pardons both and takes them into his service. The moral: the soul and body are sworn companions in baptism, and the body must do penance until the soul is set free.

Erat quidam imperator, in cujus imperio erant duo
there-was a-certain emperor in whose empire there-were two
latrones, adinvicem confederati juramento, ut nullus alium
robbers to-one-another bound by-an-oath that neither the-other
dimitteret in necessitate, sed quilibet pro altero vitam
should-abandon in necessity but each for the-other (his)-life
poneret. Multa mala adinvicem perpetraverunt, scilicet
should-lay-down many evils together they-perpetrated namely
furtum et homicidium. Accidit semel, quod unus sine
theft and homicide it-happened once that one without
altero et eo absente cum furto captus erat et in
the-other and with-him absent with a-theft caught was and in
carcere in compedibus positus. Quod audiens socius ejus,
prison in fetters put which hearing companion his
alter latro ad eum venit et dixit: Carissime socie, dic
the-other robber to him came and said dearest companion tell
michi, in fide ligati sumus. At ille: Ut michi videtur, mori
to-me in faith bound we-are but he as to-me it-seems to-die
debeo, quia comprehensus sum cum furto; si velles
I-ought because caught I-am with a-theft if you-were-willing
tantum facere istud, quod tibi dixero, semper essem
only to-do this which to-you I-shall-have-said always I-should-be

tibi obligatus. Uxorem et parvulos ac familiam habeo, de
to-you bound a-wife and little-ones and a-household I-have of
eis nichil ordinavi, nec de bonis meis; si in loco meo
them nothing I-have-ordered nor of goods my if in place my
posses exspectare in carcere, et hoc poteris a judice
you-could to-wait in prison and this you-shall-be-able from the-judge
inquirere, domi vadam et de uxore et familia et de bonis
to-ask home I-shall-go and of the-wife and household and of goods
meis ordinabo et tempore debito revertar et liberabo te.
my I-shall-order and at-the-time due I-shall-return and shall-free you
At ille: Istud satis fideliter adimplebo. Perrexit ad judicem
but he this very faithfully I-shall-fulfill he-went to the-judge
et ait: Domine mi, amicus meus captus est et in carcere
and says O-lord my friend my caught is and in prison
positus; mortem, ut credo, evadere non potest; si placet,
put death as I-believe to-escape not can if it-please
tantum unam peticionem a vobis peto, ut eum licencietis,
only one petition from you I-seek that him you-allow
quod ad domum propriam accedere potest, ut ante mortem
so-that to house his-own to-go he-may that before death
suam de uxore et familia poterit disponere; ego vero,
his of the-wife and household he-shall-be-able to-dispose I but
ut de eo sis securus, loco suo in carcere remanebo,
that of him you-may-be secure in-place his in prison shall-remain
donec venerit. Ait judex: Tali die judicium de eo ac
until he-shall-have-come says the-judge on-such-a day judgment of him and
de aliis fiet; si vero eodem die non venerit, quid
of others shall-be-made if but on-the-same day not he-shall-have-come what
ad hoc respondebis? At ille: Domine, omnem securitatem,
to this shall-you-answer but he O-lord every security
que tibi placet, adimplebo; quam si non venerit, pro
which to-you is-pleasing I-shall-fulfill which if not he-shall-have-come for

ejus amore mortem sustinebo. Ait judex: Peticionem tuam
his love death I-shall-endure says the-judge petition your
exaudiam, ita tamen, quod te in vinculis habeam, quousque
I-shall-grant so yet that you in chains I-may-have until
ipse redierit. Et ille: Bene placet michi. Tunc judex
he shall-have-returned and he well it-pleases me then the-judge
istum posuit in carcere et alium libere misit abire. Ille
him put in prison and the-other freely sent go he
vero domi recessit, de uxore, prole et familia ordinavit,
but home went-back of the-wife the-offspring and the-household he-ordered
et tamdiu expectavit, quod ad tres dies judicii, in quo
and so-long waited that to the-three days of-the-judgment in which
omnes malefactores coram judice sunt presentati, et inter
all the-malefactors before the-judge were presented and among
alios ille, qui prompte se carceri obtulit, pro amico suo est
others he who readily himself to-prison offered for friend his was
presentatus. Ait ei judex: Ubi est amicus tuus, qui hodie
presented says to-him the-judge where is friend your who today
deberet redire et te liberare ac salvare? At ille: Domine,
ought to-return and you to-free and to-save but he O-lord
spero, quod non deficiet. Judex vero diu exspectabat, si
I-hope that not he-shall-fail the-judge but long waited if
veniret, et non venit. Statim dedit pro sentencia, ut
he-would-come and not he-came at-once he-gave for sentence that
ad patibulum duceretur; et sit factum est. Cum vero ad
to the-gallows he-should-be-led and so done it-was when but to
patibulum venisset, ait ei judex: Carissime, imputes tibi
the-gallows he-had-come says to-him the-judge dearest impute(-it) to-yourself
et non michi, quod nunc morieris. Dixisti, quod amicus
and not to-me that now you-shall-die you-said that friend
tuus veniret et te liberaret. Ait ille: Domine, ex quo
your would-come and you would-free says he O-lord from which

mori debeo, instanter peto, ut ante mortem meam pulsare
to-die I-ought urgently I-ask that before death my to-knock
potero. Ait judex: Cujusmodi pulsacio erit illa? Qui ait:
I-shall-be-able says the-judge of-what-kind knocking shall-be that who says
Ante mortem meam tribus vicibus clamare. Et ille: Michi
before death my three times to-cry-out and he to-me
placet. Ille incepit alta voce clamare primo, secundo,
it-pleases he began with-a-loud voice to-cry-out first second
tercio, et respexit circumquaque, et hominem agili
third and looked all-around and a-man with-nimble
cursu venientem vidit a longe et ait judici: Mortem
running coming saw from afar and says to-the-judge death
meam differas; ecce hominem venientem video; forte ipse
my defer behold a-man coming I-see perhaps he
est socius meus, qui me hodie liberabit. Judex vero cum
is companion my who me today shall-free the-judge but when
ipsum venientem audisset, exspectavit; et ecce socius ejus
him coming he-had-heard waited and behold companion his
venit et ait: O domine, ego sum ille, qui de bonis meis,
came and says O lord I am he who of goods my
uxore et amicis meis disposui, et amicus meus interim in
wife and friends my disposed and friend my meanwhile in
periculo mortis pro me stetit; illum libere permittas abire,
danger of-death for me stood him freely allow to-go
quia paratus sum, pro peccatis meis mortem sustinere. Judex
because ready I-am for sins my death to-endure the-judge
respexit eum et ait: O carissime, dic michi causam, quare
looked-at him and says O dearest tell to-me the-cause why
adinvicem estis tam fideles? Et ille: Domine, a pueritia
to-one-another you-are so faithful and he O-lord from boyhood
quilibet alteri fidem dedit, ut in omnibus fideles essemus;
each to-the-other faith gave that in all-things faithful we-should-be

et hec est causa, quare ipse in loco meo se posuit,
and this is the-cause why he in place my himself put
quousque de domo mea ordinassem. Judex ait: Ex quo ita
until of house my I-had-ordered the-judge says from which thus
est, tibi mortem remitto, et sitis michi fideles; de cetero
it-is to-you death I-remit and be to-me faithful for the-rest
mecum manebitis, et de prebenda necessaria vobis providebo
with-me you-shall-stay and of the-prebend necessary for-you I-shall-provide
per omnia. At illi: Domine, omnem fidelitatem amodo
in all-things but they O-lord all fidelity henceforth
promittimus vobis. Judex igitur eos recepit ad graciam, et
we-promise to-you the-judge therefore them received into favor and
omnes judicem laudabant, qui fecit eis talem misericordiam.
all the-judge praised who made to-them such mercy

Moralizacio. Carissime, rex iste imperator est pater
moralization dearest king this emperor is the-Father
celestis, duo latrones anima et corpus, qui facti sunt
heavenly the-two robbers the-soul and the-body which made were
per peccatum socii, sed in baptismo adinvicem uniti, ita,
through sin companions but in baptism to-one-another united so
quod quilibet dedit alteri fidem, alium in necessitate non
that each gave to-the-other faith the-other in necessity not
deficere, quando dixerunt: Abrenuncio diabolo et pompis
to-fail when they-said I-renounce the-devil and pomps
ejus. Et post hoc facti sunt socii in omnibus operibus,
his and after this made they-were companions in all works
sed unus sine altero est captus et fortiter advinculatus.
but one without the-other is taken and strongly bound
Quando homo mortaliter peccat, anima sub jugo diaboli
when man mortally sins the-soul under the-yoke of-the-devil
manet. Alter socius, scilicet corpus hincinde in deliciis
remains the-other companion namely the-body hither-and-thither in delights

suis vacat. Sed bonus christianus, deo dilectus, cum
its is-at-leisure but the-good Christian to-God beloved when
intelligit, quod anima in peccatis jacet, et per consequens
he-understands that the-soul in sins lies and in consequence
in carcere diaboli, habet se offerre loco ejus, hoc est, in
in the-prison of-the-devil has himself to-offer in-place its this is in
loco penitencie permanere, quousque anima ad uxorem i.e.
the-place of-penance to-remain until the-soul to the-wife that-is
ad conscienciam pergat et cum ea disponat de prole
to the-conscience go and with her dispose of the-offspring
et familia i.e. de divinis preceptis et peccatis, quid et
and the-household that-is of the-divine precepts and sins what and
quantum contra divina precepta deliquit et quamdiu in
how-much against the-divine precepts it-has-transgressed and how-long in
peccatis permansit, et pro quolibet peccato debet satisfacere
sins it-remained and for each sin it-ought to-make-satisfaction
deo. Sed dic michi, quomodo? Certe per oracionem,
to-God but tell to-me how certainly through prayer
jejunium et elemosinam. Interim corpus debet clamare trina
fasting and almsgiving meanwhile the-body ought to-cry-out three
vice; prima vox est amara contricio, secunda integra confessio,
times the-first voice is bitter contrition the-second entire confession
tercia plena satisfactio. Statim ad istos clamores anima, que
the-third full satisfaction at-once at these cries the-soul which
jam domum consciencie disposuit, ad te veniet in forma
now the-house of-conscience has-disposed to you shall-come in form
debita, et ambo, scilicet corpus et anima, regnabunt in
due and both namely body and soul shall-reign in
eterna tabernacula, ad que nos ducat dominus noster etc.
eternal tabernacles to which us may-lead lord our etc

Quos ditat diabolus per avariciam, in fine decipit ad gehennam

THAT THE DEVIL ENRICHES THE AVARICIOUS TO DECEIVE THEM

A miser's trunk of money is carried off by the sea to a generous innkeeper, who tests the miser with three pasties, of earth, of dead men's bones, and of his gold. The miser chooses the earth and the bones, and the innkeeper gives the gold to the poor. The moral: the trunk is the closed heart, and the pasties are the world, the flesh, and heaven.

Quidam faber dives, juxta mare in quadam civitate manens,
a-certain smith rich beside the-sea in a-certain city dwelling
valde avarus et malus erat et multam pecuniam collegit
very avaricious and wicked was and much money collected
et unum truncum implevit et ipsum juxta ignem posuit
and one trunk filled and it beside the-fire placed
in conspectu omnium, ut nullus de eo suspicionem haberet,
in the-sight of-all that no-one of him suspicion should-have
quod pecunias haberet. Accidit semel, cum omnes essent
that money he-had it-happened once when all were
sompno oppressi, quod mare domum intravit in tantum,
by-sleep overcome that the-sea the-house entered in so-much
quod truncus cum pecunia natabat, et quando mare recessit,
that the-trunk with the-money floated and when the-sea withdrew
truncum secum abstulit; et sic truncus natabat in mare per
the-trunk with-itself carried-off and so the-trunk floated in the-sea for
multa miliaria, quousque pervenerat ad unam civitatem, in
many miles until it-had-come to one city in
qua erat quidam homo, qui commune hospicium tenebat vel
which there-was a-certain man who a-common inn kept or
habebat. Homo ille mane surrexit, videns truncum natare,
had man that in-the-morning rose seeing the-trunk float

ad terram duxit, credens nichil aliud esse, quam quoddam
to land drew(-it) believing nothing else to-be than a-certain
lignum ab aliquo projectum vel derelictum. Ille homo erat
log by someone thrown or abandoned that man was
valde liberalis et largus erga pauperes et peregrinos. Accidit
very liberal and generous toward the-poor and pilgrims it-happened
uno dierum, quod peregrini in ejus domo hospitati sunt, et
one of-the-days that pilgrims in his house lodged were and
erat tempus frigidissimum; hospes cum securi lignum scindit,
it-was a-time most-cold the-host with an-axe the-log splits
et post tres vel quatuor ictus sonitum audivit; deinde scindens
and after three or four blows a-sound he-heard then splitting(-it)
et pecuniam inveniens gavisus est, sub custodia posuit, si
and the-money finding rejoiced has under guard he-put(-it) if
aliquis veniret, cujus esset, reddere vellet. Faber vero
anyone should-come whose it-was to-return(-it) he-would-wish the-smith but
de civitate in civitatem ivit, querendo pecunias suas, et venit
from city to city went seeking money his and came
ad civitatem et ad domum hospitis, qui truncum invenit.
to the-city and to the-house of-the-host who the-trunk found
Cum mencionem de trunco perdito faceret, audiens hospes
when mention of the-trunk lost he-made hearing(-it) the-host
intellexit, quod pecunia ejus fuit et cogitavit: Jam probabo,
understood that the-money his was and thought now I-shall-prove
si voluntas dei fuerit, ut pecuniam ei reddam. Fecit
if the-will of-God be that the-money to-him I-return he-caused
fieri hospes tres pastillos de pane; primum implevit de
to-be-made the-host three pasties of bread the-first he-filled with
terra, secundum ossibus mortuorum, tercium cum pecunia,
earth the-second with-the-bones of-the-dead the-third with the-money
quam invenit in trunco. Hoc facto dixit fabro: Volumus
which he-found in the-trunk with-this done he-said to-the-smith we-wish

comedere tres bonos pastillos de optimis carnibus, quas habeo;
to-eat three good pasties of the-best meats which I-have
quemcumque elegeris sufficienciam habebis. Faber
whichever you-shall-have-chosen sufficiency you-shall-have the-smith
vero unum post alium levavit, pastillum plenum terra magis
but one after the-other lifted the-pasty full of-earth more
ponderantem invenit et illum elegit, et ait hospiti: Si plus
weighing he-found and it chose and says to-the-host if more
indigeo, illum secundum eligo. Ponens manum super pastillum
I-need that second I-choose putting hand upon the-pasty
plenum de ossibus mortuorum. Tercium pastillum tibi
full of the-bones of-the-dead the-third pasty for-yourself
habeas. Hospes hoc videns in corde suo dicebat: Jam clare
may-you-have the-host this seeing in heart his said now clearly
video, quod voluntas dei non est, quod ille miser pecuniam
I-see that the-will of-God not is that that wretch the-money
habeat. Statim pauperes ac debiles, cecos et claudos vocavit,
should-have at-once the-poor and feeble the-blind and the-lame he-called
et in presencia fabri pastillum aperuit et ait: Ecce,
and in the-presence of-the-smith the-pasty opened and says behold
miser, pecuniam tuam, quam manibus tuis tradidi, tu pocius
O-wretch money your which into-hands your I-delivered you rather
pastillos de terra et de ossibus mortuorum elegisti, et bene,
the-pasties of earth and of the-bones of-the-dead chose and well
quia deo non placuit, ut pecuniam illam rehaberes.
because to-God not it-pleased that money that you-should-have-back
Hospes statim coram suis oculis totam pecuniam inter
the-host at-once before his eyes the-whole money among
pauperes divisit; et sic faber cum confusione magna recessit.
the-poor divided and so the-smith with confusion great withdrew

Carissimi, faber iste potest dici quilibet homo mundanus,
dearest-ones smith this can to-be-called any man worldly
qui pocius nititur mundo servire, quam creatori nostro. Per
who rather strives the-world to-serve than creator our by
truncum istum undique clausum cor cujuscumque avari
trunk this on-every-side closed the-heart of-any avaricious-man
intelligitur, quod semper est clausum quoad celestia; pecunia
is-understood which always is closed as-to heavenly-things the-money
inclusa sunt quedam opera meritoria, que aliquando miser
shut-in are certain works meritorious which sometimes the-wretched
homo committit, ex timore dei compulsus; mare, quod fluit
man commits by fear of-God compelled the-sea which flows
et refluit, est mundus iste, qui rapit de corde avari,
and flows-back is world this which snatches from the-heart of-the-avaricious-man
quitquid boni commiserat, non tamen virtutes, quas in
whatever of-good he-had-committed not yet the-virtues which in
baptismo recepit, sed eciam bonas cogitaciones cordis. Math.
baptism he-received but also the-good thoughts of-the-heart Matthew
vi: Ubi est thesaurus tuus, ibi est et cor tuum. Hospes, qui
six where is treasure your there is also heart your the-host who
truncum invenit, est bonus prelatus vel confessor discretus,
the-trunk found is a-good prelate or confessor discreet
qui tenetur circa peccatorem diligenciam habere et eorum
who is-bound about the-sinner diligence to-have and their
corda et facta scrutari et investigare, quomodo poterunt
hearts and deeds to-scrutinize and to-investigate how they-shall-be-able
ad viam rectitudinis duci; unde homo tenetur sequi viam,
to the-way of-rectitude to-be-led whence man is-bound to-follow the-way
per quam poterit salutem invenire, scilicet ad confessionem
by which he-shall-be-able salvation to-find namely to confession
currere et in domo ecclesie hospitari, ejus preceptis obedire;
to-run and in the-house of-the-church to-lodge his precepts to-obey

tunc confessor debet eis tres pastillos ostendere, ut unum
then the-confessor ought to-them three pasties to-show that one
eligat de istis, per quem famem peccati exstinguere
he-may-choose of these by which the-hunger of-sin to-extinguish
possit. Primus enim pastillus erat plenus terra, et designat
he-may-be-able the-first for pasty was full of-earth and designates
mundum; quem si mundanus homo elegerit, in vita ista
the-world which if the-worldly man shall-have-chosen in life this
nichil aliud inveniet, nisi terram puram i.e. sepulchrum
nothing else he-shall-find except earth pure that-is a-sepulcher
vix septem pedes continens, quia omne, quod est in
scarcely seven feet containing because all that is in
mundo, aut est superbia vite aut concupiscencia oculorum aut
the-world either is the-pride of-life or the-lust of-the-eyes or
concupiscencia carnis; immo totus mundus est in maligno
the-lust of-the-flesh nay the-whole world is in the-evil-one
positus; ergo ve illis, qui mundana eligunt! Memento ergo,
set therefore woe to-those who worldly-things choose remember therefore
homo, quia cinis es et in cinerem reverteris. Secundus
O-man that ashes you-are and into ashes you-shall-return the-second
pastillus erat plenus ossibus mortuorum et signat carnem
pasty was full of-the-bones of-the-dead and signifies the-flesh
i.e. carnales homines, ut sunt ociosi, gulosi, luxuriosi, qui
that-is carnal men as are the-idle gluttonous lustful who
cum omni studio intendunt, carni placere; contra tales dicit
with all zeal intend the-flesh to-please against such-men says
apostolus: Si secundum carnem vixeritis, moriemini. Tunc
the-apostle if according-to the-flesh you-shall-have-lived you-shall-die then
invenietis opera vestra quasi ossa arida, que nichil aliud valent,
you-shall-find works your like bones dry which nothing else are-worth
nisi ut comburantur; ve ergo illis, qui illum pastillum,
except that they-be-burned woe therefore to-those who that pasty

scilicet carnales delicias, eligunt! Tercius pastillus erat plenus
namely carnal delights choose the-third pasty was full
argento et auro puro, et ille designat celum empireum,
of-silver and gold pure and that designates heaven empyrean
in quo est thesaurus infinitus. Pauci sunt respective, qui
in which is treasure infinite few are comparatively who
manum ad illum pastillum ponant, unde Matth. i: Lata est
the-hand to that pasty put whence Matthew one broad is
via, que ducit ad inferos; stricta, que ducit ad celum;
the-way which leads to the-underworld narrow which leads to heaven
ideo pauci per eam ambulant. Quid ergo est faciendum?
therefore few by it walk what therefore is to-be-done
Certe vocari pauperes et debiles i.e. justos atque sanctos,
certainly to-be-called the-poor and feeble that-is the-just and holy
qui in vita ista per tribulaciones multas propter deum
who in life this through tribulations many for-the-sake-of God
transierunt et multas miserias sustinuerunt; talibus dicetur
have-passed and many miseries have-endured to-such-men shall-be-said
illud Math. xxv: Venite, benedicti patris mei, percipite
that Matthew twenty-five come blessed of-father my receive
regnum, quod vobis paratum est. Ad quod nos perducat etc.
the-kingdom which for-you prepared is to which us may-be-lead etc

De errantium mirabili revocacione et afflictorum pia consolacione

ON CALLING THE ERRING BACK AND CONSOLING THE AFFLICTED

The general Placidus sees Christ between a stag's antlers, is baptized as Eustace, and loses his servants, goods, wife, and both sons. Years later, recalled to command, he finds his wife and sons again, but under Hadrian he refuses to sacrifice; a lion spares them, and all four die in a heated bronze ox. The moral: the stag is reason, and the wife and sons are the soul, the will, and good works.

Trajanus imperator regnavit, in cujus imperio erat quidam
Trajan emperor reigned in whose empire there-was a-certain
miles, nomine Placidus, qui erat magister milicie ex parte
knight by-name Placidus who was master of-the-soldiery on behalf
imperatoris. Iste erat in operibus misericordie valde assiduus,
of-the-emperor he was in works of-mercy very assiduous
sed tamen idolorum cultui deditus. Habebat autem uxorem
but yet of-idols to-the-worship given he-had moreover a-wife
ejusdem ritus et misericordie existentem, duosque filios
of-the-same rite and of-mercy being and-two sons
ex ea procreavit, quos juxta suam nobilitatem magnifice
from her he-begot whom according-to his nobility magnificently
educari fecit, et quia operibus sedule insistebat ad
to-be-brought-up he-caused and because to-works diligently he-applied-himself to
viam veritatis meruit illustrari. Quadam enim die, cum
the-way of-truth he-merited to-be-enlightened on-a-certain for day when
venacioni insisteret, gregem cervorum reperit, inter quos
to-hunting he-applied-himself a-herd of-stags he-found among which
unum ceteris speciosiorem et majorem conspexit, qui
one than-the-others more-beautiful and larger he-beheld which
ab aliorum societate discedens in silvam vastiorem prosiliit,
from of-the-others the-company departing into a-forest vaster leapt

unde cum alii milites circa reliquos cervos occupati
whence when the-other knights about the-remaining stags occupied
essent, Placidus illum toto visu insequebatur et ipsum
were Placidus it with-whole sight pursued and it
capere nitebatur. Quem cum totis viribus insequeretur,
to-take strove which when with-all strength he-pursued
cervus tandem super quandam rupis altitudinem conscendit
the-stag at-length upon a-certain of-a-rock height climbed
et Placidus appropians, qualiter eum capere posset, in
and Placidus approaching how it to-take he-might in
animo sedule cogitavit. Qui cum cervum diligenter inspiceret,
mind diligently thought who when the-stag diligently he-examined
vidit inter cornua ejus formam sancte crucis supra solis
he-saw between horns its the-form of-the-holy cross above of-the-sun
claritatem fulgentem et imaginem Ihesu Christi, qui per
the-brightness shining and the-image of-Jesus Christ who through
os cervi sicut olim per asinam Balaam, sic ei
the-mouth of-the-stag as once through the-ass of-Balaam so to-him
locutus est, dicens: O Placide, quid me insequeris? Ego tui
spoke has saying O Placidus why me do-you-pursue I for-your
gracia in hoc animali apparui tibi; ego sum Christus, quem
sake in this animal have-appeared to-you I am Christ whom
tu ignoranter colis; elemosine tue coram me ascenderunt, et
you unknowingly worship alms your before me have-ascended and
ob hoc veni, ut per hunc cervum, quem venaris,
on-account-of this I-have-come that through this stag which you-hunt
ego quoque ipse venarer te. Alii tamen dicunt, quod ipsa
I also myself might-hunt you others yet say that that-very
imago, que inter cornua cervi apparuit, hec verba protulit.
image which between the-horns of-the-stag appeared these words uttered
Hoc audiens Placidus nimis terrore correptus est, de equo
this hearing Placidus exceedingly with-terror seized was from the-horse

in terram cecidit et post unam horam ad se rediens
to the-ground fell and after one hour to himself returning
de terra surrexit et ait: Revela michi, quid loqueris, sic
from the-ground rose and says reveal to-me what you-say so
credam in te. Et ait Christus: Ego sum Christus, Placide,
I-shall-believe in you and says Christ I am Christ O-Placidus
qui celum et terram creavi, qui lucem oriri feci et a
who heaven and earth created who the-light to-rise made and from
tenebris divisi, qui tempora, dies et annos constitui, qui
the-darkness divided who seasons days and years appointed who
hominem de limo terre formavi, qui propter salutem
man from the-clay of-the-earth formed who for the-salvation
humani generis in terris in carne apparui, qui crucifixus
of-the-human race on earth in the-flesh appeared who crucified
et sepultus tercia die resurrexi. Audiens hec Placidus
and buried on-the-third day rose-again hearing these-things Placidus
iterum in terram cecidit et ait: Credo, domine, quod tu
again to the-ground fell and says I-believe O-lord that you
es, qui omnia fecisti et qui errantes convertis. Et dixit
are(-be) who all-things made and who the-erring convert and said
ad eum dominus: Si credis, vade ad episcopum civitatis
to him the-lord if you-believe go to the-bishop of-the-city
et te baptizari facias. Cui Placidus: Vis, domine,
and yourself to-be-baptized cause to-whom Placidus do-you-wish O-lord
ut hec eadem nunciem uxori meae et filiis, ut et
that these same-things I-announce to-wife my and to-sons that also
ipsi pariter in te credant? Cui dominus: Nuncia illis,
they likewise in you may-believe to-whom the-lord announce(-it) to-them
ut et ipsi pariter tecum mundentur; tu quoque die
that also they likewise with-you may-be-cleansed you also on-the-day
crastina huc venias, ut tibi rursum appaream et, que
tomorrow hither come that to-you again I-may-appear and what

futura sunt, plenius pandam. Cum ergo Placidus domi
to-come are more-fully I-may-disclose when therefore Placidus home
venisset et hec uxori in lecto renunciasset, exclamavit
had-come and these-things to-the-wife in bed had-reported cried-out
uxor ejus, dicens: Domine mi, et ego alia nocte
wife his saying O-lord my and I on-the-other night
transacta vidi dicentem michi: Cras tu et vir tuus
past saw(-one) saying to-me tomorrow you and husband your
et filii tui ad me venietis. Et nunc cognovi, quod ipse
and sons your to me shall-come and now I-have-known that he
est Christus. Perrexerunt ergo media nocte ad episcopum
is Christ they-went therefore at-mid night to the-bishop
civitatis Rome, qui eos cum gaudio magno baptizavit, et
of-the-city of-Rome who them with joy great baptized and
Placidum vocavit Eustachium, uxorem Theosbitam, et filios
Placidus called Eustace the-wife Theosbita and sons
ejus Theosbitum et Agapitum. Mane facto Eustachius,
his Theosbitus and Agapitus with-morning made Eustace
sicut consueverat, ad venacionem processit et prope
as he-had-been-accustomed to hunting proceeded and near
locum veniens milites suos quasi sub obtentu investigande
the-place coming knights his as-if under pretext of-tracking
venacionis dispersit; statimque in loco formam prime
the-hunt dispersed and-at-once in the-place the-form of-the-first
visionis aspexit, cadensque in terram in faciem suam dixit:
vision beheld and-falling to the-ground on face his said
Supplico tibi domine, ut manifestes, que promiseras servo
I-beseech you O-lord that you-make-manifest what you-had-promised to-servant
tuo. Cui dominus: Beatus es, Eustachi, qui accepisti
your to-whom the-lord blessed are-you O-Eustace who have-received
lavacrum gracie mee, qui medidianum superasti, et modo
the-bath of-grace my who the-midday(-demon) have-overcome and now

eum, qui te deceperat, conculcasti; modo apparebit fides tua;
him who you had-deceived have-trampled now shall-appear faith your
diabolus enim, eo quod ipsum dereliquisti, contra te
the-devil for by-this that him you-have-abandoned against you
seve et variis modis armatur; oportet enim te multa
savagely and in-various ways is-armed it-behooves for you many-things
sustinere, ut accipias coronam victorie; oportet te multa
to-endure that you-may-receive the-crown of-victory it-behooves you many-things
pati, ut de alta seculi vanitate humilieris et rursus
to-suffer that from the-lofty of-the-world vanity you-be-humbled and again
in spiritualibus diviciis exalteris; tu ergo ne deficias nec ad
in spiritual riches be-exalted you therefore lest you-fail nor to
gloriam pristinam respicias, quia per temptaciones oportet
glory former look-back because through temptations it-behooves
te alterum Job demonstrari; sed cum humiliatus fueris,
you a-second Job to-be-shown but when humbled you-shall-have-been
veniam ad te, in gloriam pristinam te restituam; dic ergo
I-shall-come to you in glory former you I-shall-restore tell therefore
michi, si temptaciones modo vis sustinere, aut in fine
to-me if temptations now you-wish to-endure or at the-end
vite tue? Dicit ei Eustachius: Domine, si oportet ita
of-life your says to-him Eustace O-lord if it-behooves so
fieri, modo jube temptacionem accedere, sed virtutem
to-be-done now command the-temptation to-approach but the-strength
paciencie tribue. Cui dominus: Esto, quia gracia mea
of-patience grant to-whom the-lord be(-it-so) because grace my
custodiet animas vestras. Sicque dominus in celum ascendit,
shall-guard souls your and-thus the-lord into heaven ascended
et Eustachius domi rediens hec uxori sue nunciavit.
and Eustace home returning these-things to-wife his announced
Post paucos igitur dies mors pestifera cunctos servos et
after few therefore days death pestilent all the-servants and

ancillas invasit et universos occidit; deinde post paucos alios
maidservants invaded and all killed then after a-few other
dies omnes equi et omnia ejus pecora subito interierunt.
days all the-horses and all his cattle suddenly perished
Quidam autem scelestes ejus depredacionem videntes et per
certain moreover wicked-men his plundering seeing and by
noctem in domum ejus irruentes cuncta, que reperierunt,
night into house his rushing all-things which they-found
asportaverunt et totam domum auro et argento et rebus
carried-off and the-whole house of-gold and silver and things
aliis spoliaverunt, et ipse cum uxore sua et filiis gracias deo
other despoiled and he with wife his and sons thanks to-God
agens nocte nudus aufugit. Qui ruborem verentes Egiptum
giving by-night naked fled who the-shame fearing to-Egypt
pergebant, totaque ejus possessio per rapinam malorum
were-going and-the-whole his possession through the-plunder of-the-wicked
ad nichilum est redacta. Rex autem totusque senatus
to nothing was reduced the-king moreover and-the-whole senate
pro magistro militum tam strenuo multum dolebant eo,
for a-master of-the-soldiers so vigorous much grieved by-this
quod nullum indicium de eo reperire poterant. Cum autem
that no trace of him to-find they-could when moreover
iter agerent, appropinquaverunt mari et invenientes
the-journey they-were-making they-approached the-sea and finding
navim in ea navigare ceperunt. Videns autem dominus
a-ship in it to-sail they-began seeing moreover the-master
navis uxorem Eustachii, quod pulchra esset, nimis ipsam
of-the-ship the-wife of-Eustace that beautiful she-was exceedingly her
habere desideravit. Cum vero transfretassent, naulum ab eis
to-have he-desired when but they-had-crossed the-fare from them
exigebat; non habentibus illis, unde solverent, jussit pro
he-demanded with-not having them wherewith they-might-pay he-ordered for

naulo retinere uxorem volensque eam secum habere. Quod
the-fare to-retain the-wife and-wishing her with-him to-have which
ut Eustachius audivit, nullatenus consentire voluit; eo
when Eustace heard in-no-way to-consent he-wished with-him
contradicente innuit dominus nautis suis, ut eum in mare
objecting signed the-master to-sailors his that him into the-sea
precipitarent, ut sic uxorem suam habere possit. Quod cum
they-should-cast that so the-wife his to-have he-might which when
Eustachius comparisset, uxorem eis tristis reliquit et duos
Eustace had-perceived the-wife to-them sad he-left and the-two
infantes accipiens ingemiscens ibat dicens: Ve michi et vobis,
children taking groaning went saying woe to-me and to-you
quia mater vestra alienigene marito tradita est; perveniensque
because mother your to-a-foreign husband delivered is and-coming
ad quendam fluvium propter aquarum habundanciam non est
to a-certain river because-of of-the-waters the-abundance not has
ausus cum duobus filiis flumen pertransire, sed uno circa
dared with the-two sons the-river to-cross but with-one by
ripam fluminis relicto alterum transportabat. Qui cum fluvium
the-bank of-the-river left the-other he-carried-across who when the-river
transfretasset, illum infantem, quem bajulaverat, super terram
he-had-crossed that child whom he-had-carried upon the-ground
posuit et ad accipiendum alium festinavit. Cum autem circa
he-put and to taking the-other hastened when moreover about
medium fluminis pervenisset, ecce lupus concitus venit et
the-middle of-the-river he-had-come behold a-wolf roused came and
infantem, quem deposuerat, rapiens in silvam fugit. Qui de
the-child whom he-had-set-down seizing into the-forest fled who of
eo desperatus ad alium festinavit; sed cum abiret, leo
him despairing to the-other hastened but while he-was-going a-lion
advenit et alterum infantem rapiens abiit, unde eum sequi
came and the-other child seizing went-off whence it to-follow

non valens, cum esset in medio fluminis, cepit plangere
not being-able since he-was in the-middle of-the-river he-began to-lament
et capillos suos evellere, volens se in aquam projicere,
and hair his to-tear wishing himself into the-water to-cast
nisi ipsum divina providencia conservasset. Pastores autem
unless him divine providence had-preserved the-shepherds moreover
videntes leonem puerum unum portantem eum cum canibus
seeing the-lion a-boy one carrying it with dogs
insecuti sunt, per divinam autem dispensacionem leo
pursued have by divine moreover dispensation the-lion
puerum illesum abjiciens recessit. Quidam insuper aratores
the-boy unharmed casting-off withdrew certain moreover plowmen
post lupum clamantes de ejus faucibus alium puerum
after the-wolf shouting from its jaws the-other boy
incolumem liberabant. Utrique vero pastores et aratores de
unharmed freed both but shepherds and plowmen of
uno vico fuerunt et penes se pueros nutrierunt. Hoc
one village were and with themselves the-boys nourished this
autem Eustachius nesciebat, sed merens ac plorans ibat,
moreover Eustace did-not-know but grieving and weeping went
dicens: Heu michi, quia ante ut arbor pollebam, sed modo
saying alas for-me because before like a-tree I-flourished but now
penitus nudatus sum! Heu michi, quia multitudine militum
utterly stripped I-am alas for-me because by-a-multitude of-soldiers
circumdari solebam, sed modo solus remanens nec filios
to-be-surrounded I-was-accustomed but now alone remaining not-even sons
sum concessus habere! Memento, domine, quoniam tu michi
am-I allowed to-have remember O-lord since you to-me
dixisti, quia oportet me temptari, sicut Job; ecce, plus quam
said that it-behooves me to-be-tempted like Job behold more than
Job aliquid in me fieri vides; ille enim, etsi omnibus
Job something in me to-be-done you-see he for although of-all

nudatus fuerit, tamen stercus habuit, super quo sedere
stripped he-had-been yet a-dunghill he-had upon which to-sit
potuit; michi autem nichil horum remansit; ille amicos
he-could to-me moreover nothing of-these has-remained he friends
sibi compacientes habuit; ego feras habui in amicos,
with-him suffering had I wild-beasts had as friends
qui filios meos rapuerunt; illi uxor est relicta, a me
which sons my snatched to-him the-wife was left from me
vero ablata. Da requiem, domine, tribulacionibus meis et
but taken-away give rest O-lord to-tribulations my and
pone custodiam ori meo, ne declinet cor meum in verba
set a-guard to-mouth my lest incline heart my to words
malicie et ejiciar a facie tua. Hiis dictis cum lacrimis
of-malice and I-be-cast from face your with-these said with tears
ad quendam vicum abiit et data mercede sibi agnos
to a-certain village he-went and with-given wages for-himself the-lambs
illorum hominum per annos quindecim custodivit. Filii
of-those men for years fifteen he-kept the-sons
autem ejus in altero vico sunt educati, nec se fratres
moreover his in another village were brought-up nor themselves brothers
esse sciebant. Dominus autem navis uxorem Eustachii
to-be did-they-know the-master moreover of-the-ship the-wife of-Eustace
conservavit, nec eam ille alienigena cognovit, sed pocius eam
preserved nor her that foreigner knew but rather her
intactam dimittens vitam finivit. Imperator autem et populus
untouched leaving (his)-life ended the-emperor moreover and the-people
romanus plurimum ab hostibus molestabatur; et recordatus
Roman greatly by enemies was-troubled and remembering
Placidi, quam strenue contra eos dimicasset, de ejus subita
Placidus how vigorously against them he-had-fought at his sudden
mutacione pluries tristabatur; direxitque multos milites
change many-times was-saddened and-he-sent many soldiers

per diversas mundi partes, promittens omnibus, qui eum
through diverse of-the-world parts promising to-all who him
invenirent, multas divicias et honores. Quidam autem ex
should-find many riches and honors certain moreover of
militibus, qui aliquando Placido ministraverant, ad ipsum
the-soldiers who once Placidus had-served to that-very
vicum, in quo degebat, venerunt, quos Placidus de agro
village in which he-was-living came whom Placidus from the-field
veniens et considerans, eos ex incessu protinus recognovit
coming and considering them from (their)-gait forthwith recognized
et ingemiscendo perturbari cepit, cogitans dignitatem, quam
and with-groaning to-be-disturbed began thinking-of the-dignity which
olim habuit, et in corde suo dixit: Domine, sicut istos,
once he-had and in heart his said O-lord as these
qui aliquando mecum fuerunt, preter spem nunc vidi,
who once with-me were beyond hope now I-have-seen
da, ut conjugem meam videre possum, nam de filiis
grant that wife my to-see I-may for of the-sons
scio, quod a feris comesti sunt. Venit enim ad eum
I-know that by wild-beasts eaten they-are there-came for to him
vox, dicens: Confide, Eustachi, quia cito honorem tuum
a-voice saying be-confident O-Eustace because soon honor your
recuperabis et filios et uxorem recipies. Cum igitur
you-shall-recover and sons and wife you-shall-receive when therefore
militibus obviasset, ipsi eum minime cognoverunt. Cumque
the-soldiers he-had-met they him not-at-all recognized and-when
eum salutassent, quesierunt, si aliquem peregrinum, nomine
him they-had-greeted they-asked if any pilgrim by-name
Placidum, cum uxore et cum duobus filiis cognosceret? Ille
Placidus with a-wife and with two sons he-knew he
autem se nescire professus est; ad preces tamen ejus
moreover himself not-to-know professed has at the-prayers yet his

in hospicium diverterunt, et Eustachius eis serviebat,
into the-lodging they-turned and Eustace to-them served
et recolens pristinum statum suum lacrimas continere
and recalling former estate his tears to-contain
non poterat; egressus autem foras faciem suam lavit,
not he-could having-gone-out moreover outside face his he-washed
et iterum rediens eis serviebat. Illi vero considerantes
and again returning to-them served they but considering(-him)
adinvicem dixerunt: Quod similis est hic homo illi, quem
to-one-another said how like is this man to-him whom
querimus. Et respondens alter dixit: Valde similis est;
we-seek and answering the-other said very like he-is
consideremus igitur, si habet signum cicatricis in capite, quod
let-us-consider therefore if he-has the-mark of-a-scar on the-head which
sibi in bello accidit. Et respicientes et signum videntes
to-him in war befell and looking and the-mark seeing
ipsum esse, quem querebant, protinus cognoverunt, et
him to-be(-the-one) whom they-sought forthwith they-recognized and
insilientes et osculantes eum de uxore sua et filiis sciscitati
leaping-up and kissing him of wife his and sons inquired
sunt; qui dixit eis, quod filii mortui essent, et uxor
have who said to-them that the-sons dead were and the-wife
detenta. Vicini autem omnes ad spectaculum concurrebant,
detained the-neighbors moreover all to the-spectacle ran-together
dum milites virtutem et primam gloriam narrabant; tunc
while the-soldiers the-valor and former glory related then
preceptum imperatoris milites ei exposuerunt, et optimis
the-command of-the-emperor the-soldiers to-him set-forth and in-the-best
vestimentis ipsum induerunt. Post inter quindecim dierum
garments him clothed after within fifteen days
ad imperatorem venerunt; qui ejus adventum audiens eidem
to the-emperor they-came who his coming hearing him

protinus occurrit et in oscula ejus ruit. Narravit omnibus
forthwith ran-to-meet and into the-kisses his rushed he-related to-all
per ordinem cuncta, que sibi acciderant; statimque ad
in order all-things which to-him had-befallen and-at-once to
magisterium milicie trahitur et idem officium, quod
the-mastership of-the-soldiery he-is-drawn and the-same office which
prius, exercere compellitur; qui numeratis militibus et paucos
before to-exercise is-compelled who with-counted soldiers and few
contra hostes esse cognoscens jussit tirones colligere per
against the-enemies to-be recognizing ordered recruits to-gather through
omnes civitates et vicos; contigit autem et illam terram
all the-cities and villages it-befell moreover also that land
describi, in qua filii sui educati fuerant, ut darent
to-be-enrolled in which the-sons his brought-up had-been that they-should-give
duos tirones. Universi autem ejus loci incole illos duos
two recruits all moreover of-that place the-inhabitants those two
juvenes tamquam ceteros adeptiores magistro militum
youths as than-the-others more-fit to-the-master of-the-soldiers
consignaverunt. Videns ergo illos duos juvenes elegantes
assigned seeing therefore those two youths elegant
et morum honestate compositos, cum sibi plurimum
and of-(their)-ways in-honesty composed since to-him very-much
placuissent, inter primos in acie ordinavit, et sic
they-had-pleased among the-first in the-battle-line he-placed and so
profectus ad bellum, subjectis hostibus exercitum suum
having-set-out to war with-subdued enemies the-army his
tribus diebus in quodam loco, ubi uxor sua paupercula
for-three days in a-certain place where wife his poor-woman
manebat, requiescere fecit, in cujus domo hi duo hospitati
was-staying to-rest he-made in whose house these two lodged
sunt; ignorantes tamen, quod mater eorum esset, et
were not-knowing yet that the-mother their she-was and

sedentes circa meridiem et mutuo confabulantes exponebant
sitting about midday and mutually conversing they-set-forth
sibi invicem de infancia sua. Mater vero e contra
to-themselves in-turn of childhood their the-mother but from opposite
sedens, que ipsi referebant, attencius audiebat. Dixit enim
sitting what they related more-attentively heard said for
major minori: Ego dum infans essem, nichil recolo,
the-elder to-the-younger I while an-infant I-was nothing do-I-recall
nisi quod pater meus magister militum erat et mater
except that father my master of-the-soldiers was and mother
mea valde speciosa, duosque filios habuit, scilicet me et
my very beautiful and-two sons he-had namely me and
alium minorem me, qui eciam ipse valde speciosus erat;
another younger than-me who also himself very beautiful was
accipientesque nos parentes nostri egressi sunt de domo
and-taking us parents our gone-out have from the-house
nocte ingressique navem, nescio quo euntes. Cumque
by-night and-entering a-ship I-know-not whither going and-when
autem de navi egrederemur, mater nostra, quomodo nescio,
moreover from the-ship we-were-going-out mother our how I-know-not
in mari relicta est; pater noster portans nos duos, pergebat
on the-sea left was father our carrying us two went
flens, perveniensque ad quendam fluvium transivit cum fratre
weeping and-coming to a-certain river crossed with brother
meo minori, et me super ripam fluminis reliquit. Cum
my younger and me upon the-bank of-the-river left when
autem reverteretur, ut me acciperet, lupus venit et illum
moreover he-was-returning that me he-might-take a-wolf came and that
infantem rapuit; et antequam ad me appropinquaret, leo de
child seized and before to me he-approached a-lion from
silva exiens me rapuit et in silvam duxit. Pastores vero
the-forest going-out me seized and into the-forest led the-shepherds but

me de ore leonis eripuerunt, et nutritus sum in illa
me from the-mouth of-the-lion snatched and nourished I-was in that
possessione, in qua et ipse scis, et non potui scire, quid
estate in which also yourself you-know and not I-could to-know what
factum sit de patre meo, neque de fratre. Audiens hec
done be of father my nor of brother hearing these-things
minor frater, cepit flere et dicere: Per deum, ut audio,
the-younger brother began to-weep and to-say by God as I-hear
frater tuus ego sum, quoniam, qui me educaverunt, michi
brother your I am since they-who me brought-up to-me
dixerunt, quomodo me eruerunt de faucibus lupi. Et in
said how me they-rescued from the-jaws of-the-wolf and into
amplexibus ruentes osculabantur se invicem et fleverunt.
embraces rushing they-kissed each other and wept
Audiens hoc mater eorum et considerans, quod eventum
hearing this mother their and considering that the-event
suum ita seriatim dixissent, diu apud se tractavit, si filii
her so in-order they-had-told long within herself pondered if sons
sui essent. Altera autem die magistrum militum adiit
her they-were on-the-other moreover day the-master of-the-soldiers she-approached
et interpellavit, dicens: Deprecor te, domine, ut me ad
and appealed-to(-him) saying I-beseech you O-lord that me to
patriam tuam perduci jubeas; ego enim sum de terra
homeland your to-be-conducted you-command I for am of the-land
Romanorum et hic peregrina sum. Hec dicens vidit in
of-the-Romans and here a-stranger I-am these-things saying she-saw in
eo signa mariti sui, et eum cognoscens, cum se jam
him the-marks of-husband her and him recognizing since herself now
continere non posset, procidit ad pedes ejus et ait: Precor
to-contain not she-could she-fell-down at feet his and says I-pray
te, domine, ut michi exponas pristinam vitam tuam; puto
you O-lord that to-me you-set-forth former life your I-think

enim, quod tu sis Placidus, magister militum, qui alio
for that you be Placidus the-master of-the-soldiers who by-another
nomine Eustachius nuncupatur, quem salvator convertit, qui
name Eustace is-called whom the-savior converted who
talem temptacionem sustinuit, et cui uxor, que ego sum,
such temptation endured and from-whom the-wife who I am
in mari ablata fuit, que tamen ab omni correptione servata
on the-sea taken-away was who yet from all defilement kept
sum, qui et duos filios, Agapitum et Theosbitum, habuit.
am who also two sons Agapitus and Theosbitus had
Audiens hec Eustachius et ipsam diligenter considerans,
hearing these-things Eustace and her diligently considering
uxorem suam esse recognovit et lacrimas pre gaudio fudit.
wife his to-be recognized(-her) and tears for joy poured-out
Ipsam osculatus est, glorificans deum, qui consolatur afflictos.
her kissed he-has glorifying God who consoles the-afflicted
Tunc dixit ei uxor sua: Domine, ubi sunt filii nostri? Qui
then said to-him wife his O-lord where are sons our who
respondit: A feris capti sunt. Et exposuit ei, quomodo
answered by wild-beasts taken they-are and he-set-forth to-her how
eos perdidit. Et illa: Gracias agamus domino; puto enim,
them he-lost and she thanks let-us-give to-the-lord I-think for
ut, quemadmodum deus donavit nobis, ut inveniremus nos
that as God granted to-us that we-should-find ourselves
invicem, dabit eciam recognoscere nobis filios nostros.
each-other he-shall-grant also to-recognize to-us sons our
At ille: Dixi tibi, quod a feris devorati sunt. Cui illa:
but he I-told you that by wild-beasts devoured they-are to-whom she
Hesterno die sedens in orto audivi duos juvenes sic et
yesterday day sitting in the-garden I-heard two youths thus and
sic suam infanciam exponentes; credo, quod sint filii nostri;
thus their childhood setting-forth I-believe that they-be sons our

interroga eos, et dicent tibi. Convocans autem Eustachius
question them and they-shall-tell you calling-together moreover Eustace
eos et audiens ab eis infanciam suam, recognovit, quod
them and hearing from them childhood their recognized that
filii sui erant; et amplectens eos ipse et mater super
sons his they-were and embracing them he and the-mother upon
eorum colla plurimum fleverunt, et crebrius eos osculabantur.
their necks very-much wept and frequently them kissed
Omnis autem exercitus plurimum gaudebat de invencione
all moreover the-army very-much rejoiced at the-finding
eorum et de victoria barbarorum. Cum igitur redirent,
of-them and at the-victory over-the-barbarians when therefore they-were-returning
contigit, jam Trajanum obiisse, et successisse ei pejorem
it-befell already Trajan to-have-died and to-have-succeeded to-him one-worse
in sceleribus, nomine Adrianum, qui pro victoria obtenta
in crimes by-name Hadrian who for the-victory obtained
et invencione uxoris [et] filiorum magnifice eos suscepit
and the-finding of-the-wife and of-the-sons magnificently them received
et magnum convivium preparavit. Altera autem die ad
and a-great banquet prepared on-the-other moreover day to
templum idolorum processit, ut ibi sacrificaret pro victoria
the-temple of-the-idols he-proceeded that there he-might-sacrifice for the-victory
barbarorum. Videns autem imperator, quod Eustachius nec
over-the-barbarians seeing moreover the-emperor that Eustace neither
pro victoria, nec pro invencione suorum sacrificare vellet,
for the-victory nor for the-finding of-his-own to-sacrifice was-willing
hortabatur, ut sacrificium immolaret. Cui Eustachius: Ego
he-urged(-him) that a-sacrifice he-should-offer to-whom Eustace I
Christum deum colo, et illi soli servio et sacrifico. Tunc
Christ God worship and him alone I-serve and I-sacrifice then
imperator ira repletus ipsum cum uxore et filiis in
the-emperor with-wrath filled him with wife and sons in

harena statuit et leonem ferocem ad eos dimitti fecit.
the-arena set and a-lion fierce at them to-be-loosed caused
Occurrens vero leo et dimisso capite quasi eos adorans ab
running-up but the-lion and with-lowered head as-if them adoring from
eis humiliter recessit. Tunc imperator bovem ereum incendi
them humbly withdrew then the-emperor an-ox brazen to-be-heated
fecit et eos ibidem vivos mitti mandavit. Orantes igitur
caused and them there alive to-be-put commanded praying therefore
sancti et se domino commendantes, bovem intrantes
the-saints and themselves to-the-lord commending the-ox entering
ibidem domino spiritum reddiderunt. Tercia autem die de
there to-the-lord the-spirit gave-up on-the-third moreover day from
bove sunt coram imperatore extracti, ita penitus intacti
the-ox they-were before the-emperor drawn-out so utterly untouched
inventi sunt, quod nec capillos, nec quitquam eorum
found they-were that neither hair nor anything of-theirs
vapores incendii aliquatenus contigerunt. Christiani vero eorum
the-vapors of-the-fire in-any-degree touched Christians but their
corpora tulerunt et in loco celeberrimo recondentes ibidem
bodies took and in a-place most-celebrated laying(-them)-up there
oratorium construxerunt. Passi autem sub Adriano, qui
an-oratory built they-suffered moreover under Hadrian who
regnare cepit circa annos domini xx Kalendas Novembris,
to-reign began about the-years of-the-lord twenty on-the-calends of-November
vel secundum quosdam xii Kalendas Octobris.
or according-to some on-the-twelfth calends of-October

Moralizacio. Carissimi, iste imperator est dominus noster
moralization dearest-ones this emperor is lord our
Ihesus Christus; Placidus potest dici quilibet homo
Jesus Christ Placidus can to-be-called any man
mundanus, in vanitatibus seculi occupatus, qui pergit ad
worldly in the-vanities of-the-world occupied who goes to

venandum ea, que sunt mundana, cum militibus suis
hunt those-things which are worldly with knights his
i.e. quinque sensibus. Tandem venit ad gregem cervorum,
that-is the-five senses at-length he-comes to a-herd of-stags
in quibus multum delectatur; cervi isti sunt visus, auditus
in which much he-delights stags these are sight hearing
etc., verba detractoria et vana et sic de aliis sensibus
etc words detracting and vain and so of the-other senses
exterioribus. Sed attendatus, quod cervus pulchrior cucurrit
outward but attend that the-stag more-beautiful ran
et recessit a societate aliorum, quemque toto conamine
and withdrew from the-company of-the-others which with-whole effort
insequebatur Placidus. Cervus ille est racio, que est optima
pursued Placidus stag that is reason which is the-best
potencia anime, quam homo tenetur toto conamine in
power of-the-soul which man is-bound with-whole effort in
omnibus operibus sequi, si desiderat habere vitam beatam.
all works to-follow if he-desires to-have life blessed
Cervus ille ascendit rupem; rupa est justicia sive rectitudo,
stag that climbed the-rock the-rock is justice or rectitude
quam racio semper diligit, et infra cornua racionis vidit
which reason always loves and within the-horns of-reason he-saw
imaginem crucifixi. Cornua sunt lex antiqua et nova;
the-image of-the-crucified the-horns are the-law old and new
in lege antiqua bene prophetisatum erat a multis de
in the-law old well prophesied it-was by many of
adventu Christi et de ejus morte; in lege nova clare
the-coming of-Christ and of his death in the-law new clearly
videre possumus, quomodo et qua morte pro nostra salute
to-see we-can how and by-what death for our salvation
mortuus est; ideo cervus ille bene dicit, ut mundum
died has therefore stag that well says that the-world

despiciamus et ea, que in mundo sunt, et sequamur
we-should-despise and those-things which in the-world are and should-follow
vestigia Christi, ut fecit Placidus. Sed posses dicere: Libenter
the-footsteps of-Christ as did Placidus but you-could to-say gladly
essem instructus, quomodo vestigia Christi debeam sequi,
I-would-be instructed how the-footsteps of-Christ I-ought to-follow
ecce exemplum in isto beato Eustachio. Primo renuncia
behold an-example in this blessed Eustace first renounce
uxori et filiis. Uxor illa, que est speciosa valde, est anima
wife and sons wife that which is beautiful very is soul
tua, ad dei similitudinem creata, que semper est parata
your to of-God the-likeness created which always is ready
Christo obedire, si caro ei consenciat; duo filii parvuli
Christ to-obey if the-flesh with-it consent the-two sons little
sunt voluntas et opus, qui sunt parvuli, quamdiu homo
are the-will and the-work which are little as-long-as man
permanet deo contrarius; unde primo oportet temetipsum,
remains to-God contrary whence first it-behooves yourself
deinde omnia temporalia a te repellere, si non opere,
then all temporal-things from you to-repel if not in-deed
tamen voluntate; hoc est sic intelligendum, quod semper
yet in-will this is so to-be-understood that always
deum omnibus preponas. Post hoc Placidus surrexit et
God to-all-things you-should-prefer after this Placidus rose and
cum uxore et filiis nocte navem intravit. Sic tu, carissime,
with wife and sons by-night the-ship entered so you dearest
surge per contricionem cum bona voluntate et bonis
rise through contrition with good will and good
operibus et intra navem sancte ecclesie, et deus in omnibus
works and enter the-ship of-holy church and God in all-things
erit tibi propicius. Magister navis est prelatus, qui
shall-be to-you propitious the-master of-the-ship is the-prelate who

libenter nos retineret, sed uxorem nostram i.e. animam
gladly us would-retain but wife our that-is the-soul
habet tenere in divinis preceptis; et si contingat, hominem
he-has to-hold in the-divine precepts and if it-befall a-man
vagari extra navem ecclesie, amittere potest duos filios,
to-wander outside the-ship of-the-church to-lose he-can the-two sons
scilicet voluntatem bonam et bonum opus, que prius habuit
namely will good and good work which before he-had
erga deum, sicut Placidus fecit. Placidus intravit fluvium
toward God as Placidus did Placidus entered the-river
et infantes portavit, et lupus unum cepit et leo alium.
and the-children carried and the-wolf one took and the-lion the-other
Per fluvium illum mundum intelligere debemus, per leonem
by river that the-world to-understand we-ought by the-lion
diabolum, per lupum propriam carnem. Diabolus rapit a
the-devil by the-wolf one's-own flesh the-devil snatches from
corde hominis bonam voluntatem, caro bonum opus. Caro
the-heart of-man the-good will the-flesh the-good work the-flesh
bonum opus, racio dicit, bonum esse jejunare et in bonis
good work reason says good to-be to-fast and in good
operibus vigilare; caro dicit: Melius est, bene comedere et
works to-keep-watch the-flesh says better it-is well to-eat and
suaviter dormire. Quid ergo est faciendum? Si illa duo
sweetly to-sleep what therefore is to-be-done if those two(-things)
ablata fuerint ab homine, scilicet bona voluntas et
taken-away shall-have-been from man namely good will and
opus meritorium, certe pastores et aratores habent cum
work meritorious certainly shepherds and plowmen have with
canibus viriliter sequi. Pastores isti sunt confessores discreti,
dogs manfully to-follow shepherds these are confessors discreet
qui habent nos dirigere, et a via perdicionis deducere;
who have us to-direct and from the-way of-perdition to-lead-away

aratores sunt predicatores, qui habent terram cordis nostri
the-plowmen are preachers who have the-land of-heart our
per sacram scripturam arare, spinas peccatorum evellere, et
through sacred scripture to-plow the-thorns of-sins to-pluck-out and
virtutes inserere, vitia exstirpare, et per consequens hominem
virtues to-implant vices to-root-out and in consequence man
in servicio dei nutrire, ita quod sint in una civitate, scilicet
in the-service of-God to-nourish so that they-be in one city namely
in una dilectione et concordia ut caro spiritui non
in one love and concord so-that the-flesh to-the-spirit not
contradicat. Tunc rex misit ad querendum Placidum; sic
gainsay then the-king sent to seeking Placidus so
deus misit primo patriarchas ad hominem, secundo prophetas,
God sent first patriarchs to man second prophets
sed homo nolebat fateri eos cognoscere, donec venit filius
but man did-not-wish to-confess them to-know until came the-Son
dei et nos suo precioso sanguine redemit; ideo justum
of-God and us with-his precious blood redeemed therefore just
est, ut hospicium domus nostre sit mundum per opera
it-is that the-lodging of-house our be clean through works
meritoria, in quo non sit peccatum. Et sic apparebit uxor
meritorious in which not be sin and so shall-appear the-wife
munda et speciosa, scilicet anima cum duobus filiis i.e.
clean and beautiful namely the-soul with two sons that-is
cum voluntate propria deo semper serviendo per opera
with will one's-own to-God always by-serving through works
misericordie. Et videas, quod signum habeas, per quod
of-mercy and see that a-mark you-have by which
poteris cognosci, sicut Placidus habuit. Signum illud
you-shall-be-able to-be-known as Placidus had mark that
debet esse dilectio dei et proximi, ut deum super omnia
ought to-be the-love of-God and of-the-neighbor that God above all-things

diligas et proximum, sicut teipsum; et sic poteris
you-love and the-neighbor as yourself and so you-shall-be-able
fieri magister militum, scilicet omnium sensuum, eos
to-become master of-the-soldiers namely of-all the-senses them
virtutibus subjiciendo, et super martirium marceracionis ad
to-virtues by-subjecting and over the-martyrdom of-mortification to
vitam eternam pervenire. Quod nobis concedat etc.
life eternal to-come which to-us may-he-grant etc

De custodia et circumspectione habenda ad gregem commissum

ON THE CARE AND WATCHFULNESS OWED TO THE FLOCK ENTRUSTED

Argus, with his hundred eyes, guards a nobleman's white cow with golden horns, and refuses to sell it to the covetous Mercury. Mercury sings until all of Argus's eyes close, then cuts off his head and takes the cow. The moral: the cow is the soul, Argus the prelate, and the singer the devil, whose songs make prelates sleep.

Quidam nobilis quandam vaccam candidam habuit, quam
a-certain nobleman a-certain cow white had which
multum dilexit propter duo; primum quod candida
much he-loved because-of two(-things) first that white
erat, secundo quod in dando lac habundavit. Nobilis ille
she-was second that in giving milk she-abounded nobleman that
pre nimio amore ordinavit, quod vacca duo cornua aurea
for excessive love ordained that the-cow two horns golden
habuit; et inter se cogitavit, cui posset vaccam ad
had and within himself thought to-whom he-could the-cow for
custodiendum committere. Erat enim tunc temporis quidam
keeping to-commit there-was for at-that time a-certain
homo, nomine Argus, qui verax in omnibus erat et centum
man by-name Argus who truthful in all-things was and a-hundred

oculos habebat. Nobilis iste nuncium ad Argum misit, ut
eyes had nobleman this a-messenger to Argus sent that
sine dilacione ulteriori ad eum veniret. Qui cum venisset,
without delay further to him he-should-come who when he-had-come
ait ei: Vaccam meam cum cornibus aureis tue custodie
he-says to-him cow my with horns golden to-your keeping
committo, et si bene custodieris, te ad magnas divicias
I-commit and if well you-shall-have-kept(-her) you to great riches
promovebo; si vero cornua fuerint ablata, morte morieris.
I-shall-promote if but the-horns shall-have-been taken-away by-death you-shall-die
Argus vero vaccam cum cornibus recepit et secum duxit; et
Argus but the-cow with the-horns received and with-him led and
singilis diebus cum ea ad pascua perrexit et eam diligenter
on-single days with her to the-pastures went and her diligently
custodivit et de nocte eam domum reduxit. Erat quidam
kept and by night her home led-back there-was a-certain
homo cupidus, nomine Mercurius, subtilis valde in arte
man covetous by-name Mercury subtle very in the-art
musicali, qui miro modo vaccam habere cupiebat; et
musical who in-wonderful way the-cow to-have desired and
sepe ad Argum venit, ut prece vel precio cornua ab eo
often to Argus came that by-prayer or by-price the-horns from him
obtineret. Argus vero tenens in manibus baculum pastoralem,
he-might-obtain Argus but holding in hands a-staff pastoral
coram se in terram fixit, et ait baculo in persona domini
before himself in the-ground fixed and says to-the-staff in the-person of-lord
sui: Tu es dominus meus, nocte ista ad castrum tuum
his you are lord my night this to castle your
veniam. Tu dicis michi: Ubi est vacca cum cornibus? Ego
I-shall-come you say to-me where is the-cow with the-horns I
respondeo: Ecce vacca sine cornibus; me enim dormiente
answer behold the-cow without horns with-me for sleeping

latro quidam cornua abstulit. Tu dicis: O miser, nonne
a-robber certain the-horns carried-off you say O wretch surely
centum oculos habes? Quomodo erat, quod omnes dormirent
a-hundred eyes you-have how was-it that all slept
et latro cornua abstulit? Hoc est mendacium, et sic ero
and a-robber the-horns carried-off this is a-lie and so I-shall-be
filius mortis. Si dicam: Vendidi, infidelis ero domino
a-son of-death if I-say I-sold(-them) unfaithful I-shall-be to-lord
meo. Deinde ait Mercurio: Perge viam tuam, quia nichil
my then he-says to-Mercury go way your because nothing
obtinebis. Mercurius recessit, et altera die cum arte
you-shall-obtain Mercury withdrew and on-the-next day with the-art
musicali et suo instrumento venit. Qui cum venisset, incepit
musical and his instrument came who when he-had-come began
cum Argo more historico fabulas dicere et plerumque
with Argus in-the-manner of-a-storyteller tales to-tell and very-often
cantare, quousque duo oculi Argi inceperunt dormire; deinde
to-sing until two eyes of-Argus began to-sleep then
ad cantum illius duo alii oculi dormitaverunt, et sic deinceps,
at singing his two other eyes dozed and so in-turn
donec universi sompnum caperent. Quod cernens Mercurius
until all sleep took which perceiving Mercury
caput Argi amputavit et vaccam cum cornibus aureis rapuit.
the-head of-Argus cut-off and the-cow with the-horns golden seized

Carissimi, nobilis ille est dominus noster Ihesus Christus;
dearest-ones nobleman that is lord our Jesus Christ
vacca candida anima ad dei similitudinem creata, que, dum
the-cow white the-soul to of-God the-likeness created which while
manet in puritate vite, dat lac devocionis et oracionis,
she-remains in the-purity of-life gives the-milk of-devotion and of-prayer
propter que duo multum a deo diligitur, et ideo
because-of which two(-things) much by God she-is-loved and therefore

dedit ei cornua aurea, quia per utrumque salvati sunt
he-gave to-her horns golden because through both saved were
plures homines post mortem Christi. Vacca illa cum cornibus
many men after the-death of-Christ cow that with the-horns
traditur Argo i.e. prelato, unde Argus cum centum oculis
is-handed-over to-Argus that-is to-the-prelate whence Argus with a-hundred eyes
claris virum providum et discretum ac undique circumspectum
clear a-man provident and discreet and on-every-side circumspect
significat, qui semper habet vigilare juxta gregem sibi
signifies who always has to-keep-watch beside the-flock to-him
commissum; unde Ezech. iii dicitur prelato: Si non
committed whence Ezekiel three it-is-said to-the-prelate if not
annunciaveris ei, neque locutus fueris, ut avertatur
you-shall-have-announced to-him nor spoken you-shall-have that he-be-turned
a via sua impia, et vivat ipse impius in iniquitate sua
from way his impious and live he the-impious-man in iniquity his
moreretur, sanguinem ejus de manu tua requiram; si autem
should-die the-blood of-him from hand your I-shall-require if moreover
annunciaveris impio, et ille non fuerit conversus
you-shall-have-announced to-the-impious-man and he not shall-have-been converted
ab impietate sua et a via sua pessima, ipse quidem in
from impiety his and from way his most-evil he indeed in
iniquitate sua morietur, tu autem animam tuam liberasti.
iniquity his shall-die you moreover soul your have-freed
Sed heu, multi baculum pastoralem i.e. potestatem suam
but alas many the-staff pastoral that-is power their
ante oculos hominum ostendunt, ut videantur et ut ab
before the-eyes of-men show that they-may-be-seen and that by
hominibus honorentur; sed sepe contingit, cum venerit aliqua
men they-may-be-honored but often it-happens when has-come some
temptacio diabolica, scilicet audiendo cantus musicales i.e.
temptation devilish namely by-hearing songs musical that-is

mulierem, qui cum sepe ab hominibus libenter audiuntur et in
a-woman which when often by men gladly are-heard and in
illis delectantur, in tantum quod a sue circumspectionis
them they-delight in so-much that from of-their-own circumspection
vigilancia cadunt et dormiente ipsius prudencia spiritualiter
the-watchfulness they-fall and with-sleeping their prudence spiritually
pereant et vaccam i.e. animam, quam diligenter servare
they-perish and the-cow that-is the-soul which diligently to-keep
debent, per peccatum amittunt, unde caput a talibus
they-ought through sin they-lose whence the-head from such-men
amputatur, i.e. beata vita quam deo promiserunt per
is-cut-off that-is the-blessed life which to-God they-promised through
opera meritoria servare. Mercurius i.e. diabolus aufert ab
works meritorious to-keep Mercury that-is the-devil takes-away from
eis vitam eternam ducendo vaccam i.e. animam ad infernum.
them life eternal by-leading the-cow that-is the-soul to hell

De curacione anime per medicinam supercelestis medici, qua quidam curantur et quidam non

ON THE HEAVENLY PHYSICIAN, WHO HEALS SOME AND NOT OTHERS

A king's son, exiled at his stepmother's urging, becomes a physician and cures his father, but refuses to cure the stepmother of the same disease, since his presence only aggravates her. The moral: the king is Adam, the son is Christ, who heals mankind but not the devil, the stepmother.

Gorgonius regnavit, qui uxorem pulchram accepit, concepit
Gorgonius reigned who a-wife beautiful took she-conceived
et peperit filium. Puer crevit et ab omnibus est dilectus;
and bore a-son the-boy grew and by all was loved
cum autem decem annos in etate habuit, mortua est mater
when moreover ten years in age he-had died has mother

ejus et tradita honorifice sepulture. Post hoc ex consilio
his and handed-over honorably to-burial after this by the-counsel
multorum rex aliam uxorem duxit, que filium prime
of-many the-king another wife took who the-son of-the-first
uxoris non dilexit, sed obprobria multa sibi intulit; rex
wife not loved but reproaches many on-him brought the-king
autem hoc percipiens, volens placere uxori, filium suum extra
moreover this perceiving wishing to-please the-wife son his outside
imperium ordinavit, filius sic expulsus artem medicine studuit
the-empire ordered the-son thus expelled the-art of-medicine studied
et in tantum profecit, quod factus est magnus et perfectus
and in so-much advanced that made he-was a-great and perfect
medicus. Audiens rex, quod filius suus in studio profecit,
physician hearing the-king that son his in study had-advanced
gavisus est valde. Accidit infra tempus breve, quod rex
rejoiced has greatly it-happened within a-time short that the-king
in gravem infirmitatem cecidit, litteras pro filio destinavit,
into a-grievous sickness fell letters for the-son he-dispatched
ut ad eum sine ulteriori dilacione veniret et eum
that to him without further delay he-should-come and him
ab infirmitate liberaret; filius vero, ut voluntatem patris
from the-sickness should-free the-son but when the-will of-the-father
intellexit, ad patrem venit et eum perfecte curavit, unde fama
he-understood to the-father came and him perfectly cured whence fame
ejus per totum regnum volavit. Post hec regina mater
his through the-whole kingdom flew after these-things the-queen mother
ejus usque ad mortem infirmabatur, et medici ex omni
his up to death was-sick and physicians from every
parte sunt adducti, qui omnes eam ad mortem judicabant.
side were brought who all her to death judged
Hoc autem percipiens rex contristatus valde, rogavit filium
this moreover perceiving the-king saddened greatly asked son

suum, ut eam curaret; at filius ait: Peticionem vestram
his that her he-should-cure but the-son says petition your
implere nolo. Cui pater: Extra regnum meum te
to-fulfill I-do-not-wish to-whom the-father out-of kingdom my you
expellam. Cui filius: Si sic agitis, injuste mecum facitis,
I-shall-expel to-whom the-son if so you-act unjustly with-me you-deal
pater! Bene constat vobis, quod me extra regnum expulisti
O-father well it-is-agreed to-you that me out-of the-kingdom you-expelled
propter ejus suggestionem; unde mea absencia fuit causa
because-of her suggestion whence my absence was the-cause
vestri doloris ac infirmitatis, et mea presencia est causa
of-your grief and sickness and my presence is the-cause
doloris et infirmitatis regine, et ideo nolo eam
of-the-grief and sickness of-the-queen and therefore I-do-not-wish her
curare, sed ab ea recedere. Ait pater: Eundem morbum
to-cure but from her to-withdraw says the-father the-same disease
habet quem ego habui; me perfecte curasti, sic et eam cura.
she-has which I had me perfectly you-cured so also her cure
Respondit filius: Pater mi, licet sit eadem firmitas, non
answered the-son O-father my although it-be the-same infirmity not
tamen eadem complexio est tibi et sibi; quicquit ergo tibi
yet the-same constitution is to-you and to-her whatever therefore for-you
feci, gratum et ratum habuisti, et quando palacium intravi
I-did pleasing and ratified you-held(-it) and when the-palace I-entered
et me vidisti, curatus fuisti; noverca mea, quando me videt,
and me you-saw cured you-were stepmother my when me she-sees
gravatur; si loquor, incenditur dolor; si tangam eam, extra se
is-burdened if I-speak is-kindled (her)-pain if I-touch her outside her
ipsam rapitur; et ideo nichil magis expedit egris curandis
herself is-carried and therefore nothing more profits the-sick to-be-cured

nisi dare eis quod volunt et quod desiderant. Et sic
except to-give to-them what they-wish and what they-desire and so
per tales allegaciones filius evasit et noverca defuncta est.
by such allegations the-son escaped and the-stepmother died has
Moralizacio. Carissimi, rex iste potest dici primus parens
moralization dearest-ones king this can to-be-called the-first parent
Adam, qui locum et imperium habebat, scilicet paradisum,
Adam who a-place and an-empire had namely paradise
quem deus dominum tocius mundi constituit. Psalmista:
whom God lord of-the-whole world established the-psalmist
Omnia subjecisti sub pedibus ejus etc. Qui desponsavit
all-things you-subjected under feet his etc who espoused
pulchram uxorem i.e. animam ad dei similitudinem
a-beautiful wife that-is the-soul to of-God the-likeness
creatam, ex qua genuit filium i.e. Christum sua progenie
created from whom he-begot a-son that-is Christ from-his progeny
productum quantum ad humanitatem. Uxor i.e. anima
produced as-much as-to humanity the-wife that-is the-soul
moritur spiritualiter per peccatum, quod commisit; statim
dies spiritually through the-sin which she-committed at-once
duxit aliam uxorem, scilicet iniquitatem et miseriam in quam
he-took another wife namely iniquity and misery into which
cecidit, per quam paradiso privabatur et in isto mundo
he-fell through which of-paradise he-was-deprived and in this world
ponebatur, ubi in sudore et labore vixit. Filius dei, qui erat
was-placed where in sweat and labor he-lived the-Son of-God who was
de sua progenie, secundum carnem de imperio celesti propter
of his progeny according-to the-flesh from the-empire heavenly because-of
nostram infirmitatem et iniquitatem descendit, qui factus est
our infirmity and iniquity descended who made was
noster medicus. Perfectus autem medicus omnes infirmitates
our physician the-perfect moreover physician all infirmities

curat, in tantum quod fama ejus in celo et in terra et in
cures in so-much that fame his in heaven and on earth and in
inferno volavit. Sed pater noster Adam graviter infirmabatur
hell flew but father our Adam heavily was-sick
per peccatum commissum tam in corpore quam in anima;
through the-sin committed both in body and in soul
in corpore perdidit gloriam et honorem, quando de paradiso
in body he-lost glory and honor when from paradise
est expulsus; in anima, quando a deo separatus est
he-was expelled in soul when from God separated he-was
et in infernum collocatus, deus vero optime et perfecte
and in hell placed God but excellently and perfectly
illum sua benedicta passione curavit, sed novercam, scilicet
him with-his blessed passion cured but the-stepmother namely
diabolum, cui per peccatum conjunctus erat, numquam
the-devil to-whom through sin joined he-was never
volebat curare. Dic ergo michi quare habuerint eandem
did-he-wish to-cure tell therefore to-me why they-had the-same
infirmitatem, quia ambo per peccatum ceciderunt? Ad hoc
infirmity because both through sin fell to this
dico: Licet ambo peccaverunt, tamen alio et alio modo;
I-say although both sinned yet in-one and in-another way
diabolus sine suggestione et ex propria malicia, homo vero
the-devil without suggestion and from his-own malice man but
per diabolum temptatus et ex fragili materia plasmatus in
by the-devil tempted and from frail matter fashioned into
peccatum cecidit et oleum misericordie peciit; ideo medicus
sin fell and the-oil of-mercy sought therefore the-physician
dominus noster Ihesus Christus hominem curavit, sed non
lord our Jesus Christ man cured but not
novercam scilicet diabolum. Noverca illa est causa, quare
the-stepmother namely the-devil stepmother that is the-cause why

filius dei a multis hominibus in alienam regionem mittitur
the-Son of-God by many men into a-foreign region is-sent
et ab eis expellitur; sed e converso presencia divina est
and by them is-expelled but from the-converse the-presence divine is
causa mortis diaboli, quia ambo se non compaciuntur.
the-cause of-the-death of-the-devil because the-two each-other not endure

De spirituali pugna et remuneracione pro victoria

ON SPIRITUAL COMBAT AND THE REWARD FOR VICTORY

In King Adonias's tournament, any knight may touch a shield to call its owner to fight; one touches a shield bearing three golden apples, and its owner, armed by a maiden, beheads him. The moral: God's three shields are power, wisdom, and goodness, the devil touched the Son's shield when he tempted the first man, and the Son, armed by the Virgin, defeated him.

Adonias regnavit dives valde, qui torneamenta et hastiludia
Adonias reigned rich very who tournaments and jousts
multum dilexerat; unde quoddam torneamentum fecit
much had-loved whence a-certain tournament he-caused
proclamari, ut quicumque se in torneamento melius
to-be-proclaimed that whoever himself in the-tournament better
haberet, mercedem condignam a rege obtineret. Hoc
should-bear a-reward worthy from the-king should-obtain this
audientes nobiles et optimates ad torneamentum venerunt.
hearing the-nobles and grandees to the-tournament came
Rex ordinavit ut milites dividerentur ita, ut ex una parte
the-king ordained that the-knights be-divided so that on one side
plures ordinavit in certo numero et tot ex alia parte;
many he-arranged in a-fixed number and as-many on the-other side
illi vero, qui primo ordinati fuerunt, omnia scuta sua et
those but who first arranged had-been all shields their and

arma in loco ad hoc deputato per ordinem posuerunt. Rex
arms in a-place for this appointed in order placed the-king
precepit, ut quicumque ex alia parte scutum alicujus cum
commanded that whoever from the-other side the-shield of-anyone with
hasta tangeret, statim ille, cujus scutum tactum esset, ad
a-lance touched at-once he whose shield touched had-been to
torneamentum secum descenderet et una puella ad hoc electa
the-tournament with-him should-come-down and one maiden for this chosen
illum armaret et sic contra alium luderet, et si alium
him should-arm and so against the-other he-should-play and if the-other
in ludo superaret, illo die corona regis coronatus
in the-game he-should-overcome on-that day with-the-crown of-the-king crowned
esset et in regali mensa collocaretur. Miles quidam hoc
he-should-be and at the-royal table be-placed a-knight certain this
percipiens diligenter omnia scuta respexerat, et unum scutum
perceiving diligently all the-shields had-looked-at and one shield
vidit, in quo erant tria poma aurea, que miro modo habere
saw on which were three apples golden which in-wonderful way to-have
desiderabat, et sic scutum illud tetigit, alius autem, cujus
he-desired and so shield that touched the-other moreover whose
erat scutum, statim a puella se armari fecit et descendit
was the-shield at-once by a-maiden himself to-be-armed caused and came-down
et contra eum lusit, in quo ludo caput ejus, qui scutum
and against him played in which game the-head of-him who shield
suum tetigit, amputavit et mercedem condignam accepit.
his touched he-cut-off and the-reward worthy received

Carissimi, iste imperator est dominus noster Ihesus
dearest-ones this emperor is lord our Jesus
Christus, qui contra diabolum pugnavit; primo in celo
Christ who against the-devil fought first in heaven
commissum est torneamentum i.e. bellum inter deum
joined was the-tournament that-is the-war between God

et diabolum, quando Michael et angeli ejus preliabantur
and the-devil when Michael and angels his battled
cum dracone, et postea in terra in die parasceves. Sed
with the-dragon and afterward on earth on the-day of-the-preparation but
redeamus ad propositum. Deus habet tria scuta seu signa
let-us-return to the-purpose God has three shields or ensigns
scilicet potenciam que est scutum patris, sapienciam que
namely power which is the-shield of-the-Father wisdom which
est scutum filii, bonitatem que est scutum spiritus sancti;
is the-shield of-the-Son goodness which is the-shield of-the-Spirit Holy
illa tria scuta posuit deus in uno loco determinato, scilicet
those three shields placed God in one place determined namely
in natura humana, quando creavit hominem ad imaginem
in nature human when he-created man to the-image
et similitudinem suam. Primus homo dominabatur omnibus
and likeness his the-first man ruled-over all
bestiis; ecce potencia, que est scutum patris; primus habuit
the-beasts behold power which is the-shield of-the-Father the-first had
scienciam de omnibus rebus; ecce sapiencia, que est scutum
knowledge of all things behold wisdom which is the-shield
filii; primus homo creatus est in gracia et in dilectione
of-the-Son the-first man created was in grace and in the-love
dei et proximi; ecce bonitatem, que est scutum spiritus
of-God and of-the-neighbor behold goodness which is the-shield of-the-Spirit
sancti. Malignus vero spiritus in malo obstinatus volens
Holy the-evil but spirit in evil obstinate wishing
pugnare contra deum accessit ad hominem, in quo tria
to-fight against God approached to man in whom the-three
scuta trium personarum erant appensa, et unum tetigit
shields of-the-three persons were hung and one touched
non scutum patris dicentis: Si comederitis, eritis
not the-shield of-the-Father saying if you-shall-have-eaten you-shall-be

potentes sicut dii. Non scutum spiritus sancti, dicentis:
powerful like gods not the-shield of-the-Spirit Holy saying
Eritis boni vel amantes. Sed tetigit scutum filii, in
you-shall-be good or loving but he-touched the-shield of-the-Son on
quo erant poma aurea, scilicet operacio trinitatis, dicentis:
which were the-apples golden namely the-working of-the-Trinity saying
Si comederitis ex isto fructu, eritis sicut dii, scientes
if you-shall-have-eaten of this fruit you-shall-be like gods knowing
bonum et malum. Tactum ergo est scutum filii dei;
good and evil touched therefore was the-shield of-the-Son of-God
ideo decuit, ut deus pater mitteret filium, qui malignum
therefore it-became that God the-Father should-send the-Son who the-evil
spiritum pro nobis expugnaret. Illum dei filium armavit una
spirit for us should-vanquish that of-God Son armed one
virgo electa scilicet beata virgo Maria, de qua humanam
virgin chosen namely the-blessed virgin Mary from whom human
naturam assumpsit, cum qua nos ad vitam eternam perduxit.
nature he-assumed with which us to life eternal he-led

De liberacione humani generis a fovea baratri infernalis

ON THE DELIVERANCE OF MANKIND FROM THE PIT OF HELL

A poor woodcutter falls into a pit with a dragon and serpents and lives by licking a round stone as they do. When thunder drives them out, he clings to the dragon's tail and is carried out, and merchants lead him out of the wood to the road. The moral: the pit is mortal sin, the stone Christ, the thunder confession, and the merchants preachers and confessors.

Erat quidam rex, in cujus imperio quidam pauper habitabat,
there-was a-certain king in whose empire a-certain poor-man dwelt
qui singulis diebus ad quandam silvam perrexit, ut ligna
who on-single days to a-certain forest went that wood
colligeret ad vendendum, per que posset victum et vestitum
he-might-gather for selling by which he-could food and clothing
acquirere. Accidit quadam die, quod ad silvam cum asino suo
to-acquire it-happened on-a-certain day that to the-forest with ass his
perrexit. A casu infra densitatem nemoris cecidit, et subito
he-went by chance within the-thickness of-the-wood he-fell and suddenly
in quandam foveam cecidit, de qua nullo modo poterat
into a-certain pit fell from which in-no way could
exire; in qua fovea erat draco horribilis, qui totam foveam
to-get-out in which pit was a-dragon horrible which the-whole pit
interius cum sua cauda circumvolvit. In eadem fovea eciam
inside with its tail wound-around in the-same pit also
erant serpentes multi in superiori parte fovee, et in profundo.
were serpents many in the-upper part of-the-pit and in the-depth
Et in medio erat quidam lapis rotundus, ad quem omnes
and in the-middle was a-certain stone round to which all
serpentes singulis diebus semel in die descendebant et illum
the-serpents on-single days once in the-day came-down and it

lambebant; deinde draco simili modo lambebat lapidem.
licked then the-dragon in-like way licked the-stone
Pauper cum hoc vidisset, intra se cogitabat: Multis diebus
the-poor-man when this he-had-seen within himself thought for-many days
in ista fovea sine alimento steti, et nisi cibum habuero,
in this pit without nourishment I-have-stood and unless food I-shall-have
fame peribo; pergam ad illum lapidem et lambere volo,
by-hunger I-shall-perish I-shall-go to that stone and to-lick(-it) I-wish
sicut serpentes fecerunt. Perrexit ad lapidem, incepit lambere,
as the-serpents did he-went to the-stone began to-lick
et invenit omnem saporem, quem cor ejus desiderabat, et sic
and found every savor which heart his desired and so
est refoscillatus, ac si omnia cibaria mundi comedisset sive
was refreshed as if all the-foods of-the-world he-had-eaten or
habuisset. Infra paucos dies factum est tonitruum magnum et
had-had within a-few days made was a-thunder great and
horribile, ita quod omnes serpentes unus post alium exivit; cum
horrible so that all the-serpents one after another went-out when
vero nullus serpens remaneret in puteo, draco incepit extra
but no serpent remained in the-pit the-dragon began out-of
foveam volare; pauper hoc videns caudam draconis tenuit,
the-pit to-fly the-poor-man this seeing the-tail of-the-dragon held
draco eum de fovea levavit et ad magnam distanciam extra
the-dragon him from the-pit lifted and to a-great distance outside
foveam projecit. Ille vero per aliquos dies ibidem stetit ignorans
the-pit threw he but for some days there stood not-knowing
viam extra nemus. Accidit quod quidam mercatores venerunt
the-way out-of the-wood it-happened that certain merchants came
et eum extra nemus ad viam rectam duxerunt, ille vero
and him out-of the-wood to the-road right led he but

gavisus est valde, ad civitatem rediit et omnibus denunciavit
rejoiced has greatly to the-city returned and to-all reported
quomodo ei acciderat, et statim post hoc vitam finivit.
how to-him it-had-befallen and at-once after this life ended

Moralizacio. Carissimi, rex iste est pater celestis, pauper
moralization dearest-ones king this is the-Father heavenly poor-man
ille potest dici quilibet homo, qui nudus est egressus de
that can to-be-called any man who naked has come-out from
utero matris sue; qui intrat nemus, scilicet mundum istum;
the-womb of-mother his who enters the-wood namely world this
unde sepe cadit in foveam profundam, quando cadit in
whence often he-falls into a-pit deep when he-falls into
peccatum mortale, ubi jacet in magno periculo, quia sub
sin mortal where he-lies in great danger because under
potestate draconis i.e. diaboli. Serpentes, qui sunt cum eo
the-power of-the-dragon that-is of-the-devil the-serpents which are with him
in fovea, sunt alia peccata venialia, per que homo intoxicatur
in the-pit are the-other sins venial by which man is-poisoned
velut per serpentem; lapis rotundus in medio est Christus,
as by a-serpent the-stone round in the-middle is Christ
unde Psalmista: Lapidem quem reprobaverunt edificantes etc.
whence the-psalmist the-stone which rejected the-builders etc
In eo invenitur omnis sapor et dulcedo, ad illum debemus
in him is-found every savor and sweetness to him we-ought
tempore tribulacionis recurrere et cum devota oracione lambere.
in-the-time of-tribulation to-run-back and with devout prayer to-lick
Tonitruum magnum est confessio pura facta cum contricione
the-thunder great is confession pure made with contrition
coram sacerdote, de quo tonitruo scilicet confessione omnes
before the-priest at which thunder namely confession all
serpentes i.e. peccata et demones, quos ad nos per peccata
the-serpents that-is sins and demons which to us through sins

vocamus, terrentur et depelluntur, et draco i.e. diabolus
we-call are-terrified and are-driven-away and the-dragon that-is the-devil
expellitur. Mercatores i.e. predicatores et confessores, qui
is-expelled the-merchants that-is preachers and confessors who
cotidie lucrantur animas, quas diabolus conatur auferre. Iste
daily gain souls which the-devil tries to-carry-off he
tunc deducitur in viam rectam civitatis sancte Iherusalem,
then is-led into the-way right of-the-city holy Jerusalem
ad quam nos perducat dominus noster Ihesus Christus etc.
to which us may-lead lord our Jesus Christ etc

De morte Christi pro nostra reconciliacione

ON CHRIST'S DEATH FOR OUR RECONCILIATION

An emperor lures a fierce elephant with two naked singing virgins; it falls asleep in one's lap, the other kills it with a sword, and its blood is caught in a basin and made into purple. The moral: the virgins are Mary and Eve, the elephant Christ, the sword sin, the basin the virgin womb, and the purple our redeemed souls.

Quidam imperator erat, qui quandam forestam habebat, in
a-certain emperor there-was who a-certain forest had in
qua fuerat quidam elephas, cui penitus nullus appropinquare
which had-been a-certain elephant to-which utterly no-one to-approach
audebat. Audiens vero hoc rex a philosophis et sapientibus
dared hearing but this the-king from philosophers and wise-men
naturam elephantis quesivit, illi vero responderunt et dixerunt,
the-nature of-the-elephant asked they but answered and said
quod elephas mundas virgines multum diligeret et earum
that the-elephant pure virgins much loved and of-them
cantu delectaretur. Rex hoc audiens statim fecit inquiri duas
by-singing delighted the-king this hearing at-once caused to-be-sought two

puellas honestas et pulchras ac dulciter cantantes, quas in regno
girls honest and beautiful and sweetly singing whom in kingdom
suo habebat. Invente sunt igitur due virgines satis pulchre et
his he-had found were therefore two virgins very beautiful and
honeste, quas rex fecit denudari et forestam sic nude intrare;
honest whom the-king caused to-be-stripped and the-forest so naked to-enter
una earum pelvim accepit et altera gladium; et intrabant. In
one of-them a-basin took and the-other a-sword and they-entered at
introitu inceperunt dulciter cantare. Hoc audiens elephas venit
the-entrance they-began sweetly to-sing this hearing the-elephant came
ad eas, cepit mamillas earum lambere, et virgines continue
to them began the-breasts of-them to-lick and the-virgins continually
cantabant tamdiu, quousque elephas in gremio unius virginis
sang so-long until the-elephant in the-lap of-one virgin
requievit. Alia virgo videns elephantem in gremio alterius
rested the-other virgin seeing the-elephant in the-lap of-the-other
virginis dormire cum gladio eum occidit, et virgo, in cujus
virgin sleep with the-sword it killed and the-virgin in whose
gremio dormivit, pelvim de sanguine elephantis replevit, et sic
lap it-slept the-basin with the-blood of-the-elephant filled and so
ad regem perrexerunt; rex vero gavisus est valde, et statim
to the-king went the-king but rejoiced has greatly and at-once
fecit fieri purpuram et multa alia de eodem sanguine.
caused to-be-made purple and many other-things of the-same blood

Moralizacio. Carissimi, iste imperator est pater celestis,
moralization dearest-ones this emperor is the-Father heavenly
elephas dominus noster Ihesus Christus, qui ante incarnacionem
the-elephant lord our Jesus Christ who before the-incarnation
erat satis austerus, due virgines fuerunt Maria et Eva, que
was very stern the-two virgins were Mary and Eve who
ambe erant nude ab omni peccato, Maria sanctificata in utero,
both were naked of all sin Mary sanctified in the-womb

Eva locata in paradiso. Eva gladium portavit i.e. peccatum,
Eve placed in paradise Eve a-sword carried that-is the-sin
quod commisit contra dei precepta, propter quod Christus
which she-committed against of-God the-precepts because-of which Christ
verus elephas mortuus est. Maria pelvim i.e. uterum virgineum,
the-true elephant died has Mary the-basin that-is the-womb virginal
in quo conceptus erat Christus et ejus humanitas formata.
in which conceived was Christ and his humanity formed
Elephas ubera lambebat i.e. legem antiquam et novam,
the-elephant the-breasts licked that-is the-law old and new
que sunt duo ubera, per que lac salutis sugere poterimus.
which are two breasts by which the-milk of-salvation to-suck we-shall-be-able
Christus utraque lambebat, i.e. utramque legem implevit
Christ both licked that-is each law fulfilled
cum sanguinem suum effudit, de cujus sanguine anime
when blood his he-poured-out from whose blood souls
nostre facte sunt purpurate omni honore et gaudio, ut sic si
our made were purpled with-all honor and joy that so if
volumus vitam eternam possideamus, ad quam nos perducat.
we-wish life eternal we-may-possess to which us may-be-lead

De dilectione dei, quomodo omnes nos equaliter diligit usque dum ipsum per peccata despicimus

THAT GOD LOVES US ALL EQUALLY UNTIL WE DESPISE HIM

Pepin will not tell his queen which of two identical boys is her own son, so that she will rear both with equal love until they come of age. The moral: the sons are the elect and the reprobate, and the Church, not knowing which is which, must nourish both in charity until the judgment.

Pippinus regnavit, qui quandam pulchram puellam desponsavit,
Pepin reigned who a-certain beautiful girl espoused
que concepit et elegantem filium peperit, sed in partu
who conceived and an-elegant son bore but in childbirth
mortua est. Duxit aliam et ex illa eciam filium genuit,
died has he-took another and from her also a-son begot
utrumque filium ad nutriendum in longinquas partes misit.
each son for nourishing into distant parts he-sent
Isti duo per omnia sibi invicem erant similes. Cum
these two in all-things to-themselves each-other were like when
vero per longa tempora moram traherent, mater secundi
but for long times delay they-made the-mother of-the-second
filii suum filium videre cupiebat, preces regi fundebat, ut
son her son to-see desired prayers to-the-king she-poured-out that
filium suum videre possit. Rex ei concessit, et nuncium
son her to-see she-might the-king to-her granted(-it) and a-messenger
pro duobus filiis destinavit, qui cum venissent, ita per omnia
for the-two sons dispatched who when they-had-come so in all-things
similes erant, licet tamen secundus esset minoris quantitatis
like were although yet the-second was of-less size
et etatis, quia forte unius anni, nichilominus tamen tantus
and age because perhaps by-one year nonetheless yet as-great

erat secundus, quantus primus, sicut multociens contigit, et
was the-second as the-first as many-times happens and
forte uterque patrisabat in facie et in unanimitate mentis
perhaps each favored-the-father in face and in unanimity of-mind
et corporis, ita quod regina quis ejus filius esset ignorabat.
and body so that the-queen which her son was did-not-know
A rege diligenter petivit quis illorum esset filius ejus; sed
from the-king diligently she-asked which of-them was son her but
rex ei indicare noluit. Ipsa hoc audiens flevit amare.
the-king to-her to-indicate(-it) did-not-wish she this hearing wept bitterly
Rex cum hoc audisset et vidisset, ait ei: Noli flere! Ille
the-king when this he-had-heard and had-seen says to-her do-not weep that-one
est filius tuus. Et demonstravit sibi filium, quem de prima
is son your and he-showed to-her the-son whom from the-first
uxore genuerat. Regina hoc audiens gavisus est valde, statim
wife he-had-begotten the-queen this hearing rejoiced has greatly at-once
totam curam dedit filio isti ad nutriendum et de alio
all care she-gave to-son this for nourishing and of the-other
nichil curabat, qui erat ejus proprius filius. Rex cum hoc
nothing she-cared who was her own son the-king when this
vidisset, dixit ei: Quid facitis ei? Decepi vos; ille
he-had-seen said to-her what are-you-doing to-him I-have-deceived you that-one
non est filius vester, sed unus istorum est. At illa: Quare sic
not is son your but one of-these is but she why so
mecum agis? Indica michi! Rogo te. Et ille: Nolo, et
with-me do-you-deal show to-me I-ask you and he I-do-not-wish and
hec est causa: si veritatem tibi dixissem, unum scilicet filium
this is the-cause if the-truth to-you I-had-told one namely son
tuum velles eum diligere et alterum odio habere, et
your you-would-wish him to-love and the-other in-hatred to-have and
ideo volo quod ambos equaliter diligas et nutrias, et cum
therefore I-wish that both equally you-love and nourish and when

ad etatem legitimam veniunt, tunc tibi veritatem pandam,
to age lawful they-come then to-you the-truth I-shall-disclose
de qua gaudebit cor tuum. Hoc audiens regina ambos
at which shall-rejoice heart your this hearing the-queen both
peroptime nutrivit, donec ad etatem legitimam pervenerunt;
most-excellently nourished until to age lawful they-came
cum autem quis esset filius ejus per regem fuerat experta,
when moreover which was son her through the-king she-had learned
ultra modum fuit gavisa, et sic in pace vitam finierunt.
beyond measure she-has rejoiced and so in peace life they-ended

Carissimi, rex iste est dominus noster Ihesus Christus,
dearest-ones king this is lord our Jesus Christ
duo filii sunt electi et reprobi, mater est sancta ecclesia,
the-two sons are the-elect and the-reprobate the-mother is holy church
que est mater ultimi filii; mater primi filii mortua est
which is mother of-the-last son the-mother of-the-first son died has
scilicet lex antiqua per Christi incarnacionem. Deus non
namely the-law old through of-Christ the-incarnation God not
vult quod mater ecclesia sciat, quis sit electus vel reprobus,
wishes that mother church know who be elect or reprobate
sed ut ambos in caritate perfecta nutriat, quia si sciret,
but that both in charity perfect she-nourish because if she-knew
unum diligeret et alterum odiret, et sic non esset
one she-would-love and the-other would-hate and so not there-would-be
pax et concordia, sed in die judicii, cum ad legitimam
peace and concord but on the-day of-judgment when to lawful
etatem pervenerint, tunc apparebit veritas, qui sint electi vel
age they-shall-have-come then shall-appear the-truth who be elect or
reprobi; tunc electis dicetur illud Matth. xxv: Venite,
reprobate then to-the-elect shall-be-said that Matthew twenty-five come
benedicti patris etc. Reprobis autem: Ite, maledicti etc.
blessed of-the-father etc to-the-reprobate moreover go accursed-ones etc

De obstinatis et converti non volentibus et eorum plaga per diffinitivam sententiam

ON THE OBSTINATE AND THEIR FINAL SENTENCE

A knight rescues a girl from her ravisher and wins her by law, but while he prepares the wedding she lets the ravisher into his castle and will not open to the wounded knight. The judge hangs them both. The moral: the soul, rescued by Christ, lets the devil in by sin, will not open to Christ knocking, and is condemned at the judgment.

Fredericus regnavit, qui statuit pro lege, quod quicunque
Frederick reigned who established for law that whoever
aliquam virginem vi raperet, si aliquis eam de manu
any virgin by-force should-carry-off if anyone her from the-hand
raptoris liberare posset, eam in uxorem duceret, si ei
of-the-ravisher to-free could her as wife he-should-take if to-her
placeret. Accidit casus, quod quidam tyrannus quandam
it-pleased it-befell a-case that a-certain tyrant a-certain
virginem rapuit et ad quandam forestam eam duxit et
virgin carried-off and to a-certain forest her led and
defloravit, illa vero voce magna clamavit. Miles quidam
deflowered she but with-a-voice loud cried-out a-knight certain
nobilis genere et opere a casu per eandem forestam
noble by-birth and by-deed by chance through the-same forest
equitavit et cum vocem puelle audivit, percussit equum
rode and when the-voice of-the-girl he-heard he-struck the-horse
cum calcaribus et ad eam pervenit et causam clamoris ab
with the-spurs and to her came and the-cause of-the-crying from
ea quesivit. Cui illa: O domine mi, propter deum michi
her asked to-whom she O lord my for-the-sake-of God me
succurrite! Ille tyrannus me vi rapuit et defloravit et post
help that tyrant me by-force carried-off and deflowered and after

hoc me occidere proposuit. Ait raptor: Domine, uxor mea
this me to-kill purposed says the-ravisher O-lord wife my
est et eam in adulterio inveni; ideo eam occidere proposui.
she-is and her in adultery I-found therefore her to-kill I-purposed
At illa: Domine, non est ita; numquam uxor alicujus eram,
but she O-lord not it-is so never the-wife of-anyone I-was
nec unquam polluta nisi hodie per ipsum; ideo michi
nor ever defiled except today by him therefore me
succurrite! Adhuc signa virginitatis in me manent. Ait miles
help still the-signs of-virginity in me remain says the-knight
tirannus: Signa manifesta virginitatis in ea video, quod
tyrant the-signs manifest of-virginity in her I-see that
vi eam rapuisti ac deflorasti; ideo eam de manibus
by-force her you-carried-off and deflowered therefore her from hands
tuis liberabo. Respondit tirannus: Si volueris eam
your I-shall-free answered the-tyrant if you-shall-have-wished her
liberare, pro ea pugnabo contra te. Statim ambo adinvicem
to-free for her I-shall-fight against you at-once both with-one-another
pugnabant et duros ictus sibi invicem dederunt et
fought and hard blows to-themselves each-other gave and
miles victoriam obtinuit, tamen graviter vulneratus erat.
the-knight the-victory obtained yet heavily wounded he-was
Obtenta victoria ait miles puelle: Numquid tibi placet,
with-the-obtained victory says the-knight to-the-girl surely to-you it-pleases
ut te in uxorem accipiam? Que ait: Hoc summo et toto
that you as wife I-take who says this with-the-highest and whole
corde desidero et super hoc fidem meam tibi do. Fide
heart I-desire and upon this faith my to-you I-give with-faith
data ait miles puelle: In castro meo per aliquos dies
given says the-knight to-the-girl in castle my for some days
manebis; interim pergam ad parentes meos et necessaria pro
you-shall-stay meanwhile I-shall-go to parents my and the-necessities for

nupciis providebo, et tunc ad te redibo et cum magna
the-nuptials I-shall-provide and then to you I-shall-return and with great
solempnitate te desponsabo. Que ait: Domine presto sum
solemnity you I-shall-espouse who says O-lord ready I-am
voluntati vestre per omnia obedire. Miles ei valedixit, et
to-will your in all-things to-obey the-knight to-her bade-farewell and
illa ad castrum perrexit. Dum autem miles extra suam
she to the-castle went while moreover the-knight outside his
patriam esset, ut necessaria pro nupciis ordinaret, tyrannus
homeland was that the-necessities for the-nuptials he-might-order the-tyrant
ad castrum militis accessit, in quo erat puella et pulsabat;
to the-castle of-the-knight went in which was the-girl and knocked
illa vero introitum ei negavit. Tyrannus incepit multa
she but entrance to-him denied the-tyrant began many-things
promittere et eam in uxorem honorifice ducere; illa vero
to-promise and her as wife honorably to-take she but
dictis ejus credens eum intromisit et ambo simul illa
in-the-words his believing him let-in and both together that
nocte dormierunt. Miles autem post mensem rediit et ad
night slept the-knight moreover after a-month returned and at
portam castri pulsavit; puella ei non respondit. Ille hoc
the-gate of-the-castle knocked the-girl to-him not answered he this
audiens et percipiens cum amaritudine cordis dixit: O bona
hearing and perceiving with bitterness of-heart said O good
puella, ad memoriam reduce, quomodo te salvavi a morte
girl to memory bring-back how you I-saved from death
et super hoc fidem tuam michi dedisti. Loquere, bona puella,
and upon this faith your to-me you-gave speak good girl
et ostende michi faciem tuam! Illa hoc audiens quandam
and show to-me face your she this hearing a-certain
fenestram aperuit et ait: Ecce assum; quod placet, propone!
window opened and says behold I-am-here what pleases(-you) set-forth

Qui ait: Miror de te, quod ignoras, quid et quanta
who says I-marvel at you that you-do-not-know what and how-great-things
feci pro te; vulnera diversa recepi pro tuo amore, et si
I-did for you wounds various I-received for your love and if
michi non credis, corpus meum tibi ostendam. Hiis
me not you-believe body my to-you I-shall-show with-these
dictis vestimenta deposuit et ait: Ecce, carissima, vulnera
said the-garments he-put-off and says behold dearest wounds
diversa, que recepi pro tua vita; aperi ergo michi portam,
various which I-received for your life open therefore to-me the-gate
ut te in sponsam accipiam! Illa vero faciem suam avertebat
that you as bride I-may-receive she but face her turned-away
ab eo et portam noluit aperire. Miles judici est
from him and the-gate did-not-wish to-open the-knight to-the-judge has
conquestus et pro se legem allegavit, adjiciens, quomodo
complained and for himself the-law alleged adding how
eam liberasset, et ergo eam in uxorem peteret. Judex
her he-had-freed and therefore her as wife he-sought the-judge
hoc audiens pro raptore misit. Qui cum venisset, ait judex
this hearing for the-ravisher sent who when he-had-come says the-judge
raptori: Numquid illam mulierem rapuisti, et ille miles
to-the-ravisher surely that woman you-carried-off and that knight
per fortitudinem de manibus tuis liberavit eam? Ac ille:
by strength from hands your freed her and he
Eciam, domine. Cui judex: Ergo secundum legem pro
yes O-lord to-whom the-judge therefore according-to the-law at
sua voluntate uxor ejus est; quare post hoc de uxore
his will wife his she-is why after this with the-wife
alterius te intromisisti, primo quando castrum ejus intrasti
of-another yourself you-intruded first when castle his you-entered
ipso ignorante, secundo lectum alterius violasti, tercium
with-him not-knowing second the-bed of-another you-violated third

per tantum spacium uxorem ejus occupasti; quid ad hoc
for so-long a-space wife his you-occupied what to this
respondes? Ille obmutuit. Conversus judex ad mulierem dixit:
do-you-answer he was-dumb turned the-judge to the-woman said
O puella, jure duplici uxor illius militis es, primo quia
O girl by-right double the-wife of-that knight you-are first because
te de manu raptoris liberavit, secundo quia sibi fidem
you from the-hand of-the-ravisher he-freed second because to-him faith
dedisti; quare ergo post hoc portam sui castri alteri
you-gave why therefore after this the-gate of-his castle to-another
quam viro tuo aperuisti et illum intromisisti? Illa ad
than husband your have-you-opened and him let-in she to
hoc non poterat respondere; judex statim sentenciam dedit,
this not could to-answer the-judge at-once sentence gave
ut ambo in patibulo suspenderentur, quod et factum est.
that both on the-gallows should-be-hanged which also done was
Omnes ergo judicem laudabant, qui talem sentenciam dedit.
all therefore the-judge praised who such sentence gave

Carissimi, iste imperator est deus, qui istam legem dedit;
dearest-ones this emperor is God who this law gave
mulier rapta est anima capta; raptor est diabolus, qui non
the-woman carried-off is the-soul taken the-ravisher is the-devil who not
tantum per peccatum ipsam deflorat, sed eciam eternaliter
only through sin her deflowers but also eternally
vult occidere; sed ipsa clamavit, quando petivit oleum
wishes to-kill but she cried-out when she-sought the-oil
misericordie, dicens illud Luce xv: Miserere mei, fili David,
of-mercy saying that Luke fifteen have-mercy on-me O-son of-David
quia filia i.e. consciencia mea male a demonio vexatur.
because the-daughter that-is the-conscience my badly by a-demon is-vexed
Cujus clamorem quidam miles audivit scilicet filius dei
whose cry a-certain knight heard namely the-Son of-God

equitans super equum humanitatis. Filius dei descendit ad
riding upon the-horse of-humanity the-Son of-God came-down to
forestam istius mundi et bellum contra diabolum pro genere
the-forest of-this world and war against the-devil for the-race
humano commisit, in quo bello vulnera diversa recepit, de
human joined in which war wounds various he-received from
quibus vulneribus uterque erat vulneratus, scilicet Christus in
which wounds each was wounded namely Christ in
carne, diabolus in seipso; unde Ysaias dicit: Fortis impegit
the-flesh the-devil in himself whence Isaiah says the-strong-one struck
in fortem et ambo pariter corruerunt. Christus sponsalia
against the-strong-one and both together fell Christ the-espousals
constituit per baptismum, in quo anima dat fidem, quando
established through baptism in which the-soul gives faith when
diabolo renunciat et omnibus pompis ejus et deo adherere
to-the-devil she-renounces and to-all pomps his and to-God to-cleave
promittit; per alias virtutes, quas receperit, facit
promises through other virtues which she-shall-have-received she-makes
castrum contra diabolum, mundum et carnem. Interim deus
a-castle against the-devil the-world and the-flesh meanwhile God
celos ascendit ad preparandum nupcias pro nobis, ut in
the-heavens ascended for preparing the-nuptials for us that in
gloria eterna cum ipso conjungeremur secundum illud Joh.:
glory eternal with him we-might-be-joined according-to that John
Vado parare vobis locum. Sed quando anima est in castro
I-go to-prepare for-you a-place but when the-soul is in the-castle
corporis, tunc raptor i.e. diabolus puellam i.e. animam
of-the-body then the-ravisher that-is the-devil the-girl that-is the-soul
aggreditur, quando eam per mundi vanitatem seducit et
attacks when her through of-the-world the-vanity he-seduces and
ad eam ingreditur, quando in peccatum consentit et in eo
to her goes-in when into sin she-consents and in it

permanet, et sic Christus expellitur. Sed Christus revertens
remains and so Christ is-expelled but Christ returning
cotidie ad ostium cordis tui pulsat et dicit illud Cantic.:
daily at the-door of-heart your knocks and says that of-the-Canticle
Ego sto ad ostium tuum et pulso etc. Sed anima in peccatis
I stand at door your and knock etc but the-soul in sins
obstinata eum non accognoscit; ideo Christus ostendit sibi
obstinate him not recognizes therefore Christ shows to-her
vulnera, que pro nobis suscepit, ut ad eum inclines cor
the-wounds which for us he-took-up that to him you-may-incline heart
tuum et fenestram cordis tui saltem aperias. Sed miser
your and the-window of-heart your at-least you-may-open but the-wretched
homo, quoniam dominum non timet, ut ejus cor aperiat,
man since the-lord not he-fears that his heart he-open
contra talem judex celestis in die judicii dabit
against such(-a-man) the-judge heavenly on the-day of-judgment shall-give
sententiam, ut ambo suspendantur in patibulo infernali etc.
sentence that both be-hanged on the-gallows infernal etc

De fallacia et dolo

ON FRAUD AND DECEIT

An old man in Egypt denies receiving a knight's thousand talents. An old woman has the knight's friend bring the old man ten painted coffers full of stones, and while the cheat expects them, he returns the knight's money to keep his reputation. The moral: the old man is the world, the old woman conscience, the ten men who carry the coffers works of penance, and the coffer a contrite heart.

Miles quidam intravit Egiptum; cogitans, ibi pecuniam suam
a-knight certain entered Egypt thinking there money his
relinquere, interrogavit, si aliquis fidelis ibi maneret, cui
to-leave he-asked if anyone faithful there dwelt to-whom
pecuniam suam ad custodiendum traderet, et audivit,
money his for keeping he-might-hand-over and he-heard
quod erat quidam senex; ad eum accessit, ut mille
that there-was a-certain old-man to him he-went that a-thousand
talenta ei traderet, et deinde ad peregrinandum
talents to-him he-might-hand-over and then for pilgrimaging
perrexit. Peracto itinere ad eum rediit, cui talenta
went with-the-finished journey to him he-returned to-whom the-talents
commiserat, et commissa ab eo quesivit; at ille plenus
he-had-committed and the-things-committed from him asked but he full
nequicia numquam se eum vidisse asseruit; miles vero
of-wickedness never himself him to-have-seen asserted the-knight but
sic deceptus contristatus est valde, et singulis diebus ab
so deceived saddened was greatly and on-single days from
eo peciit et cum blandis sermonibus deprecans, ut sibi
him sought(-them) and with flattering speeches beseeching that to-him
redderet. Deceptor increpabat eum, ne talia de eo
he-would-return(-them) the-deceiver rebuked him lest such-things of him

amplius diceret vel eciam at eum rediret. Ille tristis
further he-should-say or even to him should-return he sad
ab eo recessit, habens obviam quandam vetulam pannis
from him withdrew having meeting(-him) a-certain old-woman in-garments
heremitalibus indutam habensque in manu baculum, et per
of-a-hermit clothed and-having in hand a-staff and along
viam levavit lapides, ne transeuntes pedes lederent. Que videns
the-road she-lifted stones lest passers-by feet might-hurt who seeing
eum flentem et cognoscens, quod extraneus esset, commota
him weeping and knowing that a-stranger he-was moved
pietate eum vocavit, et quid accidisset interrogavit. At ille
by-pity him called and what had-befallen asked but he
ordinate narravit, quomodo per illum senem esset deceptus.
in-order related how by that old-man he-had-been deceived
At illa: Amice, si vera sunt, que michi dicis, dabo
but she O-friend if true are(-the-things) which to-me you-say I-shall-give
tibi sanum consilium. At ille: Testis est michi deus; vera
to-you sound counsel but he witness is to-me God true
utique sunt. Que ait: Adduc michi hominem de terra tua,
certainly they-are who says bring to-me a-man of land your
cujus dictis et factis fides adhiberi posset. Ille vero adduxit;
whose to-words and deeds faith to-be-given could he but brought(-him)
cui adducto precepit vetula x cophinos emere exterius
to-whom brought commanded the-old-woman ten coffers to-buy outside
preciosis depictos coloribus ferroque ligatos cum seraturis
with-precious painted colors and-with-iron bound with locks
deargentatis lapidibus impleri jussit; miles vero fecit, sicut
silvered with-stones to-be-filled she-ordered the-knight but did as
mulier jussit. Mulier videns omnia parata, ait: Nunc decem
the-woman ordered the-woman seeing all-things ready says now ten
homines perquire, qui mecum et cum socio tuo ad domum
men search-out who with-me and with companion your to the-house

deceptoris tui vadant et cophinos deferant. Unus post alium
of-deceiver your may-go and the-coffers may-carry one after another
venientes ordine longo et quam cito primus intravit et
coming in-order long and as soon-as the-first has-entered and
nobiscum quiescit. Veni audacter et pete pecuniam! Ego
with-us is-at-rest come boldly and seek the-money I
vero in deo confido, quod pecunia tibi reddetur. Que
but in God trust that the-money to-you shall-be-returned which
vetula cum socio decepti ad domum deceptoris venit
old-woman with the-companion of-the-deceived to the-house of-the-deceiver came
et ait: Domine, iste extraneus homo hospitatus est mecum
and says O-lord this foreign man lodged has with-me
et vult adire patriam suam et querit prius pecuniam suam
and wishes to-go-to homeland his and seeks first money his
que est in decem cophinis, alicui homini probo et fideli
which is in ten coffers to-some man upright and faithful
commendare, donec revertatur; precor ergo te, ut amore
to-commend until he-return I-pray therefore you that for-the-love
dei et mei in domo tua custodias; et quia audivi et
of-God and of-me in house your you-guard(-it) and because I-have-heard and
scio te probum et fidelem, nolo per aliquem nisi preter
know you upright and faithful I-do-not-wish by anyone except besides
te solum pecuniam custodire. Cum sic loqueretur, ecce
you alone the-money to-be-guarded when so she-was-speaking behold
intravit primus servus deferens cophinum unum. Quod videns
entered the-first servant carrying coffer one which seeing
deceptor credidit verum esse quod vetula dixit. Post hoc
the-deceiver believed true to-be what the-old-woman said after this
intravit miles, ut vetula precepit. Quem videns deceptor,
entered the-knight as the-old-woman enjoined whom seeing the-deceiver
timens, si pecuniam peteret, alius sibi non crederet,
fearing if the-money he-should-seek the-other to-him not would-trust

ad custodiendum suas pecunias contra eum venit adulando
for keeping his moneys toward him came by-flattering
dicens: Amice, ubi fuisti? Veni et accipe pecuniam tuam
saying O-friend where have-you-been come and receive money your
fidei mee jam diu commendatam! Miles vero letus pecuniam
to-faith my now long commended the-knight but glad the-money
recepit, gracias agens deo et vetule; vetula vero
received thanks giving to-God and to-the-old-woman the-old-woman but
hoc videns surrexit et ait: Domine, ego et homo iste ibimus
this seeing rose and says O-lord I and man this shall-go
contra ceteros cophinos et festinabimus; tu vero exspectas,
toward the-other coffers and shall-hasten you but await
donec redeamus et bene serva quod jam adduximus! Et
until we-return and well keep what already we-have-brought and
sic miles per vetulam pecuniam suam recuperavit.
so the-knight through the-old-woman money his recovered

Carissimi, miles iste est quilibet Christianus, qui in isto
dearest-ones knight this is any Christian who in this
mundo quamdiu vivit peregrinatur, quia facit omni die
world as-long-as he-lives is-a-pilgrim because he-makes every day
dietam ad mortem; qui decem talenta i.e. decem precepta
a-day's-journey toward death who ten talents that-is the-ten precepts
domini inordinate per peccatum tradidit cuidam seni;
of-the-lord inordinately through sin handed-over to-a-certain old-man
senex iste est mundus plenus deceptionibus, unde si in rebus
old-man this is the-world full of-deceptions whence if in things
mundanis delectamur et mundo confidimus, precepta divina
worldly we-delight and in-the-world trust the-precepts divine
amittimus et vix cum difficultate acquirere [celum] poterimus,
we-lose and scarcely with difficulty to-acquire heaven shall-we-be-able
donec miser homo per veram contricionem confessionem
until the-wretched man through true contrition confession

et satisfactionem acquiramus. Vetula ista habitu peregrini
and satisfaction we-may-acquire(-it) old-woman this in-the-habit of-a-pilgrim
induta est consciencia sana, que continue amovet lapides i.e.
clothed is conscience sound which continually removes stones that-is
operaciones malas de via cordis tui, ne pedes bonarum
operations evil from the-way of-heart your lest the-feet of-good
cogitacionum offendantur. Dic michi, quomodo debes
thoughts be-offended tell to-me how you-ought
recuperare, quod per peccatum perdidisti? Certe oportet te
to-recover what through sin you-lost certainly it-behooves you
adducere de patria tua i.e. de corde tuo x homines i.e.
to-bring from homeland your that-is from heart your ten men that-is
decem opera penitencie, ita quod pro quolibet precepto quod
ten works of-penance so that for each precept which
per peccatum violasti unum actum misericordie seu penitencie
through sin you-violated one act of-mercy or of-penance
oportet te adimplere, quia secundum beatum Augustinum
it-behooves you to-fulfill because according-to blessed Augustine
nullum bonum irremuneratum et nullum malum impunitum.
no good unrewarded and no evil unpunished
Item oportet quod habeat cophinum bene ligatum scilicet
likewise it-behooves that he-have a-coffer well bound namely
contritum cor et virtutibus bene insignitum parvis lapillis
a-contrite heart and with-virtues well marked with-small stones
plenum. Lapides isti in corde est meditacio v vulnerum
full stones these in the-heart is the-meditation of-the-five wounds
Christi et memoria passionis ejus, que continue oportet habere
of-Christ and the-memory of-passion his which continually it-behooves to-have
contra diabolum, mundum et carnem, in cujus figura dicitur
against the-devil the-world and the-flesh in whose figure it-is-said
i Regum, quod David cum baculo pastorali et cum
in-the-first of-Kings that David with a-staff pastoral and with

funda et quinque lapidibus Goliam occidit. David interpretatur
a-sling and five stones Goliath killed David is-interpreted
manu fortis et significat Christum; funda significat amorem
of-hand strong and signifies Christ the-sling signifies love
trahens eum de celo in mundum, a mundo in crucem;
drawing him from heaven into the-world from the-world onto the-cross
quinque lapides sunt quinque vulnera, Golias est diabolus,
the-five stones are the-five wounds Goliath is the-devil
et sic per quinque lapides i.e. vulnera tandem occiditur; si
and so by the-five stones that-is wounds at-length he-is-killed if
ergo istos lapides continue in cophino cordis tui habueris,
therefore these stones continually in the-coffer of-heart your you-shall-have
virtutes per peccatum perditas rehabere poteris et sic
the-virtues through sin lost to-have-back you-shall-be-able and so
perge cum gaudio ad patriam tuam i.e. ad vitam eternam.
go with joy to homeland your that-is to life eternal

Quod omnium viventium in mundo de beneficiis acceptis est ingratissimus homo

THAT MAN IS THE MOST UNGRATEFUL OF LIVING THINGS

The poor Guido pulls a lion, an ape, a serpent, and a proud steward from a pit. The beasts repay him with laden asses, firewood, and a magic stone, but the steward has him beaten half to death; the emperor learns the truth, hangs the steward, and gives Guido his place. The moral: Christ drew mankind from the pit, and man repays him with sin.

Quidam rex senescallum habuit super imperium suum,
a-certain king a-steward had over empire his
cujus cor ita elevatum et exaltatum est, quod omnes
whose heart so lifted-up and exalted was that all

opprimebat, quia ad nutum ejus omnia fiebant. Juxta palacium
he-oppressed because at nod his all-things were-done beside the-palace
imperatoris erat quedam foresta animalibus silvestribus plena;
of-the-emperor was a-certain forest with-animals wild full
qui ordinavit, quod fierent diverse fovee, quas foliis
who ordained that there-be-made diverse pits which with-leaves
coperiebant, ut bestie subito in eas caderent et sic
they-covered that the-beasts suddenly into them might-fall and so
caperentur. Accidit, quod senescallus transiret per forestam
be-taken it-happened that the-steward passed through the-forest
et elevatum est cor ejus in tantum, quod opinabatur, quod
and lifted-up was heart his in so-much that he-thought that
nullus major eo esset in imperio. Qui ulterius equitans
no-one greater than-he was in the-empire who further riding
cecidit in unam foveam, quam exire non potuit; eadem
fell into one pit which to-get-out-of not he-could on-the-same
die in eandem foveam leo cecidit, postea symia, et tercio
day into the-same pit a-lion fell afterward an-ape and third
serpens. Senescallus se videns circumvallatum istis bestiis
a-serpent the-steward himself seeing surrounded by-these beasts
timuit et clamavit; cujus clamorem audiens quidam pauper
feared and cried-out whose cry hearing a-certain poor-man
nomine Guido, qui cum asino ducebat ligna de foresta,
by-name Guido who with an-ass was-bringing wood from the-forest
de quibus victum quesivit, venit ad foveam, cui promisit
from which a-living he-sought came to the-pit to-whom he-promised
multas divicias, ut eum extraheret. Guido ait: Carissime,
many riches that him he-should-draw-out Guido says dearest
nichil habeo, unde vivere possim, nisi colligo ligna; si
nothing I-have whence to-live I-may unless I-gather wood if
laborem istius diei dimitterem, dampnum incurrerem. Qui
the-labor of-this day I-should-leave loss I-would-incur who

ei promisit bona fide, quod ei de diviciis provideret,
to-him promised in-good faith that for-him with riches he-would-provide
si eum extraheret. Guido hoc audiens ad civitatem ivit et
if him he-should-draw-out Guido this hearing to the-city went and
longam cordam secum portavit, quam in foveam misit, ut
a-long rope with-him carried which into the-pit he-let-down that
senescallus se succingeret et sic eum sursum traheret.
the-steward himself might-gird and so him upward he-might-draw
Qua dimissa saltavit leo ante super cordam et extractus
with-which let-down leapt the-lion first upon the-rope and drawn-out
est; quo facto applausum ei fecit et ad silvam
was with-which done applause to-him it-made and to the-forest
cucurrit; deinde iterum cordam misit in foveam et ecce
ran then again the-rope he-let-down into the-pit and behold
symia super eam saltavit, quam Guido sursum traxit et ad
the-ape upon it leapt which Guido upward drew and to
silvam cucurrit; postea iterum cordam descendere permisit et
the-forest it-ran afterward again the-rope to-descend he-allowed and
serpens super eam saltavit, quem Guido extraxit; applausum
the-serpent upon it leapt which Guido drew-out applause
ei fecit et ad silvam cucurrit; deinde miles clamavit: O
to-him it-made and to the-forest ran then the-knight cried-out O
carissime, benedictus altissimus, jam de bestiis sum liberatus,
dearest blessed(-be) the-most-high now from the-beasts I-am freed
cordam permitte descendere; quod et factum est. Miles se
the-rope allow to-descend which also done was the-knight himself
succinxit et Guido eum extraxit, deinde equum extraxerunt;
girded and Guido him drew-out then the-horse they-drew-out
statim senescallus equum ascendit et ad palacium regis
at-once the-steward the-horse mounted and to the-palace of-the-king
venit, Guido vero domi venit, et uxor videns eum vacuum
came Guido but home came and the-wife seeing him empty

contristata est valde; ille vero processum ei narravit et
saddened was greatly he but the-proceeding to-her related and
quod mercedem condignam reciperet, de quo uxor gavisa
that a-reward worthy he-would-receive at which the-wife rejoiced
est; mane vero Guido ibat ad castrum mittens janitorem
has in-the-morning but Guido went to the-castle sending the-porter
ad senescallum, quod ipse ibi esset; qui prima et secunda
to the-steward that he there was who the-first and second
vice negavit quod eum umquam viderit, immo nisi recederet,
time denied that him ever he-had-seen nay unless he-withdrew
ipsum crudeliter verberaret. Qui dum tercia vice reversus
him cruelly he-would-beat who when for-the-third time returned
esset, ita crudeliter portarius eum verberavit, quod ipsum
he-had so cruelly the-porter him beat that him
semivivum reliquit. Quod audiens uxor Guidonis venit et
half-alive he-left which hearing the-wife of-Guido came and
cum asino eum ad domum duxit et diu infirmatus est
with the-ass him to the-house led and long sick he-was
et omnia bona sua in infirmitate consumpsit, que habuit.
and all goods his in the-sickness he-consumed which he-had
Dum autem sanus factus esset et una dierum ligna
when moreover healthy made he-had-been and one of-the-days wood
colligeret, vidit a longe decem asinos oneratos cum fardellis
was-gathering he-saw from afar ten asses laden with bundles
et leonem a parte posteriori sequentem recto tramite
and a-lion from the-side behind following by-a-straight path
versus Guidonem eos duxit; Guido intime respexit leonem
toward Guido them it-led Guido closely looked-at the-lion
et statim memoriam habuit, quod erat ille leo, quem
and at-once memory he-had that it-was that lion which
de fovea extraxit. Leo cum ad eum venisset, cum pede
from the-pit he-drew-out the-lion when to him it-had-come with the-foot

signum ei fecit, ut cum asinis oneratis domum accederet;
a-sign to-him made that with the-asses laden home he-should-go
quod et fecit. Guido asinos secum domi duxit ei leo
which also he-did Guido the-asses with-him home led to-him the-lion
sequebatur, quousque Guido ad domum pervenit; cum autem
followed until Guido to the-house came when moreover
asini domum intrassent, leo cum cauda applausum fecit
the-asses the-house had-entered the-lion with the-tail applause made
Guidoni et ad silvam cucurrit. Guido per diversas ecclesias
to-Guido and to the-forest ran Guido through various churches
proclamari fecit, si aliquis asinos amisisset. Et non est
to-be-proclaimed caused if anyone asses had-lost and not was
inventus unus, qui profiteretur, se aliquem perdidisse. Ipse
found one who would-profess himself any to-have-lost he
aperiens fardellas divicias multas invenit, de quibus non
opening the-bundles riches many found at which not
modicum gaudens dives effectus est. Cum vero secunda
a-little rejoicing rich made he-was when but on-the-second
die Guido ad forestam venit et instrumentum ferreum ut
day Guido to the-forest came and an-instrument iron that
ligna scinderet non haberet, respexit superius et vidit
the-wood he-might-split not he-had he-looked above and saw
simiam, quam de fovea extraxit, que cum dentibus et
the-ape which from the-pit he-drew-out which with teeth and
unguibus tantum frangebat, quod Guido sine labore asinum
nails so-much broke that Guido without labor ass
suum oneravit et domi est reversus. Tercia vero die Guido
his loaded and home has returned on-the-third but day Guido
ad forestam revertitur, et cum sederet ad preparandum
to the-forest returns and when he-was-sitting for preparing
instrumentum, vidit serpentem, quem de fovea extraxit
the-instrument he-saw the-serpent which from the-pit he-drew-out

portantem lapidem in ore suo coloratum triplici colore; ex
carrying a-stone in mouth its colored with-threefold color on
una parte erat albus, ex alia niger, ex tercia rubicundus;
one side it-was white on another black on the-third red
os suum aperuit et in gremio ejus permisit cadere et
mouth its it-opened and into lap his allowed(-it) to-fall and
abcessit. Guido cum lapide ad unum peritum accessit; qui
went-away Guido with the-stone to one expert went who
cum eum vidisset et virtutem ipsius cognovisset, libenter
when it he-had-seen and the-power of-it had-recognized gladly
centum florenos pro lapide dedisset, Guido vero virtute
a-hundred florins for the-stone would-have-given Guido but by-the-power
lapidis multa bona acquisivit et in miliciam est promotus;
of-the-stone many goods acquired and to knighthood was promoted
quod intelligens imperator eum ad se venire precepit et
which understanding the-emperor him to himself to-come commanded and
lapidem habere voluit pro pecuniis, aut extra regnum mitti.
the-stone to-have wished for moneys or outside the-kingdom to-be-sent
Ait Guido: Domine, lapidem vendam, sed unum dico; si
says Guido O-lord the-stone I-shall-sell but one(-thing) I-say if
non valorem michi dederitis, ad me redibit. Qui dedit
not the-value to-me you-shall-have-given to me it-shall-return who gave
sibi tricentos florenos, quem tamen Guido in arca sua
to-him three-hundred florins which yet Guido in chest his
invenit, et imperatori reddidit; qui admirans dixit: Dic michi,
found and to-the-emperor returned who marveling said tell to-me
unde lapidem habuisti? Ille vero a principio usque ad finem
whence the-stone you-had he but from the-beginning up to the-end
narravit, quomodo senescallus in foveam cecidit cum leone,
related how the-steward into the-pit fell with the-lion
simia et serpente, et quod pro mercede vulneratus fuit a
the-ape and the-serpent and that for reward wounded he-was by

senescallo et quid a leone, simia et serpente recepit. Hoc
the-steward and what from the-lion the-ape and the-serpent he-received this
audiens imperator, commota sunt omnia viscera ejus contra
hearing the-emperor moved were all bowels his against
senescallum et ait ei: Quid est, quod audio de te? Ille
the-steward and he-says to-him what is(-this) which I-hear of you he
negare non poterat; cui imperator: O pessime, magnam
to-deny not could to-whom the-emperor O most-wicked great
ingratitudinem fecisti Guidoni, ex quo de periculo mortis
ingratitude you-have-done to-Guido from which from the-danger of-death
te liberavit et hic eum semivivum reliquisti! O miser, ecce
you he-freed and here him half-alive you-left O wretch behold
bestie irrationales sicut leo, simia et serpens mercedem ei
beasts irrational as the-lion the-ape and the-serpent reward to-him
reddiderunt, tu vero hodie contra bonum malum reddidisti,
rendered you but today against good evil have-rendered
et ideo omnia que habes et dignitatem tuam Guidoni
and therefore all-things which you-have and dignity your to-Guido
dabis et te hodie in patibulo suspendendum judico.
you-shall-give and you today on the-gallows to-be-hanged I-judge
Quod audientes satrape imperii, eis placuit judicium et
which hearing the-satraps of-the-empire to-them pleased the-judgment and
Guido imperium regebat et vitam in pace finivit.
Guido the-empire ruled and life in peace ended

Moralizacio. Carissimi, iste imperator est deus qui omnia
moralization dearest-ones this emperor is God who all-things
videt; pauper iste est homo, qui nichil ex se habet, Job.
sees poor-man this is man who nothing of himself has Job
primo: Nudus egressus sum ex utero matris mee, nudus
first naked came-out I-have from the-womb of-mother my naked
revertar illuc. Deus pauperem istum promovit, quando eum
I-shall-return thither God poor-man this promoted when him

dominum paradisi constituit. Psalmista: Omnia subjecisti sub
lord of-paradise he-established the-psalmist all-things you-subjected under
pedibus ejus etc. Fovea, in quam cecidit, est mundus, qui
feet his etc the-pit into which he-fell is the-world which
est plenus foveis scilicet periculis, quia totus mundus in
is full of-pits namely of-dangers because the-whole world in
maligno positus est. In isto mundo cecidit miser homo
the-evil-one set is in this world fell the-wretched man
in multas foveas, Genes. iii: In sudore vultus tui etc.
into many pits Genesis three in the-sweat of-face your etc
Leo in eandem foveam cecidit, scilicet filius dei, quando
the-lion into the-same pit fell namely the-Son of-God when
naturam humanam assumpsit, et in miseria magna triginta
nature human he-assumed and in misery great thirty
annis vixit, Psalmista: Cum ipso sum in tribulacione etc. Iste
years lived the-psalmist with him I-am in tribulation etc he
est leo, de quo dicitur Apocalyps. viii: Vicit leo de
is the-lion of whom it-is-said Apocalypse eight has-conquered the-lion of
tribu Juda etc. Deinde simia i.e. tua consciencia cecidit,
the-tribe of-Judah etc then the-ape that-is your conscience fell
que ad modum simee lacerat ea, que ei displicent,
which in the-manner of-an-ape tears those-things which to-it are-displeasing
quia semper contra peccatum murmurat. Item serpens cecidit
because always against sin it-murmurs likewise the-serpent fell
in foveam, scilicet prelatus vel confessor, qui cum peccatore
into the-pit namely the-prelate or confessor who with the-sinner
debet descendere i.e. condolere ejus peccatis secunda ad
ought to-descend that-is to-condole his with-sins second to
Corinth. vi: Quis infirmatur et ego non infirmor? Item Guido
Corinthians six who is-weak and I not am-weak likewise Guido
cum corda extraxit senescallum; sic filius dei cum corda
with the-rope drew-out the-steward so the-Son of-God with the-rope

passionis sue nos extraxit de fovea miserie et de potestate
of-passion his us drew-out from the-pit of-misery and from the-power
diaboli, sed miser homo hoc non obstante ingratus
of-the-devil but the-wretched man this not standing-in-the-way ungrateful
efficitur deo, quociens contra legem dei peccat. Guido erat
is-made to-God as-often-as against the-law of-God he-sins Guido was
verberatus; sic homo, quando mortaliter peccat, quantum in
beaten so man when mortally he-sins as-far-as in
eo est, deum iterato crucifigit. Sed leo i.e. deus dedit
him is God again crucifies but the-lion that-is God gave
Christo inquantum homo decem asinos oneratos i.e. omnia
to-Christ in-so-far-as man ten asses laden that-is all
precepta sub ejus potestate, antiqua et nova, dispensando
the-precepts under his power old and new by-dispensing
cum homine, et si illa precepta fecerimus, ad eternas
with man and if those precepts we-shall-have-done to eternal
divicias perveniemus. Guido ligna scindebat i.e. consciencia
riches we-shall-come Guido wood was-splitting that-is conscience
tua stimulat perpetrare, per que corpus et animam in die
your goads to-perform(-things) by which body and soul on the-day
judicii operari poteris, propter que requiem eternam
of-judgment to-work you-shall-be-able for which rest eternal
obtinebis; quia si contra conscienciam agas, ad gehennam
you-shall-obtain because if against conscience you-act to Gehenna
deduceris. Serpens dedit ei lapidem triplici colore
you-shall-be-led the-serpent gave to-him a-stone with-threefold color
coloratum; sic prelatus et confessor per informacionem
colored so the-prelate and confessor through the-instruction
sacre scripture poterat lapidem i.e. Christum obtinere. Ille
of-sacred scripture could the-stone that-is Christ to-obtain that
lapis erat niger, rubicundus, pulcher et albus; sic Christus
stone was black red beautiful and white so Christ

speciosus forma pre filiis hominum; item niger erat per
beautiful in-form beyond the-sons of-men likewise black he-was through
passionem, rubicundus per sanguinis effusionem. Qui ergo
the-passion red through of-blood the-shedding who therefore
istum lapidem portat, ille habet habundanciam sine defectu,
this stone carries he has abundance without failing
nec illum lapidem debes vendere, nisi det tantum precium,
nor that stone ought-you to-sell unless he-give as-much price
quantum Christus, scilicet per contricionem, confessionem
as Christ namely through contrition confession
et satisfactionem; sed ingrati in patibulo infernali erunt
and satisfaction but the-ungrateful on the-gallows infernal shall-be
suspensi, electi vero vitam eternam obtinebunt, quod nobis etc.
hanged the-elect but life eternal shall-obtain which to-us etc

De mulierum subtili decepcione

ON THE SUBTLE DECEIT OF WOMEN

Jonathas loses his father's magic ring, necklace, and cloth to his mistress, who strands him at the world's end. He finds waters and fruits that strip and restore flesh, cause and cure leprosy, heals a king, and returns as a physician to cure his dying mistress, makes her confess, and kills her with the fruit and the water. The moral: the jewels are faith, hope, and charity, lost through the flesh.

Darius regnavit prudens valde, qui tres filios habuit, quos
Darius reigned prudent very who three sons had whom
multum dilexit. Cum vero mori deberet, totam hereditatem
much he-loved when but to-die he-was-about the-whole inheritance
primogenito legavit, secundo filio dedit omnia, que in
to-the-firstborn he-bequeathed to-the-second son he-gave all-things which in
tempore suo acquisivit, tercio filio scilicet minori tria
time his he-acquired to-the-third son namely the-younger three

jocalia preciosa dedit, scilicet annulum aureum, monile et
jewels precious he-gave namely a-ring golden a-necklace and
pannum preciosum. Annulus illam virtutem habuit, quod qui
a-cloth precious the-ring that power had that who
ipsum in digito gestabat, graciam omnium habuit, intantum
it on finger wore the-favor of-all had in-so-much
quod quicquid ab eis peteret obtineret; monile illam
that whatever from them he-asked he-obtained the-necklace that
virtutem habuit, quod qui eum in pectore portabat quicquit
power had that who it on the-breast carried whatever
cor suum desiderabat quod possibile esset obtineret. Pannus
heart his desired that possible was he-obtained the-cloth
illam virtutem habuit, quod quicumque super eum sederet
that power had that whoever upon it sat
et intra se cogitaret ubicumque esse vellet subito ibi
and within himself thought wherever to-be he-wished suddenly there
esset. Ista tria jocalia dedit filio suo juniori, ut ad studium
he-was these three jewels he-gave to-son his younger that to study
pergeret et mater ea custodiret et tempore opportuno
he-might-go and the-mother them should-keep and at-the-time fitting
ei daret; statimque rex spiritum emisit, qui honorifice
to-him should-give and-at-once the-king the-spirit sent-forth who honorably
est sepultus. Duo primi filii ejus legata occupabant, tercius
was buried the-two first sons his the-legacies occupied the-third
filius annulum a matre recepit, ut ad studium pergeret,
son the-ring from the-mother received that to study he-might-go
cui mater dixit: Fili, scienciam acquire et a muliere
to-whom the-mother said O-son knowledge acquire and of woman
caveas, ne forte annulum perdas. Jonathas annulum accepit,
beware lest perchance the-ring you-lose Jonathas the-ring took
ad studium accessit et in sciencia profecit. Post hoc cito
to study went and in knowledge advanced after this soon

quadam die in platea ei quedam puella occurrebat satis
on-a-certain day in the-street him a-certain girl met very
formosa, et captus ejus amore eam secum duxit; continuo
beautiful and taken her with-love her with-him he-took continually
annulo utebatur, et graciam omnium habuit, et quicquit ab
the-ring he-used and the-favor of-all had and whatever from
eis voluit habere, obtinuit. Puella ejus concubina mirabatur,
them he-wished to-have he-obtained the-girl his concubine marveled
quod tam laute viveret, cum tamen pecuniam non haberet;
that so sumptuously he-lived when yet money not he-had
racionem quadam vice cum letus esset quesivit, dicens,
the-reason on-a-certain occasion when glad he-was she-asked saying
quod creatura sub celo non esset, quam magis diligeret;
that a-creature under heaven not there-was whom more he-loved
ideo sibi dicere deberet. Ille de malicia non premeditatus
therefore to-her to-tell he-ought he of malice not forethinking
sibi dixit, virtutem annuli esse talem etc. At illa: Cum
to-her said the-power of-the-ring to-be such etc but she since
singulis diebus cum hominibus conversare soles, perdere
on-single days with men to-converse you-are-wont to-lose(-it)
posses; ideo custodiam tibi eum fideliter. Qui tradidit
you-could therefore I-shall-keep for-you it faithfully who handed-over
ei annulum, sed cum repeteret penuria ductus illa
to-her the-ring but when he-sought(-it)-again by-want led she
alta voce clamavit, quod fures abstulissent, qui motus
with-a-loud voice cried-out that thieves had-carried(-it)-off who moved
flevit amare, quia unde viveret non habuit. Qui statim ad
wept bitterly because whence he-might-live not he-had who at-once to
reginam matrem suam est reversus denuncians ei annulum
the-queen mother his has returned announcing to-her the-ring
perditum. At illa: Fili mi, tibi predixi, ut a muliere te
lost but she O-son my to-you I-foretold that of a-woman yourself

caveres; ecce tibi jam trado monile, quod diligencius
you-should-beware behold to-you now I-hand-over the-necklace which more-diligently
custodias; si perdideris, honore et commodo perpetuo
keep if you-shall-have-lost(-it) of-honor and advantage perpetually
carebis. Jonathas monile recepit et ad idem studium est
you-shall-lack Jonathas the-necklace received and to the-same study has
reversus, et ecce concubina ejus in porta civitatis occurrit
returned and behold concubine his at the-gate of-the-city met(-him)
et cum gaudio eum recepit; ille ut prius eam secum habuit,
and with joy him received he as before her with-him had
monili in pectore utebatur et quicquit cogitabat habebat,
the-necklace on the-breast he-used and whatever he-thought he-had
et sicut prius convivia multa habuit et laute vixit.
and as before banquets many he-had and sumptuously lived
Concubina mirabatur, quia nec aurum nec argentum videbat;
the-concubine marveled because neither gold nor silver she-saw
et cogitabat, quod aliud jocale apportasset, quod sagaciter
and thought that another jewel he-had-brought which shrewdly
ab eo indigavit; qui ei monile ostendit et virtutem
from him she-searched-out who to-her the-necklace showed and the-power
ejus dixit; que ait: Semper monile tecum portas; una hora
of-it told who says always the-necklace with-you you-carry in-one hour
tantum cogitare posses, quod per annum sufficeret tibi; ideo
so-much to-think you-could what for a-year would-suffice you therefore
trade michi ad custodiendum. At ille: Timeo, quod sicut
hand(-it)-over to-me for keeping but he I-fear that as
annulum perdidisti, sic perderes monile, et sic dampnum
the-ring you-lost so you-would-lose the-necklace and so loss
maximum incurrerem. Que ait: O domine, jam per annulum
very-great I-would-incur who says O lord now through the-ring
scienciam acquisivi; unde tibi fideliter promitto, quod sic
knowledge I-have-acquired whence to-you faithfully I-promise that so

custodiam monile, quod nullus posset a me aufferre.
I-shall-keep the-necklace that no-one could from me to-take(-it)-away
Ille credens dictis ejus monile ei tradidit; postquam omnia
he believing words her the-necklace to-her handed-over after all-things
consumpta fuissent, monile peciit; illa sicut prius juravit,
consumed had-been the-necklace he-sought she as before swore
quod furtive ablatum esset. Quod audiens Jonathas flevit
that by-stealth taken-away it-had-been which hearing Jonathas wept
amare et ait: Nonne sensum perdidi quod post annulum
bitterly and says surely (my)-sense I-have-lost that after the-ring
perditum monile tibi tradidi! Perrexit ad matrem et
lost the-necklace to-you I-handed-over he-went to the-mother and
ei totum processum nuntiavit; illa non modicum dolens
to-her the-whole proceeding announced she not a-little grieving
dixit: O fili carissime, quare spem posuisti in muliere?
said O son dearest why hope have-you-placed in a-woman
Jam altera vice deceptus es per eam et ab omnibus
now for-a-second time deceived you-are by her and by all
ut stultus reputaris; ammodo sapienciam addiscas, quia
as a-fool you-are-reckoned henceforth wisdom learn because
nichil habeo tibi, nisi pannum preciosum, quem pater tuus
nothing I-have for-you except the-cloth precious which father your
tibi dedit, et si illum perdideris, ad me amplius redire
to-you gave and if it you-shall-have-lost to me any-more to-return
non valeas. Ille pannum recepit et ad studium perrexit et
not you-may he the-cloth received and to study went and
concubina ejus ut prius gaudenter eum recepit; qui expandens
concubine his as before joyfully him received who spreading
pannum dixit: Carissima, istum pannum dedit michi pater
the-cloth said dearest this cloth gave to-me father
meus, et ambo posuerunt se super pannum. Jonathas
my and both placed themselves upon the-cloth Jonathas

intra se cogitabat: Utinam essemus in tantam distanciam,
within himself thought would-that we-were at so-great a-distance
ubi nullus hominum ante venit! Et sic factum est; fuerunt
where no-one of-men before came and so done it-was they-were
enim in fine mundi in una foresta, que multum distabat
for at the-end of-the-world in one forest which much was-distant
ab hominibus. Illa tristabatur et Jonathas votum vovit deo
from men she was-saddened and Jonathas a-vow vowed to-God
celi, quod dimitteret eam bestiis ad devorandum, donec
of-heaven that he-would-leave her to-the-beasts for devouring until
redderet annulum et monile, que promisit facere, si posset,
she-returned the-ring and the-necklace which she-promised to-do if she-could
et ad peticionem concubine Jonathas virtutem panni dixit,
and at the-petition of-the-concubine Jonathas the-power of-the-cloth told
scilicet quicumque super eo quiesceret et cogitaret ubi
namely whoever upon it should-rest and think where
esse vellet, ibi statim esset. Deinde ipsa se super
to-be he-wished there at-once he-should-be then she herself upon
pannum posuit et caput ejus in gremio suo collocavit,
the-cloth placed and head his in lap her placed
et cum dormire cepisset, ipsa partem panni, supra quam
and when to-sleep he-had-begun she the-part of-the-cloth upon which
sedebat, ad se traxit. At illa cogitabat: Utinam essem
he-was-sitting to herself drew but she thought would-that I-were
in loco, ubi mane fui! Quod et factum est et
in the-place where in-the-morning I-was which also done was and
Jonathas dormiens in foresta mansit. Cum autem de sompno
Jonathas sleeping in the-forest remained when moreover from sleep
surrexisset et pannum ablatum cum concubina vidisset,
he-had-risen and the-cloth taken-away with the-concubine had-seen
flevit amarissime, nec scivit, ad quem locum pergere.
he-wept most-bitterly nor did-he-know to what place to-go

Surrexit et signo crucis se muniens per quandam
he-rose and with-the-sign of-the-cross himself fortifying along a-certain
viam ambulavit, per quam ad aquam profundam venit, per
road walked by which to a-water deep he-came through
quam transire oportebat, que tam amara et fervida fuit,
which to-cross it-behooved which so bitter and hot was
quod carnes pedum usque ad nuda ossa separavit. Ille vero
that the-flesh of-the-feet up to the-bare bones it-separated he but
de hoc contristatus vas implevit et secum portavit, et
at this saddened a-vessel filled and with-him carried and
ulterius veniens cepit esurire, videnque quandam arborem,
farther coming began to-hunger and-seeing a-certain tree
de fructu ejus comedit, et statim factus est leprosus. De
of the-fruit of-it he-ate and at-once made he-was leprous of
fructu illo eciam collegit et secum portavit. Tunc veniens
fruit that also he-gathered and with-him carried then coming
ad aliam aquam, per quam transivit; que aqua carnes
to another water through which he-crossed which water the-flesh
restaurabat pedum; vas de ea implevit et secum portavit,
restored of-the-feet a-vessel of it he-filled and with-him carried
et ulterius procedens cepit esurire; et videns quandam
and farther proceeding began to-hunger and seeing a-certain
arborem, de cujus fructu cepit et comedit; et sicut per
tree of whose fruit he-took and ate and as through
primum fructum infectus erat, sic per secundum fructum
the-first fruit infected he-was so through the-second fruit
a lepra est mundatus. De illo fructu eciam attulit et
of leprosy he-was cleansed of that fruit also he-brought and
secum portavit. Dum vero ulterius ambularet, vidit quoddam
with-him carried while but farther he-walked he-saw a-certain
castrum, et duo homines ei obviabant, querentes quis esset.
castle and two men him met asking who he-was

At ille: Medicus peritus sum. Qui dixerunt: Rex istius
but he a-physician skilled I-am who said the-king of-this
regni manet in isto castro et est homo leprosus; si eum
kingdom stays in this castle and is a-man leprous if him
a lepra curare posses, multas divicias tibi daret. At
of leprosy to-cure you-could many riches to-you he-would-give but
ille: Eciam. Qui adducentes ipsum ad regem, dedit ei
he yes who leading him to the-king he-gave to-him
de secundo fructu, et curatus est a lepra, et de secunda
of the-second fruit and cured he-was of leprosy and of the-second
aqua ad bibendum, que carnes ejus restaurabat. Rex ergo
water for drinking which the-flesh his restored the-king therefore
multa donaria ei contulit. Jonathas igitur postea invenit
many gifts to-him conferred Jonathas therefore afterward found
navem de civitate sua et illuc transfretavit. Rumor per
a-ship from city his and thither crossed a-rumor through
totam civitatem exivit, quod magnus medicus advenisset, et
the-whole city went-out that a-great physician had-come and
concubina sua, que abstulerat ei jocalia, ad mortem
concubine his who had-taken-away from-him the-jewels to death
infirmata est, mittens pro medico isto. Jonathas ignotus
sick was sending for physician this Jonathas unknown
est ab omnibus, sed ipse eam cognoscens dixit ei, quod
was to all but he her knowing said to-her that
medicina sua non valeret ei, nisi prius confiteretur omnia
medicine his not would-avail her unless first she-confessed all
peccata sua, et si aliquem defraudasset, quod redderet.
sins her and if anyone she-had-defrauded that she-should-restore(-it)
Illa vero alta voce confitebatur, quomodo Jonatham
she but with-a-loud voice confessed how Jonathas
decepisset de annulo, monili et panno et quomodo eum
she-had-deceived of the-ring the-necklace and the-cloth and how him

in loco deserto reliquisset bestiis ad devorandum. Ille hoc
in a-place desert she-had-left to-the-beasts for devouring he this
audiens ait: Dic, domina, ubi sunt ista tria jocalia? Et
hearing says tell O-lady where are these three jewels and
illa: In arca mea. Et dedit ei claves arce et invenit
she in chest my and she-gave to-him the-keys of-the-chest and he-found
ea. Jonathas ei de fructu illius arboris, a qua lepram
them Jonathas to-her of the-fruit of-that tree from which leprosy
recepit, ad comedendum dedit, et de aqua prima, que
he-received for eating gave and of the-water first which
carnem de ossibus separavit, ad bibendum ei tribuit; et
the-flesh from the-bones separated for drinking to-her he-gave and
cum gustasset et bibisset, statim est arefacta et dolores
when she-had-tasted and had-drunk at-once she-was withered and pains
interiores senciens lacrimabiliter clamavit et spiritum emisit.
inward feeling tearfully she-cried-out and the-spirit sent-forth
Jonathas cum jocalibus suis ad matrem suam perrexit, de
Jonathas with jewels his to mother his went at
cujus adventu totus populus gaudebat. Ille vero matri
whose coming the-whole people rejoiced he but to-the-mother
a principio usque ad finem narravit, quomodo deus eum
from the-beginning up to the-end related how God him
a multis malis periculis liberavit, et per aliquos annos
from many evil dangers freed and for some years
vixit et vitam in pace finivit.
he-lived and life in peace ended

Moralizacio. Carissimi, rex iste est dominus noster Ihesus
moralization dearest-ones king this is lord our Jesus
Christus. regina mater ecclesia, tres filii homines in mundo
Christ the-queen mother church the-three sons men in the-world
viventes. Per primum intelligo divites et mundi potentes,
living by the-first I-understand the-rich and of-the-world the-powerful

quibus deus dat mundum ad voluntatem; per secundum
to-whom God gives the-world at will by the-second
mundi sapientes, qui per sapienciam mundanam, quicquit
of-the-world the-wise who through wisdom worldly whatever
habent, acquirunt; per tercium filium bonum christianum ab
they-have acquire by the-third son the-good Christian from
eterno electum, cui dedit deus tria jocalia, scilicet annulum
eternity elected to-whom gave God three jewels namely the-ring
fidei, monile sue gracie sive spei et pannum caritatis;
of-faith the-necklace of-his grace or of-hope and the-cloth of-charity
unde quicumque annulum fidei portaverit, graciam dei
whence whoever the-ring of-faith shall-have-carried the-favor of-God
et hominis et amorem habere poterit in tantum, quod
and of-man and love to-have shall-be-able in so-much that
quicquit desiderat obtinebit, sicut scribit Paulus: Si habuero
whatever he-desires he-shall-obtain as writes Paul if I-shall-have
fidem ut granum sinapis, potero dicere huic monti: Transi!
faith as a-grain of-mustard I-shall-be-able to-say to-this mountain pass-over
et transit. Si vero in pectore, hoc est in corde monile
and it-passes-over if but in the-breast this is in the-heart the-necklace
spei habueris, cogita quod volueris et, quod justum
of-hope you-shall-have think what you-shall-have-wished and what just
est, obtinebis; unde Dominus: Petite et accipietis; querite
is you-shall-obtain whence the-Lord ask and you-shall-receive seek
et invenietis! Et ad Hebre.: Spe salvi facti sumus. Si vero
and you-shall-find and to the-Hebrews by-hope saved made we-are if but
pannum caritatis habueritis, ubicumque esse volueritis,
the-cloth of-charity you-shall-have wherever to-be you-shall-have-wished
obtinebitis, ad Corinth. vi: Caritas non, que sua
you-shall-obtain(-it) to Corinthians six charity not the-things-which its-own
sunt, querit, sed que Ihesu Christi. Et Joh.: Deus caritas
are seeks but which of-Jesus Christ and John God charity

est. Sed ista tria jocalia sepius perdit homo in studio istius
is but these three jewels more-often loses man in the-study of-this
mundi per concubinam suam i.e. carnem, scilicet per
world through concubine his that-is the-flesh namely through
carnalem concupiscenciam, quia caro spiritui adversatur.
carnal concupiscence because the-flesh to-the-spirit is-adverse
Concubina traxit pannum a Jonatha ipso dormiente. Sic
the-concubine drew the-cloth from Jonathas with-him sleeping so
caro sepius caritatem ab homine trahit per peccatum
the-flesh more-often charity from man draws through sin
mortale, et eum in peccatis dormientem dimittit hominem
mortal and him in sins sleeping leaves man
ab omni gracia et adjutorio dei, quamdiu in peccato
of all grace and help of-God as-long-as in sin
jacet. Jonathas excitatus a sompno flevit amarissime. Sic
he-lies Jonathas roused from sleep wept most-bitterly so
tu, postquam excitatus fueris a sompno peccati et
you after roused you-shall-have-been from the-sleep of-sin and
te inveneris sine gracia et virtutibus, merito flere
yourself shall-have-found without grace and virtues deservedly to-weep
poteris. Quid ergo est faciendum? Surge velociter per
you-shall-be-able what therefore is to-be-done rise quickly through
opera misericordie et signa te signo sancte crucis
works of-mercy and sign yourself with-the-sign of-the-holy cross
in pectore, et invenies viam salutis. Perge quousque
on the-breast and you-shall-find the-way of-salvation go until
veneris ad aquam, per quam caro separatur ab
you-shall-have-come to the-water through which the-flesh is-separated from
ossibus. Aqua ista est contricio, que tam amara debet esse,
the-bones water this is contrition which so bitter ought to-be
quod debet separare carnem i.e. carnales delectaciones ab
that it-ought to-separate the-flesh that-is carnal delights from

ossibus i.e. peccatis, in quibus deum offendisti; et vas
the-bones that-is the-sins in which God you-offended and the-vessel
cordis tui de hac aqua debes implere, et quamdiu in
of-heart your with this water you-ought to-fill and as-long-as in
hoc mortali corpore fueris, contricionem in corde
this mortal body you-shall-have-been contrition in heart
habeas. Deinde ulterius debes procedere et fructum arboris
have then farther you-ought to-proceed and the-fruit of-the-tree
comedere. Ille fructus est penitencia, per quam anima
to-eat that fruit is penance through which the-soul
sustentatur et corpus denigratur sepius ad modum leprosi;
is-sustained and the-body is-blackened more-often in the-manner of-a-leper
illum fructum debes colligere et semper tecum portare.
that fruit you-ought to-gather and always with-you to-carry
Cum ulterius processisset, venit ad secundam aquam, per
when farther he-had-proceeded he-came to the-second water through
quam caro erat restaurata. Aqua ista est confessio, que
which the-flesh was restored water this is confession which
restaurat virtutes perditas. Cum vero ulterius pergeret, de
restores virtues lost when but farther he-went of
fructu secunde arboris comedit, et curatus est. Fructus ille
the-fruit of-the-second tree he-ate and cured was the-fruit that
est fructus penitencie, scilicet oracionis, jejunii et elemosine.
is the-fruit of-penance namely of-prayer of-fasting and of-almsgiving
De istis fluviis et fructibus debes semper portare tecum,
of these rivers and fruits you-ought always to-carry with-you
ut, si a casu aliquem regem leprosum inveneris, ipsum
that if by chance any king leprous you-shall-have-found him
cures. Rex iste potest dici homo per peccatum
you-may-cure king this can to-be-called man through sin
infectus, qui per fructum confessionis et aquam contricionis
infected who through the-fruit of-confession and the-water of-contrition

curari poterit. Duo, qui sibi in via occurrerunt et
to-be-cured shall-be-able the-two who him on the-way met and
ad curandum te ducunt, sunt timor dei et gehenne,
to curing you lead are the-fear of-God and of-Gehenna
propter que homo declinat a malo et facit bonum.
on-account-of which man turns-aside from evil and does good
Naves, que Jonatham duxerunt ad patriam, sunt divina
the-ships which Jonathas led to the-homeland are the-divine
precepta, que nos ducunt ad gaudia eterna. Sed oportet nos
precepts which us lead to joys eternal but it-behooves us
prius videre concubinam, scilicet carnem spiritui contrariam,
first to-see the-concubine namely the-flesh to-the-spirit contrary
et eam in lecto carnalis concupiscencie invenies. Da ei de
and her in the-bed of-carnal concupiscence you-shall-find give her of
fructu penitencie cum aqua contricionis, per que duo
the-fruit of-penance with the-water of-contrition through which two(-things)
intumescat hoc est elevetur per bonam devocionem ad
she-may-swell this is be-lifted-up through good devotion for
recipiendum jugum penitencie. Et sic tu poteris spiritum
receiving the-yoke of-penance and so you shall-be-able the-spirit
deo reddere cum jocalibus i.e. bonis virtutibus et ad
to-God to-render with the-jewels that-is with-good virtues and to
patriam regni celestis pervenire, ad quam etc.
the-homeland of-the-kingdom heavenly to-come to which etc

De gloria mundi et luxuria, que multos decipit et ad interitum deducit

ON THE WORLD'S GLORY AND LUST, WHICH DECEIVE MANY

A young knight loves an old knight's young wife; when the husband kills the nightingale that she rises nightly to hear and gives her its heart, the young knight kills him and marries her. The moral: the old knight is Christ, the young one Moses, the nightingale Christ's humanity, killed by the Jews.

Olim erat quidam rex, qui habuit duos milites in una
once there-was a-certain king who had two knights in one
civitate; unus erat senex, alter juvenis. Senex erat dives
city one was old the-other young the-old-one was rich
et pulchram puellam propter ejus pulchritudinem in uxorem
and a-beautiful girl because-of her beauty as wife
duxit. Juvenis miles erat pauper et quandam vetulam
took the-young knight was poor and a-certain old-woman
locupletem propter divicias accepit, quam miles non multum
wealthy because-of riches took whom the-knight not much
dilexit. Accidit semel, quod miles juvenis per castrum
loved it-happened once that the-knight young by the-castle
senis militis ambularet et uxor senis militis in quadam
of-the-old knight walked and the-wife of-the-old knight at a-certain
fenestra in solacio sedebat et dulciter cantabat. Juvenis
window in solace sat and sweetly sang the-young
miles cum eam vidisset, captus est in amore ejus et in
knight when her he-had-seen taken was in love of-her and in
animo cogitabat: Melior esset combinacio inter me et illam
mind thought better would-be the-match between me and that
juvenculam, quam inter ipsam et virum suum, qui est
young-woman than between her and husband her who is

homo senex et impotens, et quod uxor mea esset uxor
a-man old and impotent and that wife my should-be wife
ejus. Et ab illo die incepit eam diligere et clenodia dare.
his and from that day he-began her to-love and trinkets to-give
Domina vero eciam miro modo eum dilexit et, quando
the-lady but also in-wonderful way him loved and when
potuit, ad eum accessit, et omnibus viribus nitebatur, si
she-could to him went and with-all strength strove if
possibile esset, in virum accipere post mortem viri sui.
possible it-were as husband to-take(-him) after the-death of-husband her
Erat autem ante fenestram castri senis militis arbor
there-was moreover before the-window of-the-castle of-the-old knight a-tree
ficuum, in qua omni nocte philomena residebat, que dulciter
of-figs in which every night a-nightingale sat which sweetly
cantabat, quod propter cujus cantum domina singulis noctibus
sang so-that because-of whose singing the-lady on-single nights
surrexit et ad fenestram perrexit, et per magnum spacium
rose and to the-window went and for a-great space
ibidem exspectabat, ut canticum philomene audiret. Cum
there waited that the-song of-the-nightingale she-might-hear when
hoc percepisset vir ejus, quod singulis noctibus surgeret,
this had-perceived husband her that on-single nights she-rose
ait ei: Carissima, qua de causa de lecto singulis noctibus
he-says to-her dearest what for cause from bed on-single nights
surgis? Que respondit: Super arborem fici omni nocte
do-you-rise who answered upon the-tree of-the-fig every night
residet philomena, que tam dulciter cantat, quod oportet
sits a-nightingale which so sweetly sings that it-behooves
me surgere et eam audire. Miles hoc audiens de mane
me to-rise and it to-hear the-knight this hearing in-the morning
surrexit et cum arcu et sagitta ad arborem fici perrexit,
rose and with bow and arrow to the-tree of-the-fig went

philomenam occidit et cor extraxit et uxori presentavit.
the-nightingale killed and the-heart drew-out and to-the-wife presented(-it)
Domina videns cor philomene, flevit amare dicens: O bona
the-lady seeing the-heart of-the-nightingale wept bitterly saying O good
philomena, fecisti, quod debuisti; ego sum causa mortis tue.
nightingale you-did what you-ought I am the-cause of-death your
Statim nuncium ad juvenem militem misit, nunciando ei
at-once a-messenger to the-young knight she-sent announcing to-him
crudelitatem mariti eo, quod philomenam interfecisset.
the-cruelty of-the-husband by-this that the-nightingale he-had-killed
Miles hoc audiens commota sunt omnia viscera ejus, et
the-knight this hearing moved were all bowels his and
ait in corde suo: O si constaret isti crudeli, quantus est
he-says in heart his O if it-were-known to-this cruel(-man) how-great is
amor inter me et suam uxorem, pejus me tractaret. Armavit
the-love between me and his wife worse me he-would-treat he-armed
igitur se duplici armatura et castrum intravit et senem
therefore himself with-double armor and the-castle entered and the-old
militem occidit. Post hoc cito moritur uxor sua, et ipse cum
knight killed after this soon dies wife his and he with
gaudio uxorem senis militis occisi in matrimonium duxit,
joy the-wife of-the-old knight slain in marriage took
et ambo longo tempore vixerunt et in pace vitam finierunt.
and both for-a-long time lived and in peace life ended

Carissimi, per istos duos milites intelligere debemus
dearest-ones by these two knights to-understand we-ought
Moysen prophetam et dominum nostrum Ihesum Christum.
Moses the-prophet and lord our Jesus Christ
Christus erat senex, qui ab eterno juvenculam desponsavit,
Christ was the-old-one who from eternity a-young-woman espoused
scilicet legem novam. Moyses erat juvenis, quia in tempore
namely the-law new Moses was young because in time

factus, qui legem antiquam desponsavit. Arbor, in qua
made who the-law old espoused the-tree in which
philomena cantavit, est crux, in qua Christus pependit.
the-nightingale sang is the-cross on which Christ hung
Philomena est ejus humanitas, que dulciter cantabat, quando
the-nightingale is his humanity which sweetly sang when
patrem celestem pro genere humano rogavit. Sed Judei non
the-Father heavenly for the-race human it-besought but the-Jews not
poterant pati, quod domina surgeret de lecto i.e. quod
could endure that the-lady should-rise from bed that-is that
tot surgerent de lecto peccati et Christum insequebantur;
so-many should-rise from the-bed of-sin and Christ were-following
ideo ejus humanitatem occiderunt et cor ejus i.e. amorem,
therefore his humanity they-killed and heart his that-is the-love
quem nobis i.e. cuilibet christiano ostendit, ut a peccato
which to-us that-is to-any Christian he-shows that from sin
quiescat et deo fideliter serviat. Moyses vero armavit se
he-may-rest and to-God faithfully may-serve Moses but armed himself
duplici armatura et leonem occidit i.e. armavit se
with-double armor and the-old-man killed that-is he-armed himself
cerimoniis et circumcisione, et non tantum peccata ejus,
with-ceremonies and circumcision and not only sins his
sed omnium fidelium a primo parente usque ad adventum
but of-all the-faithful from the-first parent up to the-coming
Christi ipsum occiderunt, sicut est scriptum: Ipse peccata
of-Christ him killed as is written he sins
nostra in corpore suo tulit. Quid sequitur postea? Certe
our in body his bore what follows afterward certainly
Moyses i.e. quilibet fidelis, qui desiderat januam regni
Moses that-is any faithful-man who desires the-gate of-the-kingdom

celestis intrare, oportet ut legem desponset, juxta illud
heavenly to-enter it-behooves that the-law he-espouse according-to that
Matth.: Qui crediderit et baptisatus fuerit, salvus erit.
Matthew who shall-have-believed and baptized shall-have-been saved shall-be

De adulteris mulieribus et excecacione quorundam prelatorum

ON ADULTEROUS WIVES AND THE BLINDNESS OF CERTAIN PRELATES

A wife hides her lover when her husband comes home with an eye hurt by a vine branch, then covers his good eye as if to treat it while the lover slips away. The moral: the prelate is blinded by gifts, and his good eye, the heart's eye, is darkened by the world and the flesh.

Miles quidam perrexit, ut vineam suam vindemiaret. Uxor
a-knight certain went that vineyard his he-might-harvest the-wife
autem ejus, putans ipsum diucius moraturum, amasium
moreover his thinking him longer about-to-stay a-lover
habuit, pro quo misit, ut cito veniret. Qui cum venisset,
had for whom she-sent that quickly he-should-come who when he-had-come
cameram intravit. Et cum ambo in stratu essent, venit miles,
the-chamber entered and when both in bed were came the-knight
scilicet maritus, ramo vinee in oculo percussus et ostium
namely the-husband by-a-branch of-the-vine in the-eye struck and the-door
percutit. At illa tremebunda aperuit, prius tamen amasium
strikes but she trembling opened first yet the-lover
abscondit. Miles ergo intrans oculum doluit et lectum,
hid the-knight therefore entering in-the-eye ached and the-bed
ut quiesceret, parare jussit. Tunc uxor, timens ne amasium
that he-might-rest to-prepare ordered then the-wife fearing lest the-lover
in camera latitantem videre posset, marito ait: Quid
in the-chamber lurking to-see could to-the-husband says why

festinas ad lectum? Dic michi, quid tibi accidit? Illo
do-you-hasten to bed tell to-me what to-you has-happened with-him
ergo referente ipsa respondit: Dimitte me, inquit, domine, ut
therefore relating(-it) she answered allow me she-says O-lord that
sanum oculum arte medicinali confirmem, ne illo forsitan
the-sound eye by-art medicinal I-may-strengthen lest by-that perhaps
morbo alterum similiter amittas. Quod ille sustinens os
disease the-other likewise you-lose which he enduring mouth
suum illa quasi pro medicina super mariti oculum sanum
her she as-if for medicine upon of-the-husband the-eye sound
apposuit et manu amasio innuens ille recessit. Quo
applied and with-the-hand to-the-lover signaling he withdrew with-which
facto dixit uxor marito: Modo secura sum, quod nullum
done said the-wife to-the-husband now secure I-am that no
malum oculo sano eveniet; jam lectum ascende et quiesce!
harm to-the-eye sound shall-befall now the-bed climb and rest

Carissimi, miles iste est prelatus ecclesie, qui habet sanctam
dearest-ones knight this is the-prelate of-the-church who has holy
ecclesiam custodire et oves sibi traditas regere. Uxor
church to-guard and the-sheep to-him handed-over to-rule the-wife
adulterata est anima, que sepius per peccatum diabolo
adulterated is the-soul which more-often through sin to-the-devil
adheret. Miles percutitur oculo, quociens prelatus muneribus
cleaves the-knight is-struck in-the-eye as-often-as the-prelate by-gifts
excecatur, quia scriptum est Sapien. vi: Munera excecant
is-blinded because written it-is Wisdom six gifts blind
oculos judicum. Sic quod necesse habeat cameram bone vite
the-eyes of-judges so that necessary he-hold(-it) the-chamber of-good life
intrare et omnem avariciam et cupiditatem a se excutere
to-enter and all avarice and covetousness from himself to-shake-off
per penitenciam. Tunc audacter debet ostium cordis sui
through penance then boldly he-ought the-door of-heart his

percutere, et tunc uxor i.e. anima aperit, ut gloriam dei
to-strike and then the-wife that-is the-soul opens that the-glory of-God
recipiet. Sed heu, sepe per carnales affectiones et mundi
she-may-receive but alas often through carnal affections and of-the-world
blandiciones oculus sanus, scilicet cordis, cum quo deberemus
blandishments the-eye sound namely of-the-heart with which we-ought
deum contemplari, offuscatur per mundi vanitates et
God to-contemplate is-darkened through of-the-world vanities and
carnis voluptates in tantum, quod periculum sui ipsius et
of-the-flesh pleasures in so-much that the-danger of-him himself and
subditorum [non] poterit advertere et per penitenciam
of-(his)-subjects not he-shall-be-able to-notice and through penance
emendare. Studeat ergo unusquisque, sic oculos mentis ad
to-amend let-strive therefore each-one so the-eyes of-the-mind to
deum dirigere, ut poterit omne velamen peccati expellere.
God to-direct that he-shall-be-able every veil of-sin to-drive-out

Quod juvencule sunt per parentes a luxuriosis cohercende et voluntati proprie non relinquende

THAT YOUNG WIVES MUST BE RESTRAINED AND NOT LEFT TO THEMSELVES

A knight away on pilgrimage leaves his wife with her mother, who helps her take a lover. When the husband returns, the two women hold up a sheet to show him the linen they have woven, and the lover escapes behind it. The moral: the flesh is adulterated in this pilgrimage of life, and the world holds up its vanities so that man does not see his danger.

Miles quidam erat, qui peregre proficiscens commisit uxorem
a-knight certain there-was who abroad setting-out committed wife
suam socrui sue servandam i.e. matri uxoris sue.
his to-mother-in-law his to-be-kept that-is to-the-mother of-wife his

Uxor autem post decessum mariti quendam juvenem amavit,
the-wife moreover after the-departure of-the-husband a-certain young-man loved
quod matri indicavit. Illa vero statim sibi favens juveni
which to-the-mother she-indicated she but at-once to-her favoring the-young-man
accessivit; quibus epulantibus miles adveniens hostium
summoned with-whom feasting the-knight arriving the-door
pulsavit. Statim uxor surgens amasium in lecto abscondit, et
knocked at-once the-wife rising the-lover in the-bed hid and
post hoc ostium marito aperuit. Qui cum intravit, precepit,
after this the-door to-the-husband opened who when he-entered ordered
ut lectus pararetur, lassus namque quiescere voluit. Uxor
that the-bed be-prepared weary for to-rest he-wished the-wife
turbata, quid faceret, cogitavit. Quod videns mater ait: Ne
troubled what she-should-do thought which seeing the-mother says do-not
festines, filia, lectum parare, donec monstremus marito tuo
hasten O-daughter the-bed to-prepare until we-show to-husband your
lintheum, quod fecimus. Mater erigens lintheum, quantum
the-linen-sheet which we-have-made the-mother raising the-sheet as-much-as
potuit, per unum cornu, alterum filie ad sublevandum
she-could by one corner the-other to-the-daughter for lifting
dedit; et tamdiu lintheum extenderunt, donec amasius est
gave and so-long the-sheet they-stretched until the-lover has
egressus. Et sic maritus delusus est per extensionem. Quo
gone-out and so the-husband deluded was by the-stretching with-which
facto ait mater filie sue: Nunc extende lintheum super
done says the-mother to-daughter her now spread the-sheet upon
lectum mariti tui, quod manibus tuis et meis contextum est.
the-bed of-husband your which by-hands your and mine woven is

Moralizacio. Carissimi, miles iste est quilibet homo, qui post
moralization dearest-ones knight this is any man who after
baptismum pergit tamquam peregrinus in mundo isto, quia,
baptism goes like a-pilgrim in world this because

quamdiu hic sumus, peregrini sumus. Psalmista: Ego peregrinus
as-long-as here we-are pilgrims we-are the-psalmist I a-pilgrim
sum et filius matris mee. Sed in illa peregrinacione uxor
am and the-son of-mother my but in that pilgrimage the-wife
scilicet caro sepius adulteratur cum viciis et concupiscenciis.
namely the-flesh more-often is-adulterated with vices and lusts
Miles ad ostium pulsat, quociens recordatur, quid et quantum
the-knight at the-door knocks as-often-as he-remembers what and how-much
contra deum deliquit, et ideo tenetur pulsare i.e. orare,
against God he-has-transgressed and therefore he-is-bound to-knock that-is to-pray
jejunare etc., opera bona facere; et sic poterit cameram bone
to-fast etc works good to-do and so he-shall-be-able the-chamber of-good
vite intrare et in predictis divinis quiescere. Sed uxor i.e.
life to-enter and in the-aforesaid divine-things to-rest but the-wife that-is
caro sepe hoc percipiens, quod homo penitenciam proponit
the-flesh often this perceiving that man penance proposes
facere, turbatur, quia non sustinet libenter penitenciam.
to-do is-troubled because not she-endures gladly penance
Statim mater i.e. mundus hoc percipiens erigit lintheamen
at-once the-mother that-is the-world this perceiving raises the-sheet
i.e. mundi vanitatem, in quibus tantum homo delectatur,
that-is of-the-world vanity in which so-much man delights
quod periculum proprium non advertit, quod est dolendum.
that the-danger his-own not he-notices which is to-be-lamented

Quod mulieribus non est credendum, neque archana committendum, quoniam tempore iracundiae celare non possunt

THAT WOMEN CANNOT KEEP SECRETS IN THEIR ANGER

A knight must come to the king half riding and half walking, with his truest friend, his best jester, and his worst enemy; he rides with one leg on his dog, brings his son, and slaps his wife, who betrays the "murder" he staged with a calf in a sack. The king rewards his cunning. The moral: the sinner must despise the earthly, keep his angel and his conscience, and beware the flesh.

Quidam miles generosus quendam regem, a quo feodatus
a-certain knight well-born a-certain king by whom enfeoffed
erat, graviter offenderat, et misit ad eum milites, ut
he-was heavily had-offended and he-sent to him knights that
pro eo intercederent. Vix enim ejus amiciciam sub hoc
for him they-might-intercede scarcely for his friendship under this
pacto obtinuerunt, scilicet quod ad curiam ejus pedester
compact they-obtained namely that to the-court his on-foot
et equester pariter i.e. semiequitans et semiambulans
and on-horseback alike that-is half-riding and half-walking
veniret, et quod duceret secum amicum fidelissimum
he-should-come and that he-should-bring with-him a-friend most-faithful
et joculatorem optimum et inimicum perfidissimum. Miles
and a-jester best and an-enemy most-perfidious the-knight
multum contristatus cogitare cepit, quomodo hoc posset
much saddened to-think began how this he-could
implere. Quadam vero nocte, cum peregrinum quendam
to-fulfill on-a-certain but night when a-pilgrim certain
hospicio recepisset, clam dixit uxori sue: Scio, quod
with-hospitality he-had-received secretly he-said to-wife his I-know that

peregrini promptam pecuniam secum portant; volo ergo,
pilgrims ready money with-them carry I-wish therefore
si tu suaseris, eum interficere, et pecuniam ejus
if you shall-have-persuaded(-it) him to-kill and money his
obtinebimus. At illa: Bonum est consilium. Cunctis ergo
we-shall-obtain but she good is the-counsel with-all therefore
dormientibus circa diluculum surgit miles, excitans peregrinum
sleeping about dawn rises the-knight rousing the-pilgrim
et abire jubet; et unum de suis vitulis in frusta scidit
and to-go-away bids and one of his calves into pieces cut
ponens eum in sacco. Deinde uxorem suam excitat dans sibi
putting it in a-sack then wife his he-rouses giving to-her
saccum, ut in angulo domus absconderet, dicens: Tantum
the-sack that in the-corner of-the-house she-should-hide(-it) saying only
caput et crura cum brachiis in hoc sacco posui, corpus
the-head and the-legs with the-arms in this sack I-have-put the-body
autem in nostro stabulo sepelivi. Hiis dictis aliquantulum
moreover in our stable I-have-buried with-these said a-little
pecuniam sibi ostendebat, ac si illam peregrino mortuo
money to-her he-showed as if it from-the-pilgrim dead
abstulisset. Cum autem dies adesset, ut domino suo
he-had-taken when moreover the-day was-at-hand that to-lord his
se presentaret, accepit a dextris canem et parvum filium
himself he-should-present he-took at the-right a-dog and little son
suum in gremio et uxorem a sinistris. Cumque castro
his in lap and the-wife at the-left and-when to-the-castle
domini sui appropinquaret, dextrum crus super dorsum canis
of-lord his he-approached the-right leg upon the-back of-dog
sui velut equitans posuit, per alterum gradiendo, sicque
his as-if riding he-put on the-other walking and-thus
pedester et equester castrum domini sui intravit. Quo
on-foot and on-horseback the-castle of-lord his he-entered with-which

viso rex cum astantibus mirabatur. Ait ei rex: Ubi
seen the-king with the-bystanders marveled says to-him the-king where
est amicus tuus fidelissimus? Qui statim evaginans gladium
is friend your most-faithful who at-once unsheathing sword
suum canem graviter vulneravit, qui cum clamore et dolore
his the-dog heavily wounded which with yelping and pain
fugit; deinde miles eum revocavit, et canis ad eum venit.
fled then the-knight it called-back and the-dog to him came
Ecce fidelissimum amicum meum! Cui rex: Verum dicis.
behold most-faithful friend my to-whom the-king the-truth you-speak
Ubi est joculator tuus? Cui miles: Ecce parvulus filius
where is jester your to-whom the-knight behold little son
meus, cum ante me ludit, magnum solacium michi facit.
my when before me he-plays great solace for-me he-makes
Ait rex: Ubi est maximus inimicus tuus? Qui statim dedit
says the-king where is the-greatest enemy your who at-once gave
alapam uxori sue, dicens: Quare tu tam impudice respicis
a-slap to-wife his saying why you so shamelessly look-at
dominum meum regem? Illa statim respondit: O maledicte
lord my the-king she at-once answered O accursed
homicida, quare me percutis? Nonne in domo tua propria
murderer why me do-you-strike surely in house your own
lamentabile homicidium perpetrasti et pro modica pecunia
a-lamentable homicide you-perpetrated and for a-little money
peregrinum occidisti? Iterum miles dedit ei alapam, dicens:
a-pilgrim you-killed again the-knight gave to-her a-slap saying
O maledicta, cur filium tuum dehonestare non formidas! Que
O accursed-woman why son your to-dishonor not you-fear who
statim iracunda tota facta est et dixit: Venite, ostendam vobis
at-once angry wholly made was and said come I-shall-show you
saccum, in quo occisi peregrini caput et brachia posuit,
the-sack in which of-the-slain pilgrim the-head and arms he-put

et stabulum, in quo ejus corpus sepelivit. Cum venissent, ut
and the-stable in which his body he-buried when they-had-come that
experirentur, et locum ejus uxor ostenderet, cito effodientes,
they-might-test(-it) and the-place his wife showed quickly digging
visis carnibus vitulinis obstupuerunt. Astuciam militis
with-seen flesh of-calf they-were-astonished the-cunning of-the-knight
cognoscentes dignis et laudibus eum extulerunt, qui postea
recognizing with-worthy and praises him they-extolled who afterward
domino suo regi speciali dilectionis vinculo est annexus.
to-lord his the-king by-a-special of-love bond was attached

Moralizacio. Carissimi, miles iste, qui sui regis graciam
moralization dearest-ones knight this who of-his king the-favor
perdidit, est peccator, qui, ad obtinendam graciam domini
lost is the-sinner who for obtaining the-favor of-lord
sui, premittit intercessores deo, scilicet dilectos homines
his sends-ahead intercessors to-God namely beloved men
quasi consanguineos et amicos. Ut autem domino suo
as-it-were kinsmen and friends that moreover to-lord his
satisfaciat, pedester veniat et equester; pedester i.e.
he-may-make-satisfaction on-foot let-him-come and on-horseback on-foot that-is
terrena et temporalia quasi despectabilia conculcando; equester
earthly and temporal-things as despicable by-trampling on-horseback
vero toto cordis desiderio celestia contemplando. Sed
but with-the-whole of-heart desire heavenly-things by-contemplating but
canem quoque a dextris pro amico fidelissimo secum ducat,
a-dog also at the-right for a-friend most-faithful with-him let-him-lead
i.e. angelum suum bonum vel presbiterum, qui animam tuam
that-is angel his good or the-priest who soul your
habet custodire, qui licet sepius gladio suorum criminum
has to-guard who although more-often by-the-sword of-his crimes
vulneretur et offendatur, recurrit tamen fideliter ut amicus, qui
he-be-wounded and be-offended runs-back yet faithfully as a-friend who

sua secreta coram familia principis tenebit. Joculatorem i.e.
his secrets before the-household of-the-prince shall-keep the-jester that-is
puerum parvum in gremio habere debet i.e. conscienciam
the-boy little in lap to-have he-ought that-is a-conscience
bonam que, si bene regulatur, multum delectat hominem.
good which if well it-is-regulated much delights a-man
Uxorem vero a sinistris pro inimico perfidissimo ducat i.e.
the-wife but at the-left for an-enemy most-perfidious let-him-lead that-is
carnis molliciem vel demonem, qui sua secreta coram familia
of-the-flesh softness or the-demon who his secrets before the-household
principis et amicis i.e. coram cunctis angelis atque sanctis
of-the-prince and friends that-is before all the-angels and saints
imminente mortis hora in perdicionem sui detegit et
with-the-impending of-death hour to the-perdition of-him uncovers and
revelat. Tunc merito laudabitur miles sapiens, qui predictos
reveals then deservedly shall-be-praised the-knight wise who the-aforesaid
inimicos sic fefellit, occulte vitulam mactando et in secreto
enemies so deceived secretly a-calf by-slaughtering and in the-secret
domus in angulo subterrando i.e. corpus proprium in secreto
of-the-house in a-corner by-burying that-is body one's-own in a-secret
cubiculo flagellando, aut secreta pectoris consciencia lacrimosa
chamber by-scourging or the-secrets of-the-breast with-conscience tearful
intense mundando, nec tamen homicidium perpetrando, i.e.
intensely by-cleansing nor yet homicide by-perpetrating that-is
modum debitum non excedendo, sed jejuniis et oracionibus,
the-measure due not by-exceeding but in-fasts and prayers
aliis bonis operibus sapienter in omnibus insistendo, per
(and)-other good works wisely in all-things by-persisting through
que tandem domini sui graciam, quam perdiderat, rehabebit.
which at-length of-lord his the-favor which he-had-lost he-shall-have-back

Mulieres non solum pandunt secreta, sed ad hec mentiuntur plura

WOMEN NOT ONLY REVEAL SECRETS BUT ADD LIES TO THEM

A layman tells his wife that a black raven flew from his behind, and by the time her neighbors have passed it on, it is sixty ravens. He enters a monastery and learns three letters, black, red, and white. The moral: the ravens are sins, spread by the five senses, and the letters are the memory of sins, of Christ's blood, and the desire of heaven.

Erant duo fratres, quorum unus laicus et alter clericus;
there-were two brothers of-whom one a-layman and the-other a-clerk
laicus sepe audierat a fratre suo, quod mulieres secretum
the-layman often had-heard from brother his that women the-secret
alicujus non potuerunt occultare. Cogitabat experiri hoc cum
of-anyone not could to-conceal he-thought to-test this with
uxore sibi dilecta, cui dixit una nocte: Carissima, secretum
wife to-him dear to-whom he-said one night dearest a-secret
habeo; tibi panderem, si certus essem, quod nulli
I-have to-you I-would-disclose(-it) if certain I-were that to-no-one
dices; quod si contrarium facies, confusio intolerabilis
you-shall-tell(-it) but if the-contrary you-shall-do confusion intolerable
michi esset. At illa: Domine, noli timere, unum corpus
for-me it-would-be but she O-lord do-not fear one body
sumus; bonum tuum est meum et e converso et eciam
we-are good your is mine and from the-converse and also
malum similiter. Qui ait: Cum ad privatam accessissem, ut
evil likewise who says when to the-privy I-had-gone that
opus nature facerem, corvus nigerrimus a parte posteriori
the-work of-nature I-might-do a-raven most-black from the-part binder
evolabat, de quo sum contristatus. Que ait: Letus esse debes,
flew-out at which I-am saddened who says glad to-be you-ought

quod a tanta passione es liberatus. Mane vero
that from so-great suffering you-are freed in-the-morning but
mulier surrexit et ad domum proximi sui ivit et domine
the-woman rose and to the-house of-neighbor her went and to-the-lady
domus dixit: O domina carissima, potero tibi pandere
of-the-house said O lady dearest shall-I-be-able to-you to-disclose
aliqua secreta? Que ait: Ita secure, sicut anime tue. Que
some secrets who says as securely as to-soul your who
dixit: Mirabilis casus accidit marito meo. Nocte ista accessit
said a-marvelous case has-befallen husband my night this he-went
ad privatam, ut opus nature faceret, et ecce duo corvi
to the-privy that the-work of-nature he-might-do and behold two ravens
nigerrimi a parte posteriori evolabant, de quo multum doleo.
most-black from the-part hinder flew-out at which much I-grieve
Et illa ad aliam vicinam narravit de tribus, et tercia de
and she to another neighbor told of three and the-third of
quatuor et sic ultra, quod ille diffamatus est, quod sexaginta
four and so further so-that he defamed was that sixty
corvi de eo evolassent. Ille turbatus de rumore convocavit
ravens from him had-flown-out he troubled at the-rumor called-together
populum, cui narravit rem gestam, quomodo mulierem
the-people to-whom he-related the-thing done how the-woman
voluit experiri, si sciret secretum tenere. Post hoc moritur
he-wished to-test if she-knew-how a-secret to-keep after this dies
uxor ejus, et ille cenobium intravit, tres litteras didicit,
wife his and he a-monastery entered three letters learned
quarum erat prima nigra, secunda rubea, tercia candida.
of-which was the-first black the-second red the-third white

Moralisatio. Carissimi, ille, qui maliciam mulierum probavit,
moralization dearest-ones he who the-malice of-women proved
potest dici homo mundanus, qui conamine toto laborat, ut
can to-be-called man worldly who with-effort whole labors that

bona mundana acquirat, et sepe, cum credit sine offensione
goods worldly he-may-acquire and often when he-believes without offense
evadere, cadit in mille, ut, qui cadit in superbiam, cadit
to-escape falls into a-thousand as who falls into pride falls
in multos alios defectus contra salutem anime sue, et hoc
into many other defects against the-salvation of-soul his and this
est corvum nigrum a parte posteriori exire i.e. peccatum
is a-raven black from the-part hinder to-go-out that-is sin
in effectu, et sic homo diffamatur, non tantum per uxorem
in effect and so man is-defamed not only by wife
propriam scilicet carnem, sed per vicinas alias scilicet per
his-own namely the-flesh but by neighbors other namely by
quinque sensus. Fac ergo tu sicut et ille! Collige populum
the-five senses do therefore you as also he gather the-people
i.e. omnia preterita et presencia facta tua et purga te per
that-is all past and present deeds your and purge yourself by
viam confessionis; et tunc poteris cenobium bone vite
the-way of-confession and then you-shall-be-able the-monastery of-good life
intrare et in tribus litteris studere, per quod studium acquiris
to-enter and in three letters to-study by which study you-acquire
bravium eternum. Prima littera est nigra et est recordacio
the-prize eternal the-first letter is black and is the-remembrance
peccatorum, que tamquam nigra et gravis sarcina torquent et
of-sins which like a-black and heavy burden torment and
cruciant cotidie pectus tuum cum recordacione pene
torture daily breast your with the-remembrance of-the-punishment
infernalis. Secunda littera est rubea, et est recordacio rosei
infernal the-second letter is red and is the-remembrance of-the-rosy
sanguinis tui creatoris, quem in cruce pro te misero peccatore
blood of-your creator which on the-cross for you wretched sinner
de quinque rivulis suis fusum misericorditer et habundanter
from five rivulets his poured-out mercifully and abundantly

tribuit. Tercia littera est candida, et est desiderium celestium
he-gave the-third letter is white and is the-desire of-heavenly
gaudiorum et eorum, qui sequuntur agnum dei in albis
joys and of-those who follow the-lamb of-God in white
quocumque ierit. Si ista tria in corde nobiscum
wherever he-shall-have-gone if these three-things in heart with-us
firmiter habuerimus, sine dubio regnum eternum obtinebimus.
firmly we-shall-have without doubt the-kingdom eternal we-shall-obtain

Quod mulieribus in nullo est credendum et presertim de secretis celandis. Exemplum jocundissimum

THAT WOMEN CANNOT KEEP SECRETS: A MOST MERRY EXAMPLE

Pressed by his mother to reveal the senate's secret, the boy Papirus tells her it is debating whether one man should have many wives or one wife many husbands. The Roman women storm the senate demanding the second, and Papirus is admitted to the senate for life. The moral: the pure man must keep the counsel of the wise against the world's persuasions.

Refert Macrobius, quod quidam puer romanus, nomine Papirus,
relates Macrobius that a-certain boy Roman by-name Papirus
semel cum patre senatum sapientum intravit, ubi quoddam
once with father the-senate of-the-wise entered where a-certain
secretum consilium preceptum erat, sub pena capitis
secret counsel commanded was under penalty of-the-head
custodire. Cumque puer esset reversus ad domum, mater ejus
to-keep and-when the-boy had returned to the-house mother his
interrogavit puerum, quid consules precipissent nemini dicere
asked the-boy what the-consuls had-commanded to-no-one to-tell
sub pena capitis. Ait puer: Non licet alicui revelare.
under penalty of-the-head says the-boy not it-is-permitted to-anyone to-reveal(-it)

Audiens hoc mater plus incepit precibus, promissis, minis et
hearing this the-mother more began by-prayers by-promises by-threats and
verberibus puerum ad revelandum secretum inclinare. Tandem
by-blows the-boy to revealing the-secret to-incline at-length
puer, ut satisfaceret matri, et secretum teneret, dixit: Hoc
the-boy that he-might-satisfy the-mother and the-secret might-keep said this
est consilium: Utrum sit melius, quod unus vir ducat plures
is the-counsel whether it-be better that one man take many
mulieres, vel una mulier ducat plures viros in matrimonium.
women or one woman take many men in marriage
Quo dicto mater aliis feminis romanis secretum hoc
with-which said the-mother to-other women Roman secret this
proposuit. Que omnes altera die cum turma indeliberate
proposed who all on-the-next day with a-troop unadvisedly
venerunt ad senatum, petentes pocius unam duobus quam
came to the-senate asking rather one(-woman) to-two than
duas feminas uni viro nubere. Senatores vero paventes, in
two women to-one man to-be-married the-senators but fearing in
verecundo sexu tam impudicam insaniam mirabantur, quidnam
the-modest sex so shameless madness marveled what
sibi vellet tanta feminarum intemperies, ut parve rei
to-itself might-mean so-great of-women intemperance that of-a-small matter
prodigium et tam inverecunda postulacio quid sonaret.
a-portent and so unashamed a-demand what it-might-signify
Puer Papirus hoc videns dixit senatoribus rem gestam,
the-boy Papirus this seeing told to-the-senators the-thing done
qui puerum commendantes statuerunt, quod hic puer semper
who the-boy commending established that this boy always
senatui interesset in consilio et nullus alius in futurum.
in-the-senate should-be-present in council and no other in future

Moralizacio. Carissimi, puer iste est quilibet homo purus
moralization dearest-ones boy this is any man pure
a puritate vite, qui cum patre i.e. prelato intrat consilium
from the-purity of-life who with the-father that-is the-prelate enters the-council
sapientum i.e. religiosorum, in quo tractatur salus et
of-the-wise that-is of-the-religious in which is-treated the-salvation and
sapiencia anime, que quidam sapiencia non omnibus est
wisdom of-the-soul which a-certain wisdom not to-all is
exponenda. Sed sicut decet unumquemque secundum statum
to-be-expounded but as befits each-one according-to estate
suum et penitenciam, quam a proprio sacerdote [recepit],
his and the-penance which from his-own priest he-received
non debet aliis revelare. Et multa alia sunt, que non
not he-ought to-others to-reveal and many other-things there-are which not
debent recitari. Mater vero est mundus iste, que suadet
ought to-be-recited the-mother but is world this which persuades
homini religionem dimittere, secreta pandere, hoc est in
man religion to-forsake secrets to-disclose this is in
corde non retinere, sed pocius abjicere; et si non poterit
the-heart not to-retain but rather to-cast-away and if not she-shall-be-able
hominem sic seducere, tunc per minas i.e. per tribulaciones
man so to-seduce then by threats that-is by tribulations
et paupertates et alia intendit seducere. Fac ergo tu,
and poverties and other-things she-intends to-seduce do therefore you
sicut fecit puer Papirus. Mundum decipias per voluntariam
as did the-boy Papirus the-world may-you-deceive by voluntary
paupertatem, et ostendas ei, quod due femine i.e. diversa
poverty and may-you-show to-it that the-two women that-is the-diverse
vicia carnalis dilectacionis pocius debent tradi sub
vices of-carnal delight rather ought to-be-handed-over under
custodia racionis, quam quod racio suppeditetur sub voluntate
the-custody of-reason than that reason be-subjected under the-will

et delectacione momentanea; sed sine dubio, quantum est
and delight momentary but without doubt as-much-as it-is
in corpore, pocius vult eligere, quod racio suppeditetur,
in the-body rather it-wishes to-choose that reason be-subjected
sed nullo modo assentire debes, sed e converso pocius; et
but in-no way to-assent ought-you but from the-converse rather and
sic per consequens puer Papirus i.e. homo purus poterit
so in consequence the-boy Papirus that-is the-man pure shall-be-able
permanere inter sapientes virtutes bonas habere i.e. inter
to-remain among the-wise virtues good to-have that-is among
viros sanctos sive sanctas continue poterit verba salutis
men holy or holy-women continually he-shall-be-able the-words of-salvation
audire et vitam eternam obtinere. Quam nobis concedere etc.
to-hear and life eternal to-obtain which to-us to-grant etc

De justitia et equitate dissertissimi judicis Christi per occulta judicia

ON THE JUSTICE OF CHRIST THE JUDGE IN HIS HIDDEN JUDGMENTS

A tyrant knight cuts off his innocent servant's foot for thirty marks he lost himself, and a hermit reproaches God for it. An angel explains: the servant once kicked his mother from a cart, the knight meant the money for a warhorse, and a praying poor man found it and gave it to his confessor for the poor. The moral: the prelate must correct the rebel, and no one should accuse God.

Miles quidam tyrannus erat, qui per multa tempora quendam
a-knight certain tyrant there-was who for many times a-certain
famulum fidelem tenuit ac in omnibus providum. Quadam
servant faithful kept and in all-things provident on-a-certain
vero die, cum ad nundinas cum eodem servo per nemus
but day when to the-fair with the-same servant through a-wood

transiret, accidit, ut miles xxx marcas argenti in medio
he-passed it-happened that the-knight thirty marks of-silver in the-middle
nemoris perderet, famulo ignorante. Cum pecuniam non
of-the-wood lost with-the-servant not-knowing when the-money not
inveniret, famulum interrogavit, si pecuniam invenisset. Qui
he-found the-servant he-asked if the-money he-had-found who
statim negavit et jurare cepit, quod nichil sciret, et verum
at-once denied and to-swear began that nothing he-knew and the-truth
dixit. Qua non inventa statim pedem famuli amputavit,
he-said with-it not found at-once the-foot of-the-servant he-cut-off
et eo relicto domi perrexit. Erat prope viam heremita,
and with-him left home went there-was near the-road a-hermit
qui cum fletum et clamorem famuli audiret, velociter
who when the-weeping and outcry of-the-servant he-heard quickly
occurrit, audivitque confessionem ipsius, et dum cognosceret
ran-up and-heard the-confession of-him and when he-knew
eum innocentem, ad hospicium suum ipsum in suis humeris
him innocent to the-lodging his him on his shoulders
portando misericorditer perduxit. Deinde oratorium suum
by-carrying mercifully he-brought then oratory his
intravit et domino improperavit, quod non esset justus judex
he-entered and the-lord reproached that not he-was a-just judge
eo, quod illum innocentem hominem pedem suum perdere
by-this that that innocent man foot his to-lose
permisisset. Cumque diucius orasset et flevisset et domino
he-had-permitted and-when longer he-had-prayed and had-wept and the-lord
quasi pro falso judicio quodammodo improperasset, venit ad
as-if for a-false judgment in-a-manner had-reproached came to
eum angelus, dicens: Numquid legisti in Psalm.: Deus
him an-angel saying surely you-have-read in the-Psalm God
judex justus fortis et paciens? At ille: Multociens legi
judge just strong and patient but he many-times I-have-read

illud et credidi ex toto corde, sed vel ego hodie erravi,
that and believed(-it) with whole heart but either I today have-erred
aut ille miser, qui pedem suum perdidit sub velamine
or that wretch who foot his lost under the-veil
confessionis, decepit me. Respondit angelus: Noli loqui
of-confession deceived me answered the-angel do-not speak
adversus dominum iniquitatem, quia omnes vie ejus veritas,
against the-lord iniquity because all ways his truth
et judicia ejus equitas. Commenda memorie, quod sepius
and judgments his equity commit to-memory what more-often
legisti: Judicia dei abissus multa. Scias itaque, illum
you-have-read the-judgments of-God a-deep great know and-so that
hominem pedem suum pro culpa veteri perdidisse; nam ante
man foot his for a-fault old to-have-lost for before
multa tempora cum eodem pede matrem suam precipitavit
many times with the-same foot mother his he-threw-down
malivole de quadam biga, pro quo facto postea numquam
maliciously from a-certain cart for which deed afterward never
condignam penitenciam egit. Miles ille dominus suus volebat
worthy penance he-did knight that lord his wished
dextrarium emere, ad congregandum majores divicias in
a-war-horse to-buy for gathering greater riches to
deterimentum anime sue, et ideo justo dei judicio
the-detriment of-soul his and therefore by-the-just of-God judgment
perdidit pecuniam. Quidam pauper fidelis cum uxore et
he-lost the-money a-certain poor-man faithful with wife and
parvulis suis cotidie domino supplicabant, ut dignaretur sibi
little-ones his daily the-lord besought that he-would-deign for-them
in necessariis providere, qui pecuniam invenit et confessori
in necessities to-provide who the-money found and to-confessor
suo obtulit dispendendam. Qui circumquaque sciscitando
his offered(-it) to-be-spent who all-around by-inquiring

veraciter illum invenire non potuit, cujus erat. Ergo eidem
truly him to-find not could whose it-was therefore to-the-same
pauperi partem ejusdem pecunie tribuit propter deum,
poor-man a-part of-the-same money he-gave for-the-sake-of God
residuam aliis pauperibus erogavit. Pone ergo custodiam
the-rest to-other poor he-paid-out set therefore a-guard
ori tuo, ne domino aliquatenus improperes, ut fecisti,
to-mouth your lest the-lord in-any-degree you-reproach as you-did
cum ipse sit judex verus, fortis et paciens.
since he is a-judge true strong and patient

Carissimi, iste miles potest dici quilibet bonus prelatus,
dearest-ones this knight can to-be-called any good prelate
qui debet indui armatura dei, ut possit stare
who ought to-be-clothed-with the-armor of-God that he-may-be-able to-stand
firmiter contra insidias diaboli. Famulus fidelis est subditus in
firmly against the-snares of-the-devil the-servant faithful is the-subject in
omnibus prelato suo obediens. Prelatus ille habet thesaurum
all-things to-prelate his obedient prelate that has a-treasure
scilicet animas ad custodiendum, quas sepe ex negligencia
namely souls for keeping which often through negligence
sua perdidit. Quid ergo est faciendum? Certe debet
his he-has-lost what therefore is to-be-done certainly he-ought
diligenter, quamdiu in vita est, inquirere salutem anime,
diligently as-long-as in life he-is to-inquire-after the-salvation of-the-soul
et si invenire non poterit, amputet pedem dextrum
and if to-find not he-shall-be-able let-him-cut-off the-foot right
subditi, hoc est talem rebellem castigare et eum ab
of-the-subject this is such a-rebel to-chastise and him from
ecclesia amputare, donec cognoscat se deliquisse. Sed
the-church to-cut-off until he-know himself to-have-transgressed but
dic michi, quomodo? Ecce famulus, postquam amisit pedem,
tell to-me how behold the-servant after he-lost the-foot

incepit clamare. Sic peccator per confessionem clamat,
began to-cry-out so the-sinner through confession cries-out
ut dicit propheta: Clama ne cesses quasi tuba exalta
as says the-prophet cry-out do-not cease like a-trumpet lift-up
vocem tuam etc. Ad cujus clamorem heremita i.e. discretus
voice your etc at whose cry the-hermit that-is the-discreet
confessor habet eum portare in humeris suis, hoc est eum
confessor has him to-carry on shoulders his this is him
informando, predicando, penitenciam dando et in domum
by-instructing by-preaching penance by-giving and into the-house
ecclesie introducendo per opera misericordie et habet
of-the-church by-bringing through works of-mercy and he-has
pro eo intercedere dominum non ei improperando, sed
for him to-intercede-with the-lord not him by-reproaching but
deum intime deprecando, ut talem conversum conservet
God inwardly by-beseeching that such a-convert he-preserve
et custodiat, qui aliquando cum pede i.e. affectione
and guard who once with the-foot that-is with-affection
perversa matrem suam i.e. ecclesiam precipitavit, quantum
perverse mother his that-is the-church threw-down as-far-as
in eo fuit, quando divina precepta non custodivit. Angelus,
in him was when the-divine precepts not he-kept the-angel
qui heremitam informavit, est consciencia pura non ficta
who the-hermit instructed is the-conscience pure not feigned
cujuslibet prelati et confessoris, qui eos ligat et ducit,
of-any prelate and confessor which them binds and leads
ut ad clamorem peccatoris cito ei occurrant et
that at the-cry of-the-sinner quickly him they-may-run-to-meet and
in domum dei cito introducant. Pauper, qui pecuniam
into the-house of-God quickly bring the-poor-man who the-money
invenit, est Christus, qui animam sepe custodit, ne labat
found is Christ who the-soul often guards lest it-slip

in infernum, donec peccator per penitenciam resurgat
into hell until the-sinner through penance rise-again
et sic animam mundam a Christo recipiat, quia sine
and so the-soul clean from Christ he-receive because without
eo nullum bonum opus possumus facere. Pone ergo tu
him no good work we-can to-do set therefore you
peccator custodiam ori tuo; ne aliquid contra deum
O-sinner a-guard to-mouth your lest anything against God
dicere presumas. Deus enim est justus judex et fortis et
to-say you-presume God for is a-just judge and strong and
paciens, ideo non dicas: Quare fecit me et post hoc
patient therefore do-not say why did-be-make me and after this
dimisit me cadere? Vel alio modo potest reduci. Iste
let me to-fall or in-another way it-can to-be-brought-back this
miles potest dici primus parens Adam, cui deus dedit
knight can to-be-called the-first parent Adam to-whom God gave
infinita bona, quia hominem constituit dominum omnium
infinite goods because man he-established lord of-all
creaturarum, Psalm.: Omnia subjecisti sub pedibus ejus etc.
creatures the-Psalm all-things you-subjected under feet his etc
Famulus fidelis est racio, que in eo dominatur; quamdiu in
the-servant faithful is reason which in him rules as-long-as in
puritate vite remansit, thesaurum paradisi, quem deus ei
the-purity of-life he-remained the-treasure of-paradise which God to-him
commisit, pro se et heredibus habet. Sed Adam volens
committed for himself and (his)-heirs he-has but Adam wishing
plura acquirere, quando appetebat, ut alter deus non
more-things to-acquire when he-coveted that another God not
esset, statim thesaurum paradisi perdidit, et tunc pedem
there-should-be at-once the-treasure of-paradise he-lost and then the-foot
dextrum famuli amputavit, quia seductus per Evam scilicet
right of-the-servant he-cut-off because seduced by Eve namely

per sensualitatem non per racionem preceptum divinum
by sensuality not by reason the-precept divine
vilipendit, sed oleum misericordie clamando peciit in valle
he-held-cheap but the-oil of-mercy by-crying-out he-sought in the-valley
hujus mundi, quando in sudore suo panem acquisivit. Cujus
of-this world when in the-sweat his bread he-acquired whose
miseriam videns dei filius de celo descendit et eum per
misery seeing of-God the-Son from heaven came-down and him through
proprium sanguinem redemit et in domum dei duxit,
his-own blood redeemed and into the-house of-God led
quando infernum spoliavit. Ipse peccata nostra in corpore suo
when hell he-despoiled he sins our in body his
portavit, quando pro nobis miseris mortuus est. Pauper, qui
bore when for us wretches died has the-poor-man who
invenit thesaurum, est Christus, qui paradisum obtinuit, non
found the-treasure is Christ who paradise obtained not
pro se, sed pro omnibus, qui eum diligunt. Heremita deum
for himself but for all who him love the-hermit God
precatus est; sic Christus in passione per carnem incepit
besought has so Christ in the-passion through the-flesh began
timere, quando dixit: Si possibile est, transeat a me calix
to-fear when he-said if possible it-is let-pass from me cup
iste, et rogavit pro genere humano. Studeamus igitur etc.
this and he-prayed for the-race human let-us-strive therefore etc

De injuste aliena bona occupantibus; gravis erit in extremis disceptatio

ON THOSE WHO SEIZE OTHERS' GOODS: A HARD RECKONING

A covetous knight forges a deed to a dead neighbor's land, sealed with the corpse's thumb before three hired witnesses. The judge has the first recite the Lord's Prayer, tells the others their fellows spoke the truth, and, when they confess, hangs all three with the knight. The moral: Adam's thumb of reason sealed the devil's claim, and pride, the lust of the eyes, and the lust of the flesh are met by humility, confession, and penance.

Maximianus regnavit, in cujus imperio erant duo milites,
Maximian reigned in whose empire were two knights
quorum unus erat justus et timens deum, alter vero
of-whom one was just and fearing God the-other but
cupidus et dives, qui magis studuit mundo placere, quam
covetous and rich who more strove the-world to-please than
deo. Miles justus quandam terram annexam terre
God the-knight just a-certain land adjoining to-the-land
cupidi habebat, quam cupidus toto conamine
of-the-covetous-one had which the-covetous-one with-whole effort
desiderabat habere. Sepius ad militem justum perrexit et
desired to-have more-often to the-knight just he-went and
ei aurum et argentum obtulit, quantum volebat, si terram
to-him gold and silver offered as-much-as he-wished if land
illam ei venderet. Ille vero semper renuit, sic, quod tristis
that to-him he-would-sell he but always refused so that sad
recessit; sed cogitabat, quomodo eum deciperet. Accidit,
he-withdrew but thought how him he-might-deceive it-happened
quod justus moreretur. Quod audiens cupidus cartam
that the-just-one died which hearing the-covetous-one a-charter
nomine defuncti scribi fecit, quomodo defunctus in
in-the-name of-the-dead-man to-be-written caused how the-dead-man in

vita sua per quandam summam pecunie ei terram, quam
life his for a-certain sum of-money to-him the-land which
desiderabat, vendidit. Quo facto tres homines precio
he-desired sold with-which done three men for-a-price
conduxit, ut ei perhiberent testimonium, cum quibus ad
he-hired that for-him they-should-bear testimony with whom to
defunctum accessit et sigillum ejus invenit, cameram ubi
the-dead-man he-went and seal his found the-chamber where
defunctus jacuit, intravit, omnes et expulit, exceptis suis
the-dead-man lay he-entered all and expelled except his
testibus, deinde coram testibus sigillum in manu defuncti
witnesses then before the-witnesses the-seal in the-hand of-the-dead-man
posuit et pollicem super sigillum ita quod cum pollice
he-put and the-thumb upon the-seal so that with the-thumb
mortui cartam suam signavit, dicens: Ecce, vos estis testes
of-the-dead charter his he-sealed saying behold you are witnesses
hujus rei! Qui dixerunt: Sumus. Et sic ille miles terram
of-this thing who said we-are and so that knight land
illam ut suam occupavit. Cui filius defuncti dixit: Quare
that as his-own occupied to-whom the-son of-the-dead-man said why
terram meam occupas? Qui respondit: Pater tuus michi eam
land my do-you-occupy who answered father your to-me it
vendidit. Cui ille: Pluries ad patrem meum venisti et
sold to-whom he many-times to father my you-came and
pecuniam obtulisti pro terra, sed pater meus numquam voluit
money offered for the-land but father my never wished
eam vendere. Venerunt pariter ad judicem, miles cupidus
it to-sell they-came together to the-judge the-knight covetous
de emptione cartam sigillatam sigillo defuncti ostendit
of the-purchase the-charter sealed with-the-seal of-the-dead-man showed
et testes adduxit, qui huic testimonium perhibuerunt. Cui
and witnesses brought who to-this testimony bore to-whom

filius defuncti dixit: Scio, quod hoc est sigillum patris
the-son of-the-dead-man said I-know that this is the-seal of-father
mei, sed scio, quod numquam tibi vendidit; quomodo
my but I-know that never to-you he-sold(-it) how
sigillum et testes optinuisti, ignoro. Judex vero istos tres
the-seal and witnesses you-obtained I-know-not the-judge but these three
abinvicem separari fecit et militem similiter et seniorem
from-one-another to-be-separated caused and the-knight likewise and the-elder
fecit adduci, querens ab eo, si oracionem dominicam
he-caused to-be-brought asking of him if the-prayer Lord's
sciret, et fecit eum coram eo a principio usque ad finem
he-knew and made him before him from the-beginning up to the-end
dicere. Qua dicta fecit illum poni in locum seorsum.
say(-it) with-which said he-caused him to-be-put in a-place apart
Deinde jussit secundum adduci, et ait ei: Carissime,
then he-ordered the-second to-be-brought and says to-him dearest
ante te socius tuus erat hic, qui michi dixit ita verum sicut
before you companion your was here who to-me said as true as
pater noster; ideo nisi tu dicas michi veritatem quam a te
father our therefore unless you tell to-me the-truth which of you
quesiero, in patibulo te suspendi faciam. Ille cogitavit:
I-shall-have-asked on the-gallows you to-be-hanged I-shall-cause he thought
Socius meus totum narravit, quomodo miles pollicem
companion my all has-related how the-knight the-thumb
defuncti accepit et ejus sigillum et cartam suam sigillavit;
of-the-dead-man took and his seal and charter his sealed
nisi veritatem dixero, filius mortis ero. Qui omnia
unless the-truth I-shall-have-told a-son of-death I-shall-be who all-things
per ordinem narravit. Cum hoc audisset judex, fecit eum
in order related when this had-heard the-judge he-caused him
seorsum poni et tercium adduci. Cui ait: Carissime,
apart to-be-put and the-third to-be-brought to-whom he-says dearest

socius vester primus dixit michi ita verum sicut pater
companion your first said to-me as true as father
noster, et secundus eciam; ideo nisi tu michi veritatem
our and the-second also therefore unless you to-me the-truth
dixeris, morte turpissima morieris. Ille cogitavit: Socii
shall-have-told by-a-death most-shameful you-shall-die he thought companions
mei omnia secreta militis narraverunt; ideo bonum est, ut
my all the-secrets of-the-knight have-related therefore good it-is that
veritatem dicam. Qui de verbo ad verbum judici narravit,
the-truth I-tell who from word to word to-the-judge related
quomodo hoc factum fuit. Quem judex seorsum poni fecit,
how this done was whom the-judge apart to-be-put caused
et vocavit militem, quem torvo vultu respexit dicens: O
and called the-knight whom with-grim face he-looked-at saying O
maledicte, cupiditas tua excecavit te! Dic michi, quomodo
accursed-one covetousness your has-blinded you tell to-me how
miles defunctus terram, quam occupas, tibi vendidit!
the-knight dead the-land which you-occupy to-you sold
Ille vero ignorans de confessione testium allegavit, quod
he but not-knowing of the-confession of-the-witnesses alleged that
juste occuparet. Cui rex: Maledicte, testes perhibent
justly he-occupied(-it) to-whom the-king O-accursed-one the-witnesses bear
testimonium contra te, quomodo post mortem pollicem ejus
testimony against you how after death the-thumb his
accepisti et sigillum ejus, et cartam tuam sigillasti. Quod
you-took and seal his and charter your sealed which
audiens miles ad terram cecidit et misericordiam petivit.
hearing the-knight to the-ground fell and mercy sought
Ait ei rex: Misericordiam quam meruisti obtinebis.
says to-him the-king mercy which you-have-merited you-shall-obtain
Et fecit tres testes trahi per caudas equorum usque
and he-caused the-three witnesses to-be-dragged by the-tails of-horses up

ad patibulum, et ibi suspendi; similiter et militem. Satrape
to the-gallows and there to-be-hanged likewise also the-knight the-satraps
regni judicium et sapienciam regis laudabant, quod
of-the-kingdom the-judgment and wisdom of-the-king praised that
tam sapienter veritatem investigasset, et omnia que ille miles
so wisely the-truth he-had-investigated and all-things which that knight
habebat dedit filio defuncti militis, qui gracias regi
had he-gave to-the-son of-the-dead knight who thanks to-the-king
egit quod hereditatem sibi restituit.
gave that the-inheritance to-him he-restored

Carissimi, per istos duos milites intelliguntur diabolus et
dearest-ones by these two knights are-understood the-devil and
primus parens; filius ejus erat totum genus humanum ab
the-first parent son his was the-whole race human from
eo propagatum; hereditas paradisus, quam deus sibi dedit.
him propagated the-inheritance paradise which God to-him gave
Hoc videns miles cupidus scilicet diabolus accessit ad eum
this seeing the-knight covetous namely the-devil went to him
suggerendo et temptando, ut paradisum per peccatum
by-suggesting and by-tempting that paradise through sin
amitteret; ille vero, quamdiu remansit in vita scilicet in
he-should-lose he but as-long-as he-remained in life namely in
puritate vite, hereditatem scilicet paradisum occupavit, sed
the-purity of-life the-inheritance namely paradise occupied but
eo per peccatum mortuo, quod commisit contra divinum
with-him through sin dead which he-committed against the-divine
preceptum, hereditatem perdidit, et totum genus humanum
precept the-inheritance he-lost and the-whole race human
post eum. Quomodo perdidit? Dico: Carta erat scripta,
after him how did-he-lose(-it) I-say the-charter was written
quando Eva consensum prebuit, ut de ligno vite contra
when Eve consent afforded that of the-tree of-life against

divinum preceptum comederet. Erat sigillata per Adam, qui
the-divine precept she-should-eat it-was sealed by Adam who
erat caput racionis, et cui dabatur specialiter preceptum,
was the-head of-reason and to-whom was-given specially the-precept
comedit et uxori magis adhesit, quam deo. Sigillum,
he-ate and to-the-wife more clung than to-God a-seal
ut scitis, imprimit suam impressionem in cera; sic deus
as you-know imprints its impression on wax so God
impressit suam imaginem in Adam et eum dominum
impressed his image on Adam and him lord
mundi constituit. Psalm.: Omnia subjecisti sub pedibus ejus
of-the-world established the-Psalm all-things you-subjected under feet his
etc. Illam impressionem i.e. imaginem dedit diabolo, quando
etc that impression that-is image he-gave to-the-devil when
ei obedivit, et hoc cum pollice, postquam defunctus erat.
to-him he-obeyed and this with the-thumb after died had
Pollex claudit totam manum; pollice amisso manus
the-thumb closes the-whole hand with-the-thumb lost the-hand
vires amittit. Per pollicem debemus intelligere racionem,
its-strength loses by the-thumb we-ought to-understand reason
quam deus homini dedit, ut bonum eligat et malum
which God to-man gave that good he-may-choose and evil
respuat; unde quamdiu homo racione regitur et racio in eo
he-may-reject whence as-long-as man by-reason is-ruled and reason in him
dominatur, tamdiu poterit bene seipsum et alios regere;
rules so-long he-shall-be-able well himself and others to-rule
sed qui caret racione, caret virtute et fortitudine spirituali.
but who lacks reason lacks virtue and strength spiritual
Adam vero primus parens habebat scienciam a deo infusam
Adam but the-first parent had knowledge from God infused
ultra omnes creaturas, ita quod omnes creature ante peccatum
beyond all creatures so that all creatures before sin

ei obediebant; hoc non obstante scienter cum pollice
him obeyed this not standing-in-the-way knowingly with the-thumb
racionis adhesit diabolo, cum diabolus ei dixerat: Non
of-reason he-clung to-the-devil when the-devil to-him had-said not
moriemini; sed si comederitis, eritis sicut dii scientes
you-shall-die but if you-shall-have-eaten you-shall-be like gods knowing
bonum et malum. Diabolus cum vidisset eum sic seductum
good and evil the-devil when he-had-seen him so seduced
et hereditate celesti privatum, volebat filium scilicet totum
and of-the-inheritance heavenly deprived wished the-son namely the-whole
genus humanum excludere; sed homo, si cautus fuerit,
race human to-exclude but man if cautious he-shall-have-been
debet ad regem celestem accedere, ut patriarche et prophete
ought to the-king heavenly to-go as the-patriarchs and prophets
fecerunt, qui clamaverunt ad deum pro remedio: O domine
did who cried-out to God for a-remedy O lord
deus Emanuel rex et legifer noster exspectacio gencium et
God Emmanuel king and lawgiver our the-expectation of-the-nations and
salvator earum, veni ad salvandum nos, domine deus noster!
savior of-them come for saving us O-lord God our
Sed diabolus producit secum tres testes, scilicet superbiam
but the-devil brings-forth with-him three witnesses namely the-pride
vite, concupiscenciam carnis et concupiscenciam oculorum,
of-life the-lust of-the-flesh and the-lust of-the-eyes
contra quos oportet procedere prudenter. Primum testem
against whom it-behooves to-proceed prudently the-first witness
debemus examinare, si sciat pater noster sive oracionem
we-ought to-examine if he-knows father our or the-prayer
dominicam, hoc est si aliquid fecerit, propter quod peccatum
Lord's this is if anything he-has-done for which the-sin
superbie contra eum testimonium perhibeat; humiliet se
of-pride against him testimony may-bear let-him-humble himself

in omnibus, verbo et opere ita vere, sicut est oracio
in all-things in-word and deed as truly as is the-prayer
dominica, et regem celestem placabit exemplo Christi,
Lord's and the-king heavenly he-shall-appease by-the-example of-Christ
qui erat patri obediens usque ad mortem. Si vero homo
who was to-the-Father obedient up to death if but man
timeat secundum testem scilicet concupiscenciam oculorum
fear the-second witness namely the-lust of-the-eyes
scilicet mundum, in quo tantum delectatur, pure confiteatur,
namely the-world in which so-much he-delights purely let-him-confess
ut fecit secundus testis et periculum poterit evadere. Si
as did the-second witness and the-danger he-shall-be-able to-escape if
vero homo timeat tercium testem, scilicet concupiscenciam
but man fear the-third witness namely the-lust
carnis, deo satis faciat per carnis maceracionem i.e.
of-the-flesh to-God enough let-him-make through of-the-flesh the-mortification that-is
per veram satisfactionem, ut fecit tercius testis, qui omnia
through true satisfaction as did the-third witness who all-things
recognovit, unde ipse cum duobus sociis suis in patibulo erat
acknowledged whence he with two companions his on the-gallows was
suspensus. Sic et nos in patibulo penitencie, de quo loquitur
hanged so also we on the-gallows of-penance of which speaks
apostolus: Suspendium elegit anima mea, i.e. suspendium
the-apostle hanging has-chosen soul my that-is the-hanging
penitencie. Et si sic fecerimus vitam eternam obtinebimus.
of-penance and if so we-shall-have-done life eternal we-shall-obtain

De amicitie vere probacione

ON THE TRUE PROOF OF FRIENDSHIP

A prince tests his three friends by asking each to hide a "murdered man," a slaughtered pig in a sack: the dearest offers only a shroud, the second only company to the gallows, the least regarded offers to hang in his place. The moral: the friends are the world, one's family, and Christ, who alone dies for us.

Quidam rex habuit tantum unicum filium, quem multum
a-certain king had only an-only son whom much
dilexit; qui filius a patre licenciam accepit, ut mundum
he-loved which son from the-father leave took that the-world
visitaret et amicos sibi acquireret. Qui per septem annos
he-might-visit and friends for-himself might-acquire who for seven years
vagabat in mundo et post hec ad patrem rediit. Pater
wandered in the-world and after these-things to the-father returned the-father
gaudenter eum recepit et ab eo quesivit, quot amicos
joyfully him received and of him asked how-many friends
acquisivisset. At filius: Tres; primum amicum plus, quam me
he-had-acquired but the-son three the-first friend more than me
ipsum diligo, secundum tantum sicut meipsum, et tercium
myself I-love the-second as-much as myself and the-third
parum aut nichil. Cui pater: Bonum est eos probare et
little or nothing to-whom the-father good it-is them to-prove and
temptare, antequam indigeas de eis. Porcum occide et in
to-test before you-have-need of them a-pig kill and in
sacco pone et in domum amici, quem plus diligis quam
a-sack put(-it) and to the-house of-the-friend whom more you-love than
te, perge de nocte et ei dic, quod a casu hominem
yourself go by night and to-him say that by chance a-man
occidisti; et si inventum fuerit corpus mecum, morte
you-have-killed and if found shall-have-been the-body with-me by-a-death

turpissima ero condempnatus; rogo modo te, sicut te semper
most-shameful I-shall-be condemned I-ask now you as you always
plus, quam meipsum, dilexi, succurre michi in hac maxima
more than myself I-have-loved help me in this greatest
necessitate! Quod et factum est. At ille respondit: Sicut eum
necessity which also done was but he answered as him
occidisti, justum est, ut pene subjaceas. Sed si corpus
you-killed just it-is that to-the-penalty you-be-subject but if the-body
mecum esset inventum forte in patibulo ero suspensus;
with-me were found perhaps on the-gallows I-shall-be hanged
verumptamen quia amicus meus fuisti, ideo tecum
nevertheless because friend my you-have-been therefore with-you
pergam ad patibulum, et postquam mortuus fueris,
I-shall-go to the-gallows and after dead you-shall-have-been
tres vel quatuor ulnas panni tibi dabo ad corpus tuum
three or four ells of-cloth to-you I-shall-give for body your
involvendum. Ille hoc audiens ad secundum amicum accessit,
to-be-wrapped he this hearing to the-second friend went
et illum ut primum probavit; ille sicut primus renuit dicens:
and him as the-first tested he as the-first refused saying
Credis me fatuum, quod in tali periculo me ponere
do-you-believe me a-fool that in such danger myself to-put
vellem? Verumptamen quia amicus meus fuisti, ideo
I-would-wish nevertheless because friend my you-have-been therefore
ad patibulum tecum pergam et in via te consolabor,
to the-gallows with-you I-shall-go and on the-way you I-shall-console
quantum potero. Ille ad tercium amicum accessit et eum
as-much-as I-shall-be-able he to the-third friend went and him
probavit dicens: Verecundor tibi loqui, quod numquam pro
tested saying I-am-ashamed to-you to-speak because never for
te aliquid feci et ecce nunc a casu hominem interfeci etc.
you anything I-did and behold now by chance a-man I-have-killed etc

At ille: Libenter hoc faciam et culpam michi imponam,
but he gladly this I-shall-do and the-guilt on-myself I-shall-put
et patibulum si necesse fuerit pro te ascendam. Hunc
and the-gallows if necessary it-shall-have-been for you I-shall-climb this-one
expertum est meliorem amicum suum fuisse.
proved it-was the-better friend his to-have-been

Moralizacio. Carissimi, rex ille est deus omnipotens; filius
moralization dearest-ones king that is God almighty the-son
unicus est quilibet bonus christianus, qui per xii annos i.e.
only is any good Christian who for twelve years that-is
in toto tempore vite sue habet in mundo conversari et
in the-whole time of-life his has in the-world to-dwell and
tres amicos querere. Primus est mundus, quem plus diligit
three friends to-seek the-first is the-world which more he-loves
quam seipsum. Probatur hoc; propter mundum homo ponit
than himself it-is-proved this for-the-sake-of the-world man puts
se in periculo mortis, modo in mari, modo in terra vitam
himself in danger of-death now on sea now on land (his)-life
sepe amittendo, ut temporalia bona possit habere; ergo
often by-losing that temporal goods he-may-be-able to-have therefore
plus diligit mundum quam seipsum. Et si eum tempore
more he-loves the-world than himself and if it in-the-time
necessitatis probaveris, sine dubio tibi deficiet; immo
of-necessity you-shall-have-tested without doubt you it-shall-fail nay
de omnibus bonis tuis si tibi dederit duas ulnas vel
of all goods your if to-you it-shall-have-given two ells or
tres de panno ad involvendum corpus tuum, multum est.
three of cloth for wrapping body your much it-is
Secundus amicus, quem tantum diligis sicut teipsum, est
the-second friend whom as-much you-love as yourself is
uxor tua et filii tui et filie; que bene ad sepulchrum in
wife your and sons your and daughters who well to the-tomb at

morte tecum plorando pergunt, et cum uxor ad domum
death with-you weeping go and when the-wife to the-house
redierit, infra paucos dies dolor recedit et alium incipit
shall-have-returned within a-few days the-grief withdraws and another she-begins
amare. Tercius amicus, pro quo parum fecisti, est Christus,
to-love the-third friend for whom little you-have-done is Christ
pro cujus amore pauca bona sumus operati, immo multa
for whose love few goods we-have worked nay many
mala; qui tempore mortis amicus est, si contriti et confessi
evils who in-the-time of-death a-friend is if contrite and confessed
fuerimus; immo pro nobis mortem in cruce sustinuit.
we-shall-have-been nay for us death on the-cross he-endured

Quod vir sapiens plus valet viro forti

THAT A WISE MAN IS WORTH MORE THAN A STRONG ONE

A king sends three knights to win back a castle a traitor has betrayed: the strong one and the learned one are killed by arrows, but the third wins over the defenders with gentle words and takes it. The moral: neither worldly power nor worldly wisdom wins paradise, but the simple Christian whose trust is in God.

Erat quidam rex, qui pauperem quemdam ad magnas
there-was a-certain king who a-poor-man certain to great
divicias promovit eique unum castrum ad custodiendum
riches promoted and-to-him one castle for keeping
commisit; ille sic sublimatus, superbus factus est valde, cum
committed he so exalted proud made was greatly with
inimicis regis consilium habuit et ipsorum proditor factus
the-enemies of-the-king counsel he-had and their betrayer made
castrum ipsis aperuit. Rex vero de hoc multum contristatus
the-castle to-them opened the-king but at this much saddened

consilium habuit, quomodo castrum rehaberet. Dictum
counsel had how the-castle he-might-have-back told
est ei, quod non posset castrum rehabere, nisi tria
it-was to-him that not he-could the-castle to-have-back unless three-things
haberet, scilicet fortitudinem, sapienciam et dilectionem una
he-had namely strength wisdom and love together
cum diviciis. Unde in regno suo fuerunt tres milites, quorum
with riches whence in kingdom his there-were three knights of-whom
unus ceteris forcior, secundus sapiencior et tercius regem
one than-the-others stronger the-second wiser and the-third the-king
multum dilexit; isti tres milites sunt missi cum exercitibus,
much loved these three knights were sent with armies
ut castrum invaderent. Primus miles fortis cum exercitu
that the-castle they-might-attack the-first knight strong with an-army
grandi processit per quandam forestam, in qua erant
great advanced through a-certain forest in which were
inimici regis, et incepit viriliter contra ipsos pugnare. Sed
the-enemies of-the-king and began manfully against them to-fight but
subito quedam sagitta exiit de ballista et eum in inguine
suddenly a-certain arrow went-out from a-crossbow and him in the-groin
percussit et mortuus est. Miles sapiens post eum forestam
struck and died has the-knight wise after him the-forest
intravit et incepit allegare jura, sic volens eos allicere; venit
entered and began to-allege rights so wishing them to-entice there-came
sagitta, que percussit eum inter pulmonem et stomachum
an-arrow which struck him between the-lung and the-stomach
et mortuus est. Hec videns tercius miles forestam intravit
and died has these-things seeing the-third knight the-forest entered
et incepit dulcia verba proferre et ornate loqui intantum,
and began sweet words to-utter and ornately to-speak in-so-much
quod illum libenter audiebant et transire permittebant;
that him gladly they-heard and to-pass allowed(-him)

verumptamen tantum cum eis fecit, quod introitum habuit
nevertheless so-much with them he-did that entrance he-had
in castrum, et sic inter eos conversabatur, quod omnes
into the-castle and so among them he-conversed that all
existentes in casro sunt cum eo confederati, et sic
being in the-castle were with him allied and so
castrum pro rege acquisivit et suum vexillum in summitate
the-castle for the-king he-acquired and his banner on the-top
ordinavit. Cum rex hoc audivisset, quod tam prudenter
set when the-king this had-heard that so prudently
castrum acquisivisset, illum ad magnas divicias promovit.
the-castle he-had-acquired him to great riches he-promoted

Moralizacio. Carissimi, rex iste est dominus noster Ihesus
moralization dearest-ones this king is lord our Jesus
Christus, qui illum pauperem scil. Adam primum parentem
Christ who that poor-man namely Adam the-first parent
ad magnas divicias promovit, quando eum senescallum
to great riches promoted when him steward
paradisi constituit, sed ille per peccatum perdidit. Unde
of-paradise he-established but he through sin lost(-it) whence
in toto regno mundi pauci erant inventi, qui castrum
in the-whole kingdom of-the-world few were found who the-castle
predictum, i.e. paradisum poterant obtinere. Vocati sunt
aforesaid that-is paradise could to-obtain called were
tres milites, per quos intelligo tria genera hominum; per
three knights by whom I-understand three kinds of-men by
primum mundi potentes, qui credunt per potenciam et
the-first of-the-world the-powerful who believe through power and
fortitudinem mundanam paradisum acquirere; et licet sint
strength worldly paradise to-acquire and although they-be
ad hoc apti, venit tamen subito sagitta superbie et ipsos
for this fit comes yet suddenly the-arrow of-pride and them

spiritualiter interficit; per secundum militem mundi sapientes
spiritually kills by the-second knight of-the-world the-wise
intelligere debemus, qui incipiunt jura allegare, ut sunt judices,
to-understand we-ought who begin rights to-allege as are judges
ecclesiastici, advocati et judices temporales, qui credunt per
ecclesiastical advocates and judges temporal who believe through
sapienciam suam paradisum acquirere; et dum incipiunt
wisdom their paradise to-acquire and while they-begin
vitam tenere, venit sagitta avaricie, i.e. bursa plena pecunie
life to-hold comes the-arrow of-avarice that-is a-purse full of-money
et sic percutit eos et spiritualiter interficiuntur. Per tercium
and so it-strikes them and spiritually they-are-killed by the-third
militem, qui dulciter sine tumultu loquebatur, Christianum
knight who sweetly without tumult spoke the-Christian
simplicem totaliter in deo cor habentem poterimus intelligere,
simple wholly in God heart having we-shall-be-able to-understand
non confidens in pompa humana nec de ejus sapiencia, sed
not trusting in pomp human nor of his wisdom but
solummodo in deo juxta illud Psalm.: Beatus homo, qui
solely in God according-to that of-the-Psalm blessed the-man who
sperat in domino. Certe talis castrum paradisi poterit
hopes in the-Lord certainly such(-a-man) the-castle of-paradise shall-be-able
acquirere, quod nobis prestare dignetur.
to-acquire which to-us to-afford may-he-deign

De divitibus quibus datur et pauperibus quibus id quod habent abstrahitur, quomodo deus eternaliter eos remunerat per celestem patriam

ON THE RICH, WHO ARE GIVEN MUCH, AND THE POOR, MADE LORDS

A king grants whatever is asked, and the nobles take duchies, gold, and silver; the late-coming poor receive the one thing left, lordship over the rich. The dismayed rich buy it back by giving the poor part of their wealth. The moral: Christ gave the world to the rich and made the poor judges and lords in heaven, so the rich must give alms.

Rex quidam fecit proclamari, quod omnes indifferenter ad eum
a-king certain caused to-be-proclaimed that all indiscriminately to him
venirent et quicquit ab eo peterent obtinerent. Nobiles et
should-come and whatever from him they-asked should-obtain the-nobles and
divites aliqui ducatum, aliqui comitatum, aliqui miliciam, aliqui
rich some a-duchy some a-county some knighthood some
aurum et argentum pecierunt et obtinuerunt. Deinde pauperes
gold and silver asked and obtained then the-poor
et simplices venerunt ad regem eciam petentes. Quibus rex
and simple came to the-king also asking to-whom the-king
ait: Tarde venistis, ante vos nobiles et principes venerunt
says late you-have-come before you the-nobles and princes came
et omnia que habui eis dedi. Qui tristes de responsione
and all-things which I-had to-them I-gave who sad at the-answer
fuerunt; rex vero pietate motus ait: Carissimi, tantum
were the-king but by-pity moved says dearest-ones only
eis temporalia dedi, sed dominium retinui, quia nullus hoc
to-them temporal-things I-gave but the-lordship I-retained because no-one this
petivit; ego do vobis hoc, ut sitis domini eorum et judices.
asked I give to-you this that you-be lords of-them and judges
Divites hoc audientes contristati sunt et venerunt ad regem
the-rich this hearing saddened were and came to the-king

dicentes: Domine, confusi sumus, quod pauperes et servos
saying O-lord confounded we-are that the-poor and servants
nostros constituisti judices et dominos nostros; melius est
our you-have-established judges and lords our better it-is
nos mori, quam sic servituti subjici. Ait rex: Carissimi,
us to-die than so to-servitude to-be-subjected says the-king dearest-ones
non facio vobis injuriam; quicquit a me petivistis vobis dedi
not I-do to-you injury whatever from me you-asked to-you I-gave
intantum, quod nichil michi retinui nisi dominium, quod
in-so-much that nothing for-me I-retained except the-lordship which
dedi eis; sed do vobis consilium: quilibet vestrum satis
I-gave to-them but I-give to-you counsel each of-you enough
habet ad vivendum, det ergo quilibet vestrum partem de
has for living let-him-give therefore each of-you a-part of
diviciis pauperibus, per quam poterunt honeste vivere, et
riches to-the-poor by which they-shall-be-able honorably to-live and
ego dominium ab eis recipiam, et apud me manebit et
I the-lordship from them shall-receive and with me it-shall-remain and
sic eritis liberati a servitute magna. Quod et factum est.
so you-shall-be freed from servitude great which also done was

Carissimi, rex iste est deus, dives super omnia; preco
dearest-ones this king is God rich above all-things the-herald
proclamans est predicator, qui dicit: Petite et accipietis,
proclaiming is the-preacher who says ask and you-shall-receive
querite et invenietis! Divites et mundi potentes cum illum
seek and you-shall-find the-rich and of-the-world the-powerful when that
clamorem audierunt, statim cum omni labore castra, civitates,
cry they-heard at-once with all labor castles cities
aurum et argentum pecierunt et obtinuerunt; sed Christus
gold and silver asked and obtained but Christ
tantum de mundanis dedit eis, quod nichil retinuit, Math.
so-much of worldly-things gave to-them that nothing he-retained Matthew

iv: Vulpes foveas habent et volucres celi nidos, filius autem
four foxes holes have and the-birds of-heaven nests the-son moreover
hominis non habet ubi caput suum reclinet. Deinde pauperes
of-man not has where head his he-may-lay then the-poor
venerunt et nichil habuit eis dare nisi dominium, et
came and nothing he-had to-them to-give except the-lordship and
sic eos constituit dominos et judices divitum juxta illud
so them he-established lords and judges of-the-rich according-to that
Matth.: Vos, qui reliquistis omnia et secuti estis me, sedebitis
of-Matthew you who have-left all-things and followed have me shall-sit
super sedes, judicantes duodecim tribus Israel dicit dominus,
upon seats judging the-twelve tribes of-Israel says the-Lord
et illud Matth. v: Beati pauperes spiritu, quoniam ipsorum
and that of-Matthew five blessed the-poor in-spirit since theirs
est regnum celorum. Divites hoc videntes deberent multum
is the-kingdom of-the-heavens the-rich this seeing ought much
dolere, quod pauperes, qui servi eorum fuerunt in hoc mundo,
to-grieve that the-poor who servants theirs were in this world
debent esse judices et domini eorum in celo. Si ergo
ought to-be the-judges and lords of-them in heaven if therefore
desideratis cum eis regnare, faciatis sicut fecerunt illi! Quilibet
you-desire with them to-reign do as did they each
det elemosinam quantum potest pauperibus, ut poterunt
let-him-give alms as-much-as he-can to-the-poor that they-may-be-able
vivere et sine dubio cum eis poteritis in eternum regnare.
to-live and without doubt with them you-shall-be-able for ever to-reign

De invidis qui bonos per malam vitam inficiunt

ON THE ENVIOUS, WHO INFECT THE GOOD BY EVIL LIFE

Three physicians, jealous of a fourth who cures everyone, post themselves at the first, second, and third league on his weekly road to the duke, each crossing himself and saying he has become leprous, until fear makes him so. The moral: the three are pride, lust of the flesh, and lust of the eyes, which infect the spiritual physicians, such as prelates and confessors.

Civitas quedam erat, in qua quatuor phisici fuerunt in
a-city certain there-was in which four physicians were in
medicina periti; junior alios tres in sciencia excellebat
medicine skilled the-younger the-other three in knowledge excelled
intantum, quod omnes infirmos ad eum venientes salvavit.
in-so-much that all the-sick to him coming he-saved
Quod alii invidentes moti sunt contra eum et inter se
which the-others envying moved were against him and among themselves
dixerunt: Quomodo poterimus istum exstinguere? Ecce totus
said how shall-we-be-able him to-extinguish behold the-whole
mundus ad eum currit et nichil poterimus propter eum
world to him runs and nothing shall-we-be-able because-of him
lucrari. Ait unus de tribus: Ad tres leucas omni ebdomada
to-gain says one of the-three at three leagues every week
visitat ducem et die crastina ad eum accedet. Ego stabo
he-visits the-duke and on-the-day tomorrow to him he-shall-go I shall-stand
extra civitatem ad unam leucam, tu vero ad secundam et
outside the-city at one league you but at the-second and
alius ad terciam! Cum vero in fine prime leuce venerit,
the-other at the-third when but at the-end of-the-first league he-shall-have-come
ei obviabo, signo crucis me signabo et quilibet vestrum
him I-shall-meet with-the-sign of-the-cross myself I-shall-sign and each of-you

similiter faciet, ille vero causam crucis queret; dicemus:
likewise shall-do he but the-cause of-the-cross shall-ask we-shall-say
Leprosus factus es. Et ex timore lepram incurret, quia dicit
leprous made you-are and from fear leprosy he-shall-incur because says
Ypocras: Homo timens lepram ex timore eam incurrit. Et cum
Hippocrates a-man fearing leprosy from fear it incurs and when
leprosus fuerit nullus ad eum accedet. Quod factum est.
leprous he-shall-have-been no-one to him shall-go which done was

Carissimi, per istos tres medicos, qui quartum inficiebant,
dearest-ones by these three physicians who the-fourth infected
debemus intelligere tria vicia, que in isto mundo regnant,
we-ought to-understand three vices which in this world reign
scilicet superbia vite, concupiscencia carnis et concupiscencia
namely the-pride of-life the-lust of-the-flesh and the-lust
oculorum; vel signant diabolum, mundum et carnem; isti
of-the-eyes or they-signify the-devil the-world and the-flesh these
sunt medici reproborum, qui faciunt corpus in deliciis
are the-physicians of-the-reprobate who make the-body in delights
vivere, animam in inferno regnare. Medicus subtilis est
to-live the-soul in hell to-reign the-physician subtle is
quilibet bonus Christianus, sicut sunt prelati et confessores,
any good Christian as are prelates and confessors
qui habent nos spiritualiter curare, virtutes inserere et
who have us spiritually to-cure virtues to-implant and
vicia exstirpare; sed heu proh dolor, sepe per illa tria
vices to-root-out but alas oh sorrow often through those three
vicia medicus spiritualis est infectus intantum, quod dignus
vices the-physician spiritual is infected in-so-much that worthy
non est gradum in ecclesia tenere, sed extra, ut sunt
not he-is a-rank in the-church to-hold but outside as are
symoniaci et alii, qui sunt diversis viciis retenti. Carissimi, si
simoniacs and others who are by-diverse vices held-fast dearest-ones if

voluerimus ab istis viciis cavere, extra viam ambulemus
we-shall-have-wished from these vices to-beware outside the-road let-us-walk
per opera misericordie, et sic poterimus ad regnum
through works of-mercy and so we-shall-be-able to the-kingdom
eternum pervenire, quod nobis concedat etc.
eternal to-come which to-us may-he-grant etc

De spirituali amicicia

ON SPIRITUAL FRIENDSHIP

Two greyhounds that love each other while leashed fight when loosed, until the king sets a wolf on one and the other, seeing it nearly overcome, kills the wolf; after that they love each other loosed or bound. The moral: body and soul, bound in baptism, quarrel when sin looses them, and are reconciled when the flesh, through penance, joins the soul against the devil.

Quidam rex erat, qui duos leporarios habuit, qui quamdiu
a-certain king there-was who two greyhounds had which as-long-as
adinvicem erant ligati, mutuo se dilexerunt, sed ipsis
to-one-another they-were bound mutually themselves loved but with-them
solutis quilibet alium voluit devorare. Rex vero hoc videns
loosed each the-other wished to-devour the-king but this seeing
multum dolebat, quia quando ludere cum eis volebat et
much grieved because when to-play with them he-wished and
venari ipsis solutis, pugnabant et ludo non intendebant.
to-hunt with-them loosed they-fought and to-the-game not they-attended
Rex consilium querebat super hoc; cui dictum est, quod
the-king counsel sought upon this to-whom said it-was that
lupus fortis et crudelis adduci deberet et unus de canibus
a-wolf strong and cruel to-be-brought ought and one of the-dogs
contra eum pugnare permitteret, quando vero canis fere
against it to-fight he-should-allow when but the-dog almost

fuerit devictus alium canem contra eum admitteret, et
should-have-been overcome the-other dog against it he-should-let-in and
cum primus canis videret se auxiliatum, semper post hoc
when the-first dog should-see itself helped always after this
adinvicem se mutuo diligerent; quod et factum est,
to-one-another themselves mutually they-would-love which also done was
et lupo quasi devincente et cane deficiente alius
and with-the-wolf as-it-were overcoming and the-dog failing the-other
eum defendit et ipsum occidit; ab illo tempore tam ligati
it defended and it killed from that time as bound
quam soluti canes mutuo se dilexerunt.
as loosed the-dogs mutually themselves loved

Carissimi, rex iste est dominus noster Ihesus Christus;
dearest-ones king this is lord our Jesus Christ
duo canes adinvicem ligati sunt corpus et anima in baptismo
the-two dogs to-one-another bound are the-body and the-soul in baptism
ligati; quamdiu vero sic stant ligati, mutuo se diligunt;
bound as-long-as but so they-stand bound mutually themselves they-love
sed si solvantur per peccatum mortale, statim unus contra
but if they-be-loosed through sin mortal at-once one against
alium est inimicus, [ut dicit apostolus:] Caro concupiscit
the-other is hostile as says the-apostle the-flesh lusts
adversus spiritum et e converso. Quid ergo est faciendum?
against the-spirit and from the-converse what therefore is to-be-done
Certe ut caro subjiciatur penitencie et contra lupum i.e.
certainly that the-flesh be-subjected to-penance and against the-wolf that-is
diabolum se opponet, et tunc anima confortabitur et cum
the-devil itself shall-oppose and then the-soul shall-be-strengthened and with
carne pugnabit viriliter, et post hoc erit amor in omni
the-flesh shall-fight manfully and after this there-shall-be love in all

prosperitate et adversisate et pariter ambo diligentur a
prosperity and adversity and alike both shall-be-loved by
domino, propter cujus dilectionem vitam eternam obtinebunt.
the-lord for whose love life eternal they-shall-obtain

De innocenti morte Christi

ON THE INNOCENT DEATH OF CHRIST

A law forbids taking a dead knight's arms; an unarmed knight takes them from a tomb, saves a besieged city, and puts them back. Accused by rivals, he argues that one house is rightly destroyed to save a city, but is executed. The moral: the city is the world, the arms the humanity Christ took in the Virgin's womb, the rivals the Jews, and Caiaphas answers, "It is expedient that one die."

Seneca narrat, quod lex aliquando erat, quod quilibet miles
Seneca tells that a-law once there-was that every knight
in armis suis sepeliri deberet, et qui tantum defunctum
in arms his to-be-buried ought and who so-much-as a-dead-man
armis spoliaret, morte moreretur. Accidit casus, quod
of-(his)-arms should-despoil by-death should-die it-befell a-case that
quedam civitas obsessa erat a quodam rege tyranno, in
a-certain city besieged was by a-certain king tyrant in
circuitu civitatis insidias ponebat, et populum quasi sine
the-circuit of-the-city ambushes he-laid and the-people as-it-were without
numero occidit intantum, quod erat in periculo cives
number killed in-so-much that it-was in danger the-citizens
perdendi et multum timebant, quia resistere non poterant.
of-losing and much they-feared because to-resist not they-could
Dum autem sic in periculo starent, quidam miles nobilis
while moreover so in danger they-stood a-certain knight noble
fortis et strenuus intravit civitatem et civibus multum
strong and vigorous entered the-city and with-the-citizens much

compaciebatur; cives vero ad eum accesserunt dicentes:
sympathized the-citizens but to him came saying
Domine, adjuva nos! At ille: Carissimi, ab isto periculo
O-lord help us but he dearest-ones from this danger
liberari non poteritis, nisi per manum validam; ego vero ut
to-be-freed not you-shall-be-able except by hand strong I but as
videtis in armis non sum, ideo non possum pugnare. Unus
you-see in arms not am therefore not I-can to-fight one
de civibus dixit: Domine, infra paucos dies in hoc sepulchro
of the-citizens said O-lord within a-few days in this tomb
quidam miles sepultus est in optimis armis. Arma ejus accipe
a-certain knight buried was in excellent arms arms his take
et civitatem nostram de inimicis libera! Miles inimicis
and city our from the-enemies free the-knight to-the-enemies
certamen dedit et victoriam obtinuit, et sic civitatem
battle gave and the-victory obtained and so the-city
liberavit et arma recepta reposuit. Emuli invidia moti, quod
freed and the-arms received put-back rivals by-envy moved that
tam gloriosum bellum fecit, eum apud judicem accusaverunt,
so glorious a-war he-made him before the-judge accused
quod contra legem egisset, eo quod defunctum armis
that against the-law he-had-acted by-this that a-dead-man of-(his)-arms
spoliasset. Qui respondit dicens: Domine, de duobus malis
he-had-despoiled who answered saying O-lord of two evils
majus malum est vitandum, et quia civitatem tueri non
the-greater evil is to-be-avoided and because the-city to-defend not
potuissem ab inimicis, nisi habuissem arma, ideo ea accepi
I-could-have from the-enemies unless I-had-had arms therefore them I-took
et reposui. Item fur vel predo spoliat ea intencione,
and put(-them)-back likewise a-thief or robber despoils with-this intention
ut non restituat, sed ego propter bonum commune arma
that not he-restore but I for the-good common the-arms

accepi et restitui; ideo pocius deberem premiari quam
took and restored therefore rather I-ought to-be-rewarded than
accusari. Item in civitate aliqua si domus accenditur, nonne
to-be-accused likewise in a-city any if a-house is-set-on-fire not
melius est, ut domus illa sine dilacione totaliter destruatur,
better it-is that house that without delay wholly be-destroyed
antequam cetere domus incendantur et civitas tota destruatur?
before the-other houses be-set-on-fire and the-city whole be-destroyed
Sic et in proposito, nonne melius est, quod omnes vos
so also in the-case not better it-is that all you
conservavi accipiendo arma, quam non accipiendo? Si enim
I-preserved by-taking the-arms than not by-taking(-them) if for
non ea accepissem, omnes essetis interempti. Emuli vero
not them I-had-taken all you-would-be slain the-rivals but
dixerunt: Reus est mortis. Judex vero ad peticionem eorum
said guilty he-is of-death the-judge but at the-petition of-them
contra eum sentenciam dedit, ut occideretur, et sic factum
against him sentence gave that he-should-be-killed and so done
est, de cujus morte factus est planctus magnus in civitate.
it-was at whose death made was a-lament great in the-city

Carissimi, civitas ista erat mundus iste a diabolo a
dearest-ones city this was world this by the-devil for
magno tempore obsessa, et quotquot tunc in mundo erant,
a-great time besieged and as-many-as then in the-world were
fuerunt in periculo perdendi, quia omnes in infernum
were in danger of-perishing because all into hell
descenderunt; mundus iste erat eciam circumvallatus viciis
descended world this was also surrounded by-vices
et concupiscenciis; miles fortis, qui arma non habuit, est
and lusts the-knight strong who arms not had is
dominus noster Ihesus Christus, unde Psalmista: Dominus
lord our Jesus Christ whence the-psalmist the-lord

fortis et potens etc. Qui videns mundum in periculo et
strong and mighty etc who seeing the-world in danger and
totum genus humanum in perdicione, perrexit ad sepulchrum
the-whole race human in perdition went to the-tomb
i.e. uterum beate virginis, et ibi invenit arma primi
that-is the-womb of-the-blessed virgin and there found the-arms of-the-first
parentis i.e. humanitatem quam assumpsit et contra
parent that-is humanity which he-assumed and against
diabolum pugnavit, victoriam obtinuit, et nos a morte
the-devil fought the-victory obtained and us from death
liberavit. Emuli sunt Judei, qui hoc videntes illum apud
freed the-rivals are the-Jews who this seeing him before
Pilatum accusabant, dicentes: Ne forte veniant Romani
Pilate accused saying lest perchance come the-Romans
et tollant nostrum locum etc. Miles dicebat: Melius est,
and take-away our place etc the-knight said better it-is
ut una domus destruatur, quam tota civitas. E contra
that one house be-destroyed than the-whole city on the-contrary
Caiphas dicebat: Expedit, ut unus moriatur et non tota
Caiaphas said it-is-expedient that one die and not the-whole
gens. Ideo Pilatus eum morti tradidit, de cujus morte petre
nation therefore Pilate him to-death handed-over at whose death the-rocks
scisse sunt et tenebre facte sunt super universam terram,
split were and darkness made was over the-whole earth
sed facta victoria iterato in sepulchro arma reposuit i.e.
but with-made the-victory again in the-tomb the-arms he-put-back that-is
corpus suum gloriosum in terra quievit. Studeamus ergo
body his glorious in the-earth rested let-us-strive therefore
ejus mortem plangere in mente, in corde retinere et ad
his death to-lament in mind in heart to-retain and to
memoriam reducere, quia viriliter pro nobis pugnavit et nos
memory to-bring-back because manfully for us he-fought and us

a faucibus diaboli liberavit, unde propter hoc tenemur
from the-jaws of-the-devil freed whence because-of this we-are-bound
eum super omnia diligere et pro ejus amore patrem et
him above all-things to-love and for his love father and
matrem dimittere. Quis unquam audivit, quod homo habens
mother to-leave who ever heard that a-man having
unicum filium et heredem, qui eum mori permittere vellet,
an-only son and heir who him to-die to-allow would-wish
sicut pater celestis fecerat de unico filio suo domino nostro
as the-Father heavenly had-done with only son his lord our
Ihesu Christo et tamen mortuus est. Sic et nos debemus
Jesus Christ and yet died has so also we ought
voluntarie carnis delectaciones et omne quod deo displicet
voluntarily of-the-flesh delights and everything that God displeases
per penitenciam mortificare, et sic vitam eternam optinere.
through penance to-mortify and so life eternal to-obtain

De consciencia nostra que dum angustiatur ad deum per confessionem et opera meritoria recurramus

THAT A TROUBLED CONSCIENCE MUST RUN BACK TO GOD

Sextus, son of Tarquin, rapes Lucretia, wife of Collatinus, under threat of killing her beside a slain slave; she summons her father, husband, and kin, tells them, and stabs herself, and they drive out the Tarquins and kill Sextus. The moral: Lucretia is the soul, violated by the devil when it consents to sin; it must call the confessor, Christ, and the saints, and slay its sins with the sword of penance.

Refert Augustinus de civitate dei, quod Lucrecia romana
relates Augustine of the-city of-God that Lucretia a-Roman
nobilissima moribus, que erat uxor Calatini, et cum ille
most-noble in-character who was the-wife of-Collatinus and when that

Calatinus Sextum nomine filium imperatoris Tarquinii ad
Collatinus Sextus by-name son of-the-emperor Tarquin to
castrum suum invitasset, Sextus est statim captus in amore
castle his had-invited Sextus was at-once taken in love
pulcherrime Lucrecie. Tempus aptum, quo imperator et
of-the-most-beautiful Lucretia a-time fit at-which the-emperor and
Collatinus de Roma simul recederent, observans, et ad
Collatinus from Rome together should-withdraw watching-for and to
predictum castrum reversus ibi pernoctavit et nocte illa non
the-aforesaid castle returned there spent-the-night and night that not
ut hospes sed ut hostis cubiculum Lucrecie clam ingressus,
as guest but as enemy the-bedchamber of-Lucretia secretly entered
manu sinestra opprimens pectus ejus, dextra vero gladium
with-hand left pressing breast her with-right but a-sword
tenens se prodidit dicens: Sine mora michi consencias
holding himself be-revealed saying without delay to-me consent
vel morieris. Illa vero nullo modo consentire volebat dixitque
or you-shall-die she but in-no way to-consent wished and-said
Sextus: Nisi michi consencias servum jugulatum nudum corpori
Sextus unless to-me you-consent a-slave slain naked to-body
tuo nudo eciam te jugulato sociabo, ut per orbem fama
your naked also with-you slain I-shall-join that through the-world fame
currat, Lucreciam ob stupri causam cum servo in cubiculo
may-run Lucretia for of-debauchery the-cause with a-slave in the-bedchamber
jugulatam. Illa vero timens de tali infamia coacta concessit.
slain she but fearing of such infamy compelled yielded
Sextus vero completa libidine recessit; ipsa vero multum
Sextus but with-accomplished lust withdrew she but much
dolens patrem et maritum, fratres et imperatorem, nepotes
grieving father and husband brothers and the-emperor nephews
et proconsules vocavit per litteras, quos omnes presentes sic
and proconsuls called by letters whom all present so

alloquitur dicens: Sextus domum meam intravit hostis pro
she-addresses saying Sextus house my entered an-enemy for
hospite. Scias tu, o Colatine, vestimenta viri alieni in lecto
a-guest know you O Collatinus the-garments of-a-man another in bed
tuo fuisse. Verumptamen licet corpus sit violatum, animus
your to-have-been nevertheless although the-body be violated the-mind
tamen est innocens. Ideo a culpa me absolve, a pena
yet is innocent therefore from guilt me absolve from punishment
tamen non liberabor. Statim cum gladio occultato sub clamide
yet not I-shall-be-freed at-once with a-sword hidden under the-cloak
propria manu se transfixit. Quo facto amici ejus gladio
with-her-own hand herself pierced with-which done friends her with-sword
illo accepto jurant per sanguinem Lucrecie omnem progeniem
that taken swear by the-blood of-Lucretia all the-progeny
Tarquinii de Roma ejicere et exstirpare, quod et fecerunt,
of-Tarquin from Rome to-cast-out and to-root-out which also they-did
Sextum vero auctorem criminis interfecerunt miserabiliter.
Sextus but the-author of-the-crime they-killed miserably

Moralizacio. Carissimi, lucretia nobilis domina est anima
moralization dearest-ones Lucretia the-noble lady is the-soul
a deo per baptismum lota et deo conjuncta. Sextus est
by God through baptism washed and to-God joined Sextus is
diabolus, qui nititur minis et muneribus animam violare.
the-devil who strives with-threats and gifts the-soul to-violate
Domum ejus intrat, quando peccato consentit, cor tuum, quod
house her he-enters when to-sin consents heart your which
est domus anime, pectus ejus opprimit, quando homo totaliter
is the-house of-the-soul breast her he-presses when man wholly
consentit, et sic eam violat, quando manum per consensum
consents and so her he-violates when the-hand through consent
actu complet. Post hec Lucrecia scilicet anima dolens
in-act he-completes after these-things Lucretia namely the-soul grieving

vocat patrem et maritum; sic et tu, carissime, debes vocare
calls father and husband so also you dearest ought to-call
patrem i.e. confessorem, maritum i.e. Christum per opera
the-father that-is the-confessor the-husband that-is Christ through works
misericordie et amicos i.e. sanctos cum bona devocione et
of-mercy and friends that-is the-saints with good devotion and
ostende vitam tuam per veram contricionem et confessionem,
show life your through true contrition and confession
quid et quantum contra deum deliquisti, et tunc gladio
what and how-much against God you-have-transgressed and then with-the-sword
penitencie te ipsum occide i.e. vicia et peccata exstirpa et sic
of-penance you yourself kill that-is vices and sins root-out and so
corpus deferatur Rome i.e. sancte ecclesie ad ostendendum, in
the-body be-carried to-Rome that-is to-holy church for showing in
alia forma publice vel occulte quantum deum offendisti. Tunc
another form publicly or secretly how-much God you-offended then
diabolus et omnes sui sequaces erunt expulsi et recedent
the-devil and all his followers shall-be expelled and shall-withdraw
confusi et tu remanebis salvus in bona vita. Quod nobis.
confounded and you shall-remain safe in good life which to-us

Quod vigilare debet pastor animarum

THAT THE SHEPHERD OF SOULS MUST KEEP WATCH

A thief on a rich man's roof overhears the host tell his wife, as a ruse, that he grew rich stealing by sliding down moonbeams after saying saxlem seven times. The thief tries it, falls through the window, and breaks his leg and arm, and the host hangs him. The moral: the thief is the devil, the watchful host the prelate, and the fall Lucifer's.

Quidam fur ad domum cujusdam divitis nocte venit, et
a-certain thief to the-house of-a-certain rich-man by-night came and
ascendens tectum domus per foramen auscultare cepit, si
climbing the-roof of-the-house through a-hole to-listen began if
adhuc aliquis de familia divitis vigilaret. Quod hospes
still anyone of the-household of-the-rich-man was-awake which the-host
considerans privatim uxori sue dixit: Interroga me alta
perceiving privately to-wife his said ask me with-a-loud
voce, qualiter hec bona acquisivi, que habemus, nec desistas
voice how these goods I-acquired which we-have nor desist
donec finaliter tibi dicam. Tunc ait mulier: O bone domine,
until finally to-you I-tell(-it) then says the-woman O good lord
cum nunquam fuisti mercator, dic michi qualiter tantam
since never you-were a-merchant tell to-me how so-much
pecuniam, quam nunc possides, congregasti? Cui ille: Noli
money which now you-possess you-gathered to-whom he do-not
stulta a me hoc querere. Illa autem magis ac magis
O-foolish-woman of me this ask she moreover more and more
querere non cessebat. Tunc vir quasi coactus suis precibus
to-ask not ceased then the-husband as-if compelled by-her prayers
ait: Noli me prodere, que tibi dico, et veritatem pandam!
says do-not me betray what to-you I-say and the-truth I-shall-disclose
At illa: Absit hoc a me! At ille: Fur eram et nocturnis
but she be-it-far this from me but he a-thief I-was and by-nightly

furtis omnia que nunc habeo congregavi. Cui ait mulier:
thefts all-things which now I-have I-gathered to-whom says the-woman
Miror ergo quod nunquam fuisti deprehensus. Cui ille:
I-marvel therefore that never you-were caught to-whom he
Qui magister meus erat, quoddam verbum me docuit, quod
he-who master my was a-certain word me taught which
septies dicebam, quando tecta hominem ascendebam, et tunc
seven-times I-said when roofs of-men I-climbed and then
per radios lune descendebam in domum et accipiebam,
by the-rays of-the-moon I-descended into the-house and took
quecunque volebam et sine periculo iterum per eosdem radios
whatever I-wished and without danger again by the-same rays
ascendebam et domum exibam. Ait mulier: Rogo te, dic michi
I-ascended and the-house went-out says the-woman I-ask you tell to-me
illud verbum, cujus virtute sine periculo furtum commisisti.
that word whose by-power without danger theft you-committed
Et ille: Tibi dicam, sed alteri nullo modo dicas, ne forte
and he to-you I-shall-tell(-it) but to-another in-no way tell(-it) lest perchance
possent bona nostra asportare. At illa: Nullo modo attemptabo.
they-could goods our to-carry-off but she in-no way shall-I-attempt(-it)
Qui ait: Hec sunt verba: Saxlem, saxlem. Hiis dictis
who says these are the-words saxlem saxlem with-these said
mulier obdormivit, vir autem finxit se dormire et
the-woman fell-asleep the-husband moreover pretended himself to-sleep and
sternutabat. Fur cum audisset, gavisus est, sumpto lune
was-sneezing the-thief when he-had-heard rejoiced has with-taken of-the-moon
radio et septies dicto carmine laxatis manibus et pedibus
ray and seven-times said the-charm with-loosened hands and feet
per fenestram in domum cecidit, et magnum sonitum
through the-window into the-house fell and a-great sound
fecit, fractoque crure et brachio jacuit semivivus in terra.
made and-with-broken leg and arm lay half-alive on the-ground

Hospes audito sono quesivit, quasi nesciret qualiter
the-host with-heard the-sound asked as-if he-did-not-know how
cecidisset. At ille: Verba fabule me deceperunt. Hospes
he-had-fallen but he the-words of-the-tale me deceived the-host
eum recepit et summo mane in patibulo suspendi fecit.
him received and at-the-very-first morning on the-gallows to-be-hanged caused

Moralizacio. Carissimi, fur iste est diabolus, qui per malas
moralization dearest-ones thief this is the-devil who through evil
cogitaciones tectum cordis tui ascendit et foramen facit per
thoughts the-roof of-heart your climbs and a-hole makes through
malum consensum. Vir cum uxore est bonus prelatus
evil consent the-husband with the-wife is the-good prelate
ecclesie desponsatus, quem diabolus toto conamine nititur
to-the-church espoused whom the-devil with-whole effort strives
per peccatum bona sua scilicet virtutes quas in baptismo
through sin goods his namely the-virtues which in baptism
recepit auferre; sed bonus prelatus debet continue vigilare, ut
he-received to-carry-off but the-good prelate ought continually to-keep-watch that
non sinat furem anime domum perforare, juxta illud
not he-may-allow the-thief of-the-soul the-house to-bore-through according-to that
verbum salvatoris: Vigilate, quia nescitis, qua hora fur
word of-the-savior watch because you-know-not at-what hour the-thief
venturus est. Et contra ejus malicias intra se et uxorem
about-to-come is and against his malices within himself and the-wife
scilicet ecclesiam providere, quomodo diabolo sit resistendum,
namely the-church to-provide how the-devil is to-be-resisted
ut cadat a corde ejus et nullo modo ei noceat.
that he-may-fall from the-heart his and in-no way to-him may-harm
Vel alio modo potest reduci. Fur iste erat Lucifer
or in-another way it-can to-be-brought-back thief this was Lucifer
pulcher, qui toto conamine ascendere volebat, ut alter
beautiful who with-whole effort to-ascend wished that another

deus esset et auferre ab eo ejus dignitatem, cum dicebat
God he-might-be and to-carry-off from him his dignity when he-said
Isai: Ascendam in celum et ero similis altissimo. Quod
Isaiah I-shall-ascend into heaven and shall-be like to-the-most-high which
postea ascendit per radium hoc est per suam pulchritudinem
afterward ascended by the-ray this is through his beauty
cecidit in infernum, et fregit crura sua, i.e. amisit suum
he-fell into hell and broke legs his that-is he-lost his
decorem et honorem, quem deus ex sua bonitate sibi
comeliness and honor which God from his goodness on-him
contulit, et suspensus est in patibulo infernali, a quo etc.
conferred and hanged he-was on the-gallows infernal from which etc

De naturali benignitate Christi et misericordia quibus naturaliter peccatoribus convertentibus miseretur et quod Christus recipit quos mundus ejicit

ON CHRIST'S KINDNESS, WHO RECEIVES THOSE THE WORLD CASTS OUT

An emperor deposed for his strict justice returns with an army and besieges Rome; he refuses elders, young men, and barefoot women, but forgives the city when his mother bares the breasts he sucked. The moral: Christ, expelled from the heart, will come in judgment, and we must send the patriarchs, the saints, and above all his mother to plead.

Eusebius narrat in cronicis de quodam imperatore, qui
Eusebius tells in the-chronicles of a-certain emperor who
populum romanum in maxima equitate gubernabat, nulli
the-people Roman in the-greatest equity governed to-no-one
parcens, sed pro equali culpa equalem penam tribuens tam
sparing but for equal fault equal penalty assigning as
divitibus quam pauperibus. Senatores romani eum propter
to-the-rich as to-the-poor the-senators Roman him on-account-of

hoc imperio privaverunt, et tamquam pauperem fugere
this of-the-empire deprived and like a-poor-man to-flee
compulserunt. Ille statim accessit ad Constantinum et cum
compelled he at-once went to Constantine and with
eo pactum fecit, et tam strenue et prudenter se habuit,
him a-compact made and so vigorously and prudently himself he-bore
sic quod post eum in imperatorem electus. Qui congregato
so that after him as emperor he-was-elected who with-gathered
exercitu Romam obsedit, et cum Romani evadere non
army Rome besieged and when the-Romans to-escape not
possent, quin ab eo caperentur, miserunt primo ad eum
could but-that by him they-should-be-taken they-sent first to him
seniores, secundo juvenes, tercio mulieres, que se nudis
the-elders second the-young third the-women who themselves with-bare
pedibus ante eum se prostraverunt, postulantes veniam,
feet before him themselves prostrated asking pardon
quam obtinere non poterant. Ultimo miserunt sibi parentes
which to-obtain not they-could lastly they-sent to-him kinsmen
suos simplices, quos habuit in civitate, et mater vero ejus
his simple whom he-had in the-city and mother but his
pectus et ubera ei ostendit, que suxerat. Quod cum
breast and the-breasts to-him showed which he-had-sucked which when
vidisset imperator amore naturali compaciens totam offensam
he-had-seen the-emperor with-love natural sympathizing the-whole offense
dimisit, civitatem intravit et honorifice susceptus est.
forgave the-city entered and honorably received was

Moralizacio. Carissimi, imperator iste est Christus, qui per
moralization dearest-ones emperor this is Christ who through
peccatum de civitate sua i.e. de corde hominis expellitur
sin from city his that-is from the-heart of-man is-expelled
per peccatum ac de mundo isto, quando Judei eum morti
through sin and from world this when the-Jews him to-death

tradiderunt. Ille vero sic expulsus ad patrem perrexit, ubi
handed-over he but so expelled to the-Father went where
est electus in perpetuum imperatorem et judicem nostrum
he-is elected for ever emperor and judge our
in die judicii, quia omne judicium dedit pater filio
on the-day of-judgment because all judgment gave the-Father to-the-Son
Joh. xxii. Ergo nobis valde timendum est, quomodo
John twenty-two therefore for-us greatly to-be-feared it-is how
in die judicii debemus ei occurrere, quando veniet
on the-day of-judgment we-ought him to-meet when he-shall-come
cum magno exercitu angelorum. Quid ergo faciemus? Certe
with a-great army of-angels what therefore shall-we-do certainly
permittamus primo seniores i.e. alte clamemus ad patriarchas
let-us-send first the-elders that-is loudly let-us-cry to the-patriarchs
et prophetas, ut pro nobis implorent nudis pedibus i.e.
and prophets that for us they-may-implore with-bare feet that-is
cum affectione, item secundo juvenes i.e. apostolos, martires
with affection likewise second the-young that-is the-apostles martyrs
et confessores novi testamenti per opera misericordie
and confessors of-the-new testament through works of-mercy
imploremus, item mulieres scilicet sanctas virgines et viduas
let-us-implore likewise the-women namely the-holy virgins and widows
et principaliter rogemus matrem dei virginem gloriosam
and principally let-us-ask the-mother of-God the-virgin glorious
ut ipsa nobis intercedat et sine dubio nobis obtinebit
that she for-us may-intercede and without doubt for-us she-shall-obtain
vitam eternam, quam nobis concedere dignetur.
life eternal which to-us to-grant may-he-deign

De illis quos austeritate vincere non possumus, benignitate superemus

THAT KINDNESS OVERCOMES THOSE SEVERITY CANNOT

King Medro's son flees to the Persian king and swears to fight his own father, but when he sees Medro bleeding in battle he fights for him and defeats the Persians, and Medro forgives him and restores his inheritance. The moral: the soul that binds itself to the devil by sin may return to God if it remembers the war Christ fought for it.

Erat quidam rex nomine Medro, qui unicum filium habebat
there-was a-certain king by-name Medro who an-only son had
heredem. Filius dimisit patrem, propter hoc pater eum
as-heir the-son left the-father because-of this the-father him
fugavit. Facto hoc filius fugit ad regem Persarum inimicum
put-to-flight with-done this the-son fled to the-king of-the-Persians the-enemy
et emulum patris sui et narravit ei quod cum eo se
and rival of-father his and told him that with him himself
teneret usque ad mortem omni tempore et esset paratus
he-would-hold up to death at-all time and would-be ready
si necesse esset contra patrem suum proprium bellare. Tandem
if necessary it-were against father his own to-war at-length
ortum est bellum inter dictos reges, qui simul pugnaverunt.
arisen was a-war between the-said kings who together fought
Accidit quod Medro rex graviter vulneraretur usque ad
it-happened that Medro the-king heavily was-wounded up to
sanguinis effusionem. Quod filius ejus considerans statim
of-blood the-shedding which son his considering at-once
cucurrit ad patrem et pugnavit pro eo contra dominum
ran to the-father and fought for him against lord
suum scilicet regem Persarum et vicit eum. Quo facto
his namely the-king of-the-Persians and conquered him with-which done

dominus suus eum dimisit eo, quod non tenuit pactum, et
lord his him dismissed by-this that not he-held the-compact and
ipse rediit ad patrem et veniam humiliter petivit et obtinuit
he returned to the-father and pardon humbly sought and obtained
et sic pax reformata et ei hereditas est restituta.
and so peace restored and to-him the-inheritance was restored

Carissimi, isti duo reges sunt deus et diabolus. De primo
dearest-ones these two kings are God and the-devil of the-first
Jere. iv: Dominus ipse est deus vivens et rex sempiternus.
Jeremiah four the-lord he is God living and king everlasting
De secundo Job. xlv: Ipse est rex super omnes filios
of the-second Job forty-five he is king over all the-sons
superbie. Sed primus rex scilicet deus habet filium scilicet
of-pride but the-first king namely God has a-son namely
animam humanam, que tociens recedit a deo et obligat se
the-soul human which as-often withdraws from God and binds itself
diabolo quociens committit peccatum mortale. Sed certe si
to-the-devil as-often-as it-commits sin mortal but certainly if
filius ille voluerit recordari illius belli, quod Christus fecit
son that shall-have-wished to-remember that war which Christ made
pro eo contra diabolum usque ad sanguinis effusionem, ut
for him against the-devil up to of-blood the-shedding that
eum a potestate diaboli eriperet et sic cogitans voluerit
him from the-power of-the-devil he-might-snatch and so thinking shall-wish
se deo humiliare et de peccatis veniam petere poterit
himself to-God to-humble and for sins pardon to-seek he-shall-be-able
secure ad deum accedere et hereditatem vite eterne acquirere.
securely to God to-approach and the-inheritance of-life eternal to-acquire
Psalmista: Tu es, qui restitues hereditatem meam michi etc.
the-psalmist you are(-be) who shall-restore inheritance my to-me etc

De vulneribus anime

ON THE WOUNDS OF THE SOUL

Alexander's soldiers die unwounded besieging a city, and philosophers tell him a basilisk on the wall kills them with its gaze. A raised mirror turns the gaze back on it, and it dies. The moral: the remedy for pride is to look into the mirror of one's own frailty.

Alexander regnavit, qui dominium tocius mundi obtinuit.
Alexander reigned who the-lordship of-the-whole world obtained
Accidit semel quod grandem exercitum collegit et quandam
it-happened once that a-great army he-gathered and a-certain
civitatem circumdedit, et in eodem loco plures milites
city surrounded and in the-same place many knights
et alios sine vulnere amisit. Cum vero de hoc multum
and others without a-wound he-lost when but at this much
miraretur, philozophos vocavit et ait eis: O magistri,
he-marveled philosophers he-called and says to-them O masters
quomodo poterit hoc esse, quod subito sine vulnere milites
how shall-be-able this to-be that suddenly without a-wound knights
mei moriuntur: At illi dixerunt: Mirum non est; est
my die but they said wonderful not it-is there-is
enim quidam basiliscus super murum civitatis, cujus aspectu
for a-certain basilisk upon the-wall of-the-city whose by-look
milites inficiuntur et moriuntur. Ait Alexander: Quale
the-knights are-infected and die says Alexander what-kind-of
remedium est contra basiliscum? Cui dixerunt: Ponatur
remedy is-there against the-basilisk to-whom they-said let-be-placed
speculum elevatum inter exercitum et murum, ubi est
a-mirror raised between the-army and the-wall where is

basiliscus, et cum in speculum respexerit, reflexus ejus
the-basilisk and when into the-mirror it-shall-have-looked reflected its
intuitu ad se ipsum redit et sic morietur. Et factum est.
by-gaze to it itself it-returns and so it-shall-die and done it-was

Carissimi, in hunc modum summum remedium elacionis est
dearest-ones in this manner the-highest remedy of-elation is
consideracio proprie fragilitatis et infirmitatis, quia si queritur,
the-consideration of-one's-own frailty and infirmity because if it-is-asked
quare homo superbit, certe respondetur, quia pondere virtutis
why man is-proud certainly it-is-answered because the-weight of-virtue
caret. Considerare ergo debet unusquisque propriam vanitatem
he-lacks to-consider therefore ought each-one his-own vanity
tamquam in speculo et recurrere ad propriam fragilitatem,
as in a-mirror and to-run-back to his-own frailty
defectum suum prospiciens et sic elacionem repellet.
defect his looking-at and so elation he-shall-repel

De justicia et equitate in vita presenti et futura semper imminendis

ON JUSTICE AND EQUITY IN THIS LIFE AND THE NEXT

Heraclitus condemns a knight for killing a comrade; when the comrade returns unharmed, he orders the first killed because condemned, the second because he caused the death, and the knight sent to execute him because he did not. The moral: the soul seduced by the flesh dies in mortal sin and is found alive through Christ's passion and penance; the third knight is the negligent prelate, who does not escape eternal death.

Eraclitus regnavit, qui inter omnes virtutes, quas habuit,
Heraclitus reigned who among all the-virtues which he-had
justus fuit, nec precibus, nec muneribus flecti poterat, quin
just was nor by-prayers nor by-gifts to-be-bent could but-that
justiciam pro loco et tempore exerceret. Accidit semel, quod
justice for place and time he-exercised it-happened once that
aliqui apud eum accusabant quendam militem de morte
some before him accused a-certain knight of the-death
alterius militis in ista forma: ambo ad quoddam bellum
of-another knight in this form both to a-certain war
perrexerunt et nullum bellum erat commissum; iste miles
went and no battle was joined this knight
rediit sine altero et ideo dicebatur, quod iste in via
returned without the-other and therefore it-was-said that he on the-way
alium occidit. Rex cum hoc audisset, sententiam dedit, ut
the-other killed the-king when this he-had-heard sentence gave that
miles ad supplicium duceretur. Cum autem ductus fuisset,
the-knight to execution should-be-led when moreover led he-had-been
viderunt alium militem venientem, pro quo ille judicatus
they-saw the-other knight coming for whom he judged
fuit ad mortem, in nullo lesum, ambos ad judicem
had-been to death in nothing hurt both to the-judge

reduxerunt. Iratus judex dicit primo militi: Jubeo te interfici,
they-led-back angered the-judge says to-the-first knight I-order you to-be-killed
quia dampnatus es. Et secundo dixit: Et te similiter, quia
because condemned you-are and to-the-second he-said and you likewise because
causa mortis illius es. Et tercio dixit militi: Eciam
the-cause of-the-death of-that-one you-are and to-the-third he-said knight also
te, quia missus fuisti militem occidere et non fecisti.
you because sent you-were the-knight to-kill and not you-did(-it)

Carissimi, rex iste est deus, qui in omnibus operibus suis
dearest-ones this king is God who in all works his
est justus. Duo milites sunt corpus et anima; anima per
is just the-two knights are the-body and the-soul the-soul by
carnem seducta moritur, quando peccatum mortale committit,
the-flesh seduced dies when sin mortal it-commits
et ideo justo dei judicio corpus ad supplicia penitencie
and therefore by-the-just of-God judgment the-body to the-punishments of-penance
ducitur. Sed cum subjicitur penitencie, anima viva invenitur
is-led but when it-is-subjected to-penance the-soul alive is-found
primo per Christi passionem, secundo per penitenciam;
first through of-Christ the-passion second through penance
sed ambo morte temporali mori debent. Tercius miles,
but both by-death temporal to-die ought the-third knight
qui eum non occidit, est negligens prelatus, qui ex divino
who him not killed is the-negligent prelate who by divine
precepto habet peccatorem corripere, vicia exstirpare, virtutes
command has the-sinner to-reprove vices to-root-out virtues
inserere; et si illa non facit, mortem eternam non
to-implant and if those-things not he-does death eternal not
evadit, Ezech. iii: Si non annunciaveris ei neque
he-escapes Ezekiel three if not you-shall-have-announced to-him nor
locutus fueris, ut avertatur a via sua impia et vivat,
spoken you-shall-have that he-be-turned from way his impious and live

et ipse impius in iniquitate sua moreretur, sanguinem
and he the-impious-man in iniquity his should-die the-blood
vero ejus de manu tua requiram. Rogemus igitur etc.
but of-him from hand your I-shall-require let-us-ask therefore etc

De sano consilio semper audiendo et contrario abjiciendo

ON ALWAYS HEARING SOUND COUNSEL AND REJECTING THE CONTRARY

A serpent that makes the knight Zedechias rich in return for milk is attacked with a hammer at his foolish wife's urging; it dodges, the blow breaks the vessel, and he loses children and wealth. The serpent refuses him its favor again, remembering the blow. The moral: Adam lost paradise by Eve's counsel, and Christ chastises the sinner who strikes him by sin.

Fulgencius regnavit, in cujus imperio erat quidam miles
Fulgentius reigned in whose empire there-was a-certain knight
nomine Zedechias, qui uxorem pulchram accepit, sed non
by-name Zedechias who a-wife beautiful took but not
prudentem. In cujus domo quidam serpens in quadam camera
prudent in whose house a-certain serpent in a-certain chamber
habitabat, miles vero torneamenta et hastiludia frequentavit
dwelt the-knight but tournaments and jousts frequented
in tantum, quod evenit ad magnam egestatem, flevit amare et
in so-much that he-came to great poverty he-wept bitterly and
quasi desperatus hincinde ambulavit ignorans, quid agere
as-if despairing hither-and-thither walked not-knowing what to-do
deberet. Serpens videns ejus dolorem data est ei vox a
he-ought the-serpent seeing his grief given was to-it a-voice by
deo sicut quondam asine Balaam et ait: Cur fles? Fac
God as once to-the-ass of-Balaam and it-says why do-you-weep do
secundum consilium meum et post factum non penitebis!
according-to counsel my and after the-deed not you-shall-repent

Singulis diebus lac michi dulce ministra et te ditabo!
on-single days milk to-me sweet serve and you I-shall-enrich
Miles hoc audiens gavisus est valde hoc fideliter adimplere
the-knight this hearing rejoiced has greatly this faithfully to-fulfill
promisit. Statim infra breve tempus ditatus est valde, et
he-promised at-once within a-short time enriched he-was greatly and
prolem pulchram et magnas divicias habebat. Accidit una
offspring beautiful and great riches he-had it-happened one
dierum, quod uxor diceret marito: Domine, credo, quod ille
of-the-days that the-wife said to-the-husband O-lord I-believe that that
serpens multa bona possidet in camera, in qua jacet. Consulo
serpent many goods possesses in the-chamber in which it-lies I-counsel
igitur, ut occidatur, et bona ejus obtinebimus. Ille vero
therefore that it-be-killed and the-goods its we-shall-obtain he but
ad instructionem mulieris malleum portavit, ut serpentem
at the-instruction of-the-woman a-hammer carried that the-serpent
occideret, cum vase lactis. Cum vero serpens vas lactis
he-might-kill with a-vessel of-milk when but the-serpent the-vessel of-milk
videbat, caput extra foramen camere extendit, ut lac
saw (its)-head outside the-hole of-the-chamber it-stretched that the-milk
more consueto lamberet; miles vero hoc videns malleum
in-the-manner accustomed it-might-lick the-knight but this seeing the-hammer
extendit et serpentem percutere volebat. Serpens hoc subito
stretched-out and the-serpent to-strike wished the-serpent this suddenly
videbat et caput retraxit, et ictum mallei vas suscepit,
saw and the-head drew-back and the-blow of-the-hammer the-vessel received
statimque prolem post hoc et omnia, que habuit, miles
and-at-once the-offspring after this and all-things which he-had the-knight
amisit. Ait ei uxor: Heu malum consilium dedi tibi, sed
lost says to-him the-wife alas evil counsel I-gave you but
perge ad foramen serpentis et te in omnibus humilia,
go to the-hole of-the-serpent and yourself in all-things humble

si forte graciam per eum obtineas! Perrexit miles ad
if perchance favor through it you-may-obtain went the-knight to
cameram serpentis et flevit amare petens graciam, ut per
the-chamber of-the-serpent and wept bitterly seeking favor that through
eum sicut prius ditari possit. Ait serpens: Modo video,
it as before to-be-enriched he-might says the-serpent now I-see
quod stultus es, et tu in stulticia permanebis, quia non
that a-fool you-are and you in folly shall-remain because not
potest esse, quin ille ictus magnus mallei ad memoriam
it-can to-be but-that that blow great of-the-hammer to memory
sepius michi veniat et occurrat, quomodo prolem tuam
more-often to-me may-come and may-occur how offspring your
occidi et omnes divicias abstuli, et sic nulla pax vera inter
I-killed and all riches took-away and so no peace true between
nos stare potest. Miles vero contristatus est valde et ait: Tibi
us to-stand can the-knight but saddened was greatly and says to-you
fideliter promitto, ammodo contra te nichil velle perpetrare, si
faithfully I-promise henceforth against you nothing to-wish to-perpetrate if
graciam tuam habere possum modo. Cui serpens: Carissime,
favor your to-have I-can now to-whom the-serpent dearest
natura serpentis est astucia et veneno plena; sufficiant
the-nature of-a-serpent is with-cunning and poison full let-suffice
tibi verba mea, quia jam michi occurrit ad memoriam
for-you the-words my because now to-me occurs to memory
ictus mallei cum tua nequicia. Recede, ne tibi majus
the-blow of-the-hammer with your wickedness withdraw lest to-you a-greater
malum contingat! Miles vero cum magno dolore recessit
evil befall the-knight but with great grief withdrew
ab eo, et ait uxori sue: Ve michi, quod tuum consilium
from it and says to-wife his woe to-me that your counsel
operatus sum! Et sic semper post hoc in egestate vixerunt.
carried-out I-have and so always after this in poverty they-lived

Carissimi, rex iste est pater celestis; miles Zedechias
dearest-ones this king is the-Father heavenly the-knight Zedechias
pauper homo nudus de utero matris sue egressus, qui omnes
the-poor man naked from the-womb of-mother his gone-forth who all
divicias paradisi per peccatum primi parentis perdidit, cum
the-riches of-paradise through the-sin of-the-first parent lost when
pulchram uxorem Evam accepit, de cujus consilio gaudium
the-beautiful wife Eve he-took by whose counsel the-joy
paradisi perdidit. Serpens nutritus in camera est Christus in
of-paradise he-lost the-serpent nourished in the-chamber is Christ in
corde tuo per virtutem baptismi [contentus], a quo homo
heart your through the-power of-baptism contained from whom man
omnia bona recepit, primo filium i.e. animam pulchram
all goods received first a-son that-is the-soul beautiful
ad similitudinem dei creatam, secundo hominem constituit
to the-likeness of-God created second man he-established
dominum mundi, Psalm.: Constituisti eum super omnia
lord of-the-world the-Psalm you-have-established him over all
opera manuum tuarum. Tercio paradisum. Sed cum pater
the-works of-hands your third paradise but when father
noster Adam fuit deceptus consilio Eve per suggestionem
our Adam was deceived by-the-counsel of-Eve through the-suggestion
diaboli, omnia perdidit, et sic quilibet homo si sequitur
of-the-devil all-things he-lost and so any man if he-follows
consilium uxoris i.e. carnis, amittet omnia. Apostolus:
the-counsel of-the-wife that-is of-the-flesh shall-lose all-things the-apostle
Si secundum carnem vixeritis, moriemini. In baptismo
if according-to the-flesh you-shall-have-lived you-shall-die in baptism
promisisti Christo ministrare lac, scilicet oracionis, innocencie
you-promised to-Christ to-serve milk namely of-prayer of-innocence
et devocionis. Sed graviter Christum percutis, quando
and of-devotion but heavily Christ you-strike when

peccatum mortale committis. Hec videns, aufert a
sin mortal you-commit these-things seeing he-takes-away from
te filios et filias et divicias, ut te emendes sicut
you the-sons and daughters and riches that yourself you-may-amend as
scriptum est: Quem diligo arguo et castigo. Ergo de virga
written it-is whom I-love I-reprove and chastise therefore over the-rod
discipline debemus gaudere pocius quam dolere.
of-discipline we-ought to-rejoice rather than to-grieve

De diaboli laqueis quibus nos multipliciter circumvenire satagit

ON THE DEVIL'S MANY SNARES

A banished traitor ravages the king's walled forest with nets and eight hounds; the king's son, after hiding with a wise maiden, attacks him on the eighth day and beheads him. The moral: the forest is the world and the Church, the hounds are riches, simony, the law's tricks, the clergy's greed, usury, and lust, and the son is Christ, born of the Virgin.

Erat quidam rex potens valde, qui quandam forestam
there-was a-certain king powerful very who a-certain forest
construxit et eam muro circumvallavit, in qua diversa genera
built and it with-a-wall walled-around in which diverse kinds
animalium posuit, in quibus multum delectabatur. Erat
of-animals he-put in which much he-delighted there-was
eodem tempore quidam, qui proditor inventus est, et sic
at-the-same time a-certain-one who a-traitor found was and so
propter sua scelera omnibus suis privatus est; ille vero de
because-of his crimes of-all his-things deprived he-was he but from
terra sua expulsus est, et providit sibi de quatuor generibus
land his expelled was and provided for-himself with four kinds

canum et multa recia, ut bestias regis in foresta caperet
of-dogs and many nets that the-beasts of-the-king in the-forest he-might-take
et destrueret. Nomina canum hec erant: Richer, Emulemin,
and destroy the-names of-the-dogs these were Richer Emulemin
Hanegyf, Bandyn, Crismel, Egofyn, Beanus et Renelyn. Per
Hanegyf Bandyn Crismel Egofyn Beanus and Renelyn by
istos canes et recia destruxit omnia animalia regis. Audiens
these dogs and nets he-destroyed all the-animals of-the-king hearing
hoc rex contristatus est valde, vocavit filium suum et ait:
this the-king saddened was greatly he-called son his and says
Fili carissime, arma te et descende cum exercitu, ut illum
O-son dearest arm yourself and go-down with an-army that that
proditorem occidas vel de regno expellas. At ille: Pater,
traitor you-may-kill or from the-kingdom expel but he O-father
presto sum, sed ut audivi a pluribus, quod tam potens
ready I-am but as I-have-heard from many that so powerful
est ille, quod me oportebit latere ad aliquod tempus cum
is he that me it-shall-behoove to-lie-hidden for some time with
una puella, cujus sapiencia omnes alios excellit, cum qua
one girl whose wisdom all others excels with whom
colloquium habebo, et sic ad pugnam me parabo. Ait
converse I-shall-have and so for the-fight myself I-shall-prepare says
pater: Si prudens est illa puella, et si per eam nostrum
the-father if prudent is that girl and if through her our
adversarium poteris debellare, eam multis honoribus
adversary you-shall-be-able to-vanquish her with-many honors
promovebo. Filius hoc audiens armavit se et castrum puelle
I-shall-promote the-son this hearing armed himself and the-castle of-the-girl
intravit nullo sciente, que eum cum gaudio recepit et apud
entered with-no-one knowing who him with joy received and with
eam per aliquod tempus mansit; deinde extra castrum recessit
her for some time he-stayed then outside the-castle withdrew

et statim die octavo adversarium patris aggrediebatur
and at-once on-the-day eighth the-adversary of-(his)-father attacked
potencia et sapiencia, et caput ejus amputavit. Post hoc cum
with-power and wisdom and head his cut-off after this with
victoria ad patrem rediens, pater eum in regem constituit.
victory to the-father returning the-father him as king established
Carissimi, pater iste est dominus deus; foresta mundus
dearest-ones father this is the-lord God the-forest world
iste sive ecclesia; mundus erat circumvallatus divinis
this or the-church the-world was walled-around with-divine
preceptis secundum legem Moysi; ecclesia circumvallata
precepts according-to the-law of-Moses the-church walled-around
passione Christi et misericordie doctoribus, predicatoribus,
with-the-passion of-Christ and of-mercy with-doctors preachers
confessoribus; miles proditor, qui erat expulsus, est diabolus
confessors the-knight traitor who was expelled is the-devil
de regno ejectus, qui ecclesiam et alios christianos
from the-kingdom cast-out who the-church and other Christians
machinatur omni hora destruere. Iste providet sibi
plots at-every hour to-destroy he provides for-himself
de canibus et retibus, quia sicut venatores simplici vita
with dogs and nets because as hunters with-simple life
insidiantur bestiis, ut quando exeunt de cavernis, in
lie-in-wait for-beasts that when they-go-out from the-caves in
quibus latebant, habeant recia, cum quibus capiunt eas.
which they-lay-hidden they-may-have nets with which they-take them
Sic et cum enim homines exeunt de cavernis bone vite,
so also when for men go-out from the-caves of-good life
tunc habent recia i.e. carnis et mundi delectaciones et
then they-have nets that-is of-the-flesh and of-the-world delights and
illas ponunt ante eos et capiunt ipsos. Psalm.: Cadent in
those they-set before them and take them the-Psalm shall-fall into

reciaculo ejus peccatores etc. Unde adverte, quod venator ille
net his sinners etc whence notice that hunter that
est diabolus, habet quatuor genera canum currencium; aliqui
is the-devil has four kinds of-dogs running some
eorum sunt pro bestiis spiritualibus, et alii pro aliis. Duo
of-them are for beasts spiritual and others for others the-two
primi canes scilicet Richer et Emulemyn currunt ad cervos
first dogs namely Richer and Emulemyn run to stags
et ursos i.e. divicias et voluptates, per quas plures tracti
and bears that-is riches and pleasures through which many drawn
sunt ad maleficiendum, quia divicie sepe ponunt hominem
are to evil-doing because riches often put man
extra viam racionis et propter magnas divicias volunt habere
outside the-way of-reason and because-of great riches they-wish to-have
potencias et voluntatem propriam. Ideo sapienter utamur
powers and will their-own therefore wisely let-us-use
nostra potencia loco justicie, sit et fortitudo nostra lex
our power in-place of-justice let-be also strength our the-law
justicie hoc est dictum totum sit jus, quod nos volumus
of-justice this is said all let-be right which we wish
et possumus facere. Unde isti duo canes scilicet divicie et
and can to-do whence these two dogs namely riches and
voluptates vel potencie currunt simul et multos post se
pleasures or powers run together and many after themselves
retrahunt et ad peccatum alliciunt; ideo scriptura dicit:
draw-back and to sin entice therefore scripture says
Cor multum gaudet, quando videt cervum viam capere
the-heart much rejoices when it-sees the-stag the-way to-take
versus rethe; sic et diabolus quando videt hominem viam
toward the-net so also the-devil when he-sees man the-way
capere versus peccatum mortale et per consequens infernum
to-take toward sin mortal and in consequence hell

multum gaudet. Deinde venator i.e. diabolus permittit alium
much rejoices then the-hunter that-is the-devil lets another
canem currere, scilicet Hanegif i.e. accipite et donate.
dog run namely Hanegif that-is take and give
Isti duo canes currunt ad abbates, priores et pastores, qui
these two dogs run to abbots priors and pastors who
habent ecclesias conferre; isti dant, ut accipiant, quia,
have churches to-confer these give that they-may-receive because
quod probis hominibus et bonis clericis dare deberent,
what to-upright men and good clerks to-give they-ought
hoc dant fatuis et discolis propter favorem et laudem,
this they-give to-fools and the-unruly for favor and praise
quod est contra scripturam, ubi dicitur: Da bonis et
which is against scripture where it-is-said give to-the-good and
ne receperis peccatorem. Unde Hanegif i.e. accipite et
do-not receive the-sinner whence Hanegif that-is take and
date ducit multos ad rethe i.e. infernum, unde alter
give leads many to the-net that-is to-hell whence the-other
canis Bandin ducit placitatores et advocatos ad rethe, quia
dog Bandin leads pleaders and advocates to the-net because
per cautelas eorum faciunt contra justiciam, unde dicit Job:
by cunnings their they-act against justice whence says Job
Audacter deum provocant, quia si pars una eis vult
boldly God they-provoke because if party one to-them wishes
dare aliquid, accipiunt de parte altera bursam plenam,
to-give something they-receive(-it) from the-party other a-purse full
dum illam trahant ad se et sic faciunt discordiam
while that they-draw to themselves and so they-make discord
contra veritatem, unde dicitur in Abacuc: Lacerata est
against the-truth whence it-is-said in Habakkuk torn is
lex, propterea egredietur judicium perversum. Unde contra
the-law therefore shall-go-forth judgment perverse whence against

tales ait Psalmista: Labor labiorum ipsorum operiet eos
such-men says the-psalmist the-labor of-the-lips of-them shall-cover them
i.e. in profundum inferni deprimet eos, in miseriis non
that-is into the-depth of-hell shall-press them in miseries not
subsistent. Deinde Crismel alter canis mittitur circa lepores,
they-shall-stand then Crismel another dog is-sent about hares
qui cum veloces sunt, montes transeunt i.e. ordinati in
which since swift they-are mountains cross that-is the-ordained in
ecclesia, sicut sunt presbiteri, rectores, capellani, monachi
the-church as are priests rectors chaplains monks
et fratres mendicantes, qui deberent per racionem transire
and friars mendicant who ought through reason to-cross
ad montes alte vite, scilicet de terrenis exonerari,
to the-mountains of-lofty life namely of earthly-things to-be-unburdened
mundum despicere. Sed heu, plures sunt tantum temptati
the-world to-despise but alas many are so tempted
per canem istum, quod ducit eos pro voluntate sua ad rethe
by dog this that it-leads them at will its to the-net
diaboli in eo quod confidunt in rebus, in quibus decipiuntur,
of-the-devil in this that they-trust in things in which they-are-deceived
cum rector ecclesie vel plebanus ducentas vel trecentas
when the-rector of-a-church or the-parish-priest two-hundred or three-hundred
marcas annuatim colligit de bonis ecclesie, de quibus post
marks yearly gathers from the-goods of-the-church from which after
simplicem suam necessitatem deberet omnia que supersunt
simple his necessity he-ought all-things which are-left-over
dare pauperibus, que nunc exponit pro mundi vanitatibus
to-give to-the-poor which now he-lays-out for of-the-world vanities
et pompa seculi, et quod pejus est in luxuria et gulositate.
and the-pomp of-the-age and what worse is on lust and gluttony
Deinde alter canis est solutus, qui vocatur Belyn, i.e. usura
then another dog is loosed which is-called Belyn that-is usury

ad mercatores, propter quam plures cadunt in rethe diaboli,
to merchants because-of which many fall into the-net of-the-devil
quia vendunt et emunt, ut terciam partem lucrentur vel
because they-sell and buy that a-third part they-may-gain or
plus, dicit Psalmista: Non deficit de plateis eorum usura et
more says the-psalmist not fails from streets their usury and
dolus, ergo veniat mors super illos etc. Deinde alter canis,
deceit therefore let-come death upon them etc then another dog
qui vocatur Beanus i.e. luxuria, per quam multi clerici
which is-called Beanus that-is lust through which many clerks
et laici, divites et pauperes, parvi et magni, juvenes et
and laymen rich and poor small and great young and
senes in rethe diaboli sunt. Videns ergo deus totum genus
old in the-net of-the-devil are seeing therefore God the-whole race
humanum per recia diaboli destrui et captum teneri
human through the-nets of-the-devil to-be-destroyed and taken to-be-held
misit filium suum in castrum puelle duplici armatura
sent Son his into the-castle of-the-girl with-double armor
armatum, scilicet divinitate et humanitate, et postquam
armed namely divinity and humanity and after
natus est die octavo diabolum aggreditur, scilicet
born he-was on-the-day eighth the-devil he-attacks namely
quando erat circumcisus, et postea dedit bellum, scilicet in
when he-was circumcised and afterward gave battle namely on
parasceve, et obtinuit victoriam, ut sic nos a viciis
the-day-of-preparation and obtained the-victory that so us from vices
et retibus diaboli liberaret, et ad vitam eternam perduceret.
and the-nets of-the-devil he-might-free and to life eternal might-lead

De timore extremi judicii

ON FEAR OF THE LAST JUDGMENT

A king whose law sounds trumpets at a doomed man's door is sad at his feast. Asked why by his brother, he has the trumpets sounded at the brother's door and sets him naked on a frail chair over a pit, under a sword on a silk thread, among four swordsmen. The brother cannot rejoice; the king answers that he is the same: a frail body, hell, judgment, death, sins, the devil, and worms.

Quidam rex erat, qui statuit pro lege, quod quicumque
a-certain king there-was who established for law that whoever
subito mori deberet, mane ante ortum solis ante
suddenly to-die was-to in-the-morning before the-rising of-the-sun before
domum ejus tubas canerent, et statim talis vestibus
house his trumpets should-sound and at-once such(-a-man) in-garments
nigris se indueret et sic ad judicium veniret. Ille
black himself should-clothe and so to judgment should-come that
rex magnum convivium fecit et omnes nobiles satrapas
king a-great banquet made and all the-nobles satraps
regni vocari fecit, qui omnes venerunt. In quo convivio
of-the-kingdom to-be-called caused who all came in which banquet
erant omni genere musicali periti, qui magnum solacium
were in-every kind musical skilled-men who great solace
conviviis fecerunt ex suavi melodia, rex vero nullum
to-the-banqueters made by sweet melody the-king but no
solacium nec signum leticie ostendit, sed vultum tristem
solace nor sign of-gladness showed but a-face sad
habuit et suspiria et gemitus emittebat. Hec videntes
had and sighs and groans sent-forth these-things seeing
convive mirati sunt et non fuerunt ausi petere ab eo
the-guests marveled have and not they-have dared to-seek from him

causam tristicie, sed dixerunt fratri regis, ut causam
the-cause of-sadness but they-said to-the-brother of-the-king that the-cause
tante tristicie indigaret, qui et fecit dicens sibi, quod
of-so-great sadness he-should-search-out who also did(-so) saying to-him that
omnes in convivio mirarentur de tanta tristicia et causam
all in the-banquet marveled at so-great sadness and the-cause
libenter scirent. Ait rex: Vade ad domum tuam! Die
gladly would-know says the-king go to house your on-the-day
crastina responsum audies. Quod et factum est. Rex
tomorrow the-answer you-shall-hear which also done was the-king
precepit bucinatoribus, ut sequenti mane venirent ante
enjoined the-trumpeters that the-following morning they-should-come before
domum fratris sui et tubis canerent et ipsum ad eum
the-house of-brother his and with-trumpets should-sound and him to him
ducerent secundum legem, quod et fecerunt. Audiens frater
should-lead according-to the-law which also they-did hearing the-brother
regis de mane tubas ante domum suam commota sunt
of-the-king in-the morning trumpets before house his moved were
omnia viscera ejus et surrexit, vestibusque nigris se
all bowels his and he-rose and-with-garments black himself
induit, veniens ad regem, qui fecit fieri foveam profundam
clothed coming to the-king who caused to-be-made a-pit deep
et ultra foveam cathedram fragilem, que quatuor pedes
and over the-pit a-chair fragile which four feet
fragiles habuit et fecit fratrem suum exui vestibus
fragile had and caused brother his to-be-stripped of-(his)-garments
et super cathedram poni. Cum autem in cathedra esset
and upon the-chair to-be-placed when moreover in the-chair he-was
collocatus, ordinavit, ut gladius acutus ultra caput suum per
placed he-ordained that a-sword sharp over head his by
filum sericum penderet; deinde ordinavit quatuor homines
a-thread silken should-hang then he-ordained four men

cum quatuor gladiis acutissimis, unum a parte ante, alium
with four swords most-sharp one on the-side before another
a parte posteriori, tercium a parte dextra et quartum
on the-side behind the-third on the-side right and the-fourth
a parte sinistra. Cum autem sic starent, ait rex illis
on the-side left when moreover so they-stood says the-king to-those
quatuor: Cum dixero, sub pena mortis gladios in
four when I-shall-have-said under penalty of-death the-swords into
eum infigite! Et tubas omniaque genera musicalia fecit
him thrust and trumpets and-all kinds musical he-caused
adduci coram fratre et mensam parari et diversa
to-be-brought before the-brother and a-table to-be-prepared and various
fercula apponi et ait: O frater mi carissime, quare tantum
dishes to-be-set and says O brother my dearest why so-much
doles et tantam tristiciam in corde habes? Ecce optima
do-you-grieve and so-great sadness in heart have behold the-best
fercula, ecce melodia suavissima! Quare non gaudes et
dishes behold melody most-sweet why not do-you-rejoice and
letaris? At ille: Quomodo potero gaudere, cum in signum
are-glad but he how shall-I-be-able to-rejoice when in sign
mortis hodie mane sonitum tube ante domum
of-death today in-the-morning the-sound of-the-trumpet before house
meam audivi et modo corruptibili et fragili cathedra sum
my I-heard and now on-a-corruptible and fragile chair I-am
collocatus? Si indiscrete me moveam, ipsa cathedra frangitur
placed if indiscreetly myself I-move this chair is-broken
et in puteum cado, de quo resurgere non potero; si
and into the-pit I-fall from which to-rise not I-shall-be-able if
caput meum erigo, gladius ultra caput meum petens et
head my I-raise the-sword over head my seeking and
cadens usque ad cerebrum me interficiet; quatuor tortores
falling up to the-brain me shall-kill four torturers

in circuitu meo stant parati cum gladiis ad unicum verbum
in circuit my stand ready with swords at a-single word
vestrum me occidere; istis consideratis, si dominus
your me to-kill with-these-things considered if lord
tocius mundi essem, gaudere non possem. Cui rex
of-the-whole world I-were to-rejoice not I-could to-whom the-king
ait: Jam ad questionem hesternam quare non gauderem
says now to the-question of-yesterday why not I-rejoiced
respondeo. Ego sum sicut tu es modo collocatus in cathedra
I-answer I am as you are now placed in a-chair
corruptibili et fragili, quia in corpore fragili cum quatuor
corruptible and fragile because in a-body fragile with four
pedibus corruptibilibus, scilicet de quatuor elementis, et
feet corruptible namely of four elements and
sub me est puteus infernalis; ultra caput meum gladius
under me is the-pit infernal over head my a-sword
acutus scilicet divinum judicium paratum animam meam a
sharp namely the-divine judgment ready soul my from
corpore separare; ante me gladius acutus scilicet mors, que
the-body to-separate before me a-sword sharp namely death which
nulli parcet, et antequam speratur veniet, et quomodo,
to-no-one shall-spare and before it-is-hoped(-for) shall-come and how
ubi vel quando, penitus ignoro; a parte posteriori alius
where or when utterly I-know-not on the-side behind another
gladius paratus ad percuciendum, scilicet peccata mea, que in
sword ready for striking namely sins my which in
hoc seculo commisi, parata sunt ante tribunal me accusare;
this world I-committed ready are before the-tribunal me to-accuse
gladius a parte dextra est diabolus, qui circuit querens quem
the-sword on the-side right is the-devil who goes-about seeking whom
devoret et semper est paratus animam meam recipere et
he-may-devour and always is ready soul my to-receive and

ad infernum deducere; gladius a parte sinistra [sunt] vermes,
to hell to-lead the-sword on the-side left are the-worms
que carnem meam post mortem corrodent; cum omnia
which flesh my after death shall-gnaw when all
ista considero, numquam gaudere potero; si ergo tu
these-things I-consider never to-rejoice shall-I-be-able if therefore you
tantum hodie me timuisti, qui sum mortalis, multo plus
so-much today me feared who am mortal much more
creatorem meum debeo timere. Vade ergo et noli amplius
creator my I-ought to-fear go therefore and do-not further
tales questiones querere a me! Ille vero surrexit et gracias
such questions ask of me he but rose and thanks
de vita sua regi reddidit, promittens firmiter ammodo
for life his to-the-king rendered promising firmly henceforth
se corrigere. Hoc audientes laudabant responsum regis.
himself to-correct this hearing they-praised the-answer of-the-king

De statu mundi actuali

ON THE PRESENT STATE OF THE WORLD

Four philosophers write at the city gates twelve reasons why a kingdom has turned to evil: power is justice, one is two, the friend is an enemy, evil is good, reason is licensed, the thief is provost, God is dead, and more. The moral expounds each saying, literally and spiritually, against the lords, clergy, officials, and judges of the age.

Fertur de quodam rege, cujus regnum in tam subitam
it-is-told of a-certain king whose kingdom into so sudden
devenit mutacionem, quod bonum in malum, verum in
came a-change that good into evil true into
falsum, forte in debile, justum in injustum est mutatum.
false strong into weak just into unjust was changed

Quam mutacionem rex admirans a quatuor philosophis
which change the-king marveling-at from four philosophers
sapientissimis causam hujus quesivit. Qui inquam philosophi
most-wise the-cause of-this asked which I-say philosophers
post sanam deliberacionem ad quatuor portas civitatis pergentes,
after sound deliberation to the-four gates of-the-city going
quilibet eorum tres causas ibidem scripsit. Primus scripsit:
each of-them three causes there wrote the-first wrote
Potentia est justicia, ideo terra sine lege; dies est nox,
power is justice therefore the-land without law day is night
ideo terra sine via; fuga est pugna, ideo regnum sine
therefore the-land without road flight is fighting therefore the-kingdom without
honore. Secundus scripsit: Unus est duo, ideo regnum sine
honor the-second wrote one is two therefore the-kingdom without
veritate; amicus est inimicus, ideo regnum sine fidelitate,
truth a-friend is an-enemy therefore the-kingdom without fidelity
malum est bonum, ideo terra sine pietate. Tercius scripsit:
evil is good therefore the-land without piety the-third wrote
Racio habet licenciam, ideo regnum sine nomine; fur est
reason has license therefore the-kingdom without name a-thief is
propositus, ideo regnum sine pecuniis; corrobola vult esse
provost therefore the-kingdom without moneys the-beetle wishes to-be
aquila, ideo nulla discrecio in patria. Quartus scripsit:
an-eagle therefore no discretion in the-homeland the-fourth wrote
Voluntas est consiliarius, ideo terra male colitur; denarius
will is counselor therefore the-land badly is-tilled the-penny
dat judicium seu sentenciam, ideo terra male regitur; deus
gives judgment or sentence therefore the-land badly is-ruled God
est mortuus, ideo totum regnum peccatoribus est repletum.
is dead therefore the-whole kingdom with-sinners is filled

Carissimi, ad propositum, quandoque terra solebat
dearest-ones to the-purpose once the-land was-accustomed
regi per justiciam secundum leges divinas et imperiales,
to-be-ruled by justice according-to laws divine and imperial
nunc autem regitur per potenciam. Nota moraliter, et verum
now moreover it-is-ruled by power note morally and true
est, quia olim justicia dictavit, quod deus esset diligendus
it-is because once justice dictated that God was to-be-loved
super omnia etc. Sed potencia in regno anime vicit
above all-things etc but power in the-kingdom of-the-soul has-conquered
intantum, quod homo ex certa malicia contra inclinacionem
in-so-much that man from certain malice against the-inclination
proprie voluntatis, que naturaliter magis inclinatur ad bonum,
of-his-own will which naturally more is-inclined to good
quam ad malum, hoc facit. Secundum eciam verum est,
than to evil this does the-second also true it-is
quia olim clerici laicis per bonum exemplum ad eternam
because once clerks to-laymen by good example to the-eternal
patriam viam prebuerunt, sed mutatus est color optimus,
homeland the-way offered but changed is the-color best
quia omnes declinaverunt, simul inutiles facti sunt, non
because all have-turned-aside together useless made they-are not
est qui faciat bonum. Patet de papa, qui olim
there-is(-one) who does good it-is-plain of the-pope who once
beneficia dedit clericis dignis propter deum, spernendo
benefices gave to-clerks worthy for-the-sake-of God by-spurning
munera, sicut Petrus respondit Simoni mago: Pecunia sit
gifts as Peter answered to-Simon the-magician (your)-money be
tecum in perdicione! Hoc idem patet in religiosis, qui olim
with-you in perdition this same is-plain in the-religious who once
per bonam vitam viam per paupertatem ostendebant, quia
by good life the-way through poverty showed because

attendebant ad illud, quod monachus habens obolum non
they-attended to that that a-monk having a-halfpenny not
valet obolum. Hoc idem patet in clericis, quia ut dicit
is-worth a-halfpenny this same is-plain in clerks because as says
Iero.: Quicquid preter simplex vestimentum et victum de
Jerome whatever beyond simple clothing and food from
altari retines, tu sacerdos, tuum non est, sed pauperum
the-altar you-retain you priest yours not is but of-the-poor
rapina est, sacrilegium est; isti enim omnes tam monachi
robbery it-is sacrilege it-is these for all as monks
quam canonici tam moniales quam clerici noctem verterunt
as canons as-much nuns as clerks the-night have-turned
in diem, et ideo arta est via, que ducit ad patriam, et
into day and therefore narrow is the-way which leads to the-homeland and
pauci quia carent lumine incedunt per eam. Tercium primi:
few because they-lack light walk by it the-third of-the-first
Fuga est pugna, probatur litterariter, nam olim domini, si
flight is fighting is-proved literally for once lords if
unus habuit aliquid adversus alium, solebant pugnare, sed
one had something against another were-accustomed to-fight but
modo honor recessit, quia nolunt pugnare, sed cotidie
now honor has-withdrawn because they-do-not-wish to-fight but daily
per rapinam et furtum et talia unus intrat terram
by robbery and theft and such-things one enters the-land
alterius, nolunt pugnare, quia emunt equos velocissimos
of-another they-do-not-wish to-fight because they-buy horses most-swift
ad fugiendum. Spiritualiter verum est, quia olim homines
for fleeing spiritually true it-is because once men
temptaciones vincebant et adversarios scilicet carnem mundum
temptations conquered and the-adversaries namely the-flesh the-world
et diabolum superabant, et sic apud deum fuerunt magni
and the-devil overcame and so with God were great

nuncii et honorem de hoc reportabant; sed hodie, quando
messengers and honor from this they-brought-back but today when
deberent pugnare, consenciendo fugiunt. Secundus dixit: Unus
they-ought to-fight by-consenting they-flee the-second said one
est duo etc. Que est racio? Quia veritas hodie non est
is two etc what is the-reason because truth today not is
in mundo, nisi quod cor et lingua, que deberent esse
in the-world except that the-heart and the-tongue which ought to-be
unum, jam sunt diversa, quia quicquid homo jam per
one now are diverse because whatever man now with
os affirmat, cor negat. Nota ex isto, quod hodie
the-mouth affirms the-heart denies note from this that today
littere sigillate non valent, juramenta prestita non tenentur
letters sealed not avail oaths sworn not are-kept
etc., quod non fuit olim, quia si unus dixisset alteri
etc which not was(-so) once because if one had-said to-another
simplici verbo: Faciam tibi hoc! credidisset. Spiritualiter
with-a-simple word I-shall-do for-you this he-would-have-believed spiritually
verum est, quia anima, que deberet esse in caritate, una
true it-is because the-soul which ought to-be in charity one
cum deo per peccatum est divisa: Secundum: Amicus est
with God through sin is divided the-second a-friend is
inimicus etc. Que est racio, nisi quod non est fidelitas
an-enemy etc what is the-reason except that not there-is fidelity
in mundo; certe qui deberet esse amicus, jam est inimicus;
in the-world certainly who ought to-be a-friend now is an-enemy
jam verificatum est verbum Christi: Surget filius contra
now verified is the-word of-Christ shall-rise son against
patrem. Credo quod non sit modo ita bonus amicus,
father I-believe that not there-be now so good a-friend
qui pro pecunia non fieret inimicus. Spiritualiter eciam
who for money not would-become an-enemy spiritually also

verum est, quia Christi amici in evangelio sumus dicti, quia
true it-is because of-Christ friends in the-gospel we-are called because
teste Christo, jam non dicam vos servos, sed amicos;
with-witness Christ now not I-shall-call you servants but friends
sed hodie facti sumus inimici, quia castrum domini scilicet
but today made we-are enemies because the-castle of-the-lord namely
cor nostrum tradimus diabolo. Tercium: Malum est bonum
heart our we-hand-over to-the-devil the-third evil is good
etc. Que est racio, quod hodie ita magna crudelitas regnat
etc what is the-reason that today so great cruelty reigns
in mundo et avaricia? Certe nulla alia, quam quod illud,
in the-world and avarice certainly none other than that that
quod est malum, factum est bonum, scilicet pecunia; quod
which is evil made is good namely money that
autem pecunia sit mala, probatur per philosophum, qui dicit,
moreover money be evil is-proved by the-philosopher who says
quod aurum sive argentum non est nisi fex terre;
that gold or silver not is anything-but the-dregs of-the-earth
postquam iste feces facte sunt ita care, pietas recessit;
after these dregs made were so dear piety has-withdrawn
sed tamen teste sapiente nichil iniquius, quam amare
but yet with-witness the-wise-man nothing more-iniquitous than to-love
pecuniam. Spiritualiter peccatum, quod est majus malum,
money spiritually sin which is the-greater evil
quod inveniri potest, hodie factum est bonum, quia pauci
which to-be-found can today made is good because few
sunt, qui non peccent, contra quos propheta: Ve vobis,
are(-they) who do-not sin against whom the-prophet woe to-you
qui dicitis: Malum bonum et bonum malum! Tercius
who say evil good and good evil the-third
dixit; Racio habet licenciam. Que est racio, quod hodie
said reason has license what is the-reason that today

Christiani carent nomine? Certe nulla alia, nisi quod racio
Christians lack the-name certainly none other except that reason
in hominibus est licenciata. Homo vocatus est Christianus
in men is licensed man called is Christian
per racionem a Christo, sed homines non utuntur racione,
by reason from Christ but men not use reason
quia homo cum in honore esset non intellexit etc. Nam
because man when in honor he-was not understood etc for
porcis assimilatur per luxuriam, leoni per superbiam,
to-pigs he-is-likened through lust to-the-lion through pride
cani per invidiam, vulpi per dolositatem, et ideo
to-the-dog through envy to-the-fox through deceitfulness and therefore
non meretur dici homo nec Christianus, quia vitam
not he-deserves to-be-called man nor Christian because the-life
Christi totaliter deseruit. Spiritualiter verum est, quia
of-Christ wholly he-has-deserted spiritually true it-is because
si homo haberet racionem, deum super omnia diligeret;
if man had reason God above all-things he-would-love
probo, quia racio dictat, quod bonum est diligendum et
I-prove(-it) because reason dictates that the-good is to-be-loved and
magis bonum magis diligendum et maxime bonum maxime
the-more good more to-be-loved and the-most good most
diligendum; sed constat, quod deus est maxime bonus et
to-be-loved but it-is-agreed that God is most good and
bonum, quo majus cogitari non potest; ideo si homo
the-good than-which greater to-be-thought not can therefore if man
haberet racionem, ipsum pre omnibus diligeret. Secundum:
had reason him before all-things he-would-love the-second
Fur est prepositus etc. Que est racio, quod pecunia etc.
a-thief is provost etc what is the-reason that money etc
Nulla alia, nisi quod officiales sunt fures, non dico fures,
none other except that officials are thieves not I-say thieves

sed unum per experienciam video, quod domini temporales
but one(-thing) by experience I-see that lords temporal
sunt pauperes et prepositi habundant, Video eciam, quod
are poor and provosts abound I-see also that
isti villani rustici et alii pauperes modicum habent, et isti
these villeins peasants and other poor-men little have and these
divites habundant. Que est racio, nisi quod fures existunt?
rich-men abound what is the-reason except that thieves they-are
Carissimi, si unus alteri quinque marcas vel tot
dearest-ones if one from-another five marks or as-many
florenos acciperet, nonne fur judicaretur? Sed isti quantum
florins should-take not a-thief he-would-be-judged but these how-much
recipiunt de capitali summa, notum est confessoribus, et
they-receive of the-capital sum known it-is to-confessors and
ideo veri fures non suspenduntur, teste philosopho, qui
therefore true thieves not are-hanged with-witness the-philosopher who
vidit, quod judex duxit furem ad patibulum philosopho
saw that a-judge led a-thief to the-gallows with-the-philosopher
ridente et judice querente, quare rideret, respondit, quod
laughing and with-the-judge asking why he-laughed he-answered that
magnus fur duxit parvum furem. Spiritualiter verum est de
a-great thief led a-small thief spiritually true it-is of
illis, qui pro modica delectacione deo animas, quas suo
those who for a-little delight from-God the-souls which with-his
sanguine acquisivit, furantur et diabolo subjiciunt. Tercium
blood he-acquired steal and to-the-devil subject(-them) the-third
corobola; vulgariter deme wevel wilt vligen also hoege
the-beetle in-the-vernacular the weevil wishes to-fly as high
also der aern scilicet aquila. Ideo non est discrecio, nam
as the eagle namely the-eagle therefore not there-is discretion for
illi, qui deberent agrum colere, hodie volunt dominari, nam
those who ought the-field to-till today wish to-rule for

postquam habent unum par ocrearum et calcarum et equum,
after they-have one pair of-boots and of-spurs and a-horse
ipsi equitare volunt et vocari domicelle Johannes et sic
they to-ride wish and to-be-called squire John and so
de aliis. Verum est de istis civitatentibus, quorum parentes
of others true it-is of these townsmen whose parents
fuerunt pellifices et sutores etc. ipsi autem se habent
were furriers and cobblers etc they moreover themselves bear
ut milites; modica differencia est hodie in mundo. Similiter
like knights little difference is today in the-world likewise
applica sicut scis et vis de mulieribus. Spiritualiter verum
apply as you-know and wish of women spiritually true
est de istis monialibus, monachis et clericis. Nota quomodo
it-is of these nuns monks and clerks note how
hodie vadunt etc. Quartus philosophus dixit: Voluntas est
today they-go etc the-fourth philosopher said will is
racio, ideo regnum male cogitur. Que est racio, quod
reason therefore the-kingdom badly is-driven what is the-reason that
terra male cogitur? Certe nulla alia, nisi quod dominorum
the-land badly is-driven certainly none other except that of-the-lords
consilium est malum; nam olim consiliarii solebant dare
the-counsel is evil for once counselors were-accustomed to-give
consilia juxta equitatem, nunc autem ea dant secundum
counsels according-to equity now moreover them they-give according-to
voluntatem. Applica sicut vis et scis, quare hoc faciunt.
will apply as you-wish and know why this they-do
Spiritualiter eciam verum est; quicquid racio dictat pro
spiritually also true it-is whatever reason dictates for
eterna salute, voluntas vult oppositum. Secundum: Denarius
eternal salvation the-will wishes the-opposite the-second the-penny
dat sentenciam etc. Que est racio, quod sic venditur
gives sentence etc what is the-reason that so is-sold

justicia? Nulla alia quam denarius, quia, si veneris ad
justice none other than the-penny because if you-shall-have-come to
judicium, et si habueris dare pecuniam et si causam in
judgment and if you-shall-have to-give money and if the-cause into
justiciam habueris, judex pro te sentenciabit, non videt,
justice you-shall-have the-judge for you shall-sentence not he-sees
si reus fueris, quia munera judicum oculos excecant.
if guilty you-shall-have-been because gifts of-judges the-eyes blind
Spiritualiter eciam verum est in judicio confessionis; quia
spiritually also true it-is in the-judgment of-confession because
si volueris de magnis peccatis impetrare veniam faciliter
if you-shall-have-wished for great sins to-obtain pardon easily
et judicem confessorem placare, pecuniam ostendas, et licet
and the-judge confessor to-appease money show and although
non habuerit auctoritatem, te absolvet, penitenciam imponet.
not he-shall-have authority you he-shall-absolve penance shall-impose
Nota eciam litteraliter de istis officialibus et curia romana,
note also literally of these officials and the-court Roman
que non petit ovem sine lana. Tercium: Deus est mortuus
which not seeks a-sheep without wool the-third God is dead
etc. Certe si deus adhuc viveret, sicut ante incarnacionem,
etc certainly if God still lived as before the-incarnation
quando propter peccatum luxurie totum mundum submersit
when because-of the-sin of-lust the-whole world he-drowned
octo animabus exceptis. [Nota,] quomodo homines tunc
with-eight souls excepted note how men then
se solebant retrahere a peccatis, saltem timore,
themselves were-accustomed to-draw-back from sins at-least from-fear
si non amore eo, quod sciebant deum omnia vindicare!
if not from-love by-this that they-knew God all-things to-avenge
Sed nunc quasi mortuus a nobis reputatur, nec de futuro
but now as-if dead by us he-is-reckoned nor of the-future

judicio, vel de inferno, vel eterna pena, vel eterno
judgment or of hell or of-eternal punishment or of-the-eternal
regno cogitamus etc. Ecce audivistis duodecim raciones,
kingdom do-we-think etc behold you-have-heard twelve reasons
quare totus mundus est in maligno positus. Quiescite ergo,
why the-whole world is in the-evil-one set cease therefore
carissimi, agere perverse! Discite bene facere! Ysai. lxviii:
dearest-ones to-act perversely learn well to-do Isaiah sixty-eight
Tunc cognoscetis veritatem, et veritas liberavit vos, quod
then you-shall-know the-truth and the-truth has-freed you which
nobis concedat.
to-us may-he-grant

De via salutis quam dominus deus per filium suum aperuit

ON THE WAY OF SALVATION GOD OPENED THROUGH HIS SON

A road between two Armenian mountains kills all who pass through its tainted air. On Socrates' advice a building as high as the peaks is raised with a polished steel mirror, in which he sees two dragons gaping at each other and drawing in the air; when they are killed, the road is safe. The moral: the mountains are the powerful, the dragons pride and lust, and the mirror Christ.

Albertus narrat, quod tempore Philippi erat quedam via
Albert tells that in-the-time of-Philip there-was a-certain road
inter duos montes Armenie, que diu erat frequentata; postea
between two mountains of-Armenia which long was frequented afterward
autem accidit, nullum posse transire viam propter aeris
moreover it-happened no-one to-be-able to-cross the-road because-of of-the-air
infectionem, nisi exspiraret. Unde rex causam a sapientibus
infection unless he-expired whence the-king the-cause from the-wise
tanti mali querebat et nullus ex eis ei veritatem
of-so-great evil sought and no-one of them to-him the-truth

dicere poterat. Tandem vocatus Socrates dixit regi, quod
to-tell could at-length called Socrates said to-the-king that
edificium edificaret equalis altitudinis cum montibus. Quo
a-building he-should-build of-equal height with the-mountains with-which
facto fecit Socrates fieri speculum de calibe plane in
done caused Socrates to-be-made a-mirror of steel smoothly on
superficie politum et mundum, ut ab omni loco moncium
the-surface polished and clean that from every place of-the-mountains
foret aspectus et reflectio ad speculum. Quo facto
there-might-be a-view and reflection to the-mirror with-which done
intravit Socrates edificium, et vidit duos dracones, unum ex
entered Socrates the-building and saw two dragons one on
parte montis, alium ex parte vallis, qui contra se
the-side of-the-mountain the-other on the-side of-the-valley which against each-other
ora mutuo aperiebant et aerem hauserunt, et dum sic
(their)-mouths mutually opened and the-air drew-in and while so
respiceret, quidam juvenis in equo, qui periculum ignorabat,
he-looked a-certain youth on a-horse who the-danger did-not-know
volens transire per viam illam, subito de equo cecidit et
wishing to-cross by road that suddenly from the-horse fell and
mortuus est. Socrates statim ad regem cucurrit et omnia visa
died has Socrates at-once to the-king ran and all-things seen
ei narravit; postea vero per artem capti sunt dracones et
to-him related afterward but by art taken were the-dragons and
interfecti, et sic via salutis omnibus transeuntibus facta est.
killed and so the-road of-safety for-all passers-by made was

Carissimi, per illos montes, qui elevabantur super omnem
dearest-ones by those mountains which were-raised above all
superficiem terre, nobiles ac mundi potentes intelligo, qui
the-surface of-the-earth the-nobles and of-the-world the-powerful I-understand who
ultra communitatem populi elevantur vel partem laicalem sive
beyond the-community of-the-people are-raised or the-part lay or

clericalem, unde Psalmista: Ascenderunt montes etc. Inter
clerical whence the-psalmist ascended the-mountains etc between
istos montes est communis transitus populi, quia totus
these mountains is the-common passage of-the-people because the-whole
mundus per eos regitur. In istis montibus solent latere
world by them is-ruled in these mountains are-wont to-lie-hidden
duo dracones scil. duo vicia, scilicet superbie et luxurie,
two dragons namely two vices namely of-pride and of-lust
quorum veneno totus mundus inficitur, juxta illud Joh.
whose by-poison the-whole world is-infected according-to that John
ii: Omne, quod est in mundo, aut est superbia aut luxuria.
two all that is in the-world either is pride or lust
Istorum draconum vis est nobis ignota, et ideo, qui
of-these dragons the-force is to-us unknown and therefore those-who
per viam illam communem, in qua dracones latent, transeunt,
by road that common in which the-dragons lurk cross
subito illorum veneno preventi moriuntur. Sed antequam
suddenly their by-poison overtaken die but before
periculum senciamus, debemus oculos nostros ad speculum
the-danger we-feel we-ought eyes our to the-mirror
mundum et politum i.e. ad salvatorem dirigere, de quo
clean and polished that-is to the-savior to-direct of whom
Sapien. vii: Candor lucis eterne et speculum sine macula.
Wisdom seven the-brightness of-light eternal and a-mirror without spot
Item debemus altum edificium edificare; hoc edificium est vita
likewise we-ought a-high building to-build this building is life
munda per penitenciam et bonis virtutibus ornata, qua
clean through penance and with-good virtues adorned by-which
debemus nostra pericula providere; et quomodo juvenis i.e.
we-ought our dangers to-foresee and how the-youth that-is
homo vanitati deditus cadit de equo virtutis et moritur
the-man to-vanity given falls from the-horse of-virtue and dies

spiritualiter, hoc videns Socrates scilicet bonus prelatus debet
spiritually this seeing Socrates namely the-good prelate ought
currere ad regem glorie et eum devote pro subdito orare, ut
to-run to the-king of-glory and him devoutly for the-subject to-pray that
possit viam periculosam precavere et viam salutis
he-may-be-able the-road dangerous to-guard-against and the-road of-salvation
eterne glorie eligere, et sic vitam possidere eternam. Quod etc.
of-eternal glory to-choose and so life to-possess eternal which etc

De principibus et aliis magnatibus fortiter arguendis pro eorum forefactis

THAT PRINCES AND THE GREAT MUST BE REBUKED FOR THEIR MISDEEDS

Dionides the pirate, captured and brought before Alexander, says that he is called a robber for using one galley and Alexander an emperor for oppressing the world with a fleet; Alexander changes his fortune, and he becomes a prince and a zealot for justice. The moral: the prelate must judge himself before he judges the sinner.

Refert Augustinus in de civitate dei, quod Dyonides pirata
relates Augustine in of the-city of-God that Dionides a-pirate
galea una longo tempore in mari homines spoliavit et
with-galley one for-a-long time on the-sea men despoiled and
cepit. Qui cum multis navibus jussu Alexandri fuisset
took who with many ships at-the-command of-Alexander he-had-been
quesitus et tandem captus, et Alexandro presentatus, eum
sought and at-length taken and to-Alexander presented him
interrogavit dicens: Quare mare habet te infestum? Ille
he-questioned saying why does-the-sea hold you hostile he
statim respondit: Quare te orbis terrarum? Sed quia
at-once answered why(-does-it-hold) you the-circle of-the-lands but because
ego hoc ago una galea, latro vocor, tu vero mundum
I this do with-one galley a-robber I-am-called you but the-world

opprimens navium multitudine magna, diceris imperator;
oppressing of-ships with-a-multitude great are-called emperor
sed si circa me fortuna mansuesceret, fierem melior; e
but if toward me fortune should-grow-gentle I-would-become better on
converso tu quanto infortunacior tanto deterior. Alexander
the-contrary you the-more unfortunate the-more worse Alexander
respondit: Fortunam tibi mutabo, ne malicia tue fortune,
answered fortune for-you I-shall-change lest the-malice to-your fortune
sed meritis ascribatur. Sicque ditatus est per eum et de
but to-merits be-ascribed and-thus enriched he-was by him and from
latrone factus est princeps et zelator justicie.
a-robber made he-was a-prince and a-zealot of-justice

Carissimi, latro in mari cum una galea est peccator in
dearest-ones the-robber on the-sea with one galley is the-sinner in
mundo cum sola vita, et tamen non desistit occidere virtutes
the-world with only life and yet not he-desists to-kill virtues
et spoliare per peccatum, quas recepit in baptismo. Sed
and to-despoil(-them) through sin which he-received in baptism but
Alexander i.e. princeps vel prelatus habet talem ad viam
Alexander that-is the-prince or prelate has such(-a-man) to the-way
rectitudinis adducere per naves i.e. per monita sancte
of-rectitude to-bring by ships that-is by the-admonitions of-holy
ecclesie. Sed caveat prelatus vel princeps, ut seipsum prius
church but let-beware the-prelate or prince that himself first
judicet, ut non inventus fuerit pejor illo, quem arguere
he-judge that not found he-be worse than-him whom to-reprove
voluerit, quia si sic, gravius puniretur. Demum
he-shall-have-wished because if so more-grievously he-would-be-punished at-last
latro ille factus est zelator justicie et per bonum decorem
the-robber that made was a-zealot of-justice and through good comeliness
peccator ad optimum finem pervenit, et tunc est majus
the-sinner to the-best end comes and then is greater

gaudium super uno peccatore penitenciam agente, quam super
joy over one sinner penance doing than over
nonaginta novem [justis,] qui non indigent penitencia etc.
ninety nine just who not need penance etc

De peccati veneno quod animam intoxicat

ON THE POISON OF SIN, WHICH POISONS THE SOUL

A king's enemies, disguised in plain clothes, poison the spring he drinks from, and he dies. The moral: the spring is the human heart, poisoned in Adam, and its rivulets of sin still run in us.

De quodam rege narratur, quem inimici ejus occidere
of a-certain king it-is-told whom enemies his to-kill
cogitabant, et quia potens erat, veneno eum perdere voluerunt.
thought and because powerful he-was by-poison him to-destroy they-wished
Venerunt aliqui eorum simplici veste induti ad civitatem, ubi
there-came some of-them in-simple garment clothed to the-city where
manebat, et ibi erat fons aque, de quo rex multociens
he-stayed and there was a-spring of-water from which the-king many-times
bibebat; hunc fontem veneno undique intoxicaverunt; rex
drank this spring with-poison on-every-side they-poisoned the-king
autem ignorabat et bibit, sicut solitus erat, et mortuus est.
moreover did-not-know and drank as accustomed he-was and died has
Carissimi, rex iste est Adam primus homo, cui subjecte
dearest-ones king this is Adam the-first man to-whom subjected
erant omnes creature corporales. Psalmista: Omnia subjecisti
were all creatures bodily the-psalmist all-things you-subjected
sub pedibus ejus etc. Illum regem querebant demones
under feet his etc that king sought demons

interficere veneno, quod fuderunt in fontem. Fons ille est
to-kill by-the-poison which they-poured into the-spring spring that is
cor humanum, quia sicut rivuli respectu fontis exeunt, ita
the-heart human because as rivulets in-respect-of the-spring go-out so
cor hominis influit virtutem et regimen omnibus membris.
the-heart of-man pours-in strength and governance to-all the-members
Ad illum fontem infusum fuit venenum, quando primus parens
into that spring infused was poison when the-first parent
per suggestionem concepit contra dei preceptum facere et ei
through suggestion conceived against of-God the-precept to-act and to-it
assensum prebuit, et tunc de isto fonte mortem bibit, et post
assent afforded and then from this spring death he-drank and after
eum quasi infiniti homines mortui sunt, donec Christus veniret
him as-it-were infinite men died have until Christ came
et nos liberaret de isto fonte; adhuc descendunt rivuli in nobis,
and us freed from this spring still descend rivulets in us
quia racione illius peccati semper habemus promptitudinem ad
because by-reason of-that sin always we-have readiness for
peccandum, juxta illud Genes. iii: Sensus et cogitaciones
sinning according-to that Genesis three the-senses and thoughts
hominis prona sunt ad peccandum ab adolescencia.
of-man prone are to sinning from youth

Quod peccatum hic vel alibi punietur

THAT SIN WILL BE PUNISHED HERE OR ELSEWHERE

A rich man about to be murdered by sailors asks to sing first, in honor of the dolphin that loves song; thrown overboard, he is carried ashore by a dolphin and accuses the sailors before the king. The moral: devout prayer carries the virtuous man to the land of the living while the devil's sons are punished.

Refert Agillus de Amore, quod cum ditissimus esset et
relates Agillus of love that when very-rich he-was and
transire vellet de uno regno in aliud, conduxit navem; sed
to-cross he-wished from one kingdom into another he-hired a-ship but
naute propter pecuniam eum occidere volebant; sed ipse ab
the-sailors because-of the-money him to-kill wished but he from
eis impetravit, ut prius cantare posset ad honorem delphinis,
them obtained that first to-sing he-might in honor of-the-dolphin
qui in cantu hominis delectatur. Cum vero in mare projectus
which in the-singing of-man delights when but into the-sea thrown
esset, delphin eum suscepit et in terram deportavit, et
he-had-been the-dolphin him took-up and to land carried and
dum naute eum mortuum crederent, ipse in terra apud regem
while the-sailors him dead believed he on land before the-king
eos accusavit, qui coram rege positi victi sunt et dampnati.
them accused who before the-king placed convicted were and condemned

Carissimi, sic modo est, si est aliquis dives diviciis
dearest-ones so now it-is if there-is anyone rich in-the-riches
virtutum, qui hujus seculi mare patienter proponit ad deum
of-virtues who of-this world the-sea patiently proposes to God
transire, venient filii diaboli et ab eo famam et
to-cross there-shall-come the-sons of-the-devil and from him fame and
bona temporalia tollunt et aliis molestiis vexant; sed
goods temporal they-take-away and with-other troubles vex(-him) but

certe ipse inter hec cavere debet devotis oracionibus
certainly he amid these-things to-beware ought with-devout prayers
a deo auxilium petendo, et sic portatur in terram, de
from God help by-seeking and so he-is-carried to land of
qua Psalmista: Porcio mea, domine, sit in terra vivencium
which the-psalmist portion my O-lord be in the-land of-the-living
et inimici tradentur penis eternis.
and the-enemies shall-be-handed-over to-punishments eternal

De vana gloria quam multa mala sequuntur

ON VAINGLORY, WHICH MANY EVILS FOLLOW

Told to win a name by killing an illustrious man, a nobleman kills Philip, father of Alexander, and soon dies a wretched death himself. The moral: those who win a name by evil deeds kill the Lord God, as far as lies in them, and will die an evil death and be buried in hell.

Valerius narrat, quod quidam nobilis consilium sapientis
Valerius tells that a-certain nobleman the-counsel of-a-wise-man
quesivit, quomodo posset nomen suam dilatare? Respondit,
sought how he-could name his to-spread-abroad he-answered
quod si virum illustrem occideret. Quo audito Philippum
that if a-man illustrious he-should-kill with-which heard Philip
patrem Alexandri magni interfecit, ut nomen sibi
the-father of-Alexander the-great he-killed that a-name for-himself
acquireret; sed ille cito post miserabili morte exstinctus est.
he-might-acquire but he soon after by-a-wretched death extinguished was
Carissimi, aliqui nobiles ac mundi potentes per mala
dearest-ones some nobles and of-the-world the-powerful through evil
opera sua acquirunt nomen mendacii, sed sine dubio per illud
works their acquire a-name of-falsehood but without doubt through that

nomen quantum est in eis dominum deum occident; ideo
name as-far-as it-is in them the-lord God they-shall-kill therefore
tales mala morte morientur, cum in inferno sepeliuntur.
such-men by-an-evil death shall-die when in hell they-are-buried

De rore celestis gracie

ON THE DEW OF HEAVENLY GRACE

In a land without rain, the one spring's water lies deep until the people play music around it, when it rises and overflows. The moral: the dry land is the world, the spring God, and the music devout prayer.

Plinius narrat, quod sit quedam terra, in qua nec ros
Pliny tells that there-be a-certain land in which neither dew
nec pluvia descendit, unde maxima est ibi siccitas et
nor rain descends whence very-great is there drought and
defectus aque, quia tantum est ibi unus fons, qui habet
lack of-water because only there-is there one spring which has
aquam in profundum, cum vero homines aquam volunt
water in the-depth when but men water wish
habere, accedunt ad fontem cum omni genere musicorum,
to-have they-approach to the-spring with every kind of-musicians
quod habent et circueunt fontem, dulcem faciunt melodiam,
that they-have and go-around the-spring sweet they-make melody
post melodiam aqua ascendit ad os fontis et fluit
after the-melody the-water rises to the-mouth of-the-spring and flows
in habundancia, et sic homines aquam capiunt et recedunt.
in abundance and so men the-water take and withdraw

Carissimi, terra illa sicca est mundus iste qui hominem
dearest-ones land that dry is world this which man
siccum reddit ab oracione et devocione et subtrahit rorem
dry renders from prayer and devotion and withdraws the-dew
celestis gracie. Fons iste est deus, Ecclesiastici vi: Fons
of-heavenly grace spring this is God of-Ecclesiasticus six the-spring
sapiencie in excelsis dei. Eamus ergo ad fontem illum
of-wisdom in the-highest of-God let-us-go therefore to spring that
cum instrumentis musicis i.e. cum devotis oracionibus, ut
with instruments musical that-is with devout prayers that
nostra vox sit dulcis in aure dilecti dei et accedet
our voice may-be sweet in the-ear of-the-beloved God and shall-approach
ad nos aqua gracie sue, quam etc.
to us the-water of-grace his which etc

De anima peccatrice per peccati lepram infecta quomodo curatur

ON THE SOUL'S LEPROSY OF SIN AND HOW IT IS CURED

An envious knight, given a night with an avaricious knight's lovely wife in exchange for his land, first lies with a leper to infect her. She is cured by passing the disease to an emperor's son, then nurses him in secret for seven years, until he drinks a serpent from his wine, vomits it, and is healed. The moral: the devil infected Adam's soul, and Christ took our leprosy and drank the poison.

Quidam rex nobilis in regno suo habuit duos milites; unus
a-certain king noble in kingdom his had two knights one
erat avarus et alter invidus. Avarus pulchram uxorem
was avaricious and the-other envious the-avaricious-one a-beautiful wife
habuit, oculis omnium graciosam, invidus vero uxorem
had in-the-eyes of-all gracious the-envious-one but a-wife

valde turpem et omnibus odiosam, et quandam terram
very ugly and to-all hateful and a-certain land
annexam militi avaro habuit, quam miles cupidus per
adjoining to-the-knight avaricious he-had which the-knight covetous in
omnia habere desiderabat. Sepius ad eum accessit et multa
all-things to-have desired more-often to him he-went and many-things
ei obtulit, si terram suam ei vendere vellet; miles vero
to-him offered if land his to-him to-sell he-would the-knight but
invidus respondit, se non velle vendere heriditatem suam
envious answered himself not to-wish to-sell inheritance his
pro auro vel argento. Attamen ex invidia cepit cogitare,
for gold or silver nevertheless out-of envy he-began to-think
quomodo pulchritudinem uxoris militi avaro posset
how the-beauty of-the-wife for-the-knight avaricious he-could
denigrare et dixit militi avaro: Si desideras terram meam
to-blacken and said to-the-knight avaricious if you-desire land my
habere, nichil pro precio desidero, nisi quod uxor tua mecum
to-have nothing for price I-desire except that wife your with-me
sit una nocte. Qui ei annuit et uxori dixit, que repulsam
be one night who to-him assented and to-the-wife said who a-refusal
dedit primo, sed tandem per virum inducta consensit. At ille
gave at-first but at-length by the-husband induced consented but that
miles invidus, antequam ei condormiret, cum leprosa
knight envious before with-her he-slept with a-leprous-woman
commiscuit, hoc facto ad dominam accessit et eam cognovit
lay with-this done to the-lady he-went and her knew
quociens voluit; quo facto eidem intimavit, quod lepram
as-often-as he-wished with-which done to-the-same he-intimated that leprosy
incurreret, dicens, quomodo invidiam de hoc habuisset, quod
she-would-incur saying how envy of this he-had-had that
uxor sua tam turpis esset et ipsa tam pulchra; ideo eam sic
wife his so ugly was and she so beautiful therefore her so

deturpavit. Quod audiens, tristis facta est et flens amare
he-disfigured which hearing sad made she-was and weeping bitterly
marito suo intimavit, qui valde tristis factus dixit uxori
to-husband her intimated(-it) who very sad made said to-wife
sue: Do tibi consilium: adhuc nullum signum lepre in te
his I-give you counsel as-yet no sign of-leprosy in you
apparet, hic prope extra regnum est magna civitas, in qua
appears here near outside the-kingdom is a-great city in which
est universitas, ad illam pergas et omnibus venientibus sis
is a-university to it go and to-all comers be
communis, et qui prius ad te accessit, infirmitatem recipiet
common and whoever first to you has-come the-sickness shall-receive
et ab omni lepra curaberis. Quod factum est. Venit filius
and of all leprosy you-shall-be-cured which done was there-came the-son
imperatoris adamando eam fecitque eam venire ad se
of-the-emperor by-loving her and-he-caused her to-come to himself
et eam rogavit, ut ei consentiret. Que negavit dicens:
and her asked that to-him she-would-consent who refused saying
Absit a me, ut ego paupercula sim concubina filii
be-it-far from me that I a-poor-woman be the-concubine of-the-son
imperatoris! At ille magis ac magis eam propulsavit, ut ei
of-the-emperor but be more and more her pressed that to-him
consentiret. Illa cogitavit: Hic filius imperatoris si lepram
she-would-consent she thought this son of-the-emperor if leprosy
incurreret, magnum dampnum esset. Et ei proposuit,
he-should-incur great loss it-would-be and to-him she-set-forth
quomodo incideret in lepram, si eam cognosceret. At ille
how he-would-fall into leprosy if her he-should-know but he
nolens desistere, eam cognovit et lepram incurrit. Altera die
unwilling to-desist her knew and leprosy incurred on-the-next day
senciens se liberatam, ad patriam perrexit, dicens ei: Si
perceiving herself freed to the-homeland she-went saying to-him if

vos contingat lepram incurrere, ad me declinate, et ego vobis
you it-befall leprosy to-incur to me turn-aside and I for-you
inquantum possum de necessariis providebo. Post hoc non diu
as-far-as I-can with necessities shall-provide after this not long
filius imperatoris leprosus factus est et tantum verecundabatur,
the-son of-the-emperor leprous made was and so-much was-ashamed
quod nocte nullo sciente ad dominam ivit, ubi manebat;
that by-night with-no-one knowing to the-lady he-went where she-dwelt
hoc domina percipiens dixit marito suo: Ille est, qui
this the-lady perceiving said to-husband her he is(-the-one) who
per me infectus est, et ego a lepra liberata sum. Qui
through me infected was and I of leprosy freed am who
videns eum turpiter infectum, flevit amare, cameram sibi
seeing him foully infected wept bitterly a-chamber for-him
ordinavit, in qua solitarius manebat, et domina personaliter
he-ordained in which solitary he-remained and the-lady personally
ei ministrabat et in eodem loco vii annis manebat.
him served and in the-same place seven years he-remained
Accidit, quod in vii anno erat calor intolerabilis et
it-happened that in the-seventh year there-was a-heat intolerable and
leprosus vas magnum cum vino pro refocillacione habebat,
the-leper a-vessel great with wine for refreshment had
et quidam serpens in orto existens vas intravit et se
and a-certain serpent in the-garden being the-vessel entered and itself
balneavit et in profundum post locionem jacuit; leprosus
bathed and in the-depth after the-washing lay the-leper
cito a sompno expergefactus multum siciebat, vas cum
soon from sleep awakened much thirsted the-vessel with
vino accipiens, ipso ignorante serpentem inbibit. Post hoc
the-wine taking with-him not-knowing the-serpent drank-in after this
serpens omnia interiora ejus cepit rodere tam graviter, quod
the-serpent all inner-parts his began to-gnaw so heavily that

leprosus gemitus et suspiria dabat. Domina ei maxime
the-leper groans and sighs gave the-lady with-him greatly
compaciebatur, et passio illa durabat per tres dies continue,
sympathized and suffering that lasted for three days continually
quarto die vomitum fecit, et cum vomitu et veneno
on-the-fourth day vomiting he-made and with the-vomit and the-poison
interiori serpentem projecit. Statim dolor cessabat; de die
inside the-serpent threw-out at-once the-pain ceased from day
in diem paullatim species lepre ab eo recessit, et post
to day gradually the-appearance of-leprosy from him withdrew and after
septem dies caro ejus ab omni lepra est curata, sicut caro
seven days the-flesh his of all leprosy was cured as the-flesh
pueri, de quo domina multum est gavisa, et vestimentis
of-a-boy at which the-lady much has rejoiced and in-garments
preciosis ipsum induebat, dextrarium optimum ei dedit,
precious him clothed a-war-horse excellent to-him gave
et ad imperium perrexit, ubi cum honore est receptus,
and to the-empire he-went where with honor he-was received
et post mortem patris regnavit et vitam in pace finivit.
and after the-death of-the-father reigned and (his)-life in peace ended

Carissimi, per istos duos milites cupidum et invidum
dearest-ones by these two knights covetous and envious
diabolum et primum hominem scilicet Adam debemus
the-devil and the-first man namely Adam we-ought
intelligere. Diabolus erat invidus et habuit turpem uxorem
to-understand the-devil was envious and had an-ugly wife
scilicet effigiem per superbiam deturpatam, quia splendida
namely (his)-likeness through pride disfigured because splendid
fuit creata et per peccatum facta est turpis. Miles
it-was created and through sin made it-was ugly the-knight
avarus scilicet Adam uxorem pulchram habuit scilicet
avaricious namely Adam a-wife beautiful had namely

animam ad similitudinem dei creatam, Genes. i. Vidensque
the-soul to the-likeness of-God created Genesis one and-seeing
diabolus, quod homo erat sic formatus, ut locum ejus in
the-devil that man was so formed that place his in
celo occuparet, multum ei invidebat, et studuit, quomodo
heaven he-should-occupy much him envied and strove how
ejus uxorem scilicet animam deturpare posset. Adam vero
his wife namely the-soul to-disfigure he-could Adam but
cupidus, qui non tantum erat contentus de dei beneficio,
covetous who not only was content with of-God the-benefit
quod sibi dedit, scilicet de paradiso, sed quasi alter deus
which to-him he-gave namely with paradise but as-it-were another God
esse volebat, vidensque diabolus, ad Evam accessit dicens:
to-be wished and-seeing(-it) the-devil to Eve went saying
Si comederitis de ligno vite, eritis sicut dii scientes
if you-shall-have-eaten of the-tree of-life you-shall-be like gods knowing
bonum et malum, Genes. i. Diabolus prius se miscuit
good and evil Genesis one the-devil first himself mixed
cum lepra scilicet iniquitate, et sic ad innocentem accessit,
with leprosy namely iniquity and so to the-innocent he-went
et mortaliter peccavit, quando divinum preceptum violavit,
and mortally he-sinned when the-divine precept he-violated
et sic homo factus est leprosus spiritualiter, propter quod
and so man made was leprous spiritually on-account-of which
extra regnum paradisi erat expulsus in universitatem hujus
outside the-kingdom of-paradise he-was expelled into the-university of-this
mundi. Filius imperatoris scilicet filius dei videns hominem,
world the-son of-the-emperor namely the-Son of-God seeing man
quam formaverat in miseria, cum natura ejus miscuit se
whom he-had-formed in misery with nature his mixed himself
quando de celis descendit et carnem nostram assumpsit,
when from the-heavens he-came-down and flesh our assumed

intantum quod nos ab omni lepra peccati per passionem
in-so-much that us from all the-leprosy of-sin through passion
suam liberavit, et ipse peccata nostra tulit, in corpore suo
his he-freed and he sins our bore in body his
factus est turpis in passione. Ysai. xviii: Vidimus eum non
made he-was ugly in the-passion Isaiah eighteen we-saw him not
habentem speciem neque decorem. Et sequitur: Reputavimus
having beauty nor comeliness and it-follows we-reckoned
eum quasi leprosum percussum a deo et humiliatum. Nos
him as-it-were a-leper struck by God and humbled we
vero sic liberati per mortem Christi poterimus ad patriam
but so freed through the-death of-Christ shall-be-able to the-homeland
celestem secure, si voluerimus, pervenire, sed celestis
heavenly securely if we-shall-have-wished to-come but the-heavenly
Christus nos cotidie temptat, pulsat ad januam cordis nostri,
Christ us daily tries knocks at the-door of-heart our
sicut ipse testatur, Cantic. xi: Ego sto ad ostium et
as he testifies the-Canticle eleven I stand at the-door and
pulso; si quis aperuerit michi, cenabo cum eo. Sed
knock if anyone shall-have-opened to-me I-shall-sup with him but
diligenter est advertendum, quod ostium cordis debemus
diligently it-is to-be-noticed that the-door of-the-heart we-ought
ei aperire per septem opera misericordie, et eum cum
to-him to-open through the-seven works of-mercy and him with
omni gaudio recipere, et in speciali camera extra homines
all joy to-receive and in a-special chamber apart-from men
eum ponere, ut nobiscum semper maneat, et sicut iste
him to-place that with-us always he-may-remain and as this
leprosus sitivit. Ita Christus sitivit in cruce, cum dixit:
leper thirsted so Christ thirsted on the-cross when he-said
Sicio. Quid siciebat? Non vinum sed salutem animarum
I-thirst what did-he-thirst-for not wine but the-salvation of-souls

nostrarum. Judei hoc audientes acetum cum felle mixtum
our the-Jews this hearing vinegar with gall mixed
ei dederunt. Ecce serpentem venenosum pro nostra salute
to-him gave behold the-serpent poisonous for our salvation
bibit et totum venenum peccati primi parentis projecit,
he-drank and all the-poison of-the-sin of-the-first parent threw-out
et sic cum dextrario divinitatis cum humanitate in die
and so with the-war-horse of-divinity with humanity on the-day
ascensionis cum multitudine celos ascendit. Et sic est finis.
of-the-ascension with a-multitude the-heavens ascended and so it-is the-end

Quod Christus ab eternis periculis et demonum obsidionibus nos liberavit

THAT CHRIST FREED US FROM ETERNAL PERILS AND DEMONS' SIEGES

Prince Cleonitus sends a knight to attack the besiegers of his own city with darts bearing the secret message "Take heart in the Lord and be faithful in the siege. I come in Cleonitus's person and will lift the siege." The moral: the besieged are sinners, and the preacher who seems an adversary with his sharp words is in truth a friend.

Quidam vero princeps nomine Cleonitus, cujus populus in
a-certain but prince by-name Cleonitus whose people in
quadam civitate claudebatur obsessus, qui volens populo suo
a-certain city was-shut besieged who wishing for-people his
caute consulere, quid sibi utilius expediret, precepit,
cautiously to-provide what to-them more-useful would-be-expedient enjoined
ut unus de militibus suis obsidionem accederet, qui
that one of knights his the-siege should-approach who
obsidentibus insultum preberet, ordinavit, quod in telis suis
to-the-besiegers an-assault should-offer be-ordained that on darts his
latenter et artificaliter scriberetur: Confortamine in domino
secretly and artfully should-be-written take-comfort in the-Lord

et estote fideles in obsidione. In persona Cleoniti venio
and be faithful in the-siege in the-person of-Cleonitus I-come
et obsidionem amovebo.
and the-siege I-shall-remove

Moralizatio. Carissimi, princeps iste est Christus, populus
moralization dearest-ones prince this is Christ the-people
obsessus in civitate peccatores in mundo, qui a demonibus
besieged in the-city the-sinners in the-world who by demons
obsidentur; quod si non divinitus admovemur, animas nostras
are-besieged but if not divinely we-are-moved souls our
occident; miles missus est predicator, apostolus ad Thim.:
they-shall-kill the-knight sent is the-preacher the-apostle to Timothy
Labora sicut bonus miles! Ille miles in exteriori apparentia
labor as a-good soldier that knight in outward appearance
quasi adversarium peccatoribus ostendit, quia lanceam
as-it-were an-adversary to-sinners shows-himself because lance
sagittam et insultus prebet, dum acuta verba nunc contra
arrow and assaults he-offers while sharp words now against
gulosos nunc contra luxuriosos et sic de ceteris proponit,
gluttons now against the-lustful and so of the-rest he-sets-forth
sed pro certo amicus noster est, quia plus valent verbera
but for certain friend our he-is because more avail the-blows
diligentis, quam oscula blandientis.
of-one-loving than the-kisses of-one-flattering

De tribulacione temporali, que in gaudium sempiternum postremo commutabitur

ON TRIBULATION CHANGED AT LAST INTO ETERNAL JOY

Apollonius of Tyre solves King Antiochus's incestuous riddle and flees; shipwrecked, he wins the king of Pentapolis's daughter and loses her, seemingly dead, in childbirth at sea. Their daughter Tharsia, left at Tarsus, escapes her foster mother's murder plot only to be sold to a brothel, where pity and learning keep her a virgin; her story makes her father know her. Her mother is found a priestess at Ephesus, and the wicked are punished.

Antiochus in civitate Antiochia regnavit, a quo ipsa
Antiochus in the-city of-Antioch reigned from whom that-very
civitas Antiochia nomen accepit. Ex conjuge sua filiam
city Antioch (its)-name received from wife his a-daughter
speciosissimam genuit. Que cum pervenisset ad etatem
most-beautiful he-begot who when she-had-come to age
legitimam et species pulchritudinis accresceret, multi eam
lawful and the-appearance of-beauty increased many her
in matrimonium petebant cum magna et inestimabili dotis
in marriage sought with a-great and inestimable of-dowry
quantitate. Sed cum pater deliberaret, cui potissime filiam
quantity but while the-father deliberated to-whom chiefly daughter
suam daret in matrimonium, hoc nesciens, quia iniqua
his he-should-give in marriage this not-knowing because by-wicked
concupiscentia crudelitatisque flamma in amorem filie
lust and-of-cruelty the-flame into love of-daughter
sue exarsit, cepitque eam amplius diligere, quam patrem
his he-blazed and-began her more to-love than a-father
oporteret. Qui cum luctaretur cum furore, pugnat cum
ought who when he-struggled with fury fights with
pudore, vincitur amore. Quadam die accessit ad cubiculum
shame is-conquered by-love on-a-certain day he-went to the-bedchamber

filie sue et omnes a longe sedere jussit, quasi
of-daughter his and all from afar to-sit he-ordered as-if
cum filia sua colloquium secretum habiturus. Stimulante
with daughter his a-conversation secret about-to-have with-goading
furore libidinis diu repugnante filia nodum virginitatis
the-fury of-lust with-long resisting the-daughter the-knot of-virginity
eripit et pudorem violavit. Cumque puella quid faceret
he-snatches and shame violated and-when the-girl what she-should-do
cogitaret, nutrix subito ad eam intravit. Quam ut vidit,
was-thinking the-nurse suddenly to her entered whom when she-saw
flebili vultu ait: Ob quam rem affligitur anima tua?
with-tearful face she-says for what thing is-afflicted soul your
Puella ait: O carissima, modo in cubiculo isto duo nobilia
the-girl says O dearest now in bedchamber this two noble
nomina perierunt. Ait nutrix: Domina, quare hoc dicis? At
names have-perished says the-nurse O-lady why this do-you-say but
illa: Quia ante matrimonium meum pessimo scelere sum
she because before marriage my by-a-most-evil crime I-am
violata. Nutrix cum hec audisset et vidisset, amens
violated the-nurse when these-things she-had-heard and seen out-of-her-mind
quasi facta ait: Et quis diabolus tanta audacia thorum
as-if made says and what devil with-such audacity the-couch
regine ausus est violare? Ait puella: Impietas fecit hoc
of-the-princess dared has to-violate says the-girl impiety has-done this
peccatum. Nutrix ait: Cur non indicas patri? Puella
sin the-nurse says why not do-you-tell(-it) to-the-father the-girl
ait: Ubi est pater? Si intelligas, peribit nomen patris
says where is the-father if you-understand shall-perish the-name of-father
in me; mortis mihi remedium placet. Nutrix audivit eam
in me of-death for-me remedy pleases the-nurse heard her
mortis remedium querere, blando eam sermonis eloquio
of-death remedy seek by-the-coaxing her of-speech eloquence

revocavit, ut a proposito suo recederet. Inter hec
she-called-back that from purpose her she-might-withdraw among these-things
impius pater, cum simulata mente ostenderet civibus pium
the-impious father while with-feigned mind he-showed to-the-citizens a-pious
patrem, inter domus parietes maritum se esse filie
father within of-the-house walls husband himself to-be to-his-daughter
letatur, et ut semper impiis filie thoris frueretur,
rejoices and that always the-impious of-the-daughter couch he-might-enjoy
ad expellendos petitores, qui eam in conjugem petebant,
for expelling the-suitors who her as wife sought
novum genus nequicie cogitavit; questionem vero proponebat,
a-new kind of-wickedness he-devised a-question but he-propounded
dicens: Si quis questionis mee solucionem invenerit, filiam
saying if anyone of-question my the-solution shall-have-found daughter
meam in uxorem habebit, et si defecerit, decollabitur.
my as wife he-shall-have and if he-shall-have-failed he-shall-be-beheaded
Plurimi undique reges propter incredibilem et inauditam
very-many from-everywhere kings because-of the-incredible and unheard-of
puelle speciem venerunt, si quis forte prudentia litterarum
of-the-girl beauty came if anyone perchance by-skill in-letters
questionis solucionem invenisset. Quasi nihil dixisset,
of-the-question the-solution should-have-found as-if nothing he-had-said
decollabatur et caput ejus supra portam suspendebatur, ut
he-was-beheaded and head his over the-gate was-hung that
advenientes imaginem mortis viderent et turbarentur, ne ad
those-arriving the-image of-death might-see and be-troubled lest to
tales condiciones accederent. Hoc totum fecerat, ut ipsemet
such conditions they-should-come this all he-had-done that he-himself
cum filia sua poterat in adulterio permanere. Cum vero
with daughter his could in adultery to-remain when but
tales crudelitates exerceret Antiochus, interposito brevi tempore
such cruelties he-practiced Antiochus with-interposed short time

adolescens quidam Tyrus patrie sue princeps locuples valde,
a-youth certain Tyrian of-homeland his prince wealthy very
Appollonius nomine, bene litteratus, navigans Antiochiam
Apollonius by-name well lettered sailing Antioch
intravit, ingressusque ad regem ait: Ave, rex! Et ille: Salvi
entered and-going-in to the-king says hail O-king and he safe
sint nupturi parentes tui! Ait juvenis: Peto filiam tuam
be about-to-marry parents your says the-youth I-seek daughter your
in uxorem. Rex, ut audivit, quod audire nolebat, at
as wife the-king when he-heard what to-hear he-did-not-wish but
respiciens juvenem et ait: Nosti nuptiarum condicionem?
looking-at the-youth and says do-you-know of-the-nuptials the-condition
Ait juvenis: Novi et ad portam vidi. Indignatus rex
says the-youth I-know(-it) and at the-gate I-saw(-it) indignant the-king
ait: Audi ergo questionem! Scelere vehor, materna carne
says hear therefore the-question by-crime I-am-borne on-maternal flesh
vescor, quero fratrem meum matris mee virum, nec
I-feed I-seek brother my of-mother my the-husband nor
invenio. Puer accepta questione paullulum recessit a
do-I-find(-him) the-boy with-received question a-little withdrew from
rege, et cum scientiam quereret, deo favente solucionem
the-king and when knowledge he-sought with-God favoring the-solution
questionis invenit, et reursus ad regem ait: Bone rex,
of-the-question he-found and returned to the-king says O-good king
proposuisti questionem, audi ergo solucionem! Nam quod
you-have-propounded a-question hear therefore the-solution for what
dixisti: Scelere vehor, non es mentitus; te enim ipsum
you-said by-crime I-am-borne not you-have lied you for yourself
intuere! Materna carne vescor; filiam tuam respice. Rex cum
look-at on-maternal flesh I-feed daughter your regard the-king when
audivit solucionem questionis juvenem solvisse, timens, ne
he-heard the-solution of-the-question the-youth to-have-solved fearing lest

peccatum suum patefieret, irato vultu eum respiciens dixit:
sin his be-laid-open with-angry face him regarding said
Longe es juvenis a questione, nichil verum dixisti,
far are-you O-youth from the-question nothing true you-have-said
decollari quidem promerueris, sed ecce habebis dierum
to-be-beheaded indeed you-should-have-deserved but behold you-shall-have of-days
triginta spacium; recogita tecum, revertere ad terram tuam!
thirty a-space reconsider with-yourself return to land your
Et si solucionem questionis inveneris, filiam meam in
and if the-solution of-the-question you-shall-have-found daughter my in
matrimonium accipies; sinautem, decollaberis! Juvenis
marriage you-shall-receive if-however-not you-shall-be-beheaded the-youth
turbatus accepto comitatu navem ascendens tendens in
troubled with-received escort a-ship boarding heading for
patriam Tyrum, sed post recessum adolescentis vocavit
homeland Tyre but after the-departure of-the-youth called
rex dispensatorem suum, Thaliarchum nomine, cui ait:
the-king steward his Thaliarchus by-name to-whom he-says
Taliarche secretorum meorum magister fidelissime, scias,
Thaliarchus of-secrets my master most-faithful know
quod Tyrus Appollonius invenit questionis mee solucionem!
that the-Tyrian Apollonius has-found of-question my the-solution
Ascende ergo confestim navem ad persequendum eum, et
board therefore immediately a-ship for pursuing him and
cum perveneris Tyrum, quere eum et cum ferro vel
when you-shall-have-come to-Tyre seek him and with steel or
veneno interfice eum! Reversus dum fueris, premium
poison kill him returned when you-shall-have-been a-reward
magnum accipies. Thaliarchus scutum accipiens pecuniamque
great you-shall-receive Thaliarchus a-shield taking and-money
pergens ad patriam juvenis venit. Appollonius vero prius
going to the-homeland of-the-youth came Apollonius but first

venit et ad domum suam introivit, apertoque scrinio omnes
came and to house his went-in and-with-opened chest all
libros respexit et nihil aliud invenit, nisi quod regi
the-books he-looked-through and nothing else he-found except what to-the-king
dixerat, et dixit intra se: Ni fallor, Antiochus rex
he-had-said and said within himself unless I-am-mistaken Antiochus the-king
impio amore diligit filiam suam. Et recogitans secum
with-impious love loves daughter his and reconsidering with-him
dixit: Quid agis, Appolloni? Conclusionem ejus solvisti
he-said what are-you-doing Apollonius the-riddle his you-have-solved
et filiam non accepisti. Ideo delatus es a deo, ut
and the-daughter not you-have-received therefore brought-away you-are by God that
non morieris. Continuoque jussit sibi naves preparare
not you-may-die and-forthwith he-ordered for-himself ships to-be-prepared
et eas centum millibus modiorum frumenti onerari et
and them with-a-hundred thousand measures of-grain to-be-laden and
multo pondere auri et argenti et veste copiosa, et
with-much weight of-gold and silver and with-clothing abundant and
cum paucis secum fidelissimis hora noctis tercia navim
with a-few with-him most-faithful at-the-hour of-the-night third a-ship
ascendit tradiditque se alto pelago. Alia vero die
he-boarded and-gave himself to-the-deep sea on-the-next but day
queritur a civibus suis et non invenitur. Meror ingens
he-is-sought by citizens his and not is-found grief huge
nascitur, quod amantissimus princeps patrie nusquam
arises that the-most-beloved prince of-the-homeland nowhere
comparuit, planctus magnus erat in civitate, tantus vero
appeared a-lament great was in the-city so-great but
amor civium circa eum erat, ut multo tempore tonsores
the-love of-the-citizens toward him was that for-much time barbers
cessarent, publica spectacula tollerentur, balnea clauderentur,
ceased public spectacles were-removed the-baths were-closed

non templa nec tabernas quisquis ingreditur, et cum
not the-temples nor the-taverns does-anyone enter and when
talia agerentur, supervenit Thaliarchus, qui a rege
such-things were-being-done there-came-upon(-them) Thaliarchus who by the-king
Antiocho ad necandum missus erat, et videns omnia
Antiochus for killing sent had-been and seeing all-things
clausa, dixit quidam puero: Indica mihi, si vivere velis,
closed he-said to-a-certain boy show to-me if to-live you-wish
ex qua causa civitas ista in luctu moratur? Ait puer: O
for what cause city this in mourning lingers says the-boy O
carissime, nescis tu illud? Quid interrogas? Civitas hec
dearest do-you-not-know you that why do-you-ask city this
in luctu moratur, quia Appollonius princeps patrie hujus
in mourning lingers because Apollonius the-prince of-homeland this
ab Antiocho rege regressus nusquam comparuit. Thaliarchus
from Antiochus the-king returned nowhere has-appeared Thaliarchus
cum hoc audisset, gaudio plenus ad navem rediit et
when this he-had-heard with-joy full to the-ship returned and
Antiochiam intravit, ingressusque ad regem ait: Domine mi
Antioch entered and-going-in to the-king says O-lord my
rex, letare, quia Appollonius vos timens nusquam comparuit.
king rejoice because Apollonius you fearing nowhere has-appeared
Rex ait: Fugere quidem potest, sed effugere non potest.
the-king says to-flee indeed he-can but to-escape not he-can
Statim hujusmodi edictum posuit: Quicunque Appollonium
at-once of-this-kind an-edict he-set-up whoever Apollonius
Tyrum contemptorem regni mei exhibuerit, accipiet
the-Tyrian the-despiser of-kingdom my shall-have-produced shall-receive
quinquaginta talenta auri; qui vero caput ejus, centum
fifty talents of-gold who but head his a-hundred
accipiet. Hoc facto non tantum inimici sed amici cupiditate
shall-receive with-this done not only enemies but friends by-covetousness

seducti ad persequendum Appollonium properabant. Querebatur
seduced to pursuing Apollonius hastened was-sought
vero Appollonius per mare, per terras, per silvas, per
but Apollonius over sea over lands through forests through
universas indagines, et non inveniebatur. Tunc rex jussit
all searches and not he-was-found then the-king ordered
sibi classes navium preparari ad persequendum juvenem,
for-himself fleets of-ships to-be-prepared for pursuing the-youth
sed et moram facientibus, qui classes sibi navium
but also delay with-(them)-making those-who fleets for-him of-ships
preparabant, Appollonius Tharsim devenit et deambulans
were-preparing Apollonius to-Tarsus came and walking
juxta litus, visus est a quodam servo suo Elinato nomine,
beside the-shore seen he-was by a-certain servant his Elinatus by-name
qui supervenerat in ipsa hora, et accedens ad eum dixit:
who had-come-up at that-very hour and approaching to him said
Ave, rex Appolloni! Ille salutatus fecit, ut potentes facere
hail O-king Apollonius he greeted did as the-powerful to-do
consueverant, sprevit hominem. Tunc senex indignatus est
had-been-accustomed he-spurned the-man then the-old-man angered has
valde et iterum salutavit eum et ait: Ave, rex Appolloni!
greatly and again greeted him and says hail O-king Apollonius
Resaluta et noli despicere paupertatem honestis moribus
return-the-greeting and do-not despise poverty with-honest character
decoratam! Si enim scis, quod scio, cavendum est tibi!
adorned if for you-know what I-know to-be-guarded-against it-is by-you
Et ille: Si placet, dicito mihi! Qui ait: Proscriptus es.
and he if it-pleases say to-me who says proscribed you-are
At ille: Et quis patrie sue proscripsit principem? Elinatus
but he and who of-homeland his has-proscribed the-prince Elinatus
ait: Rex Antiochus. Qua ex causa? Elinatus ait: Quia
says the-king Antiochus what from cause Elinatus says because

quod pater est, tu esse voluisti. Appollonius ait: Et pro
what the-father is you to-be have-wished Apollonius says and for
quanto me proscripsit? Et ille: Quicunque te illi vivum
how-much me has-he-proscribed and he whoever you to-him alive
exhibuerit, quinquaginta talenta auri, qui vero caput tuum
shall-have-produced fifty talents of-gold who but the-head your
protulerit, centum accipiet; et ideo moneo te, fuge in
shall-have-brought a-hundred shall-receive and therefore I-warn you flee into
presidium. Sed cum hec dixisset, Elinatus recessit. Tunc
protection but when these-things he-had-said Elinatus withdrew then
Appollonius eum rogavit, ut ad se veniret, et centum
Apollonius him asked that to him he-should-come and a-hundred
talenta auri daret ei, et ait: Accipe tantum de
talents of-gold he-would-give to-him and he-says take so-much from
paupertate mea, quia meruisti, et amputa caput meum
poverty my because you-have-deserved(-it) and cut-off head my
et regi presentes et tunc magnum gaudium habebit!
and to-the-king present(-it) and then great joy he-shall-have
Ecce habes centum talenta auri et tu es innocens, quia
behold you-have a-hundred talents of-gold and you are innocent because
te conduxi, ut gaudium offeras regi. Cui senex
you I-have-hired that joy you-may-offer to-the-king to-whom the-old-man
ait: Domine, absit hoc a me, absit ut hujusmodi rei
says O-lord be-it-far this from me be-it-far that of-this-kind of-a-thing
causa premium accipiam! Apud bonos homines amicicia
for-the-sake a-reward I-should-receive among good men friendship
premio non est comparanda. Et valedicens discessit.
with-a-reward not is to-be-compared and bidding-farewell he-departed
Post hec Appollonius cum spaciatur in eodem loco
after these-things Apollonius while he-strolls in the-same place
supra litus, vidit hominem contra se venientem dolentem
upon the-shore saw a-man toward himself coming grieving

et mesto vultu, Stranguilionem nomine. Accessit ad eum
and with-sad face Stranguilio by-name he-went to him
protinus et ait Appollonius: Ave, Stranguilio! Et ipse ait:
forthwith and says Apollonius hail Stranguilio and he says
Ave, domine Appolloni! Et rursum ait: Quare in his locis
hail O-lord Apollonius and again he-says why in these places
turbata mente versaris? Ait Appollonius: Quia filiam
with-troubled mind do-you-dwell says Apollonius because the-daughter
regis, ut verum dixeram, conjugem et in matrimonium
of-the-king as the-truth I-had-said as-wife and in marriage
petivi: petivi itaque, si fieri potest, in patria nostra
I-sought I-sought therefore if to-be-done it-can in homeland our
nolo latere. Stranguilio ait: Domine Appolloni, civitas
I-do-not-wish to-lie-hidden Stranguilio says O-lord Apollonius city
nostra pauperrima est et non potest tuam nobilitatem
our very-poor is and not can your nobility
sustinere; preterea duram famem et sterilitatem patimur
to-sustain moreover harsh famine and sterility we-suffer
annone, nec eciam jam civibus ulla spes est salutis, sed
of-corn nor even now for-the-citizens any hope is of-safety but
crudelissima mors est ante oculos nostros. Appollonius ait:
most-cruel death is before eyes our Apollonius says
Agite gratias deo, qui me profugum vestris finibus applicuit!
give thanks to-God who me a-fugitive to-your borders has-brought
Dabo civitati vestre centum millia modiorum frumenti, si
I-shall-give to-city your a-hundred thousand measures of-grain if
fugam meam tantum celaveritis. Stranguilio ut hec
flight my only you-shall-have-concealed Stranguilio when these-things
audivit, prostravit se ante pedes ejus et ait: Domine
he-heard prostrated himself before feet his and says O-lord
Appolloni, si esurienti civitati subveneris, non solum
Apollonius if to-the-hungering city you-shall-have-brought-help not only

fugam tuam celabimus, sed, si necessitas fuerit, pro
flight your we-shall-conceal but if necessity there-shall-have-been for
salute tua dimicabimus. Ascendensque Appollonius tribunal
safety your we-shall-fight and-mounting Apollonius the-tribunal
in foro presentibus cunctis civibus de ejus civitate dixit:
in the-forum with-present all citizens of his city he-said
Cives Tharsenses, quos annone penuria turbat et opprimit,
O-citizens of-Tarsus whom of-corn the-want troubles and oppresses
ego Tyrus Appollonius relevo; credo enim vos hujus
I the-Tyrian Apollonius relieve I-believe for you of-this
beneficii memores fugam celaturos. Scitote enim, non me
benefit mindful (my)-flight about-to-conceal know for not me
malicia Antiochi esse fugatum, sed per viam feliciter huc
by-the-malice of-Antiochus to-be put-to-flight but along the-way happily hither
sum delatus. Dabo itaque vobis centum milia modiorum
I-was brought I-shall-give therefore to-you a-hundred thousand measures
frumenti eo precio, quo sum in patria mercatus,
of-grain at-that price at-which I-have in the-homeland bought
octo ereis singulos modios. Cives hec audientes,
at-eight coppers the-single measures the-citizens these-things hearing
quod singulos modios octo ereis mercarentur, hilares effecti
that single measures for-eight coppers they-might-buy cheerful made
sunt ac gratias agentes statim frumenta parabant. Tunc
were and thanks giving at-once the-grains they-were-providing then
Appollonius ne deposita regia dignitate mercatoris magis
Apollonius lest with-laid-aside royal dignity of-a-merchant rather
quam donatoris nomen videretur assumere, preciumque
than of-a-giver the-name he-should-seem to-assume and-the-price
assumens ejusdem civitatis utilitatibus redonavit. Cives
taking of-the-same city to-the-uses gave-back the-citizens
autem ut tanta viderent ejus beneficia, bigam in foro
moreover when such-great they-saw his benefits a-chariot in the-forum

statuerunt, in qua stans dextra manu fruges et sinistro
they-set-up in which standing with-the-right hand the-grain and with-the-left
pede calcaret, et in base scripserunt: Civitati Tharsie
foot he-should-tread and on the-base they-wrote to-the-city of-Tarsus
Tyrus Appollonius donum dedit, quod civitatem a seva
the-Tyrian Apollonius a-gift gave because the-city from savage
morte liberavit. Deinde interpositis paucis diebus hortante
death he-freed then with-interposed a-few days with-the-exhortation
Stranguilione et Dionysiade ejus conjuge ad Pentapolim
of-Stranguilio and Dionysias his wife to Pentapolis
Tyrenorum navigare proposuit, ut illic lateret eo,
of-the-Cyrenians to-sail he-proposed that there he-might-lie-hidden by-this
quod beneficia cum opulentia et tranquillitate agerentur.
that benefits with opulence and tranquility were-done
Ideo cum ingenti honore ducitur ad mare, et valedicens
therefore with huge honor he-is-led to the-sea and bidding-farewell
omnibus, ascendit ratim, sed tribus diebus et noctibus
to-all he-boarded the-raft but for-three days and nights
totidem ventis prosperis navigans, subito pelagus mutatus
as-many with-winds favorable sailing suddenly the-sea changed
est, postquam littus Tharsie reliquit. Nam paucis horis
was after the-shore of-Tarsus he-left for in-a-few hours
ventis concitatis aquilone vento auroque instante
with-the-winds roused with-the-north-wind wind and-the-south-east pressing
classe celum nimia se pluvia erupit, populus Tyri procella
the-fleet the-sky in-excessive itself rain burst-forth the-people of-Tyre by-the-storm
corripitur, ratis pariter dissolvitur, zephyri fretum perturbant,
is-seized the-raft likewise is-broken-up the-zephyrs the-strait disturb
grando ac nubes tenebrosa incumbebant, flant venti fortiter
hail and clouds dark pressed-down blow the-winds strongly
intantum, quod mors cunctos occuparet; tunc unusquisque
in-so-much that death all should-seize then each-one

rapuit sibi tabulas, tamen in illa caligine tempestatis
snatched for-himself planks yet in that darkness of-the-tempest
omnes perierunt, Appollonius vero unius tabule beneficio
all perished Apollonius but of-one plank by-the-benefit
in Pentapolitanorum litore est pulsus. Stans autem in
on of-the-Pentapolitans the-shore was cast standing moreover on
litore, intuens mare tranquillum, sic ait: O pelagi fides,
the-shore gazing-at the-sea calm so he-says O of-the-sea faith
facilius incidam in manus crudelissimi regis, quo pergam,
more-easily I-shall-fall into the-hands of-the-most-cruel king whither shall-I-go
quam patriam petam; quis notus huic ignoto auxilium
what homeland shall-I-seek who known to-this unknown-man help
dabit? Hec dum loqueretur Appollonius, aspexit juvenem
shall-give these-things while he-was-saying Apollonius saw a-young-man
venientem contra se, quendam robustum piscatorem, sordido
coming toward himself a-certain robust fisherman with-a-filthy
sacco coopertum. Cogente necessitate prostravit se ad
sack covered with-compelling necessity he-prostrated himself at
pedes ejus, profusis lacrimis ait: Miserere, quicunque
feet his with-poured-out tears says have-mercy whoever
es, nudo naufrago, non humilibus parentibus sed
you-are on-a-naked shipwrecked-man not of-humble parents but
notabilibus genito, et ut scias, cui misereris, ego
of-notable born and that you-may-know on-whom you-have-mercy I
sum Tyrus Appollonius patrie mee princeps; deprecor te
am the-Tyrian Apollonius of-homeland my the-prince I-beseech you
auxilium vite mee. Piscator, ut vidit speciem juvenis,
for-the-help of-life my the-fisherman when he-saw the-appearance of-the-youth
misericordia motus erigit illum et duxit infra tecta domus,
by-mercy moved raises him and led(-him) within the-roof of-the-house
posuit epulas, quas habere potuit, et, ut plenius sue pietati
set-out food which to-have he-could and that more-fully his piety

satisfaceret, exuens se, tribunarium in duas partes dividens,
he-might-satisfy putting-off himself the-cloak into two parts dividing(-it)
unam dedit juveni, dicens: Tolle, quod habeo, et vade in
one he-gave to-the-youth saying take what I-have and go into
civitatem! Ibi invenies forsitan, qui tui misereatur; si
the-city there you-shall-find perhaps one-who on-you may-have-mercy if
non invenies, huc ad me revertere; paupertas quecunque
not you-shall-find(-one) hither to me return poverty whatever-it-is
sufficiat. Piscemur simul; illud tantum admoneo te, ut,
let-it-suffice let-us-fish together that only I-warn you that
si quando dignitati tue redditus fueris, ne despicias
if ever to-dignity your restored you-shall-have-been not you-despise
tribunarii paupertatem. Appollonius: Si non memor fuero,
of-the-cloak poverty Apollonius if not mindful I-shall-have-been
iterum naufragium patiar, nec tui similem inveniam!
again shipwreck may-I-suffer nor your like may-I-find
Et hec dicens, demonstrata sibi via carpens igitur
and these-things saying with-shown to-him the-way taking(-it) therefore
portas civitatis ingreditur. Dumque cogitaret, unde peteret
the-gates of-the-city he-enters and-while he-thought whence he-might-seek
auxilium vite, vidit per plateam puerum nudum currentem,
help for-life he-saw through the-street a-boy naked running
oleo caput unctum, sabano precinctum, voce magna
with-oil on-the-head anointed with-a-towel girded with-a-voice loud
clamantem et dicentem: Audite, omnes, audite, peregrini et
shouting and saying hear all hear O-strangers and
servi, qui ablui vult, pergat gymnasium! Audito hoc
slaves who to-be-washed wishes let-him-go to-the-gymnasium with-heard this
Appollonius, exuens se tribunarium, ingreditur lavacrum,
Apollonius putting-off himself the-cloak enters the-bath
utitur liquore, et dum singulos intuetur, querit sibi
uses the-liquid and while the-single(-men) he-gazes-at he-seeks for-himself

parem nec invenit, et subito Altistratus rex totius
an-equal nor finds(-one) and suddenly Altistratus the-king of-the-whole
regionis ingressus est cum turba famulorum. Cum rex
region entered has with a-crowd of-servants when the-king
ludum spere cum servis suis exerceret, admisit se
the-game of-the-ball with servants his played joined himself
Appollonius regi, et decurrentem sustulit speram, et
Apollonius to-the-king and the-running(-ball) he-took-up the-ball and
subtili velocitate percussam ludenti regi remisit. Tunc
with-subtle speed struck to-the-playing king he-sent-back then
rex suis famulis ait: Recedite, hic enim juvenis, ut suspicor,
the-king to-his servants says withdraw here for the-youth as I-suspect
mihi comparandus, est Appollonius. Appollonius, ut audivit
to-me to-be-compared is Apollonius Apollonius when he-heard
se laudari, constanter accessit ad regem, et accepto
himself to-be-praised steadily went to the-king and with-received
cyramoco docta manu circumlavit eum cum subtilitate;
ointment with-learned hand washed-around him with subtlety
deinde in solio gratissimo fovit eum et exeunte eo
then in the-seat most-pleasing he-warmed him and with-going-out him
ab officio discessit, dixitque rex ad amicos suos post
from the-service he-departed and-said the-king to friends his after
discessum adolescentis: Juro vobis in veritate, melius me
the-departure of-the-youth I-swear to-you in truth better me
nunquam abluisse, quam hodie beneficio adolescentis
never to-have-been-washed than today by-the-service of-a-youth
nescio cujus. Et respiciens unum de famulis ait: Juvenis
I-know-not whose and looking-at one of the-servants he-says youth
ille, qui mihi officium fecit, vide, quis sit! Et ille secutus
that who for-me the-service did see who he-be and he having-followed
juvenem, vidit eum sordido tribunario indutum, reversusque
the-youth saw him in-a-filthy cloak clothed and-returned

ad regem dixit: Juvenis ille naufragus est. Rex ait: Unde
to the-king he-said youth that shipwrecked is the-king says whence
scis? Et ille tacente illo, habitus indicat causam. Ait
do-you-know and he with-silent him (his)-garb shows the-cause says
rex: Vade celerius et dic ei: Rogat te rex, ut
the-king go more-quickly and say to-him asks you the-king that
venias ad cenam. Appollonius, ut audivit, acquievit et cum
you-come to supper Apollonius when he-heard assented and with
famulo venit ad regem. Famulus prius ingressus ait ad
the-servant came to the-king the-servant first having-entered says to
regem: Naufragus adest, sed propter sordidum habitum
the-king the-shipwrecked-man is-here but because-of (his)-filthy garb
introire verecundatur. Statimque rex jussit eum vestibus
to-enter he-is-ashamed and-at-once the-king ordered him in-garments
indui dignis et ad cenam ingredi. Ingressus Appollonius
to-be-clothed worthy and to supper to-enter having-entered Apollonius
triclinium regis contra regem assignato loco discubuit,
the-dining-room of-the-king opposite the-king with-assigned place reclined
infertur prandium, deinde cena regalis. Appollonius cunctis
is-brought-in the-luncheon then the-supper royal Apollonius with-all
epulantibus non epulabatur, sed aurum et argentum in
feasting not did-feast but the-gold and silver in
ministerium regis diu flens intuebatur. Tunc unus de
the-service of-the-king long weeping gazed-at then one of
discumbentibus ad regem ait: Nisi fallor, juvenis iste
the-reclining(-guests) to the-king says unless I-am-mistaken youth this
fortune regis invidet. Rex ait: Male suspicaris, fortune
the-fortune of-the-king envies the-king says wrongly you-suspect fortune
mee non invidet, sed plura se perdidisse tristatur. Et
my not he-envies but more-things himself to-have-lost he-is-sad and
respiciens Appollonium hilari vultu, ait rex: Juvenis,
looking-at Apollonius with-cheerful face says the-king O-youth

epulare nobiscum et de deo meliora spera! Et dum
feast with-us and from God better-things hope and while
hortaretur juvenem, subito introivit filia regis virgo
he-urged the-youth suddenly entered the-daughter of-the-king a-virgin
jam adulta, deditque osculum patri suo, deinde cunctis
now grown-up and-gave a-kiss to-father her then to-all
discumbentibus amicis. Que dum oscularetur singulos,
the-reclining friends who while she-was-kissing the-single(-guests)
reversa est ad patrem et ait: Bone pater, quis est iste
returned has to the-father and says O-good father who is this
juvenis, qui contra te locum honoratum tenet, qui multum
youth who opposite you a-place honored holds who much
dolet? Ait rex: O dulcis filia, juvenis iste naufragus
grieves says the-king O sweet daughter youth this shipwrecked
est et gymnasia mihi gratissime fecit, propter quod ad
is and the-gymnasium for-me most-pleasingly did on-account-of which to
cenam vocavi illum; quis autem sit nescio; sed si vis
supper I-called him who moreover he-be I-know-not but if you-wish
scire, interroga eum; te decet omnia nosse, et forsitan,
to-know ask him you it-befits all-things to-know and perhaps
dum cognoveris, misereberis ei. Hec audiens puella
when you-shall-have-learned you-shall-pity him these-things hearing the-girl
ad juvenem accessit et ait: Carissime, generositas nobilitatem
to the-youth went and says dearest generosity nobility
ostendit. Si tibi molestum non est, indica mihi nomen
shows if to-you troublesome not it-is tell to-me name
tuum et casus tuos. Et ille: Si nomen queris, in mare
your and misfortunes your and he if the-name you-seek in the-sea
perdidi, si nobilitatem, Tyro reliqui. Ait puella: Apertius dic,
I-lost(-it) if nobility at-Tyre I-left(-it) says the-girl more-openly say
ut intelligam! Tunc Appollonius nomen suum et omnes
that I-may-understand then Apollonius name his and all

casus exposuit. Finitis sermonibus fundere lacrimas cepit.
misfortunes set-forth with-finished speeches to-pour tears he-began
Quem ut vidit rex flentem, ait filie: Nata dulcis,
whom when saw the-king weeping he-says to-the-daughter O-child sweet
peccasti; dum nomen et casus adolescentis petivisti,
you-have-sinned when the-name and misfortunes of-the-youth you-asked
veteres ejus dolores renovasti. Dulcis ergo filia, ex
old his griefs you-have-renewed O-sweet therefore daughter from
quo jam scis veritatem, justum est, ut liberalitatem tuam
which now you-know the-truth just it-is that liberality your
quasi regiam ei ostendas. Puella ut audivit voluntatem
as-it-were royal to-him you-show the-girl when she-heard the-will
patris, respiciens juvenem ait: Noster es, Appolloni!
of-the-father looking-at the-youth says ours you-are Apollonius
Depone merorem et a patre meo locupleteris. Appollonius
lay-aside grief and by father my be-enriched Apollonius
cum gemitu et verecundia gratias egit. Tunc rex ait
with groaning and modesty thanks gave then the-king says
filie sue: Defer liram, ut cum cantu exhilares convivium.
to-daughter his bring the-lyre that with song you-may-cheer the-banquet
Puella jussit sibi afferri liram et cepit cum omni
the-girl ordered for-herself to-be-brought the-lyre and began with all
dulcedine liram percutere. Omnes eam ceperunt laudare et
sweetness the-lyre to-strike all her began to-praise and
dicere: Non potest melius nec dulcius audiri. Inter quos
to-say not can better nor more-sweetly to-be-heard among whom
solus Appollonius tacuit. Ait ei rex: Appolloni, fedam
alone Apollonius was-silent says to-him the-king Apollonius a-foul
rem facis. Omnes filiam meam in arte musica laudant;
thing you-do all daughter my in the-art musical praise
quare tu solus vituperas? Ait ille: Bone rex, si permittas,
why you alone disparage(-her) says he O-good king if you-permit

dico, quod sentio. Filia tua in artem musicam incessit
I-say what I-feel daughter your into the-art musical has-stepped
et nondum didicit; igitur jubeas mihi tradi liram
and not-yet has-learned(-it) therefore order to-me to-be-handed the-lyre
et statim scias, quod nescivisti! Rex ait: Appolloni,
and at-once you-shall-know what you-did-not-know the-king says Apollonius
video te eruditum in omnibus. Jussit sibi tradi
I-see you learned in all-things he-ordered for-himself to-be-handed
liram et egresso foras corona capitis eum decoravit,
the-lyre and having-gone-out outside with-a-crown of-the-head him adorned
accipiensque liram intravit triclinium, pulsabat ante regem
and-taking the-lyre entered the-dining-room played before the-king
tanta dulcedine, ut omnes non Appollonium sed Appollinem
with-such sweetness that all not Apollonius but Apollo
crederent. Discumbentes cum rege dixerunt, quod nunquam
believed(-him) those-reclining with the-king said that never
melius audissent nec vidissent. Filia regis hec
better had-they-heard nor seen the-daughter of-the-king these-things
audiens respiciens juvenem capta est in amorem ejus et ait
hearing looking-at the-youth taken was into love of-him and says
ad patrem suum: O pater, permittas me dare juveni, quod
to father her O father permit me to-give to-the-youth what
mihi placet. Ait rex: Permitto. Illa respiciens Appollonium
to-me pleases says the-king I-permit(-it) she looking-at Apollonius
ait: Magister Appolloni, accipe ex indulgentia patris mei
says O-master Apollonius receive by the-indulgence of-father my
auri ducenta talenta, argenti libras quadringentas vestemque
of-gold two-hundred talents of-silver pounds four-hundred and-clothing
copiosam servos xx, x ancillas. Quibus ait: Afferte, quod
abundant servants twenty ten maidservants to-whom she-says bring what
promisi! Et presentibus amicis exposito triclinio jussu
I-promised and with-present friends with-set-out dining-room by-the-command

regine allata sunt omnia. Quo facto levaverunt se
of-the-princess brought were all-things with-which done raised themselves
omnes et licenciati discesserunt. Appollonius ait: Bone rex
all and dismissed departed Apollonius says O-good king
miserorum misericors et tu regina amatrix studiorum et
of-the-wretched merciful and you O-princess lover of-studies and
dilectrix philosophie, valete! Et respiciens famulos, quos sibi
lover of-philosophy farewell and looking-at the-servants whom to-him
regina donaverat, ait: Attollite, famuli, hec, que mihi
the-princess had-given says take-up O-servants these-things which to-me
data sunt, et eamus et hospicium queramus. Puella timens,
given are and let-us-go and lodging let-us-seek the-girl fearing
ne amatorem perderet, tristis est facta; respiciens ad patrem
lest (her)-lover she-should-lose sad was made looking to the-father
ait: Bone rex et pater optime, placeat tibi, ut Appollonius
says O-good king and father best may-it-please you that Apollonius
hodie ditatus abscedat, et quod illi donavimus a malis
today enriched should-go-away and what to-him we-have-given by the-wicked
ne rapiatur. Tunc rex festinus jussit sibi assignari aulam,
lest it-be-snatched then the-king hastily ordered for-him to-be-assigned a-hall
ubi honeste quiesceret. Puella vero amore accensa inquietam
where honorably he-might-rest the-girl but with-love kindled a-restless
habuit noctem, mane vero cubiculum patris adiit.
had night in-the-morning but the-bedchamber of-the-father she-went-to
Quam ut vidit pater, dixit: Quid est hoc, quod preter
whom when saw the-father he-said what is this that beyond
consuetudinem ita mane evigilasti? Puella ait: Requiem
custom so early you-have-awakened the-girl says rest
habere non potero, et ideo, carissime pater peto, ut me
to-have not I-shall-be-able and therefore dearest father I-ask that me
tradas juveni ad doctrinandam, quod potero artem
you-hand-over to-the-youth for teaching so-that I-shall-be-able the-art

musicam et alia addiscere. Rex hec audiens gavisus
musical and other-things to-learn the-king these-things hearing rejoiced
est, jussit ad se juvenem vocari, cui ait: Appolloni,
has he-ordered to himself the-youth to-be-called to-whom he-says Apollonius
filia mea multum cupit artem tuam addiscere; ideo rogo
daughter my much desires art your to-learn therefore I-ask
te, ut ei ostendas omnia, que nosti, et ego mercedem
you that to-her you-show all-things which you-know and I a-reward
condignam retribuam. Et ille: Domine, paratus sum voluntati
worthy shall-repay and he O-lord ready I-am to-will
vestre satisfacere. Docuit puellam, sicut ipse didicit; post
your to-satisfy he-taught the-girl as he had-learned after
hec puella pre nimio amore juvenis infirmatur. Rex
these-things the-girl for excessive love of-the-youth falls-sick the-king
ut vidit filiam suam incurrisse egritudinem, subito medicos
when he-saw daughter his to-have-incurred sickness at-once physicians
vocavit, illi vero venas et singulas partes corporis tangebant
called they but the-veins and the-single parts of-the-body touched
et nullam egritudinem invenerunt. Post paucos dies tres
and no sickness found after a-few days three
juvenes nobilissimi, qui per longum tempus filiam in
youths most-noble who for a-long time the-daughter in
matrimonium petierant, regem una voce pariter salutaverunt.
marriage had-sought the-king with-one voice together greeted
Quos intuens rex ait: Qua de causa venistis? At illi: Quia
whom gazing-at the-king says what for cause have-you-come but they because
sepius nobis promisistis uni ex nobis dare filiam vestram
more-often to-us you-promised to-one of us to-give daughter your
in matrimonium; propter quod hodie simul venimus; cives
in marriage on-account-of which today together we-have-come citizens
tui sumus, divites et ex nobilibus parentibus geniti, et
your we-are rich and from noble parents born and

ideo de tribus tibi elige, quem vis habere generum.
therefore of the-three for-yourself choose whom you-wish to-have as-son-in-law
Rex ait: Non apto tempore me interpellastis. Filia mea
the-king says not at-a-fit time me you-have-accosted daughter my
studiis vacat et ob amorem studiorum imbecillis
to-studies is-at-leisure and on-account-of love of-studies weak
jacet. Sed ne videar vobis nimis diferre, scribite in codicillis
lies but lest I-seem to-you too-much to-defer write on tablets
vestris nomina vestra et dotis quantitatem, que transmittam
your names your and of-dowry the-quantity which I-shall-send
filie mee, ut ipsa eligat, quem voluerit. Illi
to-daughter my that she may-choose whom she-shall-have-wished they
hoc fecerunt, rex accepit scripturam et legit, signavitque,
this did the-king received the-writing and read and-sealed(-it)
dedit Appollonio, dicens: Tolle, magister, has scripturas et
gave(-it) to-Apollonius saying take O-master these writings and
trade discipule tue! Appollonius recepit scripturas et
hand(-them)-over to-pupil your Apollonius received the-writings and
puelle portavit. Puella ut vidit, quem diligebat, ait:
to-the-girl carried(-them) the-girl when she-saw him-whom she-loved says
Magister, quid est, quod solus introisti in cubiculum?
O-master what is(-it) that alone you-have-entered into the-bedchamber
Appollonius ait: Sume codicillos, quos tibi misit pater
Apollonius says take the-tablets which to-you has-sent father
tuus, et lege! Puella codices aperuit et legit tria nomina
your and read the-girl the-tablets opened and read three names
petitorum, projectisque codicillis respiciens Appollonium
of-suitors and-with-thrown-away tablets looking-at Apollonius
dixit: Magister Appolloni, utrum non doles, quod alteri
said O-master Apollonius whether not you-grieve that to-another
debeo in matrimonium tradi? Et ille: Non, quia omne,
I-ought in marriage to-be-handed and he no because everything

quod est tibi honor, erit et commodum meum. Ait
that is to-you an-honor shall-be also an-advantage mine says
puella: Magister, si me amares, doleres. Hec dicens
the-girl O-master if me you-loved you-would-grieve these-things saying
rescripsit, signavit codicillos, traditque Appollonio, ut
she-wrote-back sealed the-tablets and-hands(-them) to-Apollonius that
eos regi deferret, et scripsit hec: Rex et pater
them to-the-king he-might-carry and she-wrote these-things O-king and father
optime, quoniam clementia permisit mihi, ut rescribam,
best since clemency has-permitted to-me that I-write-back
rescribo: Illum naufragum volo in conjugem habere. Rex
I-write-back that shipwrecked-man I-wish as husband to-have the-king
cum legissit voluntatem puelle, ignorans, quem naufragum
when he-had-read the-will of-the-girl not-knowing whom shipwrecked-man
diceret, respiciens ad juvenes ait: Quis vestrum naufragium
she-meant looking to the-youths says who of-you shipwreck
passus est? Unus ex illis nomine Ardonius dixit: Ego passus
suffered has one of them by-name Ardonius said I suffered
sum naufragium. Alius ait: Morbus te consumat nec salvus
have shipwreck another says disease you may-consume nor safe
nec sanus sis, cum sciam te coetaneum meum! Portam
nor sound may-you-be since I-know you of-the-same-age as-me the-gate
civitatis nunquam exiisti! Ubi naufragium fecisti?
of-the-city never have-you-gone-out-of where shipwreck did-you-make
Rex cum non invenisset, quis eorum naufragium fecisset,
the-king when not he-had-found which of-them shipwreck had-made
respexit Appollonium dicens: Tolle codicillos et lege! Potest
looked-at Apollonius saying take the-tablets and read it-can
enim fieri, quod ego non noverim; tu intelligis, qui presens
for to-be that I not know(-it) you understand who present
fuisti. Appollonius acceptis codicillis velociter percurrit,
were Apollonius with-received tablets quickly ran-through(-them)

et ut sensit se amari, erubuit. Cui rex ait:
and when he-perceived himself to-be-loved blushed to-whom the-king says
Appolloni, invenisti naufragum? At ille pre rubore pauca
Apollonius have-you-found the-shipwrecked-man but he for blushing few-things
dixit; rex vero cum intellexit, quod filia eum voluit,
said the-king but when he-understood that the-daughter him wished
aliis ait: Dum tempus fuerit, veniam ad vos. Illi
to-the-others says when the-time shall-have-been I-shall-come to you they
vero valedicentes recesserunt. Ipse vero solus introivit ad
but bidding-farewell withdrew he but alone went-in to
filiam suam et ait: Quem tibi elegisti conjugem? Illa
daughter his and says whom for-yourself have-you-chosen as-husband she
autem prostravit se cum lacrimis et ait: Pater carissime,
moreover prostrated herself with tears and says O-father dearest
naufragum Appollonium peto. Rex cum lacrimas filie
the-shipwrecked Apollonius I-seek the-king when the-tears of-daughter
sue vidisset, levavit eam a terra et sic alloquitur
his he-had-seen raised her from the-ground and so addresses(-her)
dicens: Nata dulcis, noli de aliqua re cogitare, quia
saying O-child sweet do-not of any thing think because
talem concupisti, quem et ego; ut enim vidi, quia et
such(-a-one) you-have-desired whom also I as for I-saw(-him) because also
amando factus sum pater, diem tibi nuptiarum sine mora
by-loving made I-am a-father the-day for-you of-the-nuptials without delay
constituam. Postera ergo die vocantur amici vicinarum
I-shall-appoint on-the-next therefore day are-called the-friends of-the-neighboring
urbium ad regem, quibus ait: Carissimi, filia mea vult
cities to the-king to-whom he-says dearest-ones daughter my wishes
nubere Appollonio magistro suo; peto itaque, ut vobis
to-marry Apollonius master her I-ask therefore that to-you
omnibus sit leticia, quia filia mea prudenti viro sociatur.
all there-be gladness because daughter my to-a-prudent man is-joined

Hec igitur dicens constituit diem nuptiarum. Que cito
these-things therefore saying he-appointed the-day of-the-nuptials who soon
concepit, et dum puerum in utero haberet, accidit, quod
conceived and while a-boy in the-womb she-had it-happened that
cum ambularet cum rege Appollonio viro suo juxta litus
when she-was-walking with the-king Apollonius husband her beside the-shore
maris, vidit navem speciosam. Cognovit eam Appollonius,
of-the-sea she-saw a-ship beautiful recognized it Apollonius
quod esset de patria sua; conversus ad nauclerum ait:
that it-was from homeland his turned to the-shipmaster he-says
Unde venis? At ille: A Tyro. Appollonius ait: Patriam
whence do-you-come but he from Tyre Apollonius says homeland
meam nominasti. Alter respondit: Ergo Tyrus es tu?
my you-have-named the-other answered therefore a-Tyrian are you
Et ille: Ut dicis. Nauclerus ait: Nosti aliquem patrie
and he as you-say the-shipmaster says do-you-know any of-homeland
illius principem, nomine Appollonius? Nauclerus dixit: Peto
that prince by-name Apollonius the-shipmaster said I-ask
ubicunque illum videris, dicas ei, ut gaudeat et
wherever him you-shall-have-seen say to-him that he-should-rejoice and
exultet, quia rex Antiochus fulmine percussus est cum
exult because the-king Antiochus by-lightning struck has-been with
filia sua, opes autem regni Antiochie reservantur
daughter his the-wealth moreover of-the-kingdom of-Antioch are-reserved
Appollonio. Appollonius ut hoc audivit, plenus gaudio ad
for-Apollonius Apollonius when this he-heard full of-joy to
conjugem suam ait: Peto itaque, ut me abire permittas
wife his says I-ask therefore that me to-go-away you-permit
ad percipiendum regnum. Illa ut audivit, profusis lacrimis
for receiving the-kingdom she when she-heard with-poured-out tears
ait: O domine, si in longinquo itinere esses constitutus, ad
says O lord if on a-long journey you-were set at

partum meum festinare debueras, et modo recedere velis,
the-childbirth my to-hasten you-ought and now to-withdraw you-wish
cum juxta me sis; sed si hoc velis, pariter navigemus.
though beside me you-be but if this you-wish together let-us-sail
Et veniens ad patrem ait: O pater, letare et gaude, quia
and coming to the-father she-says O father rejoice and be-glad because
sevissimus rex Antiochus cum filia sua dei judicio
the-most-savage king Antiochus with daughter his of-God by-the-judgment
in fulmine percussus est, opes autem et diademata
by lightning struck has-been the-wealth moreover and diadems
nobis sunt reservata. Permitte me navigare cum viro meo!
for-us are reserved permit me to-sail with husband my
Rex autem exhilaratus naves jubet produci in litus
the-king moreover gladdened ships orders to-be-brought-out onto the-shore
et omnibus bonis impleri; propterea nutricem ejus, nomine
and with-all goods to-be-filled therefore nurse her by-name
Ligozidem, et obstetricem propter partum ejus simul
Ligozis and a-midwife on-account-of childbirth her together
navigare precepit, et data proficiscendi copia deduxit
to-sail he-enjoined and with-given of-setting-out the-means he-led(-them)-down
ad litus, osculaturque filiam et generum, navigabant. Sed
to the-shore and-kisses the-daughter and son-in-law they-sailed but
cum per aliquot dies in mari fuissent, surrexit tempestas
when for some days on the-sea they-had-been arose a-tempest
magna; puella interim infirmatur, procreans filiam, quod facta
great the-girl meanwhile falls-sick bringing-forth a-daughter so-that made
est quasi mortua. Quod cum videret familia, exclamabat
she-was as-it-were dead which when saw the-household it-cried-out
voce magna et ululatu. Hec audiens Appollonius,
with-a-voice loud and with-wailing these-things hearing Apollonius
cucurrit, vidit conjugem suam quasi mortuam jacentem, ut
ran saw wife his as-it-were dead lying as

ei videbatur, scidit a pectore suo vestes, profusis
to-him it-seemed tore from breast his the-garments with-poured-out
fletibus jactavit se super corpus ejus et ait: Cara conjux
weepings cast himself upon the-body her and says O-dear wife
Altistratis filia, quid respondebo patri tuo pro te? Et
of-Altistratus daughter what shall-I-answer to-father your for you and
cum hoc dixisset, dixit ei gubernator: Corpus mortuum
when this he-had-said said to-him the-helmsman a-body dead
navis sufferre non valet; jube ergo corpus in pelagum
the-ship to-bear not is-able order therefore the-body into the-sea
mitti, ut possimus evadere. Appollonius ait ad eum: Quid
to-be-sent that we-may-be-able to-escape Apollonius says to him what
dicis, pessime? Placet tibi, ut hoc corpus in pelagus
do-you-say O-most-wicked-one does-it-please you that this body into the-sea
inmittam, quod naufragum me et egenum suscepit? Vocavit
I-should-send which shipwrecked me and needy received he-called
servos suos et ait: Faciatis loculum et foramina et cum
servants his and says make a-coffin and holes and with
bitumine liniri et sit carta plumbea intus posita et
pitch to-be-smeared and let-there-be a-sheet of-lead inside placed and
obturetur, perfecto loculo regalibus ornamentis exornent.
let-it-be-stopped with-finished coffin with-royal ornaments let-them-adorn(-it)
Puellam in loculo ponunt et copiam auri ad caput ejus,
the-girl in the-coffin they-place and plenty of-gold at head her
et dedit osculum funeri, fundens super eam lacrimas.
and he-gave a-kiss to-the-corpse pouring over her tears
Tunc jussit infantem tolli et diligenter nutriri,
then he-ordered the-infant to-be-taken-up and diligently to-be-nourished
ut pro filia nepotem regi ostenderet, et jussit
that instead-of a-daughter a-granddaughter to-the-king he-might-show and he-ordered
loculum mitti in mari cum maximo fletu. Tercia vero
the-coffin to-be-sent into the-sea with greatest weeping on-the-third but

die unda maris ejecit loculum ad litus Ephesorum a
day the-wave of-the-sea cast the-coffin onto the-shore of-the-Ephesians from
longe a domo cujusdam medici, Cerimonis nomine, qui
afar from the-house of-a-certain physician Cerimon by-name who
cum discipulis suis eadem die in litore ambulavit. Tunc
with disciples his on-the-same day on the-shore walked then
vidit loculum effusis fluctibus jacentem, ait servis
he-saw the-coffin with-poured-forth waves lying he-says to-servants
suis: Tollite hunc loculum cum omni diligentia et ad villam
his take-up this coffin with all diligence and to the-villa
perferte! Quod cum fecissent, medicus aperuit, vidit puellam
carry(-it) which when they-had-done the-physician opened(-it) saw a-girl
regalibus ornamentis decoratam et speciosam valde et quasi
with-royal ornaments adorned and beautiful very and as-it-were
mortuam jacentem, obstupuit et ait: O bona puella, quare
dead lying he-was-astounded and says O good girl why
estis sic derelicta? Vidit subtus caput ejus pecuniam positam
are-you so abandoned he-saw beneath head her money placed
et sub pecunia cartam scriptam et ait: Perquiramus, quid
and under the-money a-sheet written and he-says let-us-search-out what
continetur in carta! Quam cum aperuisset, invenit titulum
is-contained in the-sheet which when he-had-opened he-found a-title
scriptum: Quicunque hunc loculum invenit, peto, ut x
written whoever this coffin finds I-ask that ten
aureos habeat et x funeri impendat; hoc enim corpus
gold-pieces he-have and ten on-the-corpse spend this for body
multas lacrimas reliquit parentibus et dolores amaros. Quod
many tears has-left to-the-parents and griefs bitter but
si aliud fecerit, quam quod dolor exposcit, ultimum
if other he-shall-have-done than what grief demands (his)-last
diem incidat, nec sit, qui ejus corpus sepulturae
day may-he-meet nor be(-there-one) who his body to-burial

commendat. Perlectis autem cartulis ad servos suos ait:
commends with-read-through moreover the-sheets to servants his he-says
Prestemus corpori, quod dolor exposcit! Juro vobis per spem
let-us-afford to-the-body what grief demands I-swear to-you by the-hope
vite mee, in hoc funere amplius me erogaturum, quam
of-life my on this funeral more myself about-to-spend than
dolor imperat. Continuo jubet parari rogum, sed cum
grief commands forthwith he-orders to-be-prepared a-pyre but while
edificatur atque deponitur, supervenit discipulus medici
it-is-built and is-set-down came-up a-disciple of-the-physician
adolescens et, quantum ad ingenium pertinet, senex. Hic
a-youth and as-far-as to intellect pertains an-old-man he
cum corpus speciosum super rogum positum videret, intuens
when the-body beautiful upon the-pyre placed he-saw gazing-at
eum magister ait: Bene venisti, hec enim hora expectavit
him the-master says well you-have-come this for hour has-awaited
te. Tolle ampullam unguenti et quod supremum est de
you take a-flask of-ointment and what last is of
funere, superfunde sepulture! Venit juvenis ad corpus, extraxit
the-funeral pour-over the-burial came the-youth to the-body drew-off
de pectore vestes, fudit unguentum tractum manu, totum
from the-breast the-garments poured the-ointment drawn by-hand the-whole
corpus ad precordia vivere sensit. Obstupuit juvenis, palpat
body to the-vitals to-live he-perceived was-astounded the-youth he-feels
venas et indicia rimatur narium, labia labiis probat, sensit
the-veins and the-signs explores of-the-nostrils the-lips with-lips tests perceived
vitam cum morte luctantem et ait ad servos: Supponite
life with death struggling and says to the-servants put-under
faculas per quatuor angulos lente et temperate! Quo facto
torches at four corners slowly and temperately with-which done
sanguis ille, qui coagulatus erat, est liquefactus. Quod ut
blood that which coagulated was was liquefied which when

vidit juvenis, ait magistro: Puella, quam mortuam dicis,
saw the-youth he-says to-the-master the-girl whom dead you-say
vivit, et ut facilius mihi posses credere, experimento
lives and that more-easily to-me you-might-be-able to-believe by-experiment
satisfaciam. Hiis dictis tulit puellam et in cubiculum
I-shall-satisfy(-you) with-these said he-carried the-girl and in bedchamber
suum posuit, super pectus ejus calefaciens oleum, madefecit
his placed(-her) upon breast her warming oil he-moistened
lanam et posuit super corpus suum, sic, quod sanguis ejus,
wool and placed(-it) upon body her so that blood her
qui intus erat, coagulatus esset, tempore liquefactus est,
which inside was coagulated had-been in-time liquefied was
cepitque spiritus per medullas descendere. Venis itaque
and-began the-spirit through the-marrow to-descend with-veins therefore
patefactis, aperuit oculos et recipiens spiritum ait: Qualis
opened she-opened eyes and receiving the-spirit says of-what-kind
tu es, non tangas aliter, quam oportet tangere, quia
you are do-not touch(-me) otherwise than is-fitting to-touch because
filia regis sum et regis uxor. Juvenis hec audiens,
the-daughter of-a-king I-am and of-a-king the-wife the-youth these-things hearing
gaudio plenus introivit ad magistrum in cubiculum, et ait:
with-joy full went-in to the-master into the-bedchamber and says
Ecce, magister, puella vivit! Qui ait: Probo peritiam, artem
behold O-master the-girl lives who says I-approve the-skill the-art
laudo, prudentiam miror. Diligentiam audi discipline, noli
I-praise the-prudence I-admire the-diligence hear of-discipline do-not
artis tue esse ingratus, accipe mercedem, hec enim puella
of-art your be ungrateful receive the-reward this for girl
multam pecuniam secum attulit! Et jussit eam salubribus
much money with-her brought and he-ordered her with-wholesome
vestibus cibis et fomentis optimis recreari. Post paucos dies,
garments foods and fomentations excellent to-be-restored after a-few days

ut cognovit eam ex regio genere ortam esse, adhibitis
when he-knew her of royal race sprung to-be with-summoned
amicis, filiam sibi adoptavit, et rogabatur ab ea
friends as-daughter for-himself he-adopted(-her) and he-was-asked by her
cum lacrymis, ne ab aliquo tangeretur. Inter sacerdotes
with tears lest by anyone she-should-be-touched among the-priestesses
Dyane templi eam cum feminis misit, ut inviolabiliter
of-Diana of-the-temple her with women he-sent that inviolably
servaretur. Inter hec dum Appollonius navigat cum
she-might-be-kept among these-things while Apollonius sails with
ingenti luctu, gubernante deo applicuit Tharso et descendens
huge grief with-steering God he-put-in at-Tarsus and descending
a rati petiit domum Stranguilionis et Dyonisiadis. Quos
from the-raft sought the-house of-Stranguilio and Dionysias whom
cum salutasset, omnes casus suos exposuit ei dicens:
when he-had-greeted all misfortunes his he-set-forth to-him saying
Cum dolore mortua est conjux mea; tamen filia est
with grief died has wife my yet the-daughter is
servata, de qua gaudeo; ideo sicut in vobis confido,
preserved at whom I-rejoice therefore as in you I-trust
amissum regnum, quod mihi servatur, accipere volo, neque ad
the-lost kingdom which for-me is-reserved to-receive I-wish nor to
socerum revertar, cujus in mari perdidi filiam, sed agam
the-father-in-law shall-I-return whose in the-sea I-lost daughter but I-shall-do
potius opera mercatoris. Vobis commendo filiam meam, ut
rather the-works of-a-merchant to-you I-commend daughter my that
cum filia vestra Philomacia nutriatur nomine, et ut
with daughter your Philomacia she-be-nourished by-name and that
filia mea vocetur Tharsia; preterea uxoris mee nutricem
daughter my be-called Tharsia moreover of-wife my the-nurse
Ligozidem nomine curam tue puelle custodire volo. Hec
Ligozis by-name the-care of-your girl to-keep I-wish these-things

dicens tradidit Stranguilioni infantem, deditque aurum,
saying he-handed-over to-Stranguilio the-infant and-gave gold
argentum et vestes copiosas et juravit, neque barbam
silver and garments abundant and swore neither beard
neque capillos nec ungulas tonsurum, nisi prius filiam
nor hair nor nails about-to-cut unless first daughter
suam dedisset in matrimonium. At illi stupentes, quod
his he-should-have-given in marriage but they astonished that
tam graviter juraverat, cum magna diligentia educaturos
so gravely he-had-sworn with great diligence about-to-bring-up
se puellam repromittunt; Appollonius autem navem
themselves the-girl promise Apollonius moreover a-ship
ascendit et ad longinquas regiones navigabat. Interea puella
boarded and to distant regions sailed meanwhile the-girl
Tharsia expleta quinquennis studiis liberalibus traditur
Tharsia having-completed five-years to-studies liberal is-handed-over
una cum Philomacia filia eorum coetanea sua;
together with Philomacia the-daughter their of-the-same-age as-her
cumque ad xiv annos pervenisset, reversa de auditorio
and-when to fourteen years she-had-come returned from the-lecture-hall
invenit nutricem suam Ligozidem subitaneam invalitudinem
she-found nurse her Ligozis a-sudden infirmity
incurrisse, et sedens juxta eam causas infirmitatis explorat.
to-have-incurred and sitting beside her the-causes of-the-illness explores
Cui nutrix: Audi, bona filia, verba mea et in corde tuo
to-whom the-nurse hear O-good daughter words my and in heart your
reserva. Quem putas tu patrem aut matrem vel patriam?
keep(-them) whom do-you-think you father or mother or homeland
Ait puella: Patriam Tharsum, patrem Stranguilionem, matrem
says the-girl homeland Tarsus father Stranguilio mother
Dyonisiadem. Nutrix ingemuit et ait: Audi, filia, originem
Dionysias the-nurse groaned and says hear O-daughter the-origin

natalium tuorum, ut scias, quomodo post mortem meam
of-birth your that you-may-know how after death my
agere debeas! Est tibi pater nomine Appollonius, et mater
to-act you-ought there-is to-you a-father by-name Apollonius and a-mother
Lucina Altistratis regis filia. Que cum te pareret, statim
Lucina of-Altistratus the-king daughter who when you she-bore at-once
preclusa spiritu mortua est. Quam pater tuus Appollonius
shut-off in-spirit died has whom father your Apollonius
effecto loculo cum ornamentis regalibus in mare misit,
with-made coffin with ornaments royal into the-sea sent
et xx sistercias auri posuit sub caput, et ubicunque
and twenty sesterces of-gold placed under the-head and wherever
esset devoluta, ille in auxilium ejus fuissent. Navis quoque
she-might-be rolled-ashore they for help her might-be the-ship also
luctantibus ventis cum patre tuo lugente et te in cunabulis
with-struggling winds with father your mourning and you in the-cradle
posita pervenit ad hanc civitatem. Hiis ergo hospitibus
placed came to this city to-these therefore hosts
Stranguilioni et Dyonisiade una mecum te commendavit
Stranguilio and Dionysias together with-me you commended
Tyrus Appollonius, votumque fecit, nec barbam nec capillos
the-Tyrian Apollonius and-a-vow made neither beard nor hair
nec ungues tonsuros, nisi prius te nuptui traderet.
nor nails about-to-cut unless first you in-marriage he-should-hand-over
Nunc autem moneo, si post mortem meam hospites, quos
now moreover I-warn(-you) if after death my the-hosts whom
parentes appellas, injuriam aliquando tibi forte fecerint,
parents you-call injury at-some-time to-you perchance shall-have-done
ascende in forum et ibi invenies statuam patris tui
go-up into the-forum and there you-shall-find the-statue of-father your
stantem. Apprehende illam et clama: Filia ejus sum, cujus
standing take-hold-of it and cry-out the-daughter his I-am whose

est hec statua! Cives vero memores beneficiorum patris
is this statue the-citizens but mindful of-the-benefits of-father
tui injuriam tuam vindicabunt. Cui Tharsia: Cara nutrix,
your injury your shall-avenge to-whom Tharsia O-dear nurse
deum testor, si ista mihi non dixisses, unde essem
God I-call-to-witness if these-things to-me not you-had-told whence I-was
penitus nescirem. Et cum adinvicem loquerentur, nutrix
utterly I-would-not-know and when to-one-another they-were-speaking the-nurse
emisit spiritum. Tharsia vero corpus nutricis sue sepelivit et
sent-forth (her)-spirit Tharsia but the-body of-nurse her buried and
per totum annum ejus mortem lugebat. Post vero induit
for the-whole year her death mourned afterward but she-put-on
priorem dignitatem, petiit scolas ad studia liberalia, et
(her)-former dignity she-sought the-schools for studies liberal and
dum de scolis reverteretur, non prius cibum sumpsisset,
when from the-schools she-returned not first food she-would-take
antequam nutricis monumentum introisset. Ferens ampullam
before of-the-nurse monument she-had-entered carrying a-flask
vini ingrediebatur et ibi manens parentes suos vocabat. Et
of-wine she-went-in and there remaining parents her she-called and
dum hec agerentur, quadam die Dionisiades cum filia
while these-things were-being-done on-a-certain day Dionysias with daughter
sua Philomacia transibat per forum. Videntes omnes cives
her Philomacia was-passing through the-forum seeing all the-citizens
speciem Tharsie et ornamentum dixerunt: Felix pater, cujus
the-beauty of-Tharsia and the-adornment said happy the-father whose
filia Tharsia est! Illa vero et que adheret ei turpis
daughter Tharsia is she but and who clings to-her ugly
est et dedecus. Dyonisiades ut audivit Tharsiam laudari
is and a-disgrace Dionysias when she-heard Tharsia praised
et filiam suam vituperari, conversa in insaniam furoris sola
and daughter her disparaged turned into the-madness of-fury alone

sedens secum cogitavit: Pater ejus, ex quo hinc profectus
sitting with-her thought father her from which hence set-out
est, habet annos xiv; non veniet ad recipiendum
he-has has years fourteen not he-shall-come to recover
filiam, nec litteras pro ea misit; puto quod mortuus est,
(his)-daughter nor letters for her has-he-sent I-think that died has
nutrix ejus mortua est, neminem habeo emulum; occidam
nurse her died has no-one have-I as-rival I-shall-kill
eam et ornamentis ejus filiam meam ornabo. Et cum
her and with-ornaments her daughter my I-shall-adorn and when
hec cogitasset, venit quidam de villa Theophilus
these-things she-had-thought there-came a-certain-one from the-estate Theophilus
nomine, quem vocans ait: Si cupis premium accipere,
by-name whom calling she-says if you-desire a-reward to-receive
Tharsiam interfice! Ait villicus: Quid peccavit innocens virgo?
Tharsia kill says the-steward what has-sinned the-innocent virgin
Et illa: Pessima est, et ideo mihi negare non debes; fac
and she most-wicked she-is and therefore me to-refuse not you-ought do
quod jubeo, et si non feceris, male tibi eveniet.
what I-order and if not you-shall-have-done(-it) ill to-you it-shall-befall
Et ille: Dic mihi, domina, qualiter hoc potest fieri? Que
and he tell to-me O-lady how this can to-be-done who
ait: Consuetudo ejus est, mox ut venerit de scolis,
says custom her is as-soon as she-shall-have-come from the-schools
non prius sumere cibum, quam nutricis sue introierit
not first to-take food than of-nurse her she-shall-have-entered
monumentum, ubi te cum pugione paratum inveniat.
the-monument where you with a-dagger ready may-she-find
Apprehende crines ejus a vertice, et eam interfice, et
seize the-hair of-her from the-crown and her kill and
corpus ejus mitte in mare, et libertatem tuam a me cum
body her send into the-sea and freedom your from me with

magno premio accipies. Villicus tulit pugionem; gemens
great reward you-shall-receive the-steward took the-dagger groaning
et flens ibat ad monumentum et dixit: Heu non merui
and weeping went to the-monument and said alas not I-have-merited
libertatem, nisi per sanguinis effusionem innocentis virginis?
freedom except through of-blood the-shedding of-an-innocent virgin
Puella autem rediens de scolis monumentum cum ampulla
the-girl moreover returning from the-schools the-monument with a-flask
vini intravit, sicut solebat facere; villicus impetum fecit
of-wine entered as she-was-wont to-do the-steward an-attack made
et apprehendens crines puelle jactavit eam in terram.
and seizing the-hair of-the-girl threw her to the-ground
Dum autem volebat eam percutere, ait ad eum Tharsia:
while moreover he-wished her to-strike says to him Tharsia
O Theophile, quid peccavi contra te vel contra aliquem,
O Theophilus what have-I-sinned against you or against anyone
ut moriar? Ait villicus: Tu nihil peccasti, sed pater tuus,
that I-should-die says the-steward you nothing have-sinned but father your
qui te cum magna pecunia et ornamentis regalibus reliquit.
who you with great money and ornaments royal left
Cui puella: Peto, domine, ut si nulla spes mihi est,
to-whom the-girl I-ask O-lord that if no hope for-me there-is
permittas me deum testari. Cui villicus: Testare,
you-permit me God to-call-to-witness to-whom the-steward call(-him)-to-witness
et deus ipse scit, quod coactus te interficio. Illa vero cum
and God himself knows that compelled you I-kill she but when
esset posita in oratione, venerunt pirate videntes puellam sub
she-was placed in prayer came pirates seeing the-girl under
jugo mortis stare, et hominem armatum volentem percutere
the-yoke of-death to-stand and a-man armed wishing to-strike
eam, clamaverunt: Parce, crudelissime barbare! Illa est nostra
her they-shouted spare O-most-cruel barbarian she is our

preda, non tua victoria. At ille, ut talia audivit, fugiens
prey not your victory but he when such-things he-heard fleeing
post monumentum latuit in litore, pirate vero rapuerunt
behind the-monument hid on the-shore the-pirates but seized
virginem, mare petunt. Villicus rediit ad dominam et ait:
the-virgin the-sea they-seek the-steward returned to the-lady and says
Quod jussisti, factum est; tu vero, ut consulo, induas te
what you-ordered done is you but as I-counsel put-on yourself
lugibilem vestem et ego tecum, et effundamus lacrimas falsas
a-mourning garment and I with-you and let-us-pour-out tears false
in conspectu civium, et dicemus eam ex gravi infirmitate
in the-sight of-the-citizens and we-shall-say her of grievous sickness
defunctam. Stranguilio ut audivit, terror et stupor eum
dead Stranguilio when he-heard terror and stupor him
invasit, et dixit: Da ergo et mihi vestem lugibilem, ut
invaded and he-said give therefore also to-me a-garment of-mourning that
lugeam, quia tali scelere sum involutus! Heu quid faciam!
I-may-mourn because in-such a-crime I-am involved alas what shall-I-do
Pater puelle istam civitatem a periculo mortis liberavit,
the-father of-the-girl this city from the-danger of-death freed
propter istam civitatem naufragium pertulit, bona perdidit
for-the-sake-of this city shipwreck he-endured goods he-lost
et penuriam perpessus est, et restitutum est ei malum
and want suffered has and returned is to-him evil
pro bono! Filiam suam, quam nobis misit nutriendam, crudelis
for good daughter his whom to-us he-sent to-be-nourished a-cruel
leena devoravit. Heu cecatus sum, lugeam innocentem,
lioness has-devoured alas blinded I-am let-me-mourn the-innocent
vinctus sum ad pessimum venenosumque serpentem. Elevans
bound I-am to a-most-wicked and-poisonous serpent raising
oculos ad celum ait: Deus, tu scis, quia mundus sum
eyes to heaven he-says O-God you know that clean I-am

a sanguine Tharsie; et requiras a Dyonisiada! Respexit
of the-blood of-Tharsia and require(-it) of Dionysias he-looked-at
uxorem suam et ait: Quomodo suffocasti filiam regis,
wife his and says how have-you-strangled the-daughter of-a-king
inimica dei hominumque obprobrium! Illa vero induit se
O-enemy of-God and-of-men the-reproach she but put-on herself
et filiam suam lugubres vestes, falsasque lacrimas fuderunt
and daughter her mourning garments and-false tears they-poured
coram civibus, [dicentes:] Cives carissimi, ideo ad vos
before the-citizens saying O-citizens dearest therefore to you
clamamus, quia spes oculorum nostrorum Tharsia, quam
we-cry because the-hope of-eyes our Tharsia whom
vidistis, subito dolore defuncta est et nobis cruciatus et
you-saw by-sudden pain died has and to-us torments and
amaros fletus reliquit; quam digne sepeliri fecimus. Tunc
bitter weepings she-has-left whom worthily to-be-buried we-have-caused then
pergunt cives ubi figuratum erat ex promeritis patris
go the-citizens where figured was from the-merits of-the-father
fabricatum ex ere corpus, ubi cives Tharsie virgini
wrought of bronze a-body where the-citizens to-Tharsia the-virgin
pro beneficiis patris ejus sepulchrum ex ere collatum
for the-benefits of-father her a-sepulcher of bronze contributed
fecerunt. Igitur qui puellam rapuerant venerunt ad
made therefore those-who the-girl had-seized came to
civitatem Machilentam; deponitur ergo illa inter cetera
the-city Machilenta is-put therefore she among the-other
mancipia venalis. Audiens eam leno infaustissimus ac
slaves for-sale hearing(-of) her a-pimp most-ill-omened and
impurus, contendere cepit, ut eam emeret; sed Athanagora
impure to-contend began that her he-might-buy but Athanagora
princeps ejusdem civitatis videns eam nobilem, pulchram,
the-prince of-the-same city seeing her noble beautiful

sapientem, obtulit decem sistercias auri. Leno ait: Ego
wise offered ten sesterces of-gold the-pimp says I
dabo xx. Athanagora ait: Ego dabo xxx. Leno: Ego xl.
shall-give twenty Athanagora says I shall-give thirty the-pimp I forty
Athanagora: Ego l. Leno: lx. Athanagora: lxx. Leno: lxxx.
Athanagora I fifty the-pimp sixty Athanagora seventy the-pimp eighty
Athenagora: xc. Leno: c sistercias in presenti dabo.
Athanagora ninety the-pimp a-hundred sesterces at present I-shall-give
Et ait: Si quis amplius x sistercias auri, dabo supra.
and he-says if anyone more ten sesterces of-gold I-shall-give above(-him)
Athanagora ait: Ego, si cum lenone contendere voluero,
Athanagora says I if with the-pimp to-contend I-shall-have-wished
ut unam emam, plures venditurus sum; permittam eum
that one I-may-buy many about-to-sell I-am I-shall-permit him
emere, et cum prostituerit eam, lupanar intrabo,
to-buy(-her) and when he-shall-have-prostituted her the-brothel I-shall-enter
prius ad illam, et eripiam nodum virginitatis ejus, et
first to her and shall-snatch the-knot of-virginity her and
erit mihi sicut emerim eam. Quid plura? Perrexit cum
it-shall-be to-me as-if I-had-bought her what more he-went with
lenone in salutatorium, ubi habuit Priapum aureum et
the-pimp into the-reception-room where he-had a-Priapus golden and
gemmis adornatum et ait: Puella, adora istum! Ait illa:
with-gems adorned and he-says O-girl adore this-one says she
Nunquam tale adorem. Et ait: Domine, numquid
never such-a-thing would-I-adore and she-says O-lord surely-not
Lapsatenus es tu? Leno ait: Quare? Et illa: Quia Lapsateni
a-Lampsacene are you the-pimp says why and she because the-Lampsacenes
colunt Priapum. Leno ait: Nescis tu misera, quia in
worship Priapus the-pimp says do-you-not-know you O-wretch that into
domo lenonis avari incurristi? Puella prosternens se ad
the-house of-a-pimp avaricious you-have-run the-girl prostrating herself at

pedes ejus ait: O domine, miserere virginitati mee, ne
feet his says O lord have-mercy on-virginity my do-not
prostituas hoc corpus pro tali turpi titulo! Cui leno:
prostitute this body for such a-shameful notice to-whom the-pimp
Nescis, quia apud lenonem et tortorem nec preces
do-you-not-know that with a-pimp and a-torturer neither prayers
nec lacrime valent? Tamen vocavit villicum puellarum et
nor tears avail yet he-called the-steward of-the-girls and
ait: Hec puella ornetur vestibus puellaribus preciosis
says this girl let-her-be-adorned with-garments girlish precious
et scribatur ei titulus: Quicunque Tharsiam violaverit,
and let-be-written for-her a-notice whoever Tharsia shall-have-violated
mediam libram dabit; postea ad singulos solidos parebit
half a-pound shall-give afterward for single shillings she-shall-be-open
populo. Villicus fecerat, quod jussum fuerat. Cum lenone
to-the-people the-steward had-done what commanded had-been with the-pimp
antecedente turba tercia die cum symphonia ducitur ad
going-before a-crowd on-the-third day with music she-is-led to
lupanar, sed Athanagora princeps primus ingreditur velato
the-brothel but Athanagora the-prince first enters with-veiled
capite. Tharsia videns eum, projecit se ad pedes et ait:
head Tharsia seeing him threw herself at (his)-feet and says
Miserere mei, domine, propter deum, et per deum te
have-mercy on-me O-lord for-the-sake-of God and by God you
adjuro, ne velis me violare! Resiste libidini tue, et audi
I-adjure lest you-wish me to-violate resist lust your and hear
casus infelicitatis mee, et originem unde sim diligenter
the-misfortunes of-unhappiness my and the-origin whence I-am diligently
considera. Cui cum universos casus suos exposuisset,
consider to-whom when all misfortunes her she-had-set-forth
princeps confusus et pietate plenus ait ei: Habeo et ego
the-prince confounded and with-pity full says to-her I-have also I

filiam tibi similem, de qua similes casus metuo. Hec
a-daughter to-you like for whom like misfortunes I-fear these-things
dicens dedit ei xx aureos dicens: Ecce habes amplius
saying he-gave to-her twenty gold-pieces saying behold you-have more
pro virginitate, quam impositum est. Dic advenientibus, sicut
for virginity than imposed is tell to-those-arriving as
mihi dixisti, et liberaberis. Puella profusis lacrimis ait:
to-me you-have-told and you-shall-be-freed the-girl with-poured-out tears says
Ego pietati tue gracias ago, et ne alicui narres, que a
I to-pity your thanks give and do-not to-anyone tell what from
me audisti! Athanagora ait: Nisi narravero filie
me you-have-heard Athanagora says unless I-shall-have-told(-it) to-daughter
mee, cum ad talem etatem pervenerit, similem casum ne
my when to such age she-shall-have-come a-like misfortune lest
patiatur. Et cum lacrimis discessit. Cui exeunti obviavit
she-suffer and with tears he-departed to-whom going-out met
ei alius et ait: Quomodo tibi convenit cum puella? Ait
him another and says how with-you does-it-agree with the-girl says
princeps: Non potest melius. Erat enim tristis. Intravit
the-prince not can(-it-be) better he-was for sad there-entered
juvenis, puella more solito ostium claudit. Cui juvenis
a-youth the-girl in-manner accustomed the-door closes to-whom the-youth
ait: Quantum dedit tibi princeps? Ait puella: Quadraginta
says how-much gave to-you the-prince says the-girl forty
aureos. Et ille: Accipe integram libram auri! Princeps audiens
gold-pieces and he take a-whole pound of-gold the-prince hearing
ait: Quanto plus dabis, tanto plus plorabit. Puella
says by-how-much more you-shall-give by-so-much more she-shall-weep the-girl
nummos accepit, projiciens se ad pedes et casus
the-coins took throwing herself at (his)-feet and (her)-misfortunes
indicavit. Apoziatus juvenis ait: Surge, domina, homines
revealed Apoziatus the-youth says rise O-lady men

sumus, casibus omnes subjacemus. Hiis dictis exiit,
we-are to-misfortunes all we-are-subject with-these said he-went-out
vidit itaque Athanagoram ridentem, ait illi: Magnus homo
he-saw therefore Athanagora laughing he-says to-him great man
es, non habes, cui lacrimas propines, nisi mihi.
you-are not you-have(-one) to-whom tears you-may-pledge except me
Et jurabant, ne hec verba cuiquam proderent, et ceperunt
and they-swore lest these words to-anyone they-would-betray and began
adventum aliorum exspectare. Venerunt multi dantes pecuniam,
the-coming of-others to-await came many giving money
sed flentes exibant. Postea obtulit pecuniam lenoni dicens:
but weeping went-out afterward she-offered the-money to-the-pimp saying
Ecce pecuniam virginitatis mee! Ait leno: Vide cotidie, ut
behold the-money of-virginity my says the-pimp see daily that
tantas pecunias mihi offeras! Altera die adhuc eam virginem
such moneys to-me you-offer on-the-next day still her a-virgin
audiens iratus vocans villicum puellarum dixit: Duc eam ad
hearing angered calling the-steward of-the-girls he-said lead her to
te et frange nodum virginitatis ejus! Cui villicus ait:
yourself and break the-knot of-virginity her to-whom the-steward says
Dic mihi, si virgo es? At illa: Quamdiu vult deus, virgo
tell to-me if a-virgin you-are but she as-long-as wishes God a-virgin
sum. At ille: Unde tantam tulisti pecuniam? Puella ait:
I-am but he whence so-much have-you-brought money the-girl says
Lacrimis profusis exponens casus meos rogavi homines, ut
with-tears poured-out setting-forth misfortunes my I-asked men that
misericordiam virginitatis mee haberent. Et prosternens se
mercy on-virginity my they-should-have and prostrating herself
ad pedes ejus ait: Miserere mihi, domine, subveni captive
at feet his says have-mercy on-me O-lord help a-captive
regis filie, ne violes me! Ait ille: Leno est avarus;
of-a-king the-daughter do-not violate me says he the-pimp is avaricious

nescio, si possis virgo permanere. At illa: Studiis liberalibus
I-know-not if you-can a-virgin to-remain but she in-studies liberal
erudita sum et in genere musicali possum modulari. Duc
instructed I-am and in kind musical I-can to-make-melody lead
me in forum, ubi poteris facundiam meam audire,
me into the-forum where you-shall-be-able eloquence my to-hear
propone questiones populo, et proposita solvam. In hac
propose questions to-the-people and the-proposed(-ones) I-shall-solve in this
arte applicabo pecunias cotidie. At ille: Mihi bene placet.
art I-shall-bring moneys daily but he to-me well it-pleases
Omnis populus cucurrit ad virginem videndam. At illa
all the-people ran to the-virgin to-be-seen but she
aggreditur facundiam studiorum, questiones sibi proponi
undertakes the-eloquence of-studies questions to-her to-be-proposed
jussit, omnes clare solvit, et sic per talem modum multam
she-ordered all clearly she-solved and so by such manner much
pecuniam a populo recepit. Athanagora vero illam integra
money from the-people she-received Athanagora but her with-whole
virginitate custodivit ut unicam filiam, ita, ut eam donis
virginity guarded as an-only daughter so that her with-gifts
multis villico commendaret. Cum hec agerentur,
many to-the-steward he-commended while these-things were-being-done
venit Appollonius, xiv anno jam transacto, ad domum
came Apollonius the-fourteenth year now passed to the-house
Stranguilionis et Dyonisiadis ad civitatem Tharsim. Quem
of-Stranguilio and Dionysias to the-city Tarsus whom
cum vidisset Stranguilio, perrexit rapido cursu dixitque
when he-had-seen Stranguilio went with-swift running and-said
uxori sue Dyonisiade: Dixisti Appollonium naufragum esse
to-wife his Dionysias you-said Apollonius shipwrecked to-be
mortuum; ecce venit ad repetendam filiam! Ecce, quid
dead behold he-comes for reclaiming (his)-daughter behold what

dicturi sumus pro filia? Et illa: Miser vir et ego
about-to-say are-we for the-daughter and she wretched husband and I
conjux accipiamus vestes lugubres, perfundamus lacrimas et
wife let-us-take garments of-mourning let-us-pour-out tears and
credet nobis, quod filia ejus naturali morte defuncta
he-shall-believe us that daughter his by-natural death died
est. Cum hec ita agerentur, intravit Appollonius; ut
has while these-things thus were-being-done entered Apollonius when
vero vidit eos lugubri veste indutos, ait: Quare in adventu
but he-saw them in-mourning garment clothed he-says why at coming
meo funditis lacrimas? Credo, quod iste lacrime non sunt
my do-you-pour tears I-believe that these tears not are
vestre, sed mee. Ait mulier nequam: Utinam ad aures tuas
yours but mine says the-woman worthless would-that to ears your
alius et non ego aut conjux meus diceret, quod jam dicam!
another and not I or husband my should-say what now I-shall-say
Tharsia tua filia subito defuncta est. Appollonius hec
Tharsia your daughter suddenly died has Apollonius these-things
audiens, totum corpus ejus contremuit, diuque defixus stetit.
hearing whole body his trembled and-long fixed he-stood
Tandem resumpto spiritu intuens mulierem ait: O mulier,
at-length with-recovered spirit gazing-at the-woman he-says O woman
si filia mea defuncta est, ut dicis, numquid et pecunia
if daughter my died has as you-say surely-not also the-money
ac vestes simulque perierunt? At illa: Alique sunt, alique
and garments and-together have-perished but she some are some
perierunt. Et dixerunt: Crede nobis, quia credidimus, quod
have-perished and they-said believe us because we-believed that
filiam venientem invenires, et ut scias, nos non
(your)-daughter coming you-would-find and that you-may-know us not
esse mentitos, habemus testimonium; cives enim nostri
to-have lied we-have testimony citizens for our

memores beneficiorum tuorum in proximo litore ex ere
mindful of-benefits your on the-nearest shore of bronze
collato filie tue monumentum fecerunt, quod potes
contributed to-daughter your a-monument have-made which you-can
videre. Appollonius credens, eam esse defunctam, ad famulos
to-see Apollonius believing her to-be dead to the-servants
ait: Tollite hec, famuli, et ferte ad navem! Ego vadam
says take-up these-things O-servants and carry(-them) to the-ship I shall-go
ad filie mee monumentum. Legit titulum sicut superius
to of-daughter my the-monument he-read the-inscription as above
est scriptum. Stetit quasi extra se, maledicens oculos
it-is written he-stood as-if outside himself cursing eyes
proprios et ait: O crudeles oculi filie mee Cernue, non
his-own and says O cruel eyes of-daughter my bent-down not
potuistis lacrimas fundere! Hiis dictis ad navem perrexit
you-could tears to-pour-forth with-these said to the-ship he-went
et ait famulis suis: Projicite me, queso, in profunditatem
and says to-servants his cast me I-beg into the-depth
maris! Cupio enim in undis exhalare spiritum. Et dum
of-the-sea I-desire for in the-waves to-breathe-out (my)-spirit and while
prosperis navigat Tyrum, reversus subito, mutatum est
with-favorable(-winds) he-sails to-Tyre returning suddenly changed was
pelagus et per diversa maris discrimina naves jactabantur;
the-sea and through various of-the-sea perils the-ships were-tossed
omnibus autem deum rogantibus ad Machilenam civitatem,
with-all moreover God beseeching to Machilena the-city
in qua erat filia sua Tharsia, venerunt; gubernator autem
in which was daughter his Tharsia they-came the-helmsman moreover
cum omnibus magnum plausum dedit. Ait Appollonius:
with all a-great applause gave says Apollonius
Quis sonus hilaritatis aures meas percussit? Ait gubernator:
what sound of-merriment ears my has-struck says the-helmsman

Gaude, domine, quia hodie natalicia celebrantur! Appollonius
rejoice O-lord because today birthday-feasts are-celebrated Apollonius
ingemuit et ait: Et omnes diem festum celebrent preter
groaned and says and all the-day festal let-them-celebrate except
me; sufficiat famulis meis pena mea ac dolor, dono
me let-suffice for-servants my punishment my and grief I-give
eis x aureos, et emant, que voluerint, et diem
to-them ten gold-pieces and let-them-buy what they-shall-have-wished and the-day
festum celebrant, et quicunque vocaverit me vel gaudium
festal they-celebrate and whoever shall-have-called me or joy
mihi fecerit, crura illorum frangi jubeo. Dispensator
to-me shall-have-made the-legs of-them to-be-broken I-order the-steward
itaque necessaria tulit et rediit ad navem. Cum igitur
therefore the-necessaries brought and returned to the-ship since therefore
omnibus navibus navis Appollonii honoracior esset, cum
of-all the-ships the-ship of-Apollonius more-honored was with
magno convivio ceteris melius celebrant naute Appollonii.
great banquet than-the-others better celebrate the-sailors of-Apollonius
Athenagora, qui Tharsiam diligebat, juxta navem in litore
Athanagora who Tharsia loved beside the-ship on the-shore
ambulabat, vidit navem Appollonii et ait: Ecce, amici, navis
was-walking saw the-ship of-Apollonius and says behold O-friends ship
ista mihi placet, quam video decenter esse paratam. Naute
this to-me is-pleasing which I-see becomingly to-be prepared the-sailors
ut audiunt suam navem laudari, dixerunt ei: O domine,
when they-hear their ship praised said to-him O lord
rogamus, in navem nostram ascendatis! Et ille: Mihi placet.
we-ask into ship our may-you-come-up and he to-me it-pleases
Ascendit et libenti animo discubuit, posuitque decem
he-went-up and with-willing mind reclined and-placed ten
aureos in mensa et ait: Ecce non frustra me invitaveritis!
gold-pieces on the-table and says behold not in-vain me you-shall-have-invited

Et dixerunt: Domine, regratiamur vobis. Cum autem princeps
and they-said O-lord we-thank you when moreover the-prince
vidisset omnes discumbentes, ait: Quis est dominus navis?
had-seen all reclining he-says who is the-lord of-the-ship
Ait gubernator: Dominus navis in luctu moratur; jacet
says the-helmsman the-lord of-the-ship in mourning lingers he-lies
inferius et mori optat in mari, conjugem perdidit et
below and to-die wishes on the-sea (his)-wife he-lost and
filiam in terra aliena. Athanagora ait uni servo Ardalio
(his)-daughter in a-land foreign Athanagora says to-one servant Ardalius
nomine: Dabo tibi duos aureos; tantum descende et
by-name I-shall-give to-you two gold-pieces only go-down and
dic ei: Rogat te princeps civitatis hujus, procede de
say to-him asks you the-prince of-city this come-forth from
tenebris ad lucem! Ait juvenis: Non possum aureis tuis
darkness to light says the-youth not I-can with-gold-pieces your
crura reparare. Quere alium, quia jussit, quicunque eum
(my)-legs repair seek another because he-ordered whoever him
appellaverit, crura ejus frangantur. Athanagora ait: Hanc
shall-have-called the-legs of-him should-be-broken Athanagora says this
legem vobis constituit, non mihi; ego autem descendam ad
law for-you he-established not for-me I moreover shall-go-down to
eum. Dicito mihi, quomodo vocatur. At illi: Appollonius.
him tell to-me how he-is-called but they Apollonius
Audito hoc nomine, ait intra se: Et Tharsia appellavit
with-heard this name he-says within himself and Tharsia called
patrem suum Appollonium! Descendit ad eum; quem ut
father her Apollonius he-went-down to him whom when
vidit barba prolixa, caput squalidum, submissa voce dixit:
he-saw with-beard long head filthy with-lowered voice he-said
Ave, Appolloni! Appollonius ut audivit, putans se ab
hail Apollonius Apollonius when he-heard thinking himself by

aliquo servorum appellari, turbulento vultu respiciens vidit
some of-the-servants to-be-called with-troubled face looking saw
ignotum hominem, honestum et decorum, siluit. Ait ei
an-unknown man honorable and comely was-silent says to-him
princeps: Scio, te mirari, quod ego ignotus te appellavi.
the-prince I-know you to-marvel that I unknown you have-called
Disce, quia princeps sum hujus civitatis, Athanagora nomine;
learn that the-prince I-am of-this city Athanagora by-name
descendi ad litus naves contuendas; inter cetera vidi
I-came-down to the-shore the-ships to-view among the-other(-ships) I-saw
navem tuam decenter ornatam et amavi aspectum suum;
ship your becomingly adorned and loved appearance its
invitatus eram a nautis tuis, ideo ascendi et libenti
invited I-was by sailors your therefore I-went-up and with-willing
animo discubui; inquisivi dominum navis, quem dixerunt
mind reclined I-inquired-after the-lord of-the-ship whom they-said
in luctu grandi esse; propter quod ad te descendi, ut
in mourning great to-be on-account-of which to you I-have-come-down that
te de tenebris producerem ad lucem; spero, quia dabit
you from darkness I-might-bring-forth to light I-hope that shall-give
tibi deus post luctum gaudium. Appollonius levavit caput
to-you God after mourning joy Apollonius raised (his)-head
et dixit: Quis es, domine, vade in pace; ego autem
and said who are-you O-lord go in peace I moreover
non sum dignus epulari, et ideo amplius vivere nolo.
not am worthy to-feast and therefore longer to-live I-do-not-wish
Athanagora confusus ascendit in superiori navis et dixit:
Athanagora confounded went-up to the-upper(-part) of-the-ship and said
Non valeo persuadere domino vestro, ut ad lucem exeat;
not I-am-able to-persuade lord your that to the-light he-come-forth
quid faciam, ut revocem a proposito mortis? Vocavit
what shall-I-do that I-may-call(-him)-back from (his)-purpose of-death he-called

unum de pueris suis et ait: Vade ad lenonem et roga
one of boys his and says go to the-pimp and ask
eum, ut mittat ad me Tharsiam; habet enim sapienciam
him that he-send to me Tharsia she-has for wisdom
et sermonem suavem; poterit eum forsitan exhortari, ne
and speech sweet she-shall-be-able him perhaps to-exhort lest
talis taliter moriatur. Venit igitur puella ad navem,
such(-a-man) in-such-wise should-die came therefore the-girl to the-ship
ad quam ait Athanagora: Veni ad me, Tharsia! Ubi nunc
to whom says Athanagora come to me Tharsia where now
est ars studiorum tuorum, ut consoleris dominum navis
is the-art of-studies your that you-may-console the-lord of-the-ship
in tenebris sedentem, et ut provoces eum exire ad
in darkness sitting and that you-may-provoke him to-go-out to
lucem, quia nimis dolet pro conjuge et filia sua. Accede
the-light because too-much he-grieves for wife and daughter his go
ergo ad eum, ut ad lucem veniat, quia forte deus
therefore to him that to the-light he-may-come because perhaps God
per te luctum suum in gaudium convertet. Si enim hoc
through you mourning his into joy shall-turn if for this
poteris facere, dabo xxx sestercias auri et totidem
you-shall-be-able to-do I-shall-give thirty sesterces of-gold and as-many
argenti et triginta dies redimam te a lenone. Puella
of-silver and in-thirty days I-shall-redeem you from the-pimp the-girl
hec audiens, constanter ad eum descendit et humili
these-things hearing steadily to him went-down and with-humble
voce salutavit eum dicens: Salve, quicunque es, et letare
voice greeted him saying hail whoever you-are and rejoice
scias; quia innocens virgo, que virginitatem suam inter
know that an-innocent virgin who virginity her amid
naufragia sua et castitatem inviolatam conservavit te salutat!
shipwrecks her and chastity inviolate has-preserved you greets

Tunc in carminibus cepit modulata voce cantare et in
then in songs she-began with-modulated voice to-sing and in
tanta dulcedine, quod admirabatur Appollonius; et dixit
such sweetness that marveled Apollonius and she-said
cantando ea, que hic sequuntur:
by-singing those-things which here follow

Per scortes gradior, sed scortum conscia non sum,
through harlots I-step but of-a-harlot conscious not I-am
Sic spinis rosa nescit violari et ullis,
so by-thorns the-rose knows-not to-be-violated and by-any
Corruit et raptor gladium ferientis ab ictu.
fell also the-ravisher the-sword of-the-striker by the-blow
Tradita lenoni, non sum violata pudore.
handed-over to-a-pimp not I-am violated in-modesty
Vulnera cessassent animi, lacrimeque deessent.
the-wounds would-have-ceased of-the-mind and-tears would-be-lacking
Nulla ergo melior, si noscem certa parentes.
none therefore better if I-should-know for-certain (my)-parents
Unica regalis generis sum stirpe creata.
the-only of-royal race I-am from-stock created
Ipsa jubente deo letari credo aliquando.
myself with-bidding God to-rejoice I-believe sometime
Fuge modo lacrimas, curam dissolve modestam!
flee now tears care dissolve modest
Redde polo faciem mentemque ad sidera tolle!
give-back to-the-sky (your)-face and-(your)-mind to the-stars raise
Jam deus est hominum plasmator rector et auctor;
now God is of-men the-fashioner ruler and author
Non sinet has lacrimas casso finire labore.
not he-shall-allow these tears with-vain to-end labor

Ad hec Appollonius levavit oculos, et ut puellam vidit,
at these-things Apollonius raised (his)-eyes and when the-girl he-saw
ingemuit et ait: Heu mihi misero, quamdiu luctabor! Gratias
he-groaned and says alas for-me wretched how-long shall-I-struggle thanks
ago prudentie tue et nobilitati! Hanc vicem rependo, ut memor
I-give to-prudence your and to-nobility this return I-repay that mindful
tui sim; quando letari licet, regni mei viribus
of-you I-may-be when to-rejoice it-is-permitted of-kingdom my by-the-strength
levabor; forsitan, ut dicis, regio genere orta es, natalibus
I-shall-be-raised perhaps as you-say of-royal race sprung you-are to-the-birth
parentum tuorum representaberis; nunc accipe centum aureos et
of-parents your you-shall-be-restored now take a-hundred gold-pieces and
recede! Noli me appellare; recenti enim luctu renovata calamitate
withdraw do-not me call by-fresh for grief with-renewed calamity
tabesco. Puella acceptis aureis abire cepit et ait ad eam
I-waste-away the-girl with-received gold-pieces to-go-away began and says to her
Athanagora: Quo vadis, Tharsia? Sine effectu laborasti; non
Athanagora whither do-you-go Tharsia without effect you-have-labored not
potuisti facere misericordiam ac subvenire homini interficienti
you-could to-do mercy and to-help a-man killing
se? Et ait Tharsia: Omnia, quecunque potui, feci, et dans
himself and says Tharsia all-things whatever I-could I-did and giving
mihi centum aureos abire rogavit. Athanagora ait: Dabo
to-me a-hundred gold-pieces to-go-away he-asked Athanagora says I-shall-give
tibi ducentos et descende et redde ei, quos dedit, et dic:
to-you two-hundred and go-down and give-back to-him what he-gave and say
Salutem tuam quero et non pecuniam. Descendens Tharsia
salvation your I-seek and not money going-down Tharsia
ait, et sedit juxta eum: Si in isto squalore estimasti manere,
says and sat beside him if in this squalor you-have-judged to-remain
permitte me tecum sermocinari: Si ergo parabolarum mearum
permit me with-you to-converse if therefore of-parables my

solveris questionem, vadam; sin alias, refundam tibi
you-shall-have-solved the-question I-shall-go if otherwise I-shall-pay-back to-you
pecuniam et recedam. Tunc Appollonius, ne reciperet
the-money and shall-withdraw then Apollonius lest he-should-receive
pecuniam, sed eciam puelle prudentis ne negaret sermones,
the-money but also of-the-girl prudent lest he-should-refuse the-speeches
ait: Licet in malis meis nulla cura mihi suppetat, nisi flendi
says although in evils my no care to-me is-at-hand except of-weeping
et lugendi, tamen, ne ornamento prudentie tue caream,
and of-mourning yet lest of-the-ornament of-prudence your I-be-deprived
dic, que mihi interrogatura es, et abscede; peto enim
say what me about-to-ask you-are and go-away I-ask for
ut fletibus meis spacium tribuas. Ait Tharsia: Audito me!
that to-weepings my room you-grant says Tharsia hear me

Est domus in terris, que nobis clausa resultat;
there-is a-house on earth which to-us closed resounds
Ipsa domus resonat, tacitus sed non sonat hospes,
itself the-house resounds silent but not sounds the-guest
Ambo cum currunt, hospes simul et domus una.
both when they-run the-guest together and the-house one

Et ait: Si rex es, ut dicis, convenit te mihi esse
and she-says if a-king you-are as you-say it-befits you than-me to-be
prudentiorem; solve questionem! Ait Appollonius: Nec scias,
more-prudent solve the-question says Apollonius nor may-you-know
me esse mentitum! Domus, que in terra resonat, unda est;
me to-have lied the-house which on earth resounds the-wave is
hospes tacitus piscis est, qui cum domo sua currit. At illa:
the-guest silent the-fish is which with house its runs but she

Longa feror velox formose filia silve,
long I-am-borne swift of-the-beautiful daughter forest
Innumera pariter comitum stipante caterva,
with-countless alike of-companions crowding a-troop
Curro vias multas, vestigia nulla relinquo.
I-run roads many traces none I-leave

Appollonius ait: Si licitum esset, ostendam tibi multa,
Apollonius says if permitted it-were I-would-show to-you many-things
que nescis, cum respondebo questionibus tuis; miror te
which you-know-not when I-shall-answer questions your I-marvel you
tam tenera etate mirifica prudentia esse imbutam, namque
in-such tender age with-wonderful prudence to-be imbued for
arbor stipata catervis vias multas currens et vestigia nulla
the-tree packed with-crowds roads many running and traces none
relinquens navis est. Et addit puella:
leaving a-ship is and adds the-girl

Per rotas et edes innoxius ille pertransit,
through wheels and houses harmless he passes-through
Est calor in medio magnus, quem nemo removit;
there-is a-heat in the-middle great which no-one has-removed
Non est nuda domus, nudus sed convenit hospes;
not is naked the-house naked but gathers the-guest
Si luctum poneres, innocens intrares in ignes.
if mourning you-should-lay-aside innocent you-would-enter into fires

Appollonius ait: Intrarem balneum, ubi hincinde
Apollonius says I-would-enter a-bath where hither-and-thither
flamme per tabulas surgunt; nuda domus, in qua nihil
flames through the-planks rise a-naked house in which nothing

est, nudus hospes convenit et nudus sudabit. Cumque
is a-naked guest gathers and naked shall-sweat and-when
hec et similia dicerent, puella misit se super
these-things and like-things they-were-saying the-girl threw herself upon
Appollonium et distractis manibus eum amplexebatur dicens
Apollonius and with-spread hands him embraced saying
ei: Exaudi vocem deprecantis, respice virginem, quia virum
to-him hear the-voice of-one-beseeching look-at the-virgin because a-man
talem prudentem mori nefarium est. Si conjugem, quam
such prudent to-die wicked is if the-wife whom
desideras, deus ex sua gratia tibi restituat, si filiam
you-desire God of his grace to-you should-restore if (your)-daughter
salvam, quam defunctam dicis, invenire poteris, pre gaudio
safe whom dead you-say to-find you-shall-be-able for joy
oportet te vivere. Appollonius, cum verba hec audisset,
it-behooves you to-live Apollonius when words these he-had-heard
in iracundiam versus est, surrexit et puellam cum pede
into wrath turned was he-rose and the-girl with the-foot
percussit. Impulsa vero cecidit virgo et genis ejus ruptis
struck pushed but fell the-virgin and with-cheeks her broken
cepit sanguis effluere. Conturbata virgo cepit flere et
began blood to-flow-out troubled the-virgin began to-weep and
dixit: O deus conditor celorum, vide afflictionem meam!
said O God founder of-the-heavens see affliction my
Nata sum inter fluctus et procellas maris, mater mea
born I-was amid the-waves and storms of-the-sea mother my
doloribus constricta defuncta est, et sepultura est ei
by-pains constricted died has and burial was to-her
negata in terris, ornata a patre meo et in loculo posita
denied on land adorned by father my and in a-coffin placed
cum xx sisterciis auri mari tradita est; ego infelix
with twenty sesterces of-gold to-the-sea handed-over she-was I unhappy

Stranguilioni et Dionisiade impiisimis hominibus a patre
to-Stranguilio and Dionysias most-impious men by father
meo sum tradita cum ornamentis et vestibus regalibus,
my I-was handed-over with ornaments and garments royal
et jussa sum a servis eorum occidi; tandem petivi, ut
and ordered I-was by servants their to-be-killed at-length I-asked that
deum invocarem, antequam me occideret; mihi concessit;
God I-might-invoke before me he-should-kill to-me he-granted(-it)
piratis supervenientibus rapta sum, et qui me occidere
with-pirates coming-upon(-us) seized I-was and he-who me to-kill
volebat, fugam petiit et in hunc locum deducta, et deus,
wished flight sought and to this place brought(-I-was) and God
quando ei placet, me reddat patri meo Appollonio.
when to-him it-pleases me may-he-restore to-father my Apollonius
Appollonius audiens omnia hec signa certissima, exclamavit
Apollonius hearing all these signs most-certain cried-out
voce magna et ait: O domine misericors, qui conspicis
with-a-voice great and says O lord merciful who behold
celum et abyssum, et omnia secreta patefacis, benedictum sit
heaven and the-abyss and all secrets lay-open blessed be
nomen tuum! Cum hec dixisset, cecidit super amplexus
name your when these-things he-had-said he-fell upon the-embraces
Tharsie filie sue et osculatus est eam cum leticia et pre
of-Tharsia daughter his and kissed has her with gladness and for
gaudio flevit amare et ait: O dulcissima nata mea et unica,
joy wept bitterly and says O sweetest child my and only
dimidium anime mee, non moriar propter te; inveni,
the-half of-soul my not I-shall-die for-the-sake-of you I-have-found(-her)
propter quam volui mori! Alta voce clamabat dicens:
for-the-sake-of whom I-wished to-die with-a-loud voice he-cried saying
Currite, famuli, currite, amici, currite, omnes, et miserie
run O-servants run O-friends run all and to-misery

mee finem imponite! Inveni quam perdideram, scilicet
my an-end put I-have-found(-her) whom I-had-lost namely
unicam filiam meam. Audito clamore, famuli currerunt,
only daughter my with-heard the-shout the-servants ran
currit inter illos Athanagora princeps, et descendentibus illis
runs among them Athanagora the-prince and with-going-down them
in navem, invenerunt illum flentem pre gaudio super collum
into the-ship found him weeping for joy upon the-neck
filie sue et dicentem: Ecce filia mea, quam lugeo,
of-daughter his and saying behold daughter my whom I-mourn
dimidium anime mee! Jam volo vivere. Omnes pre gaudio
the-half of-soul my now I-wish to-live all for joy
cum eo flebant. Tunc erigens se Appollonius, projectis
with him wept then raising himself Apollonius with-thrown-off
vestibus lugubribus, indutus est vestibus mundissimis et
garments of-mourning clothed was in-garments most-clean and
omnes dixerunt: O domine, quam similis est filia tua
all said O lord how like is daughter your
vobis! Si non esset aliud experimentum, sufficeret ejus
to-you if not there-were other proof would-suffice her
similitudo ad probandum, eam esse filiam tuam! Tunc
likeness for proving her to-be daughter your then
filia bis, ter, quater osculata est patrem et ait: O
the-daughter twice thrice four-times kissed has the-father and says O
pater, benedictus deus, qui mihi gratiam dedit, quod te
father blessed(-be) God who to-me grace has-given that you
videre potero, tecum vivere, tecum mori! Et narravit ei,
to-see I-shall-be-able with-you to-live with-you to-die and she-related to-him
quomodo a lenone comparata et in lupanari esset posita, et
how by the-pimp bought and in the-brothel she-was placed and
quomodo deus virginitatem suam custodivit. Audiens hec
how God virginity her guarded hearing these-things

Athanagora, timens scilicet, ne filiam alteri in uxorem
Athanagora fearing namely lest (his)-daughter to-another as wife
daret, misit se ad pedes Appollonii dicens: Adjuro
he-should-give threw himself at the-feet of-Apollonius saying I-adjure
te per deum vivum, qui te patrem filie restituit,
you by God living who you as-father to-the-daughter has-restored
ne alteri filiam des in conjugem, nisi mihi; sum
lest to-another (your)-daughter you-give as wife except to-me I-am
enim princeps hujus civitatis, meo auxilio virgo permansit
for the-prince of-this city by-my help a-virgin she-remained
et me duce te patrem agnovit. Cui Appollonius
and with-me guiding you as-father she-recognized to-whom Apollonius
ait: Non possum tibi esse contrarius, quia multa pro
says not I-can to-you to-be contrary because many-things for
filia mea fecisti, et ideo opto, ut sit uxor tua;
daughter my you-have-done and therefore I-wish that she-be wife your
et tunc restat, ut vindicem me a lenone. Athanagora
and then it-remains that I-avenge myself on the-pimp Athanagora
civitatem intravit convocatisque civibus dixit: Ne pereat
the-city entered and-with-called-together citizens said lest perish
civitas propter unum impium! Sciatis Appollonium regem,
the-city because-of one impious-man know Apollonius the-king
patrem Tharsie, huc venisse! Ecce classes navium properant
the-father of-Tharsia hither to-have-come behold fleets of-ships hasten
cum grandi exercitu destruendam civitatem propter lenonem,
with a-great army for-destroying the-city because-of the-pimp
qui filiam suam Tharsiam in lupanari constituit. Hiis
who daughter his Tharsia in the-brothel set with-these
dictis concursus factus est et tanta commotio populi, ut
said a-concourse made was and so-great a-commotion of-the-people that
nec viri nec femine manerent, quin currerent omnes ad
neither men nor women remained but-that they-ran all to

Appollonium regem, videndo eum et misericordiam ab eo
Apollonius the-king by-seeing him and mercy from him
petendo. Ait Athanagora: Consulo ad hoc, ne destruatur
by-seeking says Athanagora I-counsel for this lest be-destroyed
civitas, deducatur ad eum leno. Captus est statim
the-city let-be-brought-down to him the-pimp taken he-was at-once
et ligatis manibus leno a tergo deducitur ad regem.
and with-bound hands the-pimp from behind is-led to the-king
Appollonius regia veste indutus, tonso capite, diadema
Apollonius in-royal garment clothed with-shorn head a-diadem
imposuit capiti suo, tribunal ascendit cum filia et
put on-head his the-tribunal mounted with (his)-daughter and
civibus dixit: Videtis Tharsiam virginem a patre suo hodie
to-the-citizens said you-see Tharsia the-virgin by father her today
cognitam, quam cupidissimus leno, quod erat in eo, ejus
recognized for-whom the-most-covetous pimp as-far-as was in him her
corruptionem confusionem perpetuam procurabat, nec amicicia
corruption confusion perpetual was-procuring nor by-friendship
sua, nec precio, nec prece desistere volebat. Facite ergo
his nor by-price nor by-prayer to-desist he-wished do therefore
filie mee vindicacionem! Omnes una voce dixerunt:
for-daughter my vengeance all with-one voice said
Domine, leno vivus comburatur, et divitie ejus puelle
O-lord the-pimp alive let-him-be-burned and the-riches his to-the-girl
dentur! Protinus adducitur leno et coram omnibus in
let-be-given forthwith is-brought the-pimp and before all into
igne ponitur et totaliter comburitur. Tharsia ait villico:
the-fire is-put and wholly is-burned Tharsia says to-the-steward
Dono tibi libertatem, quia beneficio tuo et civium virgo
I-give to-you freedom because by-the-benefit your and of-the-citizens a-virgin
permansi. Et donavit ei ducentos aureos et libertatem,
I-remained and she-gave to-him two-hundred gold-pieces and freedom

libertatem vero cunctis puellis coram se presentatis perdonavit
freedom but to-all the-girls before her presented she-granted
et dixit: Quid de corpore vestro attenus fuistis, ex hoc
and said what of body your hitherto you-were from this
libere estote! Appollonius ad populum loquens: Gratias vobis
freely be Apollonius to the-people speaking thanks to-you
de beneficiis vestris reddo, mihi et filie mee factis;
for benefits your I-render to-me and to-daughter my done
nunc ego tribuo vobis auri pondera quinquaginta. Illi ei
now I grant to-you of-gold weights fifty they to-him
capita sua inclinabant, gracias referentes; cives omnes
heads their bowed thanks returning the-citizens all
statuam Appollonii in medio civitatis statuerunt et in
a-statue of-Apollonius in the-middle of-the-city set-up and on
basi scripserunt: Tyro Appollonio restauratori domuum
the-base they-wrote to-the-Tyrian Apollonius the-restorer of-houses
nostrarum et Tharsie sanctissime filie ejus virgini. Post
our and to-Tharsia most-holy to-daughter of-him the-virgin after
paucos dies Appollonius tradidit filiam suam in conjugem
a-few days Apollonius handed-over daughter his as wife
Athanagore cum ingenti leticia totius civitatis et cum
to-Athanagora with huge gladness of-the-whole city and with
genero et filia navigans cum omnibus suis volens per
son-in-law and daughter sailing with all his wishing by-way-of
Tharsum proficiscendo ad patriam suam ire, in sompnis
Tarsus by-setting-out to homeland his to-go in sleep
admonitus est per angelum, ut Ephesum iret et
admonished he-was by an-angel that to-Ephesus he-should-go and
intraret in templum Ephesorum cum filia et genero suo,
should-enter into the-temple of-the-Ephesians with daughter and son-in-law his
ibique omnes casus suos alta voce exponeret, quos
and-there all misfortunes his with-a-loud voice should-set-forth which

passus esset a juventute sua; postea venerit Tharsum
suffered he-had from youth his afterward he-should-come to-Tarsus
et vindicaret filiam suam. Appollonius expergefactus omnia
and should-avenge daughter his Apollonius awakened all-things
indicavit generi et filie sue; illi autem dixerunt: Fac,
revealed to-son-in-law and daughter his they moreover said do
domine, quod tibi videtur bonum! Tunc jussit gubernatori
O-lord what to-you seems good then he-ordered the-helmsman
navigare Ephesum. Qui cum descendisset ratim, cum suis
to-sail to-Ephesus who when he-had-gone-down from-the-raft with his-own
templum petiit, ubi conjux sua inter sacerdotes sancte vixit;
the-temple sought where wife his among the-priestesses holily lived
rogavit, ut templum aperiretur, quod factum est; hec
he-asked that the-temple be-opened which done was these-things
audiens uxor ejus, quod quidam rex venerat cum filia et
hearing wife his that a-certain king had-come with daughter and
generi, gemmis regalibus ornavit caput suum et induit se
son-in-law with-gems royal adorned head her and clothed herself
veste purpurea et cum honesto comitatu templum intravit;
in-garment purple and with honorable escort the-temple entered
erat enim nimis pulchra et ob nimium castitatis
she-was for exceedingly beautiful and because-of excessive of-chastity
amorem asserebant omnes, nullam tam gratam esse virginem.
love asserted all none so pleasing to-be a-virgin
Quam videns Appollonius in nullo noticiam ejus habebat,
whom seeing Apollonius in nothing knowledge of-her had
misit se ad pedes ejus cum filia sua et genere; tantus
threw himself at feet her with daughter his and son-in-law so-great
enim splendor ejus pulchritudinis imminebat, ut ipsa Dianam
for splendor of-her beauty overhung that she Diana
esse videntibus putaretur; statuit in templo preciosa munera
to-be by-those-seeing was-thought he-set-up in the-temple precious gifts

et post hec cepit Appollonius dicere, sicut angelus ei
and after these-things began Apollonius to-say as the-angel to-him
dixerat: Ego ab adolescentulo rex natus Tyrus Appollonius
had-said I from a-young-boy a-king born the-Tyrian Apollonius
nominatus, cum ad omnem scientiam pervenissem regis
named when to all knowledge I-had-come of-the-king
iniqui Antiochi questionem exsolvi, ut ejus filiam acciperem;
wicked Antiochus the-question I-solved that his daughter I-might-receive
ille vero eam defloraverat ac in impietate sua continue
he but her had-deflowered and in impiety his continually
tenuit, et me occidere conabatur; fugam petii et in mari
held(-her) and me to-kill tried flight I-sought and on the-sea
omnia perdidi, et post a rege Altistrate gratissime
all-things I-lost and afterward by the-king Altistratus most-pleasingly
susceptus intantum ejus benevolentiam sum expertus, ut
received in-so-much his benevolence I-have experienced that
michi filiam suam in uxorem daret. Deinde mortuo Antiocho
to-me daughter his as wife he-gave then with-dead Antiochus
ad regnum percipiendum uxorem meam mecum duxi. Hanc
for the-kingdom to-be-received wife my with-me I-led this
filiam peperit uxor mea in mari, de cujus partu defuncta
daughter bore wife my on the-sea of whose childbirth died
est, quam ego cum viginti sisterciis aureis in loculo clausam
has whom I with twenty sesterces of-gold in a-coffin shut
in mare misi, ut inventa digne sepeliretur; et hanc filiam
into the-sea sent that found worthily she-might-be-buried and this daughter
meam nequissimis hominibus ad nutriendum commendavi,
my to-most-wicked men for nourishing I-commended
et superiores partes Egipti pecii. Quarto autem decimo
and the-upper parts of-Egypt I-sought on-the-fourth moreover tenth
anno adveniens, ut filiam meam expeterem, dixerunt, eam
year arriving that daughter my I-might-seek they-said her

esse defunctam, et dum credidi, in luctu vixi et in
to-be dead and while I-believed(-it) in mourning I-lived and in
lugubribus vestibus, et mori cupiens, mihi filia mea reddita
mourning garments and to-die desiring to-me daughter my restored
est. Cum hec et hiis similia narraret, Altistratis
is when these-things and to-these like-things he-was-relating of-Altistratus
regis filia uxor ipsius levavit se et rapuit eum in
the-king the-daughter wife his raised herself and snatched him into
amplexus, volensque eum osculari, Appollonius autem repulit
embraces and-wishing him to-kiss Apollonius moreover repelled
eam a se cum indignacione, ignorans quod uxor sua
her from himself with indignation not-knowing that wife his
esset. At illa: O domine mi, dicebat cum lacrimis, dimidium
she-was but she O lord my she-said with tears half
anime mee, cur sic agis? Ego sum conjux tua Altistratis
of-soul my why so do-you-act I am wife your of-Altistratus
regis filia, et tu es Tyrus Appollonius maritus et
the-king the-daughter and you are the-Tyrian Apollonius husband and
dominus meus, tu es magister meus, qui me docuisti, tu
lord my you are master my who me taught you
es naufragus meus, quem amavi, non causa libidinis sed
are shipwrecked-man my whom I-loved not for-the-sake of-lust but
sapientie. Appollonius hec audiens noticiam ejus statim
of-wisdom Apollonius these-things hearing knowledge of-her at-once
habens, cecidit super collum ejus et pre gaudio lacrimas
having fell upon neck her and for joy tears
emisit dicens: Benedictus altissimus, qui mihi filiam
sent-forth saying blessed(-be) the-most-high who to-me (my)-daughter
cum uxore reddidit! At illa: Ubi est filia mea? Et ipse
with wife has-restored but she where is daughter my and he
ostendens Tharsiam dixit: Hec est filia tua Tharsia. Illa
showing Tharsia said this is daughter your Tharsia she

vero osculata est eam, et sic cum leticia magna in tota
but kissed has her and so with gladness great in the-whole
civitate illa et in circuitu, quod rex Appollonius uxorem
city that and in the-circuit that the-king Apollonius wife
suam in templo invenit, famatum est. Appollonius ascendit
his in the-temple had-found noised was Apollonius boarded
navem cum uxore et filia et genere revertentes ad patriam
the-ship with wife and daughter and son-in-law returning to homeland
suam. Veniens igitur Appollonius Antiochiam, regnum sibi
his coming therefore Apollonius to-Antioch the-kingdom for-him
reservatum recepit, et pergens Tyrum constituit in locum
reserved received and going to-Tyre he-set in the-place
Athanagoram generum suum. Deinde cum ipso genere,
Athanagora son-in-law his then with that-very son-in-law
uxore et filia et cum exercitu regio veniens Tharsum,
wife and daughter and with army royal coming to-Tarsus
jussit apprehendere Dyonesiadem et Stranguilionem et
he-ordered to-seize Dionysias and Stranguilio and
duci ante se, et coram omnibus ait: Cives Tharsenses,
to-be-led before himself and before all he-says O-citizens of-Tarsus
numquid vestrum alicui exstiti ingratus? Omnes dixerunt:
surely-not of-you to-any have-I-stood ungrateful all said
Non, domine! Parati sumus pro vobis mori. Hec statua
no O-lord ready we-are for you to-die this statue
est facta, quia nos a morte servastis. Appollonius ait:
is made because us from death you-preserved Apollonius says
Commendavi filiam meam Stranguilioni et Dyonisiadi uxori
I-commended daughter my to-Stranguilio and Dionysias wife
sue et eam mihi reddere noluerunt. Infelix mulier ait:
his and her to-me to-return they-did-not-wish the-unhappy woman says
Bone domine, numquid tu ipse titulum monumenti ejus
O-good lord surely-not you yourself the-inscription of-the-monument her

legisti? Appollonius jussit filiam suam venire in presentia
have-read Apollonius ordered daughter his to-come into the-presence
omnium, et Tharsia maledixit mulieri et dixit: Ave,
of-all and Tharsia cursed the-woman and said hail
salutat te Tharsia ab inferis revocata! Infelix mulier
greets you Tharsia from the-underworld called-back the-unhappy woman
videns eam toto corde contremuit, cives mirabantur
seeing her with-whole heart trembled the-citizens marveled
et gaudebant, et jussit Tharsia venire villicum, cui ait:
and rejoiced and ordered Tharsia to-come the-steward to-whom she-says
Theophile, tu agnosti, clara voce responde, quis
Theophilus you have-acknowledged(-me) with-clear voice answer who
me interficiendum te obligavit? Villicus ait: Dyonisiades
me to-be-killed you bound the-steward says Dionysias
domina mea. Tunc cives rapuerunt Stranguilionem et
lady my then the-citizens seized Stranguilio and
Dyonisiadem, et extra civitatem trahentes lapidaverunt,
Dionysias and outside the-city dragging(-them) stoned(-them)
volentes et Theophilum occidere; sed Tharsia eum a
wishing also Theophilus to-kill but Tharsia him from
morte liberavit dicens: Nisi mihi spatium ad orandum
death freed saying unless to-me space for praying
dedisset, modo eum non defenderem. Appollonius dedit
he-had-given now him not I-would-defend Apollonius gave
munera civitati ad restaurandum civitatem et moratus est
gifts to-the-city for restoring the-city and stayed has
ibi tribus mensibus, navigans inde Pentapolin civitatem.
there for-three months sailing thence to-Pentapolis the-city
Curiam ingreditur ad Altistratem regem gaudens. Rex
the-court he-enters to Altistratus the-king rejoicing the-king
vero senex factus est, vidit filiam et neptim cum
but old made was he-saw (his)-daughter and granddaughter with

marito suo rege. Per integrum annum letanter insimul
husband her the-king for a-whole year gladly together
permanserunt. Post hec moritur perfecta etate, manibus
they-remained after these-things he-dies at-a-complete age in-the-hands
eorum dimittens dimidietatem regni sui Appollonio et
of-them leaving half of-kingdom his to-Apollonius and
medietatem filie sue. Omnibus hiis peractis dum
half to-daughter his with-all these accomplished while
ambularet Appollonius juxta mare, vidit piscatorem, qui
was-walking Apollonius beside the-sea he-saw the-fisherman who
eum post naufragium accepit, jussitque eum apprehendere
him after the-shipwreck received and-ordered him to-be-seized
et ad palacium duci. Videns piscator a militibus se
and to the-palace to-be-led seeing the-fisherman by soldiers himself
apprehendi, putavit occidi. Ingressus Appollonius jussit
to-be-seized thought(-himself) to-be-killed having-entered Apollonius ordered
eum adduci ad se dicens: Hic paranymphus meus, qui
him to-be-brought to himself saying this-is groomsman my who
mihi post naufragium opem dedit, et ad civitatem venire
to-me after the-shipwreck help gave and to the-city to-come
ostendit! Et dixit ei: Ego sum Appollonius Tyrus. Et
showed(-me) and said to-him I am Apollonius the-Tyrian and
jussit sibi dari cc sistercias, servos et ancillas,
he-ordered to-him to-be-given two-hundred sesterces servants and maidservants
et fecit eum comitem suum, quamdiu vixit. Elamitus vero,
and made him count his as-long-as he-lived Elamitus but
qui ei de Antiocho nunciavit, procidens se ad pedes
who to-him of Antiochus had-announced throwing himself at the-feet
Appollonii et ait: Memor esto, domine, Elamiti servi tui!
of-Apollonius and says mindful be O-lord of-Elamitus servant your
Appollonius apprehensa manu ejus erexit eum fecitque eum
Apollonius with-seized hand his raised him and-made him

divitem et ordinavit in comitem. Hiis expletis genuit
rich and appointed(-him) as count with-these completed begot
Appollonius filium de conjuge sua, quem in locum avi
Apollonius a-son from wife his whom in the-place of-grandfather
sui Altistratis constituit regem. Vixit vero Appollonius cum
his Altistratus he-set as-king lived but Apollonius with
conjuge sua lxxxiv annos et tenuit regnum Antiochie
wife his eighty-four years and held the-kingdom of-Antioch
et Tyri et Tyrensium quiete ac feliciter. Casus suos
and of-Tyre and of-the-Tyrians quietly and happily misfortunes his
descripsit ipse, duo volumina perfecit, unum in templo
wrote he-himself two volumes he-completed one in the-temple
Ephesorum, alterum in sua bibliotheca collocavit. Defunctus
of-the-Ephesians the-other in his library he-placed died
est et perrexit ad vitam eternam, ad quam etc.
has and went to life eternal to which etc

De celesti patria

ON THE HEAVENLY HOMELAND

Gervase tells that in Edessa, for the presence of Christ's image, no heretic, pagan, or Jew can live; when an army approaches, an innocent boy reads a letter at the gate, and the barbarians are appeased or flee. The moral: the city is heavenly Jerusalem or our body, and the boy is the conscience reading the letter of confession.

Narrat Gervasius, quod in Edissa civitate ob presentiam
tells Gervase that in Edessa the-city on-account-of the-presence
sancte imaginis Christi nullus hereticus vivere potest, nullus
of-the-holy image of-Christ no heretic to-live can no
paganus, nullus idolorum cultor, nullus Judeus, sed nec
pagan no of-idols worshiper no Jew but not-even

locum illum barbari possunt invadere. Si quando exercitus
place that barbarians can to-invade if ever an-army
obvenit hostilis, stans super portam civitatis innocens
comes-against(-it) hostile standing upon the-gate of-the-city an-innocent
puerulus epistolam legit, et sic eadem die, qua legitur
little-boy the-letter reads and so on-the-same day on-which is-read
epistola, aut placantur barbari aut fugiunt effeminati.
the-letter either are-appeased the-barbarians or they-flee unmanned

Carissimi, civitas ista est civitas illa, de qua in apocalypsi
dearest-ones city this is city that of which in the-apocalypse
dicitur: Vidi civitatem sanctam Jherusalem descendentem de
it-is-said I-saw the-city holy Jerusalem descending from
celo, ornatam sicut sponsam ornatam viro suo. Civitas
heaven adorned as a-bride adorned for-husband her city
ista construitur ex vivis lapidibus i.e. sanctis martiribus
this is-built of living stones that-is holy martyrs
et aliis Christo devotis et placentibus; in qua propter
and others to-Christ devoted and pleasing in which on-account-of
presentiam sancte imaginis Christi nullus idolorum cultor
the-presence of-the-holy image of-Christ no of-idols worshiper
aut hereticus neque barbarus audet accedere, nec locum illum
or heretic nor barbarian dares to-approach nor place that
invadere. Vel civitas ista potest dici corpus nostrum, in
to-invade or city this can to-be-called body our in
quo propter presentiam sancte imaginis Christi i.e. anime
which on-account-of the-presence of-the-holy image of-Christ that-is of-the-soul
infuse et per baptismum a peccato originali lote nullus
infused and through baptism from sin original washed no
hereticus i.e. nulla diaboli versutia aut pompa vivere potest,
heretic that-is no of-the-devil cunning or pomp to-live can
quoniam in baptismo deo firmiter adherere promisimus et
since in baptism to-God firmly to-cleave we-promised and

diaboli pompis abrenunciavimus, quoniam homo ad imaginem
of-the-devil pomps we-renounced since man to the-image
trinitatis sancte factus et creatus est, ut dicitur Genes. primo:
of-the-trinity holy made and created was as it-is-said Genesis first
Faciamus hominem ad imaginem et similitudinem nostram.
let-us-make man to the-image and likeness our
Ideo diabolus in eo post baptismum vivere non potest, nisi
therefore the-devil in him after baptism to-live not can unless
homo voluerit; hostis enim noster ita debilis est, quod
man shall-have-wished the-enemy for our so weak is that
neminem superare poterit, nisi homo voluerit. Sed nec
no-one to-overcome he-shall-be-able unless man shall-have-wished but not-even
locum illum barbari possunt invadere. Barbari sunt peccata
place that barbarians can to-invade the-barbarians are sins
mortalia, que per presentiam divine gratie animam nostram
mortal which through the-presence of-divine grace soul our
invadere non possunt. Et si ex fragilitate condicionis nostre
to-invade not can and if from the-frailty of-the-condition our
et carnis suggestione anima per peccatum aliquod mortale
and of-the-flesh by-suggestion the-soul through sin some mortal
aut saltem enorme invaditur, puerulus innocens i.e. conscientia
or at-least enormous is-invaded the-little-boy innocent that-is conscience
remordens exercitum hostilem obvenientem per epistolam
gnawing the-army hostile coming-against(-it) by the-letter
confessionis debet repellere et post confessionem pro peccatis
of-confession ought to-repel and after confession for sins
satisfacere. Et sic eadem die, qua puerulus stans in
to-make-satisfaction and so on-the-same day on-which the-little-boy standing in
porta i.e. in inchoacione bone vite epistolam emendacionis
the-gate that-is in the-beginning of-good life the-letter of-amendment
et confessionis legit, tociens quociens barbari conscienciam
and of-confession reads as-often as the-barbarians the-conscience

invadentes et bonum opus nostrum retardantes aut placantur,
invading and good work our delaying either are-appeased
aut effeminati fugiunt; sed nunquam placantur, quia dum
or unmanned flee but never are-they-appeased because while
opera nostra bona conspiciunt, plus in temptacionis furiam
works our good they-behold more into of-temptation fury
vertuntur et insaniunt. Si autem ex lapsu carnis nos
they-are-turned and rage if moreover from a-lapse of-the-flesh we
in presenti laqueum ceciderimus, nullam tamen ex hoc
at present into-the-snare shall-have-fallen no yet from this
placacionem diaboli, ut a temptacione desistet, habere
appeasing of-the-devil so-that from temptation he-shall-desist to-have
poterimus. Ergo effeminati et devicti a nobis fugiunt;
shall-we-be-able therefore unmanned and vanquished by us they-flee
stultum enim est servire diabolo, qui nullo placatur obsequio;
foolish for it-is to-serve the-devil who by-no is-appeased service
sed adherendum est deo, qui sibi servientibus vitam et
but to-be-cleaved-to it-is to-God who to-himself to-those-serving life and
mercedem eternam retribuit, ad quam nos perducat etc.
reward eternal repays to which us may-he-lead etc

De modo pugne in passione Christi contra diabolum

ON HOW CHRIST FOUGHT THE DEVIL IN HIS PASSION

At Wandlebury, by the castle of Cathubricha in the bishopric of Ely, a phantom knight answers any challenger by moonlight; Albert unhorses him and leads his black horse away, but is wounded in the thigh, the wound reopening every year on that night, and the horse vanishes at cockcrow. The moral: Albert is Christ, who fought the devil alone, kept his wounds, and won body and soul for the Father.

In Anglia, ut narrat Gervasius, ad terminos episcopatus
in England as tells Gervase at the-bounds of-the-bishopric
Elienensis est castrum Cathubricha nomine, infra cujus
of-Ely is a-castle Cathubricha by-name within whose
limites e vicino locus est, quem Wandleburiam dicunt, eo
limits from near-by a-place is which Wandlebury they-call by-this
quod illic Wandali partes Brittannie seva Christianorum
that there the-Vandals the-parts of-Britain with-savage of-Christians
peremptione vastantes castrametati sunt. Ubi vero ad monticuli
slaughter laying-waste encamped have where but on of-a-hillock
apicem fixere tentoria, planicies in rotundum vallatis
the-top they-fixed tents a-level-space in round by-ramparts
circumcluditur, unico adinstar portalis aditu patens ad
is-enclosed by-a-single like of-a-gateway entrance lying-open for
ingressum. In hanc campi planiciam, ut ab antiquissimis
going-in into this of-the-field level-space as from most-ancient
temporibus colitur fama, que vulgo testatur, post noctis
times is-cherished a-report which commonly testifies after of-night
canticinium lucente luna, si quis miles exclamat: Miles
cock-crow with-the-shining moon if any knight cries-out knight
contraveniat! statim ex adverso miles occurrit, qui ad
come-against(-me) at-once from the-opposite a-knight runs-up who for

congrediendum paratus concurrentibus equis aut resistentem
fighting ready with-running-together horses either the-resister
dejicit aut dejicitur, et intra aditus illius septa
throws-down or is-thrown-down and within of-the-entrance that the-enclosures
solus miles ingreditur et ab exteriori adspectu alicujus
alone the-knight enters and from the-outward sight of-any(-one)
foris non artatur. Ad hujus rei fidem rem gestam
outside not he-is-hemmed for of-this thing the-proof a-thing done
et multis vulgo cognitam subjungo, quam ab incolis
and to-many commonly known I-add which from the-dwellers
et indigenis auditui meo subjeci. Erat in Brittannia
and natives to-hearing my I-subjected there-was in Britain
majori paucis exactis diebus miles Albertus in armis
the-greater with-a-few passed days a-knight Albert in arms
strenuissimus omnibus virtutibus decorus. Hic aliquo die
most-vigorous with-all virtues adorned he on-some day
castrum memoratum hospes ingreditur, et cum in hyemis
the-castle aforesaid as-a-guest enters and when in of-winter
intemperie post cenam noctu familia divitis ad focum,
inclemency after supper by-night the-household of-the-rich-man at the-hearth
ut potentibus moris est, recensendis antiquis gestis operam
as for-the-powerful custom is for-recounting ancient deeds attention
daret, tandem occurrit ab indigenis pretaxatum mirabile
was-giving at-length occurs from the-natives the-aforesaid marvel
recensitum. Vir ergo strenuus, ut quod auribus hauserat
recounted the-man therefore vigorous that what with-ears he-had-drunk-in
rei ipsius experientia probaret, unum de nobilibus
of-the-thing itself by-experience he-might-prove one of the-noble
armigeris elegit. quo comite locum adiit. Ad ostensum
squires he-chose with-whom as-companion the-place he-went-to to the-shown
locum loricatus miles appropinquans ascendit, dimissoque
place in-mail the-knight approaching ascended and-with-dismissed

servo nobili solus campum ingreditur. Exclamat miles, ut
servant noble alone the-field enters cries-out the-knight that
alterum inveniat, et vocem ex opposito miles adinstar
another he-may-find and to-the-voice from opposite a-knight in-the-likeness
militis celer occurrit, pariterque ut videbatur armatus. Quid
of-a-knight swift runs-up and-equally as it-seemed armed what
plura? Extensis clipeis, directis hastis equi concurrunt,
more with-stretched shields with-leveled spears the-horses run-together
equites impulsibus mutuis concutiuntur, et elisa jam
the-riders with-blows mutual are-shaken and with-dashed now
alterius lancea ictuque evanescente per libricum, Albertus
of-the-other the-lance and-with-the-blow vanishing by a-slide Albert
adversarium suum potenter impellit ad casum. Cadens et
adversary his powerfully drives to a-fall falling and
sine mora resurgens Albertum per luta respicit, equum
without delay rising-again Albert through the-mud he-regards the-horse
ex causa lucrativa abducere, lanceam subducit, et dum eam
for cause of-gain to-lead-away the-lance he-withdraws and while it
modo jaculi missilis emittit, femur Alberti ictu
in-the-way of-a-javelin hurled he-sends-forth the-thigh of-Albert with-a-blow
atrocissimo transfodit. Ex adverso miles noster, aut pre
most-terrible he-pierces from the-opposite knight our either for
gaudio victorie ictum vulnusque non sentiens aut dissimulans,
joy of-victory the-blow and-the-wound not feeling or dissembling(-them)
disparente adversario campum victor egreditur, equum
with-the-adversary disappearing the-field as-victor goes-out the-horse
lucratum armigero tradidit, statura grandem, levitate agilem
won to-the-squire he-handed-over in-stature great in-lightness agile
et in apparentia pulcherrimum. Regredienti viro nobili turba
and in appearance most-beautiful to-the-returning man noble the-crowd
familiaris occurrit, eventum miratur, casum dejecti
of-the-household runs-to-meet the-event it-marvels the-fall of-the-thrown-down

militis gratum habens, et strenuitatem tam illustris baronis
knight pleasing holding and the-vigor of-so illustrious a-baron
commendans, et cum caligas ferreas discalciaret, unam
commending and when greaves iron he-was-taking-off one
sanguinis coagulo vidit oppletam. Stupet familia de vulnere,
of-blood with-a-clot he-saw filled is-amazed the-household at the-wound
sed dominus indignatur timere, concurrit excitatus populus,
but the-lord disdains to-fear runs-together the-roused people
et quos ante somnus presserat, excrescens admiratio ducit
and those-whom before sleep had-pressed growing wonder leads
ad vigilandum. Testis triumphi equus freno non dimisso
to keeping-watch the-witness of-the-triumph the-horse with-bridle not let-go
tenetur ad publicum conspectum expositus, oculis torvis,
is-held to the-public view exposed with-eyes fierce
cervice erecta, pilo nigro, sella militari. Jam gallicantus
with-neck erect with-hair black with-saddle knightly now cock-crow
advenerat, equus saltibus estuans, naribus ebulliens, pedibus
had-come the-horse with-leaps seething with-nostrils bubbling with-feet
terram pulsans, loris quibus tenebatur diruptis, in naturam
the-earth beating with-reins by-which it-was-held broken into nature
se recipit, libertatem fuga facta insecutus disparuit et
itself takes-back liberty with-flight made pursued it-disappeared and
nobilis miles noster id injusti vulneris perpetuum habet
noble knight our of-that unjust wound a-perpetual has
monumentum, quod singulis annis, illo eodem noctis
monument because on-each years at-that same of-the-night
renovante momento vulnus in superficie cutis superductum
with-renewing moment the-wound on the-surface of-the-skin drawn-over
recrudescebat. Unde factum est, ut post annos paucos miles
broke-open-again whence done it-was that after years a-few the-knight

illustris transfretavit et sub multiplicata contra paganos
illustrious crossed-the-sea and under multiplied against pagans
pugnandi strenuitate vitam domino reddens commendavit.
of-fighting vigor (his)-life to-the-lord rendering commended(-it)

Moralizacio. Carissimi, miles iste strenuissimus est dominus
moralization dearest-ones knight this most-vigorous is lord
noster Jhesus Christus, qui est miles et rex regum et
our Jesus Christ who is knight and king of-kings and
dominus dominantium, qui cum milite adversario scilicet
lord of-lords who with the-knight adversary namely
diabolo pugnaturus de castro supernorum civium mundum
the-devil about-to-fight from the-castle of-the-supernal citizens world
istum ingreditur. Humanum enim genus redimi non
this enters the-human for race to-be-redeemed not
potuisset, nisi dei filius mundum contra diabolum pugnaturus
could-have unless of-God the-Son the-world against the-devil about-to-fight
intrasset. Nam ante Christi nativitatem nullus sanctorum,
had-entered for before of-Christ the-birth none of-the-saints
quamquam justus fuerit, regnum celorum intrare potuit;
although just he-was the-kingdom of-the-heavens to-enter could
propterea dei filius ex consultu dei patris ab indigenis
therefore of-God the-Son by the-counsel of-God the-Father from natives
suis hoc mirabile intelligens, qui ante multa annorum milia
his this marvel understanding who before many of-years thousands
limbum inferni introierant. Unum de nobilibus armigeris
the-limbo of-hell had-entered one of the-noble squires
elegit, quo comite mundum istum intravit, cui
he-chose with-whom as-companion world this he-entered to-whom
equum ante tempus pugne commendavit, quia dum Christus
the-horse before the-time of-battle he-commended because while Christ
de Maria virgine nasci voluit, ab ejus purissimo sanguine
from Mary the-virgin to-be-born wished from her most-pure blood

spiritu sancto cooperante carnem sumpsit, quam pro
with-the-Spirit Holy cooperating flesh he-took which for
armigero deputavit. Sed cum miles iste campum intrasset et
a-squire he-appointed but when knight this the-field had-entered and
adversarium suum diabolum considerasset, exclamat miles, ut
adversary his the-devil had-considered cries-out the-knight that
alterum inveniat, et ecce ex opposito alter miles scilicet
another he-may-find and behold from the-opposite the-other knight namely
diabolus adinstar militis per superbiam armatus occurrit.
the-devil in-the-likeness of-a-knight through pride armed runs-up
Sed dominus noster omnes, quos secum habuit, dimisit,
but lord our all whom with-him he-had dismissed
solus campum intravit preter equum id est humanitatem;
alone the-field entered except the-horse that is humanity
qui dum tempus passionis ejus appropinquaret et Judei
who while the-time of-passion his approached and the-Jews
eum caperent et crucifigerent, nullum secum habuit, quia
him took and crucified none with-him had because
discipuli, ut evangeliste testantur, relicto eo fugerunt,
the-disciples as the-evangelists testify with-abandoned him fled
in orto solus, in captura solus, in cruce solus, in
in the-garden alone at the-capture alone on the-cross alone in
omnibus passionibus suis et angustiis corporis solus, ita ut
all sufferings his and distresses of-body alone so that
impleretur illud Ysaie: Torcular calcavi solus, de gentibus
might-be-fulfilled that of-Isaiah the-winepress I-have-trodden alone of the-nations
non est vir mecum. Quid plura? Extensis clipeis, directis
not is a-man with-me what more with-stretched shields with-leveled
hastis equi etc. Quia dum Christus humanam naturam, ad
spears the-horses etc because while Christ human nature to
quam redimendam venerat a lapsu primorum parentum
which to-be-redeemed he-had-come from the-fall of-the-first parents

erigeret, humilitatis sue clipeum extendit, hastam superbie
raised of-humility his the-shield he-stretched the-spear of-the-pride
nequissimi diaboli fregit et adversarium suum potenter
of-the-most-wicked devil broke and adversary his powerfully
impulsit ad casum, et ad inferni profundissima dimersit. Sed
drove to a-fall and to of-hell the-deepest-parts plunged but
miles noster Jhesus Christus in hac pugna i.e. passione
knight our Jesus Christ in this battle that-is passion
sua per Jude traditionem et multivariam derisionem ac
his through of-Judas betrayal and manifold mockery and
postremum per mortis et crucis sententie prolationem
last through of-death and of-the-cross of-the-sentence the-pronouncing
cadens et cito resurgens, quia die tercia, sicut ipse de
falling and soon rising-again because on-day the-third as he of
se testatur: Precedam vos in Galileam, resurrexit. Tunc
himself testifies I-shall-go-before you into Galilee he-rose-again then
adversarius Christi lanceam in die parasceves subducit et
the-adversary of-Christ the-lance on the-day of-the-preparation withdraws and
femur nobilissimi regis nostri ictu atrocissimo transfodit;
the-thigh of-the-most-noble king our with-a-blow most-terrible pierces
quod Christus autem pre gaudio victorie ictum vulnusque
which Christ moreover for joy of-victory the-blow and-the-wound
non sentiens aut dissimulans, disparente adversario, quia
not feeling or dissembling(-them) with-the-adversary disappearing because
dum Christus moreretur in cruce, diabolus, si quid in
while Christ was-dying on the-cross the-devil if anything in
eo potestatis habere potuisset, ad eum venit, quia purum
him of-power to-have he-could-have to him came because a-mere
hominem credidit. Miles disparente adversario et
man he-believed(-him) the-knight with-the-adversary disappearing and
debellato mundi campum victor egreditur, equum lucratum
vanquished of-the-world the-field as-victor goes-out the-horse won

i.e. corpus et animam in die ascensionis sue deo patri
that-is body and soul on the-day of-ascension his to-God the-Father
tradidit; sed dum nobilis iste de mundo in monte Oliveti
he-handed-over but while noble this from the-world on the-mount of-Olives
ad patrem regreditur, turba familiaris occurrit, quoniam
to the-father returns the-crowd of-the-household runs-to-meet since
omnium prophetarum et patriarcharum numerus aliorumque
of-all the-prophets and patriarchs the-number and-of-the-other
sanctorum exercitus letissimi ex victoria facti et in limbo
saints the-army most-glad from the-victory made and in the-limbo
infernorum adhuc reclusi singilatim dicebant: Advenisti,
of-the-underworld still shut-up one-by-one said you-have-come
desiderabilis etc. Eventum mirantur, casum dejecti
desirable-one etc the-event they-marvel-at the-fall of-the-thrown-down
militis adversarii sui gratissimum habentes et strenuitatem
knight adversary his most-pleasing holding and the-vigor
tam illustris baronis commendantes, sed et miles vulnera
of-so illustrious a-baron commending but also the-knight the-wounds
de triumpho in signum victorie retinuit, que in extremo
from the-triumph in sign of-victory retained which at the-last
judicio justis ad premium et peccatoribus ad supplicium
judgment to-the-just for reward and to-sinners for punishment
ostendet. Stupet familia de vulnere i.e. omnes electi
he-shall-show is-amazed the-household at the-wound that-is all the-elect
mirantur de tam acerba morte et Christi passione, ei
marvel at so bitter a-death and of-Christ the-passion to-him
regraciantes, sed dominus dedignatur timere, quia viriliter
giving-thanks but the-lord disdains to-fear because manfully
contra mundum, carnem et demonem pugnavit ac potenter
against the-world the-flesh and the-demon he-fought and powerfully
superavit. Devotus concurrit excitatus populus, qui prius cum
overcame devout runs-together the-roused people who before with

Christo compassionem non habuit, sed visis vulneribus et
Christ compassion not had but with-seen wounds and
in mente pertractatis amaris passionibus, quos prius somnus
in mind pondered bitter sufferings those-whom before the-sleep
oblivionis et ignorantie presserat, excrescens admiracio ducit
of-oblivion and of-ignorance had-pressed growing wonder leads
ad vigilandum. Hujus triumphi testis est equus i.e. Christi
to keeping-watch of-this triumph witness is the-horse that-is of-Christ
cruentatum corpus, in quo, ut Ysaias dicit, a planta pedis
the-bloodied body in which as Isaiah says from the-sole of-the-foot
usque ad verticem capitis non est sanitas. Ad publicum
up to the-crown of-the-head not is soundness to the-public
conspectum omnium fidelium in memoriam est expositum.
view of-all the-faithful in memory it-is exposed
Jam gallicantus advenerat et equus saltibus estuans, naribus
now cock-crow had-come and the-horse with-leaps seething with-nostrils
ebulliens, pedibus terram pulsans etc. Per gallicantum horam
bubbling with-feet the-earth beating etc by cock-crow the-hour
mortis Christi videlicet nonam, que tunc erat secundum
of-the-death of-Christ namely the-ninth which then was according-to
gentiles hora vere meridiei, intelligimus; attamen omnibus
the-gentiles the-hour truly of-midday we-understand yet for-all
nobis erat nox, cum propheta dicat: Vanum est vobis ante
us it-was night since the-prophet says vain it-is for-you before
lucem surgere, quia quotquot ante Christum nascebantur, ad
light to-rise because as-many-as before Christ were-born to
infernum descenderunt. Propterea Christus estuans est saltibus
hell descended therefore Christ seething is with-leaps
resurgendi et ad celos ascendendi, ebulliens naribus in
of-rising-again and to the-heavens of-ascending bubbling with-nostrils to
terrorem omnium damnatorum in die judicii extremi, et
the-terror of-all the-damned on the-day of-judgment last and

pedibus terram pulsans i.e. homines de terra resurgere
with-feet the-earth beating that-is men from the-earth to-rise
faciens, cum vox tube novissime sonuerit: Surgite,
making when the-voice of-the-trumpet last shall-have-sounded rise
mortui, et venite ad judicium! Tunc dicturus est justis:
dead-ones and come to judgment then about-to-say he-is to-the-just
Venite, possidete paratum vobis regnum ab inicio seculi!
come possess the-prepared for-you kingdom from the-beginning of-the-world
Sed reprobi exspectabunt illam sententiam tremendam, qua
but the-reprobate shall-await that sentence tremendous by-which
eis dicetur: Ite, maledicti in ignem eternum, a quo etc.
to-them it-shall-be-said go cursed-ones into fire eternal from which etc

De causa subversionis Troje

ON THE CAUSE OF THE FALL OF TROY

Told that Troy will not fall until Achilles is dead, his mother hides him in women's dress among a king's damsels, and Ulysses brings ornaments and arms; Achilles seizes a spear and is revealed, and with his death Troy is taken. The moral: Paris is the devil, Helen the soul, Troy hell, Ulysses Christ, and Achilles' arms the instruments of the Passion.

Ovidius refert de bello Trojano, quod Helena fuit capta a
Ovid relates of the-war Trojan that Helen was taken by
Paride et quod prophetatum fuit, quod civitas Trojana non
Paris and that prophesied it-was that the-city Trojan not
esset subjecta, quousque Achilles mortuus esset. Mater hoc
should-be subjected until Achilles dead should-be the-mother this
audiens eum in quadam camera inter domicellas cujusdam regis
hearing him in a-certain chamber among the-damsels of-a-certain king
in habitu muliebri occultabat. Quod intelligens Ulixes navem
in garb womanly hid which understanding Ulysses a-ship

cum mercimoniis preparavit, ponens eciam ornamenta muliebria
with merchandise prepared putting(-in) also ornaments womanly
et arma splendentia, et sic ad castrum devenit, ubi Achilles
and arms shining and so to the-castle came where Achilles
cum domicellis inclusus manebat, qui statim cum navem cum
with the-damsels shut-in stayed who at-once when the-ship with
ornamentis et armis vidisset, cum domicellis causa emendi
the-ornaments and arms he-had-seen with the-damsels for-the-sake of-buying
mercimonia intravit; sed cum Ulixes curiose arma tractasset
the-merchandise entered but when Ulysses carefully the-arms had-handled
et illa apprehendere sollicitasset, Achilles hastam arripuit et
and them to-seize had-urged(-him) Achilles a-spear snatched and
vibravit, et sic paruit res. Quem Ulixes apprehendens
brandished(-it) and so appeared the-thing whom Ulysses seizing
et ad Trojam deducens, prevaluerunt. Ipso vero mortuo,
and to Troy leading they-prevailed with-him but dead
capta est Troja, et obsides partis adverse sunt liberati.
taken was Troy and the-hostages of-the-party opposite were freed

Moralizacio. Carissimi, Paris diabolum significat, Helena vero
moralization dearest-ones Paris the-devil signifies Helen but
animam sive totum genus humanum a diabolo captum, Troja
the-soul or the-whole race human by the-devil taken Troy
infernum, Ulixes Christum, Achilles spiritum sanctum, navis
hell Ulysses Christ Achilles the-Spirit Holy the-ship
mercimoniis onusta est beata virgo Maria virtutibus adornata,
with-merchandise laden is the-blessed virgin Mary with-virtues adorned
arma Achillis sunt crux, claves, lancea, corona etc. Ante
the-arms of-Achilles are the-cross the-nails the-lance the-crown etc before
Christi mortem Troja scilicet infernus prevaluit et antiquos
of-Christ the-death Troy namely hell prevailed and the-ancient

patres in obsidione tenuit, sed Christo vero mortuo in die
fathers in siege held but with-Christ but dead on the-day
paraceves infernus capitur et obsides, quas tenuit, reddidit.
of-the-preparation hell is-taken and the-hostages which it-held gave-back

De pena peccatorum non satisfacientum in presenti pro delictis

ON THE SINNERS WHO MAKE NO SATISFACTION IN THIS LIFE

An emperor grants his doorkeeper, for a month, a penny from every hunchbacked, one-eyed, scabby, scurfy, or ruptured man at the gate. A hunchback refuses one, and as he resists each defect is uncovered, until he pays five. The moral: the doorkeeper is the confessor, each sin costs a penny before the gate of death, and what can be paid here in a day will scarcely be paid elsewhere in a year.

Quidam imperator erat, qui janitorem prudentem habebat,
a-certain emperor there-was who a-porter prudent had
qui a domino suo instanter petiit, ut eum janitorem civitatis
who of lord his urgently sought that him porter of-the-city
per unum mensem esse concederet, ita quod ab omni gibboso,
for one month to-be he-would-grant so that from every hunchback
monoculo, scabioso, impetiginoso ac hernioso denarium
one-eyed-man scabby-man scurfy-man and ruptured-man a-penny
haberet. Imperator ei concessit et sigillo roboravit. Qui
he-should-have the-emperor to-him granted(-it) and with-the-seal confirmed(-it) who
ministerio suscepto stetit in porta civitatis, ut intrantes et
with-the-office taken-up stood at the-gate of-the-city that those-entering and
exeuntes notaret, et videret, si aliquod lucrum ex officio
going-out he-might-note and might-see if any gain from the-office
posset obtinere. Quadam vero die gibbosus bene cappatus
he-could to-obtain on-a-certain but day a-hunchback well cloaked

portam intravit. Janitor ei obviam venit et denarium ab eo
the-gate entered the-porter him to-meet came and a-penny from him
petiit secundum statutum et imperatoris preceptum. Gibbosus
sought according-to the-statute and of-the-emperor the-command the-hunchback
renuit et nihil dare voluit. Tunc janitor manus in eum injecit
refused and nothing to-give wished then the-porter hands on him laid
ejusque capucium accipere voluit. Dum autem capucium tolleret,
and-his hood to-take wished while moreover the-hood he-removed
levando invenit eum monoculum. Statim duos denarios ab
by-lifting(-it) he-found him one-eyed at-once two pennies from
eo petiit. Alter dare noluit, sed fugere proposuit. Sed
him he-sought the-other to-give did-not-wish but to-flee purposed but
janitor per capucium eum traxit, et ecce, nudato capite jam
the-porter by the-hood him drew and behold with-bared head now
scabiosus apparuit. Statim tres denarios postulavit. Gibbosus
scabby he-appeared at-once three pennies he-demanded the-hunchback
hec videns, incepit ei resistere, nudatisque brachiis apparuit
these-things seeing began him to-resist and-with-bared arms appeared
impetiginosus. Janitor vero quartum denarium postulavit.
scurfy the-porter but a-fourth penny demanded
Cui defendenti cappam abstulit, et cadente illa herniosus
from-him defending(-himself) the-cloak he-took-away and with-falling it ruptured
apparuit; quintum quare denarium ab eo petiit, et sic contigit,
he-appeared a-fifth therefore penny from him he-sought and so it-befell
quod qui unum de jure dare noluit, invitus quinque dedit.
that he-who one by right to-give did-not-wish unwilling five gave

Moralizacio. Carissimi, iste imperatur est dominus noster
moralization dearest-ones this emperor is lord our
Jhesus Christus, janitor est prelatus aut discretus confessor,
Jesus Christ the-porter is the-prelate or the-discreet confessor
qui habet stare i.e. verba dei et ejus precepta promulgare
who has to-stand that-is the-words of-God and his precepts to-proclaim

in porta civitatis. Civitas ista est mundus, qui tantum
at the-gate of-the-city city this is the-world which only
unam portam intrandi habet scilicet ventrem, quia unus
one gate of-entering has namely the-womb because one
introitus hominum et jumentorum; sed sunt multe porte
entrance of-men and beasts but there-are many gates
ad exeundum, scilicet, aliqui moriuntur gladio, aliqui igne,
for going-out namely some die by-the-sword some by-fire
aliqui subito, aliqui a bestiis, secundum diversitatem et
some suddenly some by beasts according-to the-diversity and
mortis multiplicia genera. Sed antequam per portam mortis
of-death the-manifold kinds but before through the-gate of-death
mundum istum exeat, oportet de necessitate, quod solvat
world this he-go-out it-behooves of necessity that he-pay
janitori denarium, si aliquam maculam habeat. Per istum
to-the-porter a-penny if any stain he-have by this
gibbosum, scabiosum etc. peccatorem intelligere congruit
hunchback scabby-man etc the-sinner to-understand it-is-fitting
plenum vitiis et concupiscentiis, et precipue, qui in septem
full of-vices and lusts and especially who in the-seven
peccatis mortalibus est involutus, qui pro quolibet vitio unum
sins mortal is involved who for each vice one
denarium solvat; scilicet avarus largitatem, gulosus
penny should-pay namely the-avaricious-man largess the-glutton
sobrietatem, luxuriosus castitatem et sic de ceteris peccatis ad
sobriety the-lustful-man chastity and so for the-other sins to
contraria procede, quia de necessitate est, ut solvat hic vel
the-contraries proceed because of necessity it-is that he-pay here or
alibi, et quod potest una die solvi, vix alibi per annum
elsewhere and what can in-one day to-be-paid scarcely elsewhere in a-year

poterit. Redde ergo que debes, et secure poteris
shall-it-be-able render therefore what you-owe and securely you-shall-be-able
transire per portam clarissimam ad vitam eternam. Quod etc.
to-pass through the-gate most-bright to life eternal which etc

De perpetuitate anime

ON THE IMMORTALITY OF THE SOUL

In Rome the incorrupt body of the giant Pallas is found with a lamp at his head that neither liquid nor breath can put out, until a needle lets air in beneath the flame. The moral: the giant is Adam, the lamp the punishment of hell, and the needle Christ's Passion, which freed him.

Rome inventum est corpus incorruptum altius muro
at-Rome found was a-body incorrupt higher than-the-wall
civitatis cum istis versibus: Filius Evandri, Pallas quem lancea
of-the-city with these verses the-son of-Evander Pallas whom the-lance
curvi Militis occidit, morte sua jacet. Lucerna ardens
of-the-bent soldier killed by-death his-own lies a-lamp burning
erat ad caput ejus, que nec liquore nec flatu exstingui
was at head his which neither by-liquid nor by-breath to-be-extinguished
poterat, donec subter flammam foramine facto cum acu
could until under the-flame with-a-hole made with a-needle
aer fuisset immissus; vulnus autem gigantis quatuor pedum
air had-been let-in the-wound moreover of-the-giant of-four feet
fuit et dimidii. Qui post eversionem Troje occisus jacuerat
was and a-half who after the-overthrow of-Troy slain had-lain
per duo milia annorum ducentos et quadringenta.
for two thousand years two-hundred and four-hundred

Carissimi, gigas iste est primus pater noster Adam, qui erat
dearest-ones giant this is the-first father our Adam who was
plasmatus et non corruptus nisi per peccatum. Iste erat altior
fashioned and not corrupted except through sin he was higher
muro civitatis, que mundus iste dicitur, altior enim erat,
than-the-wall of-the-city which world this is-called higher for he-was
quia teste psalmista omnia subjecisti sub pedibus ejus etc.
because with-the-witness the-psalmist all-things you-subjected under feet his etc
Iste erat graviter vulneratus, quando contra dei preceptum de
he was heavily wounded when against of-God the-precept of
fructu ligni vetiti comedit; non tamen ipse vulneratus, sed
the-fruit of-the-tree forbidden he-ate not yet he-alone wounded but
et totum genus humanum vulnere perditionis profundissimo
also the-whole race human with-the-wound of-perdition most-deep
laceratum erat, ita quod nec in celo nec in terra nec inter
torn was so that neither in heaven nor on earth nor among
angelos nec inter homines inventus est aliquis, qui poterat
angels nor among men found was anyone who could
illud curare, donec filius dei de regalibus sedibus ad ima
that to-cure until the-Son of-God from the-royal seats to the-depths
nostre mortalitatis descendens venerat, qui per passionis
of-our mortality descending came who through of-passion
sue sanguinem roseum vulnus humani generis atrocissimum
his the-blood rosy the-wound of-the-human race most-terrible
perfecte curavit. Lucerna ardens ad caput, que nec liquore
perfectly cured the-lamp burning at the-head which neither by-liquid
nec flatu exstingui poterat, est pena infernalis, in
nor by-breath to-be-extinguished could is the-punishment infernal in
qua divina visione carebat per quatuor milia annorum,
which of-the-divine vision he-was-deprived for four thousand years
que nec liquore i.e. oracione alicujus sancti nec flatu i.e.
which neither by-liquid that-is by-the-prayer of-any saint nor by-breath that-is

jejunio poterat eum ab ista pena liberare nec exstinguere,
by-fasting could him from this punishment to-free nor to-extinguish
donec flamma i.e. divina misericordia cum acu acerbissime
until the-flame that-is divine mercy with the-needle of-most-bitter
passionis ex ejus virtute anima cum dignitate descendit
passion by its power the-soul with dignity descended
ad inferos et eum secum ad paradisi gaudia perduxit,
to the-underworld and him with-itself to of-paradise the-joys led
ubi eternaliter clara visione dei perfrui poterit, nisi
where eternally with-the-clear vision of-God to-enjoy he-shall-be-able unless
peccatis se voluntarie subjiciens subjacere penis velit.
to-sins himself voluntarily subjecting to-lie-under punishments he-wish

De inventione vinearum

ON THE DISCOVERY OF VINES

Noah sweetens the wild vine with the blood of a lion, a lamb, a pig, and an ape mixed with earth, and when drunk is mocked by his son. The moral: wine makes men lions in anger, lambs in shame, and apes that imitate everything and accomplish nothing.

Josephus in libro de causis rerum naturalium refert, quod
Josephus in the-book of the-causes of-things natural relates that
[Noe] invenit vitem silvestrem, id est labruscam a labris
Noah found the-vine wild that is the-labrusca from the-lips
terre et viarum dictam. Que cum esset amara, tulit
of-the-earth and of-the-roads named which when it-was bitter he-took
sanguinem quatuor animalium scilicet leonis, agni, porci
the-blood of-four animals namely of-the-lion of-the-lamb of-the-pig
et simee, quo terre mixto fecit fimum, quem ad
and of-the-ape with-which with-earth mixed he-made dung which at

radices labruscarum posuit. Sic ergo vinum eorum sanguine
the-roots of-the-wild-vines he-put so therefore the-wine their with-blood
est dulceatum. Quo facto Noe postea de vino inebriabatur,
was sweetened with-which done Noah afterward with wine was-made-drunk
et nudatus jacens a filio juniori derisus, qui omnibus
and naked lying by (his)-son younger mocked who with-all
filiis ejus congregatis dixit, se ideo sanguinem dictorum
sons his gathered said himself therefore the-blood of-the-said
animalium posuisse hominibus pro doctrina.
animals to-have-put for-men for teaching

Carissimi, per vinum multi facti sunt leones per
dearest-ones through wine many made are lions through
iram, nec illo tempore habent discretionem, aliqui agni
anger nor at-that time have-they discretion some lambs
per verecundiam, aliqui sunt simee per curiositatem
through shamefacedness some are apes through curiosity
assumptam ineptamque leticiam; nam simea omnia coram se
assumed and-foolish gladness for the-ape all-things before it
facta eciam facere proponit, sed destruit. Quam si capere
done also to-do purposes but destroys(-them) which if to-take
volueris, plumbeos calceos habeas, et dum te illos
you-shall-have-wished leaden shoes have and while you them
exuentem induentemque conspexerit et fortiter ligantem,
taking-off and-putting-on it-shall-have-beheld and strongly tying
similiter facit; que, cum currere temptat, torquetur gravedine
likewise it-does which when to-run it-tries is-tormented by-the-weight
et capitur; quod de multis hominibus est simile, qui dum
and is-taken which of many men is like who while
singula temptant in ebrietatibus, vix aliqua perficiunt,
single-things they-try in drunkennesses scarcely any-things they-accomplish
sed sicut simea destruunt et confundunt.
but like the-ape they-destroy and confound

De retractione diaboli, ne bonum operemur

ON THE DEVIL'S DRAWING US BACK FROM DOING GOOD

A lady of a castle near Valence always leaves Mass after the Gospel; held back by force at the consecration, she flies up in a devilish spirit and carries away part of the chapel. The moral: the devil keeps men from completing good works, and those who flee the sermon must be cut off by the Church.

Frequens est, ut angeli Sathane in angelos lucis se
frequent it-is that the-angels of-Satan into angels of-light themselves
transforment et in humanis mentibus aliquid diabolice
transform and in human minds something of-devilish
immissionis nutriant; ad istorum cognicionem quoddam
sending-in nourish for of-these knowledge a-certain
notamine dignissimum subditur exemplum. Erat in regni
of-note most-worthy is-added example there-was in of-the-kingdom
Arelatensi finibus episcopatu Valentino castrum quoddam, cujus
of-Arles the-bounds in-the-bishopric of-Valence a-castle certain whose
domina in assiduam duxit consuetudinem, infra missarum
lady into constant led custom during of-masses
solemnia post evangelium ecclesiam egredi: non enim poterat
the-solemnities after the-gospel the-church to-go-out not for she-could
consecracionem dominici corporis sustinere. Cum per multos
the-consecration of-the-Lord's body to-endure when for many
annos ad compertum vir ejus dominus castri istius noticiam
years to finding-out husband her the-lord of-castle this knowledge
habuisset nec tante presumptionis causam sedulus investigator
had-had nor of-such presumption the-cause a-diligent investigator
invenisset, semel quodam die solemni finito evangelio
had-found once on-a-certain day solemn with-finished gospel
egrediens domina, per virum et ministros ejus invita et
going-out the-lady by the-husband and servants his unwilling and

renitens detinetur, statimque sacerdote verba consecratoria
struggling is-held-back and-at-once with-the-priest the-words of-consecration
proferente, domina spiritu diabolico levata sursum avolat,
uttering the-lady by-spirit devilish raised upward flies-off
partemque capelle secum in precipicium ducens, amplius in
and-part of-the-chapel with-her into the-abyss leading more in
finibus illis non est visa; sed et pars turris, cui capella
bounds those not she-was seen but also part of-the-tower on-which the-chapel
innitebatur, adhuc supermanens rerum fert testimonium.
leaned still remaining of-the-things bears testimony

Carissimi, castrum istud de quo dicitur mundus iste
dearest-ones castle that of which it-is-said world this
intelligitur; hujus castri dominus est homo mundanus
is-understood of-this castle the-lord is man worldly
totaliter mundo deditus, intantum quod cum per divinam
wholly to-the-world given in-so-much that when through divine
inspiracionem aliquando opus aliquod bonum inceperit,
inspiration at-some-time work some good he-shall-have-begun
propter mundi vanitatem, cui deditus est, perficere non
because-of of-the-world vanity to-which given he-is to-complete(-it) not
potest, ita quod propter mundana sepe vitam suam amittit;
he-can so that because-of worldly-things often life his he-loses
diabolus enim, quia humano generi semper inimicus est,
the-devil for because to-the-human race always hostile he-is
plus de perficiendo aliquod bonum nos subtrahit, quam ad
more from completing some good us draws-away than from
iniciandum hoc abducit; considerat namque, quod in fine
beginning this leads-away he-considers for that at the-end
victorie pro virili pugna datur palma glorie; sed dominus
of-victory for manful fighting is-given the-palm of-glory but the-lord
hujus castri est discretus confessor, qui cum viderit
of-this castle is the-discreet confessor who when he-shall-have-seen

dominam suam i.e. ovem sibi in ecclesia commissam errare
lady his that-is the-sheep to-him in the-church committed to-err
et preceptis ecclesie non velle obedire, sed post evangelium
and to-the-precepts of-the-church not to-wish to-obey but after the-gospel
i.e. admonicionem fraternam exire ecclesiam, hoc est
that-is the-admonition fraternal to-go-out-of the-church this is
quando sacerdos et confessor tuus tibi vitam salutis
when the-priest and confessor your to-you the-life of-salvation
pandit et instruit, et tu errans attendere spernis, certe per
discloses and instructs and you erring to-attend spurn certainly by
ministros i.e. ecclesiasticas censuras et excommunicationem
servants that-is ecclesiastical censures and excommunication
publicam te invito ad obedientiam introducet; sed si
public with-you unwilling to obedience he-shall-lead-in but if
tunc verba consecracionis i.e. anime tue salutem sustinere
then the-words of-consecration that-is of-soul your the-salvation to-endure
non poteris, spiritu diabolico levaberis et ad inferni
not you-shall-be-able by-spirit devilish you-shall-be-raised and to of-hell
novissima convolabis, ut erit fletus et stridor dentium.
the-lowest-parts you-shall-fly where there-shall-be weeping and gnashing of-teeth
Verba salutis nostre sunt verba predicacionis et bone
the-words of-salvation our are the-words of-preaching and of-good
exhortacionis, que cotidie et presertim in diebus festis
exhortation which daily and especially on days festal
proferuntur; sed sunt aliqui ita spiritu diabolico inflati,
are-uttered but there-are some so with-spirit devilish puffed-up
quod cum ad sermonem pulsum audiunt, jam primo se
that when for the-sermon a-ringing they-hear now first themselves
ad requiem in lecto ponunt et tunc prius dormire incipiunt,
to rest in bed they-put and then first to-sleep they-begin
cum totam noctem in vanitatibus et lasciviis aliisque
since the-whole night in vanities and lewdnesses and-other

comessationibus deduxerint, ita ut de illis merito Iob
revelings they-shall-have-spent so that of them deservedly Job
dicat: Noctem verterunt in diem. Et sunt aliqui, qui,
may-say the-night they-have-turned into day and there-are some who
dum mane surgunt, ad ecclesiam non pro audienda
when in-the-morning they-rise to the-church not for to-be-heard
missa aut sermone predicacionis intelligendo properant, sed
mass or the-sermon of-preaching to-be-understood hasten but
eorum mercanciis aut certe fabulis intendendis plus festinant;
their to-merchandise or certainly tales to-be-attended-to more they-hurry
et sunt aliqui, qui dum corpore presencialiter in ecclesia
and there-are some who while in-body presently in the-church
consistunt, cordis tamen sollicitudines ad exteriora vagantes
they-stand of-the-heart yet the-cares to outward-things wandering
ad deum placandum non dirigunt. Alii sunt, qui dum ecclesiam
for God to-be-appeased not they-direct others are who when the-church
intrantes missam audire incipiunt, sed evangelio lecto more
entering the-mass to-hear begin but with-the-gospel read in-the-manner
istius domine ecclesiam exeunt et in cimiterii confinibus
of-that lady the-church go-out and in of-the-churchyard the-confines
et muris se ponunt, ut sermone finito ad campane
and walls themselves place that with-the-sermon finished at of-the-bell
sonitum, ne predicacionem audiant, ad ecclesiam recurrant et
the-sound lest the-preaching they-hear to the-church they-run-back and
cito recedant; hos discretus confessor admonicione prehabita
quickly withdraw these the-discreet confessor with-admonition given-before
invite renitentes ab ecclesie gremio, ut predictum est, debet
unwillingly resisting from of-the-church the-bosom as aforesaid is ought
amputare et diabolo, dum non penituerint, commendare,
to-cut-off and to-the-devil while not they-shall-have-repented to-commend

ne ipse criminibus eorum quasi consentiendo reus a domino
lest he in-the-crimes of-them as-if by-consenting guilty by the-lord
judicetur, quando dicetur ipsis: Ite, maledicti in ignem etc.
be-judged when it-shall-be-said to-them go cursed-ones into the-fire etc

De deo pro suis beneficiis semper regratiando

ON ALWAYS THANKING GOD FOR HIS BENEFITS

On an English hillock, a hunter who says "I thirst" is served from a jeweled horn by a cupbearer who appears from nowhere and vanishes, until one knight keeps the horn; his lord condemns him and gives the horn to Henry the elder, king of the English. The moral: the hillock is the world, the horn Christ, who pours salvation from his wounds, and he will demand the horn back from the ungrateful.

In regno Anglie monticulus quidam est in nemoroso saltu
in the-kingdom of-England a-hillock certain is in a-wooded glade
ad staturam hominis in apicem consurgens, in quem milites
to the-height of-a-man into a-peak rising into which knights
aliique venatores ascendere consueverunt, cum estu et siti
and-other hunters to-climb were-accustomed when with-heat and thirst
fatigati aliquod instancie sue querebant remedium; verum
wearied some of-pressing-need their they-sought remedy truly
ex loci et rei condicione, relictis a longe sociis
by of-the-place and of-the-thing the-condition with-left from afar companions
solus quisque ascendit, cumque solus quasi ad alterum loquens
alone each climbed and-when alone as-if to another speaking
diceret: Sitio, statim ex improvisu e latere propinator
he-said I-thirst at-once out-of the-unforeseen from the-side a-cupbearer
astabat, celebri cultu vultu hilari manu exposita cornu
stood-by in-splendid dress with-face cheerful with-hand stretched-out a-horn
grande gestans, auro gemmisque ornatum, sicut quorundam
great bearing with-gold and-gems adorned as of-certain-men

usque hodie moris est, vice calicis nectaris ignoti, sed
up-to today the-custom is instead-of a-chalice of-a-nectar unknown but
suavissimi saporis offerebatur, quo hausto totus calescentis
of-most-sweet savor was-offered with-which drunk the-whole of-the-heated
corporis estus et lassitudo fugiebat, ita ut non laborasse,
body heat and weariness fled so that not to-have-labored
sed laborem arripere velle quis crederet; sed et sumpto
but labor to-seize to-wish anyone would-believe but also with-the-taken
nectare minister lintheolum mundissimum ad ora siccanda
nectar the-servant a-towel most-clean for the-mouth to-be-dried
porrigebat et expleto suo ministerio disparuit nec mercedem
held-out and with-completed his service disappeared nor reward
pro obsequio nec pro inquisicione colloquium exspectabat.
for the-service nor for inquiry conversation did-he-await
Hoc multis annositatis antiquis curriculis apud vetustissimos
this for-many of-ancientness old courses among the-most-ancient
celeberrimum ac quotidianum agebatur; denique venator
most-celebrated and daily was-done at-last a-hunter
quidam miles venandi causa locum dictum accessit et
certain knight for-the-sake of-hunting the-place said approached and
postulato potu ac sumpto cornu non illud, ut consuetudinis
with-requested drink and taken the-horn not it as of-custom
et urbanitatis erat, pincerne restituit, sed ad proprium usum
and of-courtesy it-was to-the-cupbearer he-restored but for his-own use
retinuit. Verum dominus comperta rei veritate predonem
retained truly the-lord with-learned of-the-thing the-truth the-robber
damnavit et cornu Anglorum regi Hinrico vetustiori
condemned and the-horn of-the-English to-the-king Henry the-elder
donavit, ne tanti criminis fautor fuisse censeretur.
gave lest of-so-great a-crime the-abettor to-have-been he-should-be-judged

Carissimi, nemorosus saltus regnum celorum est et
dearest-ones the-wooded glade the-kingdom of-the-heavens is and
monticulum mundum hunc esse intelligimus, quoniam in
the-hillock world this to-be we-understand since in
mundo teste Psalmista reptilia sunt, quorum non est
the-world with-witness the-psalmist creeping-things are of-which not is
numerus. Venator est homo, qui quotidie in hoc mundo
number the-hunter is the-man who daily in this world
venatur, et singulis dierum cursibus unam dietam ad
hunts and on-each of-days courses one day's-journey toward
mortem venandam montem istum ascendit. Sed cum in ista
death to-be-hunted mountain this climbs but when in this
venatione nil nisi reptilia tribulacionis et animalia
hunting nothing except the-creeping-things of-tribulation and the-animals
diabolice deceptacionis invenit, estu divini ardoris et siti
of-devilish deception he-finds with-heat of-divine ardor and thirst
remuneracionis ad cornu olei misericordiarum accedat,
of-reward to the-horn of-the-oil of-mercies let-him-approach
quod de fonte sue benignitatis omnibus effluenter tribuit
which from the-spring of-his kindness to-all flowingly he-grants
et non improperat. Per cornu filium dei accipimus, qui
and not reproaches by the-horn the-Son of-God we-take who
nectar illud salutare suavissimi saporis in ara crucis
nectar that saving of-most-sweet savor on the-altar of-the-cross
ex suis sanctissimis vulneribus, celebri cultu, vultu hilari,
from his most-holy wounds in-splendid dress with-face cheerful
manibus latissime expansis pro redemptione totius humani
with-hands most-widely outspread for the-redemption of-the-whole human
generis largiter propinavit. Cornu istud preciosum auro
race largely gave-to-drink horn this precious with-gold
est ornatum, quando corpus illud gloriosum salvatoris nostri
is adorned when body that glorious of-savior our

diversis tormentorum suppliciis ac flagellacionum vulneribus
with-various of-torments tortures and of-scourgings wounds
roseo sanguine a planta pedis usque ad verticem
with-rosy blood from the-sole of-the-foot up to the-crown
capitis, Ysaia teste est transfusum. Cornu est gemmis
of-the-head with-Isaiah witness is suffused the-horn is with-gems
decoratum, quando caput illud gloriosum spinarum densitate
adorned when head that glorious of-thorns by-the-thickness
fixuris atrocissimis est perforatum. Iste pincerna dat nobis
with-piercings most-terrible is perforated this cupbearer gives to-us
manutergium confessionis et indulgencie, quo crimina
the-towel of-confession and of-indulgence with-which crimes
nostra abstergamus; quare sibi vas mundum i.e. cor
our we-may-wipe-away wherefore to-him a-vessel clean that-is a-heart
contritum et humiliatum ac a peccatis purgatum reddere
contrite and humbled and from sins purged to-return
debemus, et pro poculo suavissimo gratias sempiternas agere.
we-ought and for the-cup most-sweet thanks everlasting to-give
Quod si non fecerimus judex vivorum et mortuorum cornu
but if not we-shall-have-done the-judge of-the-living and the-dead the-horn
a nobis exiget in die extreme ulcionis, et in confusionem
from us shall-exact on the-day of-the-last vengeance and to confusion
nostram cunctis videntibus ostendet et in patibulo infernali
our with-all seeing shall-show(-it) and on the-gallows infernal
perpetuo cruciandos suspendet. A quo nos etc.
perpetually to-be-tormented shall-hang(-us) from which us etc

De cavendis imprecacionibus

ON GUARDING AGAINST CURSES

Gervase tells of a Catalan mountain with a demons' lake. A farmer commends his crying daughter to the demons and loses her for seven years; told by a traveler what a man the demons ride said, he adjures them and gets back a wasted girl, and the bishop warns his flock never to commend their own to demons. The moral: commend no one to the devil, who drags the soul to hell's snow and fire.

Rem novam atque insolitam sed salubri consilio plenam
a-thing new and unwonted but with-wholesome counsel full
et cautelam incautis facilem prestantem narrat Gervasius
and caution to-the-incautious easy affording tells Gervase
Tillebergensis ad Ottonem Romanorum imperatorem, quod in
of-Tilbury to Otto of-the-Romans emperor that in
Cathilonia episcopatu Gerundensi est quidam mons excelsus
Catalonia in-the-bishopric of-Gerona is a-certain mountain high
valde; hujus ambitus arduus est et pro parte inaccessibilis
very of-this the-circuit steep is and in part inaccessible
ad ascensum; in cujus summitate locus est aquam continens
for ascent on whose summit a-place is water containing
subnigram et in profundo inperscrutabilem. Illic mansio fertur
blackish and in the-depth unsearchable there a-dwelling is-said
esse demonum ad modum palacii dilatata et janua clausa;
to-be of-demons in the-manner of-a-palace extended and the-door shut
facies tamen ipsius mansionis sicut ipsorum demonum
the-face yet of-that-very dwelling as of-those demons
vulgare est incognita et invisibilis. In lacum si quis aliquam
commonly is unknown and invisible into the-lake if anyone any
lapideam aut aliam solidam projecerit materiam, statim
of-stone or other solid shall-have-thrown matter at-once

tamquam offensis demonibus tempestas erumpit. Et in
as-if with-offended demons a-tempest bursts-forth and in
quadam montis particula est nix perpetua, glacies continua.
a-certain of-the-mountain part is snow perpetual ice continual
Illic cristalli copia et nulla unquam solis presentia. Ad
there of-crystal plenty and no ever of-the-sun presence at
hujus montis radicem fluvius est aureas habens arenas, unde
of-this mountain the-root a-river is golden having sands whence
ex ejus arenis aurum, quod vulgus pallium nominat,
from its sands gold which the-common-people pallium call
elicitur. In hujus montis consistencia et circuitu argentum
is-drawn in of-this mountain the-mass and circuit silver
foditur et multiplex fertilitas erumpit. Erat in conjuncta
is-dug and manifold fertility bursts-forth there-was in joined
montis villa vir quidam agricola. Hic quadam die, cum
to-the-mountain a-village a-man certain farmer he on-a-certain day when
domi rebus domesticis intenderet et ejulatu filie
at-home to-things domestic he-attended and by-the-wailing of-(his)-daughter
parvule continuo et implacabili turbaretur, tandem, ut
little continual and implacable was-troubled at-length as
offensis mos est, filiam suam demonibus commendavit.
for-the-offended custom is daughter his to-demons he-commended
Commendacioni statim incaute paratus receptator occurrit, et
to-the-commendation at-once incautiously a-ready receiver ran-up and
invisibili raptu demonum turba puellam abduxit. Completo
by-invisible seizure of-demons a-crowd the-girl carried-off with-completed
jam ab his septennio, dum ad radicem montis
now from these(-things) seven-years while at the-root of-the-mountain
indigena quidam iter arriperet, vidit hominem celeri cursu
a-native certain a-journey was-taking he-saw a-man with-swift running
transeuntem, qui flebili voce plangebat: Heu me, inquit,
passing-by who with-tearful voice was-lamenting alas me says-he

miserum, quid agam, qui tanto pondere premor! Requisitus
wretched what shall-I-do who with-such weight am-pressed asked
ab alio viatore, que sit tanti doloris causa, respondit, se
by another traveler what be of-so-great grief the-cause he-answered himself
in monte jam septennium transisse sub commendacione
on the-mountain now seven-years to-have-passed under the-commendation
demonum, qui ipso cotidie pro vehiculo utebantur, et ut
of-demons who him daily for a-vehicle used and that
auditor rei tam incredibili fidem adhiberet argumentum
the-hearer to-a-thing so incredible faith might-apply proof
certissimum junxit, esse in simili commendatione quandam
most-certain he-joined there-to-be in like commendation a-certain
filiam vicini sui, quam noverat, de puelle hujus educatione
daughter of-neighbor his whom he-knew of of-girl this the-rearing
tedium facientes demones ipsam libenter commendatori suo
weariness making the-demons her gladly to-commender her
restituissent, si modo pater eam in monte respiceret.
would-have-restored if only the-father her on the-mountain should-look-for
Stupet auditor, incertus an sileat incredibilia, an
is-amazed the-hearer uncertain whether he-should-keep-silent the-incredible or
loquatur. Eligit, ut patri statum filie denunciat. Ad
speak he-chooses that to-the-father the-state of-the-daughter he-announces to
patrem transiens eum reperit de diutina filie amissione
the-father passing him he-found over the-long of-the-daughter loss
querelantem. Inquirit causam plangendi et audita rei
complaining he-inquires the-cause of-lamenting and with-heard of-the-thing
fide adjecit, que premisimus ab illo, quo vice vehiculi
the-account added what we-have-set-forth from him whom instead-of a-vehicle
demones utebantur, audisse, consultius dicens esse, ut ad
the-demons used to-have-heard more-advisable saying it-to-be that to
loca designata veniens sub divini nominis attestacione ad
the-places designated coming under of-the-divine name the-attestation for

restitutionem commisse filie demones adjuraret. Auditis
the-restoration of-the-committed daughter the-demons he-should-adjure with-heard
nuncii verbis pater obstupuit, et dum intra se
of-the-messenger the-words the-father was-astonished and while within himself
cogitat, quid deliberacius agat, eligit consilio nuncii
he-thinks what more-deliberately he-should-do he-chooses to-the-counsel of-the-messenger
se subponere. Montem ascendit, per loca lacus
himself to-submit the-mountain he-ascends through the-places of-the-lake
discurrit, demones, ut commendatam filiam reddant, adjurat,
runs-about the-demons that the-commended daughter they-return he-adjures
et tandem quasi repentino flatu filia prodit in medium
and at-length as-if by-a-sudden blast the-daughter comes-forth into the-midst
procera statura, oculis vagis, ossibus et nervis pelle vix
tall in-stature with-eyes wandering with-bones and sinews to-the-skin scarcely
herentibus, horrenda aspectu, idiomate nullo, vix aliquid
clinging horrible in-look in-speech no hardly anything
humanum sapiens et intelligens. Receptam prolem pater
human knowing and understanding the-received offspring the-father
admirans, et dubius an alendam retineat, episcopum
marveling-at and doubtful whether to-be-fed he-should-keep(-her) the-bishop
Gerundinensem adiit, eventum tristem pandit, quid agendum
of-Gerona went-to the-event sad he-discloses what to-be-done
ei sit, sollicitus exquerit. Episcopus ut vir religiosus et
by-him be anxious he-inquires the-bishop as a-man religious and
exemplo bono commissum sibi gregem informans, puellam
by-example good the-committed to-him flock instructing the-girl
in omnium aspectum exponit reique seriem pandens
in the-sight of-all exposes and-of-the-thing the-course disclosing
predicando docuit subditos, ne de cetero sua demonibus
by-preaching taught the-subjects lest for the-rest their(-own) to-demons
commendent, eo quod adversarius noster diabolus tanquam
they-commend by-this that the-adversary our the-devil as

leo rugiens circuit, querens quem devoret, et quosdam
a-lion roaring goes-about seeking whom he-may-devour and some
ut datos mactet et sine spe reddendi incarceratos sibi
as given he-slaughters and without hope of-returning imprisoned for-himself
retineat, quosdam ut commendatos ad tempus maceret et
he-retains some as commended for a-time he-wastes and
affligat. Nec diu post ille, quo demones pro vehiculo
afflicts nor long after he whom the-demons for a-vehicle
utebantur, consimili patris imprecatione in medium exiit,
used by-like of-a-father imprecation into the-midst came-forth
et quia cum raptus erat majoris perfectiorisque discrecionis
and because when seized he-was of-greater and-more-perfect discretion
exstiterat, fidelius ac intelligibilius, que apud demones
he-had-been more-faithfully and more-intelligibly what among the-demons
gerebantur, exposuit. Asserebat, juxta predictum locum in
was-done he-set-forth he-asserted beside the-aforesaid place in
subterranea specu palacium esse latum, in cujus aditu janua
an-underground cave a-palace to-be broad in whose entrance a-door
est, et ibidem quedam obscuritas, ad quam cum mutuo
is and there a-certain darkness to which with mutual
applausu, postquam demones orbis partes percurrerint,
applause after the-demons of-the-world the-parts have-run-through
conveniunt, et quid egerint majoribus suis nunciant.
they-assemble and what they-have-done to-superiors their they-announce
Verum hanc palacii consistentiam nullus preter ipsos
but this of-the-palace mass no-one except themselves
et eos, qui perpetuo damnacionis jugo in demonum
and those who by-the-perpetual of-damnation yoke into of-demons
transierunt proprietatem.
have-passed the-property

Ex predictis, carissimi, informari possumus, ut cum
from the-aforesaid dearest-ones to-be-instructed we-can that when
aliquibus in factis nostris contrarietatibus advenientibus
by-some in deeds our with-contrarieties arriving
impedimur, non statim diabolum aut ejus quodlibet auxilium
we-are-hindered not at-once the-devil or his any help
invocemus, neque familiam nostram quamvis in aliquo
we-should-invoke nor household our although in something
delinquentem diabolo commendemus, quia qui sibi
offending to-the-devil we-should-commend because he-who to-him
commendatur, in corpore magis studet atque contrariatur de
is-commended in body more strives and opposes of
operibus bonis, que homo posset tunc operari in mente, sperans
works good which man could then to-work in mind hoping
aliquid proprietatis in mente possidere, qui cautius insidiatur,
something of-property in mind to-possess who more-cautiously lies-in-wait
ut rapiat pauperem animam per peccatum infectam, ut
that he-may-snatch the-poor soul through sin infected that
attrahat eam in penam et damnationem perpetuam in lacum
he-may-draw it into punishment and damnation perpetual into the-lake
miserie et lutum fecis, quoniam ibi est nix perpetua, glacies
of-misery and the-mire of-dregs since there is snow perpetual ice
continua attestante beato Iob, qui ait: Ibi transitur ab aquis
continual with-attesting blessed Job who says there one-passes from the-waters
nivium ad calorem nimium et e contra, illic cristalli copia
of-snows to heat excessive and on the-contrary there of-crystal plenty
et nunquam solis presentia. Cristallus speculum et faciem
and never of-the-sun presence crystal the-mirror and face
clarissimam sancte trinitatis significat, speculum inquam sine
most-bright of-the-holy trinity signifies a-mirror I-say without
macula, in quo sanctorum angelorum exercitus videre congaudet,
spot in which of-the-holy angels the-army to-see rejoices-together

in infernis nullo tempore per misericordiam illucebat; sed
in the-underworld at-no time through mercy shone but
illic est cristalli penitentia i.e. ignis intolerabilis perpetua copia,
there is of-crystal penitence that-is of-fire intolerable a-perpetual plenty
in qua hominis filia i.e. peccatoris damnata anima non
in which of-man the-daughter that-is of-the-sinner the-damned soul not
solum septennis sed sempiternis suppliciis traditur crucianda.
only by-seven-year but everlasting punishments is-handed-over to-be-tormented

De timore inordinato

ON DISORDERED FEAR

Set to write true verses about a scabby horse that carries two tethered sheep into a miller's house, scatters the fire, and burns itself and them, the boy Celestinus gets them from the devil for his service. Threatened by his master, he confesses, renounces the devil, and dies holy. The moral: the horse is the sinner, the sheep the prelate and preacher, the two laws, or body and soul.

Alexander regnavit, qui unicum filium nomine Celestinum
Alexander reigned who an-only son by-name Celestinus
habebat, quem multum dilexit. In animo suo cogitabat:
had whom much he-loved in mind his he-thought
Bonum est, filium meum ad doctrinandum dare. Vocavit
good it-is son my for teaching to-give he-called
quendam philosophum et ait: Magister, accipe filium meum
a-certain philosopher and says O-master take son my
ad doctrinandum et dabo tibi mercedem! At ille: Domine,
for teaching and I-shall-give you a-reward but he O-lord
presto sum voluntati vestre per omnia satisfacere. Puerum
ready I-am to-will your in all-things to-satisfy the-boy
secum accepit et circa eum diligens erat. Accidit uno
with-him he-took and about him diligent he-was it-happened one

die, quod ad quoddam pratum cum discipulo suo Celestino
day that to a-certain meadow with disciple his Celestinus
perrexit. Ambo in prato unum equum scabiosum viderunt
he-went both in the-meadow one horse scabby saw
jacentem. Juxta equum erant due oves adinvicem ligate, que
lying beside the-horse were two sheep to-one-another bound which
herbas comedebant. Accidit, quo iste due oves juxta equum
the-grass were-eating it-happened that these two sheep beside the-horse
pascebant, una ex parte dextra equi et alia ex parte
were-grazing one on the-side right of-the-horse and the-other on the-side
sinistra, sic quod equum appropinquabant et corda, cum qua
left so that the-horse they-approached and the-cord with which
erant ligate, continue super dorsum paulative quousque super
they-were bound continually over the-back little-by-little until over
scabiem in medio dorsi pervenit. Equus, cum cordam
the-scab in the-middle of-the-back it-came the-horse when the-cord
in vulnere dorsi sentiebat, surrexit, et magis ac magis
in the-wound of-the-back he-felt rose and more and more
gravabatur et pre magno dolore cum impetu incepit currere,
was-burdened and for great pain with a-rush began to-run
et duas oves portabat, et quando plus oves ponderabant,
and two sheep carried and when more the-sheep weighed
tanto magis vulnus corda penetravit, ac dolorem augmentavit.
so-much more the-wound the-cord penetrated and the-pain increased
Erat tunc prope pratum domus molendinarii; equus ex
there-was then near the-meadow the-house of-a-miller the-horse from
magno dolore furiosus domum illam cum ovibus intravit,
great pain maddened house that with the-sheep entered
in qua nemo erat nisi ignis; equus vero hincinde ignem
in which no-one was except fire the-horse but hither-and-thither the-fire
dispersit, intantum quod tota domus incepit comburi et
scattered in-so-much that the-whole house began to-be-burned and

seipsum cum ovibus totaliter combussit. Tunc ait magister
himself with the-sheep wholly burned then says the-master
discipulo suo Celestino: Carissime, jam vidistis principium
to-disciple his Celestinus dearest now you-have-seen the-beginning
et medium istius facti! Fac mihi de ista materia versus
and middle of-this deed make for-me on this matter verses
sine falsitate, et quis debet pro combustione domus
without falsity and who ought for the-burning of-the-house
solvere. Quod nisi feceris, amen dico tibi penam
to-pay which unless you-shall-have-done amen I-say to-you punishment
sustinebis. Celestinus absente magistro per se perrexit et
you-shall-endure Celestinus with-absent master by himself went and
multum studebat, sed versus componere minime sciebat. Ex
much studied but verses to-compose not-at-all he-knew from
hoc multum tristis erat. Statim diabolus in specie hominis
this much sad he-was at-once the-devil in the-form of-a-man
ei obviabat et ait: O fili, cur tantum tristaris? Qui
him met and says O son why so-much are-you-saddened who
ait: Non expedit tibi dicere. Et ille: Dic mihi secure, et
says not it-profits to-you to-tell and he tell to-me securely and
tuum negocium expediam. Ait Celestinus: Deberem versus
your business I-shall-dispatch says Celestinus I-ought verses
componere sub pena gravi de equo scabioso et duabus
to-compose under penalty heavy about the-horse scabby and two
ovibus, et penitus ignoro. At ille: Ego sum diabolus in
sheep and utterly I-know-not(-how) but he I am the-devil in
specie hominis et optimus versificator. Magistrum noli timere,
the-form of-a-man and the-best versifier the-master do-not fear
sed mihi promitte, quod meus servus fidelis eris! Versus
but to-me promise that my servant faithful you-shall-be verses
tibi componam melius, quam magister tuus. Celestinus
for-you I-shall-compose better than master your Celestinus

vero consentit fide data, quod fideliter ministraret, si
but consents with-faith given that faithfully he-would-serve if
promissum compleret. At ille sibi hos versus dixit:
the-promise he-fulfilled but he to-him these verses said

Nexus ovem binam per spinam traxit equinam;
the-tie sheep a-pair through the-spine drew equine
Lesus surgit equus, pendet utrumque pecus.
hurt rises the-horse hangs each beast
Ad molendinum pondus portabat equinum,
to the-mill the-weight carried the-equine
Dispergendo focum se cremat atque locum.
by-scattering the-hearth itself burns and the-place
Custodes aberant; singula dampna ferant!
the-keepers were-absent single losses let-them-bear

Puer vero cum istos versus habuisset, gavisus est valde,
the-boy but when these verses he-had-had rejoiced has greatly
domum perrexit. Ait magister: Fili, numquid versus legisti
home went says the-master O-son surely the-verses you-have-read
sive fecisti? Et ille: Eciam, magister. Versus recitavit,
or have-made and he yes master the-verses he-recited
sicut superius est scriptum. Magister cum hec audisset,
as above is written the-master when these-things he-had-heard
admirabatur et ait: Dic mihi, fili, quis tibi fabricavit? Et
marveled and says tell to-me O-son who for-you fashioned(-them) and
ille: Nemo. Qui ait: Nisi mihi veritatem dixeris, usque
he no-one who says unless to-me the-truth you-shall-have-told up
ad sanguinis effusionem flagellatus eris. Puer vero timens,
to of-blood the-shedding scourged you-shall-be the-boy but fearing
a principio usque ad finem ei omnia retulit, quomodo
from the-beginning up to the-end to-him all-things related how

diabolo esset obligatus. Magister vero contristatus est valde,
to-the-devil he-was bound the-master but saddened was greatly
fecit puerum revocari et contricione magna confiteri,
he-caused the-boy to-be-called-back and with-contrition great to-confess
ac diabolo abrenunciare, et post hec factus est homo
and the-devil to-renounce and after these-things made he-was a-man
sanctus, et deo animam post vitam bonam reddidit.
holy and to-God (his)-soul after a-life good rendered

Moralizacio. Carissimi, iste rex est dominus noster Ihesus
moralization dearest-ones this king is lord our Jesus
Christus, in custodia scilicet propheti et prelati traditus ad
Christ in the-custody namely of-the-prophet and prelate handed-over for
doctrinandum in bonis operibus, qui sepius circa pratum
teaching in good works who more-often about the-meadow
i.e. mundum ambulat. Videt equum scabiosum jacentem,
that-is the-world walks he-sees the-horse scabby lying
hoc est peccatorem in peccatis suis involutum, et duas oves
this is the-sinner in sins his involved and two sheep
ligatas i.e. prelatum ecclesie et predicatorem, qui debent
bound that-is the-prelate of-the-church and the-preacher who ought
adinvicem ligari cum corda caritatis. Prelatus ecclesie
to-one-another to-be-bound with the-cord of-charity the-prelate of-the-church
tenetur, secundum jura predicatores admittere, sicut sunt
is-bound according-to the-laws preachers to-admit as are
fratres minores et predicatores. Isti duo propter nimiam
the-friars minor and preachers these two because-of excessive
caritatem, per quam sunt ligati, sepe tangunt locum doloris
charity by which they-are bound often touch the-place of-pain
in peccatore, hoc est prelatus per censuram ecclesiasticam
in the-sinner this is the-prelate through censure ecclesiastical
aliquos excommunicat, predicator sermocinando peccata eorum
some excommunicates the-preacher by-preaching sins their

tangit, unde videmus, quod aliqui, qui sunt tacti per
touches whence we-see that some who are touched by
prelatum aut predicatorem, non corrigantur; statim ad modum
the-prelate or preacher not are-corrected at-once in the-manner
equi incipiunt recalcitrare, murmurare, quod ambos secum
of-a-horse begin to-kick to-murmur because both with-him
portat eos, ubique detrahendo oblata ac decimas sufferendo
he-carries them everywhere by-detracting offerings and tithes by-withholding
elemosinas facere. Sed tunc quid sequitur? Equus ambas
alms to-make but then what follows the-horse both
oves ad molendinum etc. i.e. peccator sepe ad utrumque
sheep to the-mill etc that-is the-sinner often to each
hoc inconveniens ducit, quotiens eos verbo aut opere ledit,
this unfitting leads as-often-as them by-word or deed he-hurts
et igne detractionis comburit, quotiens famam eorum
and with-the-fire of-detraction burns as-often-as fame their
denigrat. Vel aliter potest reduci. Equus iste scabiosus
he-blackens or otherwise it-can to-be-applied horse this scabby
erat totum genus humanum per peccatum primi parentis
was the-whole race human through the-sin of-the-first parent
infectum; due oves ligate duo testamenta, quia in utraque
infected the-two sheep bound the-two testaments because in each
lege decem precepta sunt posita. Ecce ligantur magna
law ten precepts are placed behold they-are-bound great-(things)
adinvicem per istas duas leges. Equus scilicet peccator
to-one-another by these two laws the-horse namely the-sinner
tangitur, quando propter peccatum pena secundum utramque
is-touched when because-of sin a-penalty according-to each
legem apponitur; sed sepius peccator recalcitrat, sicut Datam
law is-applied but more-often the-sinner kicks as Dathan
et Abyron contra deum murmurabant, et ideo perierunt,
and Abiram against God murmured and therefore perished

et ideo totum genus humanum, si per penitentiam
and therefore the-whole race human if through penance
tactum fuerit per Christi passionem, oportet quod
touched it-shall-have-been through of-Christ the-passion it-behooves that
recurrat ad molendinum cum duabus ovibus i.e. cum duobus
it-run-back to the-mill with the-two sheep that-is with the-two
testamentis; ad ecclesiam scilicet recurrat et ibi se ipsum
testaments to the-church namely let-it-run-back and there it itself
comburit gratia divini amoris, quia lex antiqua de lege
it-burns by-the-grace of-divine love because the-law old of the-law
quod dicebatur in figura, in nova habetur etc., quia lex
what was-said in figure in the-new is-had etc because the-law
antiqua non est totaliter destructa sed combusta spiritus
old not is wholly destroyed but burned of-the-Spirit
sancti gratia, quia in antiqua lege hoc, quod dicebatur in
Holy by-grace because in the-old law that which was-said in
figura, in nova habetur expositum. Lex nova eciam igne
figure in the-new is-had expounded the-law new also by-the-fire
spiritus sancti est combusta, sicut testatur Salomo: Mittam
of-the-Spirit Holy is burned as testifies Solomon I-shall-send
vobis spiritum sanctum etc. scilicet ignem amoris. Vel aliter
to-you the-Spirit Holy etc namely the-fire of-love or otherwise
potest reduci. Equus scabiosus in prato peccator est in
it-can to-be-applied the-horse scabby in the-meadow the-sinner is in
mundo; due oves ligate corpus et anima per baptismum
the-world the-two sheep bound the-body and the-soul through baptism
adinvicem ligati, ut sint de una voluntate; caro spiritui non
to-one-another bound that they-be of one will the-flesh to-the-spirit not
contradicat, sed miser homo sepe seipsum cum corpore et
gainsay but the-wretched man often himself with body and
anima trahit ad molendinum i.e. ad infernum, ubi omnes
soul drags to the-mill that-is to hell where all

singula damna ferant i.e. omnes sensus per peccatum
single losses let-them-bear that-is all the-senses through sin
absentes erant inter virtutes, quas in baptismo receperunt;
absent were among the-virtues which in baptism they-received
ideo quilibet penitentiam suam portabit, ut si visus vidit
therefore each penance his shall-carry so-that if sight saw
illicita, auditus audivit detractoria, et sic quilibet in suo
forbidden-things hearing heard detracting-things and so each in its
genere puniatur. Tunc debes versus componere; nihil aliud
kind be-punished then you-ought verses to-compose nothing else
est, quam animam et corpus ad rectitudinem per opera
it-is than the-soul and the-body to rectitude through works
misericordie ligare; et hoc non debes ad suggestionem
of-mercy to-bind and this not you-ought at the-suggestion
diaboli facere, sed ad informationem boni prelati et per
of-the-devil to-do but at the-instruction of-a-good prelate and in
consequens vitam eternam obtinere, ad quam nos perducat etc.
consequence life eternal to-obtain to which us may-be-lead etc

De perversitate mundi

ON THE PERVERSITY OF THE WORLD

Peter tells Jesus of five madmen: one eats sea sand, one gulps the stench of a sulfur pit, one swallows a furnace's sparks, one catches the wind on the temple's pinnacle, and one devours his own limbs. The moral: they are the avaricious, the gluttonous and lustful, the extortioners, the hypocrites, and the detractors.

Habetur in quodam libro de colloquio Petri ad Ihesum: Vidi
it-is-had in a-certain book of the-colloquy of-Peter with Jesus I-saw
aliquando quinque viros, quos quidem freneticos arbitrabar;
once five men whom indeed frantic I-judged

vidi unum comedentem arenam maris ita avide, quod
I-saw one eating the-sand of-the-sea so greedily that
per utramque partem oris exiret; alium vidi stantem
through each side of-the-mouth it-went-out another I-saw standing
super foveam sulphuream et pice plenam, de qua fetor
over a-pit sulfurous and with-pitch full from which a-stench
intolerabilis exibat, qui toto nisu nitebatur fetorem illum in
intolerable went-out who with-whole effort strove stench that into
os suum haurire; tertium vidi in ardente fornace jacentem,
mouth his to-draw a-third I-saw in a-burning furnace lying
cui tantus calor sufficere non valebat, unde nitebatur
to-whom so-great a-heat to-suffice not was-able whence he-strove
capere scintillas de fornace volantes ad devorandum; quartum
to-catch sparks from the-furnace flying for devouring a-fourth
vidi, qui supra pinaculum templi sedebat, ut ventum
I-saw who upon the-pinnacle of-the-temple sat that the-wind
caperet, et semper os apertum habebat, ut ventus
he-might-catch and always the-mouth open had that the-wind
per eum transiret; quintum vidi, per omnia et singula
through him might-pass a-fifth I-saw through all and single
membra sua quicquid potuit in os suum capere, devorabat,
members his whatever he-could into mouth his to-take devoured
et alios continue deridebat; istos quinque homines multi
and others continually mocked these five men many
viderunt et admirabantur, quomodo talia facere potuerunt.
saw and marveled how such-things to-do they-could

Carissimi, per primum hominem, qui arenam maris
dearest-ones by the-first man who the-sand of-the-sea
comedebat, possumus intelligere virum avarum. Ecclesiast.
ate we-can to-understand the-man avaricious Ecclesiastes
iv: Unus est et secundum non habet, non filium, non
four one there-is and a-second not he-has not son not

fratrem, et tamen a labore non cessat, nec satiantur oculi
brother and yet from labor not he-ceases nor are-sated eyes
ejus divitiis, nec recogitat dicens: Laboro; cui, nescio; et
his with-riches nor does-he-reflect saying I-labor for-whom I-know-not and
fraudo animam meam bonis. Exemplum de illo divite, qui
I-defraud soul my of-goods the-example of that rich-man who
dixit: Destruam horrea mea etc. De secundo, qui stetit supra
said I-shall-destroy barns my etc of the-second who stood over
foveam sulphuream; talis comparatur gulosis et
the-pit sulfurous such(-a-man) is-compared to-the-gluttonous and
luxuriosis. Philipp. iii: Nunc autem dico flens inimicos crucis
lustful Philippians three now moreover I-say weeping enemies of-the-cross
Christi, quorum finis interitus, quorum deus venter est, et
of-Christ whose end (is)-destruction whose god the-belly is and
gloria eorum in confusione ipsorum. Tales enim intantum
glory their in the-confusion of-them such-men for so-much
dati et intenti sunt ebrietatibus et gulositatibus suis, quod si
given and intent are to-drunkennesses and gluttonies their that if
deus eos in tali statu vivere et permittere vellet, nunquam
God them in such state to-live and to-permit would-wish never
celos intrare peterent. Qui teste Boetio in quarto
the-heavens to-enter would-they-seek who with-witness Boethius in the-fourth
libro de consolatione philosophie summam felicitatem in
book of the-consolation of-philosophy the-highest happiness in
voluptatibus esse constituunt, hii cum calice meroris et arena
pleasures to-be determine these with the-cup of-sorrow and the-sand
tribulationis apud inferos potabuntur, quia impossibile
of-tribulation in the-underworld shall-be-made-to-drink because impossible
est, ut hic ventrem et illic mentem repleant, et de deliciis
it-is that here the-belly and there the-mind they-fill and from delights
ad delicias transeant. De tercio, quem vidit in ardenti fornace
to delights pass of the-third whom he-saw in a-burning furnace

jacentem, cui talis fervor sufficere non potuit, sed ad hoc
lying to-whom such heat to-suffice not could but for this
ignem deglutivit; talis comparatur illis, qui divitiis et
the-fire swallowed such(-a-man) is-compared to-those who in-riches and
honoribus ceteris se preponunt, sed et hoc nec eis
honors to-others themselves prefer but also this nor to-them
sufficit, sed toto conamine laborant ad hoc, ut pauperes
suffices but with-whole effort they-labor for this that the-poor
spoliant et per usuras suas aut alia quecunque extorquendi
they-despoil and through usuries their or other whatever of-extorting
genera illicita, que habent, ab eis habere poterunt, de
kinds unlawful what they-have from them to-have they-shall-be-able of
quibus dicitur Job. xx: Abstulisti pignus fratrum tuorum
whom it-is-said Job twenty you-took-away the-pledge of-brothers your
sine causa et nudos spoliasti vestibus. Proverb. xviii: Qui
without cause and the-naked you-despoiled of-garments Proverbs eighteen who
coacervas divitias etc. De quarto, qui stetit supra pinaculum
heap-up riches etc of the-fourth who stood upon the-pinnacle
templi; significantur illi, qui omnia opera sua bona faciunt,
of-the-temple are-signified those who all works their good do
ut videantur ab hominibus, sicut hypocrite, qui sub
that they-may-be-seen by men as hypocrites who under
specie boni omne malum, quod possunt, faciunt. Amen
the-appearance of-good every evil that they-can do amen
dico vobis, receperunt mercedem suam. Unde Job. xxi:
I-say to-you they-have-received reward their whence Job twenty-one
tenent tympanum citharam etc. Quia cum Pharisei et simulati
they-hold the-timbrel the-harp etc because when the-Pharisees and dissemblers
aliquod opus bonum scilicet elemosinam aut hujus modi
some work good namely alms or of-this kind
facere voluerunt, posuerunt se ad terminum et angulum
to-do wished they-placed themselves at the-end and corner

alicujus publici transitus hominum, ut viderentur, et cum
of-some public passage of-men that they-might-be-seen and with
hoc tubis et citharis canebant. De quinto, qui membra
this with-trumpets and harps they-sang of the-fifth who members
sua devorabat; signat eos, qui omnia bona opera virorum
his devoured it-signifies those who all the-good works of-men
ecclesiasticorum et doctorum sacrorum, qui zelatores sunt,
ecclesiastical and of-doctors sacred who zealots are
sacre doctrine detrahunt, et inquantum in ipsis est perverse
of-sacred doctrine detract and in-so-far-as in them it-is perversely
devorantes intelligunt, nec a detractionibus cessare volunt.
devouring understand nor from detractions to-cease wish

Item de mundi perversitate

AGAIN ON THE WORLD'S PERVERSITY

An angel shows a saint three fools: one adds wood to a bundle he cannot lift, one draws water in a sieve, and one carts a beam at a door too narrow for it, beating his horse until they fall together into a pit. The moral: they are those who heap up sins, those whose good works are spoiled by sin, and the powerful who think to enter heaven with their pomp.

Legitur in vitis patrum, quod angelus ostendit cuidam
it-is-read in the-lives of-the-fathers that an-angel showed to-a-certain
sancto tres homines triplici fatuitate laborantes. Primus
saint three men with-threefold folly laboring the-first
homo fasciculum de lignis faciebat, et cum non posset
man a-bundle of wood was-making and when not he-could
portare pre nimia gravedine, adhuc plura ligna adjungebat.
to-carry(-it) for excessive weight still more wood he-added
Secundus aquam de puteo profundo cum multo labore
the-second water from a-well deep with much labor

hauriebat cum vase cribrato et foraminibus pleno et tamen
was-drawing with a-vessel sieved and with-holes full and yet
non cessabat implere. Tercius trabem in curru gerebat,
not he-ceased to-fill the-third a-beam on a-cart was-carrying
volensque domum intrare, janua tam arcta et parva erat,
and-wishing the-house to-enter the-door so narrow and small was
quod intrare non potuit, et tamen non cessabat equum
that to-enter not he-could and yet not he-ceased the-horse
verberare et pungere, quousque in foveam profundam simul
to-beat and to-goad until into a-pit deep together
ceciderunt. Tunc ait angelus: Quid tibi videtur de istis
they-fell then says the-angel what to-you does-it-seem of these
tribus hominibus? At ille: Tres stulti sunt. Cui angelus:
three men but he three fools they-are to-whom the-angel
Primum, quem vidisti, per illum intelligas homines, qui
the-first whom you-saw by him understand men who
peccata verpetrant et de die in diem credunt secum portare
sins perpetrate and from day to day believe with-them to-carry
usque ad finem, et cotidie addunt plura et plura, intantum
up to the-end and daily add more and more in-so-much
quod portare omnino non possunt, quousque mors subito
that to-carry altogether not they-can until death suddenly
veniat et animam ad penam auferat et in profundum lacum
come and the-soul to punishment carry-off and into the-deep lake
infernalem demergat. Per secundum, quem vidisti, aquam
infernal plunge(-it) by the-second whom you-saw water
de puteo profundo in vanum haurientem, intellige illos, qui
from a-well deep in vain drawing understand those who
opera meritoria perpetrant et tamen locum meritorium in
works meritorious perform and yet a-place meritorious in
eis non occupant, quia pleni sunt foraminibus i.e. peccatis
them not occupy because full they-are of-holes that-is of-sins

et quicquid boni operantur, per peccatum totum destruitur.
and whatever of-good they-work through sin all is-destroyed
Per tercium, qui trabem portavit, designantur mundi
by the-third who the-beam carried are-designated of-the-world
potentes, qui credunt per ostium regni celorum intrare
the-powerful who believe through the-door of-the-kingdom of-the-heavens to-enter
cum superbia vite et mundi pompa; tamen impediuntur,
with the-pride of-life and of-the-world pomp yet they-are-hindered
intantum quod ad infernum cadunt, a quo nos etc.
in-so-much that to hell they-fall from which us etc

De ludo schacorum

ON THE GAME OF CHESS

The chessboard's sixty-four squares hold rooks, bishops, knights, pawns, queen, and king, and each man's moves are expounded: the rook as the poor man who becomes a thief when he leaves his path, the bishops as the worldly wise, the knights as Christian soldiers, the pawns as commoners raised by virtue, the queen as the soul, and the king as Christ, whose queen is Mary.

Schacarium habet lxiv puncta per viii divisa, scilicet virum
the-chessboard has sixty-four points by eight divided namely man
et mulierem, sponsos et sponsas, clericos et laicos, divites
and woman bridegrooms and brides clerks and laymen rich
et pauperes. Istum ludum sex homines ludunt; primus est
and poor this game six men play the-first is
rochus, et est in duplici genere, scilicet albus et niger;
the-rook and it-is in double kind namely white and black
dexter est albus et sinister niger; hujus virtus est, quod
the-right is white and the-left black of-this the-power is that
cum omnes schaci fuerint in locis suis situati, tam
when all the-chessmen shall-have-been in places their situated as-much

nobiles quam populares, habent virtualiter certos terminos, ad
nobles as commoners they-have virtually fixed limits to
quos possunt progredi; soli autem rochi, cum sint inclusi,
which they-can advance alone moreover the-rooks since they-are shut-in
nullam habent progrediendi virtutem, nisi eis per nobiles
no have of-advancing power unless for-them by the-nobles
aut populares via fuerit expedita, et vadit recto
or commoners the-way shall-have-been cleared and it-goes by-a-straight
semper tramite et nunquam ad angulum, sive antecedat
always path and never to the-angle whether it-go-forward
sive revertatur, et quando vadit lateraliter, ex altera parte
or return and when it-goes sideways from the-other side
capit alium et fit fur. Carissimi, sic pauper verus
it-takes another and becomes a-thief dearest-ones so the-poor-man true
nihil habet, nisi unum transitum paupertatis sue, per quam
nothing has except one passage of-poverty his by which
recto tramite incedit ad omnium pauperum dominum
by-a-straight path he-advances to of-all the-poor the-lord
Ihesum Christum, et fit regina juxta regem regum. Sed
Jesus Christ and becomes queen beside the-king of-kings but
si murmurans de statu suo lateraliter retrocedat, fit
if murmuring about estate his sideways he-go-back he-becomes
fur et rapit quicquid potest; nec de regine solio
a-thief and snatches whatever he-can nor about of-the-queen throne
curat. Secundus est alphinus, qui currit per tria puncta,
does-he-care the-second is the-bishop which runs through three points
nam in sede propria ille, qui est niger, ad dexteram regis
for in seat its-own that which is black at the-right of-the-king
collocatur et albus ad sinistram; dicuntur autem albi
is-placed and the-white at the-left they-are-called moreover white
et nigri non ex colore, sed ex loci situatione; dexter
and black not from color but from of-place the-situation the-right

enim, qui niger est, pergens versus dextram se in spacio
for which black is going toward the-right itself in the-space
nigro et vacuo ante agricolam locat; sed sinister de propria
black and empty before the-farmer places but the-left by its-own
virtute habet duos progressus, unum versus dexteram ad
power has two advances one toward the-right to
spacium album, alium versus sinistram ad spacium vacuum
the-space white the-other toward the-left to the-space empty
et album, et sic de tercio ad tercium quadrum vadunt
and white and so from the-third to the-third square they-go
servando proprium situm in forma, at si est niger, semper
by-keeping their-own position in form but if it-is black always
in nigro et econtra, et hoc procedendo semper in angulo.
on black and conversely and this by-proceeding always at the-angle
Carissimi, alphini isti sursum et deorsum ambulantes signant
dearest-ones bishops these up and down walking signify
mundi sapientes, qui habent tria, scilicet intellectum,
of-the-world the-wise who have three-things namely intellect
rationem et fortitudinem. Ista deberent dirigere sursum
reason and strength these they-ought to-direct upward
ad deum per opera misericordie, sed tendunt deorsum
to God through works of-mercy but they-tend downward
per eloquentiam et humanam fraudulentiam, et currunt
through eloquence and human fraudulence and run
lateraliter ad angulum per tria puncta, que significant
sideways to the-angle through three points which signify
gulosos in crapulis quotidie currentes, raptores aliena bona
the-gluttonous in surfeits daily running robbers others' goods
sine consensu depredantes et auferentes, ac superbos in
without consent plundering and carrying-off and the-proud in
prosapia, pulchritudine et divitiarum affluentia gloriantes.
lineage beauty and of-riches abundance glorying

Hii omnes lateraliter et a recta via currunt et tandem
these all sideways and from the-right road run and at-length
per regem i.e. diabolum rapiuntur et in infernum justo
by the-king that-is the-devil are-seized and into hell by-the-just
dei judicio detruduntur. Tercium est genus militum,
of-God judgment are-thrust the-third is the-kind of-the-knights
quorum dexter est albus et sinister niger. Albus habet tres
of-which the-right is white and the-left black the-white has three
progressus in loco proprio situatos, unum versus dextram
advances in place its-own situated one toward the-right
in loco nigro ante agricolam, secundum in spacio nigro
in the-place black before the-farmer the-second in the-space black
et vacuo ante lanificem; tercium versus sinistram in loco
and empty before the-wool-worker the-third toward the-left in the-place
mercatoris. Cum vero ad regem constituitur, sex quadra
of-the-merchant when but at the-king it-is-placed six squares
ambulare potest; cum vero ad medium, octo. Idem est de
to-walk it-can when but at the-middle eight the-same is of
sinistro; cum enim niger adversus regem et albus versus
the-left when for the-black toward the-king and the-white toward
eundem perambulant, unus ante reginam ut sinister, alius
the-same walk one before the-queen as the-left the-other
ad regem ut dexter se locat. Carissimi, sic milites ad
at the-king as the-right itself places dearest-ones so knights to
bella descendentes et campum requirentes strenui et fortes
wars going-down and the-field seeking vigorous and strong
bellare debent et regem ad modum corone cingere ac
to-war ought and the-king in the-manner of-a-crown to-gird and
defendere; omnes enim nos milites sumus et pugnare contra
to-defend all for we soldiers are and to-fight against
diabolum in campo hujus mundi nos oportet, et regem
the-devil in the-field of-this world us it-behooves and king

nostrum i.e. animam defendere, quia adversarius noster
our that-is the-soul to-defend because adversary our
fortis est temptando aliqua mala et illicita suggerendo,
strong is by-tempting some evil and unlawful-things by-suggesting
sed debilis est, si volumus superare; cui, ut Paulus ait,
but weak he-is if we-wish to-overcome(-him) whom as Paul says
fortes in fide resistere debemus, nec timere; consueverunt
strong in faith to-resist we-ought nor to-fear are-wont
namque fortes milites et experti in principio, cum arma
for strong knights and experienced in the-beginning when arms
suscipiunt, tremere, colore pallescere, sanguinem de naribus
they-take-up to-tremble in-color to-grow-pale blood from the-nostrils
emittere, cujus signum probitati potius attestatur, quam
to-send-forth of-which the-sign to-valor rather testifies than
vitio; credibile namque est, eum, qui in principio belli
to-vice credible for it-is him who at the-beginning of-the-war
timore concutitur, cum ad bellum redierit, constantius
by-fear is-shaken when to the-war he-shall-have-returned more-steadfastly
agere nec terga vertere, cum ad hoc pervenerit, ubi
to-act nor (his)-back to-turn when to this he-shall-have-come where
timor mortis ante previsus presentialiter videtur imminere;
the-fear of-death before foreseen presently is-seen to-impend
timor enim nobis omnibus imminet de morte futura, utinam
fear for over-us all impends of death future would-that
temporali saltem! Ideo strenue et sine omni timore
temporal at-least therefore vigorously and without all fear
armis fidei susceptis et clipeis boni operis protelatis
with-the-arms of-faith taken-up and with-the-shields of-good work stretched-forth
pugnare oportet, ut secundam mortem i.e. eternam fortiter
to-fight it-behooves that the-second death that-is eternal strongly
devincamus, de qua Boetius ait: Jacetis prorsus ignorabiles;
we-may-vanquish of which Boethius says you-lie wholly unknowable

jam vos secunda mors manet. Milites isti cum post pugnam
now you the-second death awaits knights these when after the-fight
ad fines exiliunt, tanquam cordati et virtute assumpta
to the-ends they-leap-out as-if stout-hearted and with-valor assumed
ad octo quadra prosiliunt, et inventos hostes prosternunt.
to eight squares they-spring-forth and the-found enemies lay-low
Sic est de omni homine, qui de se humilia sentit et
so it-is of every man who of himself humble-things thinks and
in nullo superbit; postea saltabit ad octo quadra octo
in nothing is-proud afterward he-shall-leap to the-eight squares of-the-eight
beatitudinum, quia omnis, qui se humiliat, exaltabitur.
beatitudes because every-one who himself humbles shall-be-exalted
Quartum genus est popularium, quorum omnium est unus
the-fourth kind is of-the-commoners of-whom all is one
atque idem progressus; nam de uno quadro, in quo situati
and the-same advance for from one square in which situated
sunt, possunt progredi ad tercium quadrum, eo quod
they-are they-can advance to the-third square by-this that
quasi securi infra regis confinia consistunt. Cum vero
as-if secure within of-the-king the-confines they-stand when but
extra regis terminos prosiliunt, uno quadro contenti
outside of-the-king the-limits they-spring-forth with-one square content
semper in directum ascendunt, nunquam tamen revertuntur
always in a-straight-line they-ascend never yet do-they-return
in rectum, ut euntes curent per virtutem acquirere,
in a-straight-line that going they-may-take-care through virtue to-acquire
quod nobiles situati retinent in dignitate. Unde si sic per
what the-nobles situated hold in dignity whence if so by
milites et alios nobiles adjuti fuerint, quod ad lineam
the-knights and other nobles helped they-shall-have-been that to the-line
adversariorum nobilium quadratam perveniant, per virtutem
of-the-adversaries nobles squared they-come through virtue

acquirunt, quod regine per gratiam est concessum; est
they-acquire what to-the-queen through grace is granted it-is
autem sciendum, quod populares ascendentes in rectum,
moreover to-be-known that the-commoners ascending in a-straight-line
si quem nobilem aut popularem invenerint adversarium,
if any noble or commoner they-shall-have-found adversary
et hoc in angulis ipsum a dextris et a sinistris capere
and this at the-angles him on the-right and on the-left to-take
et occidere possunt, nunquam autem extra lineam rectam
and to-kill they-can never moreover outside the-line straight
ad dextram vel sinistram progreditur popularis, nisi cum
to the-right or left advances the-commoner except when
regine obtinet dignitatem. Carissimi, populares isti utriusque
of-the-queen he-obtains the-dignity dearest-ones commoners these of-both
conditionis et sexus homines significant, inter quos reges
condition and sex men signify among whom kings
potentes nobiles et alii illustres ad regendum et
powerful nobles and other illustrious(-men) for ruling and
perficiendum positi sunt. Qui cum eorum officia secundum
perfecting placed are who when their offices according-to
leges et rationes non dirigunt, nobilitatis sue virtutem
laws and reasons not they-direct of-nobility their the-power
amittunt et actum conditionemque popularium incurrunt;
lose and the-act and-condition of-the-commoners incur
omnes enim ab uno patre geniti et procreati sumus Adam,
all for from one father begotten and procreated we-are Adam
inter quos virtutibus preclari regis et nobilium nomina
among whom by-virtues illustrious of-king and of-nobles the-names
merito sortiuntur; sed dum populares i.e. plebeji homines
deservedly obtain but while the-commoners that-is the-plebeian men
simplices juxta discretorum confessorum suorum consilia
simple according-to of-discreet confessors their the-counsels

viventes et mandatis ecclesie obedientes lineam recte
living and to-the-commandments of-the-church obedient the-line of-right
vite ascendunt, merito regum et nobilium sanctorum nomina
life ascend deservedly of-kings and nobles holy the-names
ex officio perfectionis vite in celestibus sortiuntur. Nemo
by the-office of-perfection of-life in the-heavenly-places they-obtain let-no-one
ergo tales populares despiciat, quia tam ad imperium
therefore such commoners despise because as-much to the-empire
quam ad summum pontificatum virtutibus plenos et gratiis
as to the-supreme pontificate with-virtues full and graces
eos legimus pervenisse. Cum gigas quidam nomine Arius
them we-read to-have-come when a-giant certain by-name Arius
divitiis esset in opulentissimo Indie regno inflatus et omnino
with-riches was in the-most-opulent of-India kingdom puffed-up and altogether
rex impius, hic cum venisset ad hospitium Appollinis
a-king impious he when he-had-come to the-lodging of-Apollo
sciscitaturus, an aliquis mortalium esset eo felicior, ex
about-to-inquire whether any of-mortals were than-him happier from
abdito sacrorum specu vox insonuit, que ei pretulit
the-hidden of-the-sacred cave a-voice sounded which before-him preferred
quendam popularem Agalaum nomine; hic erat pauperrimus
a-certain commoner Agalaus by-name he was very-poor
rebus, animo vero dives et etate senior, qui terminos agri
in-things in-mind but rich and in-age older who the-bounds of-field
sui nunquam excesserat. Sic ergo Appollo magis approbat
his never had-gone-beyond so therefore Apollo more approves
cum securitate tranquilla Agalai rude tugurium, quam
with security tranquil of-Agalaus the-rough but than
tristem et sollicitudinibus aulam plenam gigantis ditissimi.
the-sad and with-cares hall full of-the-giant most-rich
Magis enim approbavit paucas glebas pavorum inexpertes
more for he-approved a-few clods of-fears unacquainted

quam oram Lidie pinguissimam metu plenam. Hic pauper
than the-coast of-Lydia most-fat with-fear full this poor-man
Agalaus virtuosissimus fuerat; quanto enim homo est natione
Agalaus most-virtuous had-been by-how-much for a-man is in-birth
inferior, virtute vero superior, tanto gloriosior redditur et
lower in-virtue but higher by-so-much more-glorious he-is-rendered and
famosior. Virgilius, Longobardus origine, natione Mantuanus
more-famous Virgil a-Lombard in-origin by-birth a-Mantuan
prosapia humili ortus, sapientia tamen maximus et eximius
from-lineage humble sprung in-wisdom yet the-greatest and most-excellent
poetarum claruit. Cum quidam sibi diceret, quod versus
of-poets was-famous when a-certain-man to-him said that the-verses
Omeri operi suo insereret, respondit, magnarum esse
of-Homer into-work his he-should-insert he-answered of-great to-be
virium clavam excutere de manu Herculis. Quintus, qui in
strength the-club to-strike-out from the-hand of-Hercules the-fifth who on
isto scacario ludit et nominatur, est regina, cujus progressus
this chessboard plays and is-named is the-queen whose advance
est de albo in nigrum, et ponitur juxta regem; et quando
is from white into black and she-is-placed beside the-king and when
recedit a rege, capitur. Que cum mota fuerit
she-withdraws from the-king she-is-taken who when moved she-shall-have-been
de proprio quadro nigro, ubi primo fuit locata, non
from her-own square black where first she-was placed not
potest procedere, nisi a quadro in quadrum unum, et hoc
can to-proceed except from square to square one and this
angulariter, sive procedat, sive retrocedat, sive capiat, sive
angularly whether she-proceed or go-back or take or
capiatur. Sed si queratur, cur regina bellis exponatur, cum
be-taken but if it-be-asked why the-queen to-wars be-exposed since
conditio mulieris debilis sit et fragilis, dicendum est, si
the-condition of-a-woman weak be and frail to-be-said it-is if

scire velimus, quod morem illarum mulierum sequitur, ubi
to-know we-wish that the-custom of-those women it-follows where
viri ad bella procedentes mulieres et uxores cum tota
the-men to wars proceeding the-women and wives with the-whole
familia ad castra deducuntur; Tartari enim hoc faciunt,
household to the-camp are-led the-Tartars for this do
et licet non utantur arcu, magis possunt tamen homines
and although not they-use the-bow more they-can yet men
impedire, quam corporis virtute prosternere. In solacium
to-hinder than of-the-body by-strength to-lay-low for the-solace
tamen regis factum est et ad amoris ostensionem provisum,
yet of-the-king made it-is and for of-love the-showing provided
ut ad bella regem regina sequatur. Carissimi, per reginam
that to wars the-king the-queen should-follow dearest-ones by the-queen
animam nostram intelligimus, que regina in celis per
soul our we-understand which queen in the-heavens through
tramitem bonorum operum constituetur. Hec regina alba est
the-path of-good works shall-be-established this queen white is
et nigra; alba per confessionem et absolutionem, quando
and black white through confession and absolution when
servus ejus scilicet corpus pure confitetur et absolvitur,
servant her namely the-body purely confesses and is-absolved
satisfaciens pro delictis in tantam albedinem redditur,
making-satisfaction for offenses into so-great whiteness she-is-rendered
et decies clarior sole apparebit; sed nigra efficitur
and ten-times brighter than-the-sun shall-appear but black she-is-made
per peccati fuliginem et deturpationem. Hec juxta regem
through of-sin the-soot and defilement she beside the-king
stare debet; quod si non fecerit, capitur et violatur.
to-stand ought but if not she-shall-have-done she-is-taken and violated
Anima enim nostra ad hoc corpori infusa est, ut ejus
the-soul for our for this into-the-body infused is that her

recuperatione et salvatione angelorum exercitus, qui ruinam
by-recovery and salvation of-the-angels the-army which ruin
magnam cum Lucifero fecerat, ad integrum restauretur, et
great with Lucifer had-made to wholeness be-restored and
ut ad regem glorie ut regina collocetur. Que cum a
that at the-king of-glory as queen she-be-placed who when from
rege, cujus cura regitur et gubernatur, discesserit,
the-king whose by-care she-is-ruled and governed she-shall-have-departed
capitur et per mortalia facta ad inferos mattatur, et
is-taken and through mortal deeds to the-underworld is-mated and
ibi irrecuperabiliter demergitur, et quamvis regina ista i.e.
there irrecoverably is-plunged and although queen this that-is
anima ab extra bellare nesciat, corpus tamen, ut meritoria
the-soul from outside to-war know-not the-body yet that meritorious-things
operetur, abintus instiget, quia corpus nostrum sicut
it-work from-within she-should-incite because body our as
insessor equum anima i.e. ratio nostra dirigere debet
a-rider the-horse the-soul that-is reason our to-direct ought
ad virtutes et informare, ne ultra limites mandatorum
to virtues and to-instruct lest beyond the-limits of-the-commandments
ecclesie prosiliat, sed recto tramite de quadro unius
of-the-church it-spring but by-a-straight path from the-square of-one
virtutis in quadrum alterius gressum faciat; propterea
virtue into the-square of-another a-step it-should-make therefore
regina in schacario gressum lentum et non saltum debet
the-queen on the-chessboard a-step slow and not a-leap ought
habere et infra proprios limites permanere, nam Dyana Jacob
to-have and within her-own limits to-remain for Dinah of-Jacob
filia virginitatem servavit, dum in domo fratrum suorum
the-daughter virginity kept while in the-house of-brothers her
quievit, sed statim cum ad videndum alias regiones curiose
she-rested but at-once when to see other regions curiously

exivit, a filio Sichen corrupta fuit. Seneca dicit, quod
she-went-out by the-son of-Shechem corrupted she-was Seneca says that
mulieres, que malam faciem habent, leves et impudice sunt;
women who an-evil face have fickle and shameless are
non enim illis deest animus, sed corruptor. Solinus dicit,
not for to-them is-lacking the-mind but the-corrupter Solinus says
quod preter mulieres pauca animalia coitum movent gravida,
that except women few animals coition seek the-pregnant
nigram faciem ad omnium virorum adspectum debent habere,
a-black face to of-all men the-sight ought to-have
ne ab aliis sollicitate de incontinentia diffamentur. Ovidius:
lest by others solicited for incontinence they-be-defamed Ovid

> Que dant queve negant, gaudent tamen esse rogate;
> *those-who give and-those-who deny rejoice yet to-be asked*
> Ludunt formose; casta est, quam nemo rogavit.
> *play the-beautiful chaste is she-whom no-one has-asked*

Sexti, qui hunc ludum exercent, reges sunt et nuncupantur;
the-sixth who this game exercise kings are and are-named
rex enim super omnes alios est, quod motionis et
the-king for over all others is which of-motion and
progressionis natura manifestat; cum enim resideat in quarto
of-advance the-nature shows when for he-sits in the-fourth
quadro albo, cum ipse sit niger, habet a dextris in albo
square white since he be black he-has on the-right in white
militem, alphilem vero et rochum in nigro, in sinistra vero
the-knight the-bishop but and the-rook in black on the-left but
tenet loca opposita; quia vero rex, ut dictum est, super
he-holds places opposite because but the-king as said it-is over
omnes obtinet dignitatem et dominium ratione dignitatis, non
all obtains dignity and lordship by-reason of-dignity not

decuit eum multo spacio a regni sui solio absentari,
it-befitted him for-much space from of-kingdom his the-throne to-be-absent
et ideo cum moveri incipit de suo quadro albo, naturam
and therefore when to-be-moved he-begins from his square white the-nature
sequitur rochorum a dextris et a sinistris, ita tamen quod
he-follows of-the-rooks on the-right and on the-left so yet that
a sinistris non potest se ponere in loco nigro juxta
on the-left not he-can himself to-place in the-place black beside
rochum situatum in albo, sed potest se ponere in albo
the-rook situated in white but he-can himself to-place in the-white
loco juxta dictum rochum ad angulare quadrum, ubi situati
place beside the-said rook at the-angular square where situated
sunt civitatis custodes et ibi naturam habet militis in
are of-the-city the-guardians and there the-nature he-has of-the-knight in
tali progressu; istos autem duos progressus sortitur vice
such advance these moreover two advances he-obtains in-place
regine. Carissime, rex iste est dominus noster Ihesus
of-the-queen dearest king this is lord our Jesus
Christus, qui est rex regum super omnes in celo et in
Christ who is king of-kings over all in heaven and on
terra, quod progressionis et motionis sue natura manifestat.
earth which of-advance and of-motion his the-nature shows
Dum enim progreditur, omnes sanctorum angelorum chori
while for he-advances all of-the-holy angels the-choirs
ipsum tanquam dominum venerantes comitantur, qui et
him as lord venerating accompany who also
secum habet rochum et alphilem aliaque schacalia, et locum
with-him has the-rook and the-bishop and-other chessmen and the-place
universorum recto tramite occupat circum quaque, teste
of-all by-a-straight path occupies around everywhere with-witness
Psalmita, qui ait: Si ascendero in celum, tu illic es;
the-psalmist who says if I-shall-have-ascended into heaven you there are

si descendero ad infernum, ades. Denique reginam
if I-shall-have-descended to hell you-are-present then the-queen
secum ducit i.e. misericordiarum piam matrem et dominam
with-him he-leads that-is of-mercies the-pious mother and lady
nostram Mariam. Cujus vice unum progressum miserationis
our Mary whose in-stead one advance of-compassion
ad popularium quadrum i.e. hominum in mundo viventium
to of-the-commoners square that-is of-men in the-world living
facit, unde merito nomen illud gloriosum per prophetam
he-makes whence deservedly name that glorious through the-prophet
sortitus est, ubi eum patrem misericordiarum et deum
obtained he-has where him the-father of-mercies and God
totius consolationis esse protestatur; dum enim meroris
of-all consolation to-be he-testifies while for of-grief
et perditionis nostre per peccatum protoplasti nullus
and of-perdition our through the-sin of-the-first-formed none
sanctorum aut electorum recuperacionem facere poterat, ipse
of-the-saints or the-elect a-recovery to-make could he
misericors rex ad popularium suorum restaurandum gregem et
the-merciful king for of-commoners his restoring the-flock and
numerum de celestibus sedibus ad hujus mundi miserabilem
number from the-heavenly seats to of-this world the-miserable
quadrum ingredi dignatus est, et a servitute diabolica
square to-enter deigned has and from servitude devilish
liberavit, cujus sibi gratias per infinita secula reddamus.
freed for-which to-him thanks through infinite ages let-us-render

De audiendo bono consilio

ON HEARING GOOD COUNSEL

A captured nightingale buys its freedom with three precepts: do not try to grasp what cannot be grasped, do not grieve over what is lost for good, and do not believe the incredible. The archer breaks all three when the bird claims a pearl larger than an ostrich egg in its belly. The moral: the nightingale is Christ, and the precepts warn against reaching for the Trinity's secrets or worldly honors, grieving over lost health or riches, and believing the devil, the world, and the flesh.

Sagittarius quandam aviculam nomine philomenam capiens,
an-archer a-certain little-bird by-name nightingale taking
quando volebat eam occidere, vox data est philomene et
when he-wished it to-kill a-voice given was to-the-nightingale and
ait: Quid tibi proderit, o homo, si me occideris? Neque
it-says what to-you will-it-profit O man if me you-shall-have-killed nor
enim ventrem tuum de me implere valebis; sed si dimittere
for belly your with me to-fill shall-you-be-able but if to-let-go
me velles, tria mandata tibi darem, que si diligentius
me you-would-wish three commands to-you I-would-give which if more-diligently
servares, magnam utilitatem inde consequi posses. Ille vero
you-should-keep great advantage thence to-obtain you-could he but
ad ejus loquelam stupefactus promisit, ut eam dimittere
at its speech astounded promised that it to-let-go
vellet, si hec tria mandata et utilia proferret. Que
he-would-wish if these three commands and useful it-should-bring-forth who
ait: Audite ergo! Primum est: nunquam rem, que apprehendi
says hear therefore the-first is never a-thing which to-be-grasped
non potest, apprehendere studeas! Audi secundum: de re
not can to-grasp strive hear the-second over a-thing
perdita et irrecuperabili nunquam doleas! Audi tercium: verbo
lost and irrecoverable never grieve hear the-third a-word

incredibili nunquam credas! Hec tria bene custodi et
incredible never believe these three-things well keep and
bene tibi erit! Ille autem, ut promisit, eam volare dimisit.
well with-you it-shall-be he moreover as he-promised it to-fly let-go
Philomena enim per aerem volitans dulciter cantavit; finito
the-nightingale for through the-air flitting sweetly sang with-finished
cantu dixit ei: Ve tibi, homo, quia malum consilium
song it-said to-him woe to-you O-man because evil counsel
habuisti, et quia magnum thesaurum hodie perdidisti, est
you-have-had and because a-great treasure today you-have-lost there-is
enim in visceribus meis margarita, que strucionis ovum vincit
for in bowels my a-pearl which of-an-ostrich the-egg surpasses
magnitudine. Ille hoc audiens contristatus est valde, quod eam
in-size he this hearing saddened was greatly that it
dimisit, rethe suum expandit et conabatur eam apprehendere,
he-had-let-go net his he-spread and tried it to-grasp
dicens ei: Veni in domum meam, et omnem humanitatem
saying to-it come into house my and all kindness
exhibebo tibi, et propriis manibus te pascam et ad tuam
I-shall-show you and with-my-own hands you I-shall-feed and at your
voluntatem te volare permittam. Cui philomena: Nunc pro
will you to-fly I-shall-allow to-whom the-nightingale now for
certo te fatuum esse cognosco, nam ex illis, que tibi
certain you a-fool to-be I-know for from those-things which to-you
dixi, nullum profectum habuisti, quia de re perdita et
I-said no profit you-have-had because over a-thing lost and
irrecuperabili doles et me nequeas capere; et tamen per
irrecoverable you-grieve and me you-cannot to-take and yet by
rethe tuum temptasti, et insuper margaritam in meis visceribus
net your you-have-tried and moreover a-pearl in my bowels
esse credidisti, cum ego tota ad magnitudinem strucionis
to-be you-believed when I whole to the-size of-an-ostrich

ovi non valeam pertingere. Stultus es et in stulticia
egg not am-able to-reach a-fool you-are and in folly
tua semper permanebis. Hiis dictis avolavit; homo autem
your always you-shall-remain with-these said it-flew-away the-man moreover
dolens et tristis ad domum rediit et philomenam non vidit.
grieving and sad to home returned and the-nightingale not saw

Moralizacio. Carissimi, iste potest dici quilibet bonus
moralization dearest-ones he can to-be-called any good
Christianus, qui in baptismo a peccato originali est lotus,
Christian who in baptism from sin original is washed
in quo baptismo sagittas acutas recepit scilicet virtutes contra
in which baptism arrows sharp he-received namely virtues against
diabolum, mundum et carnem. Accepit philomenam scilicet
the-devil the-world and the-flesh he-took the-nightingale namely
dominum nostrum Ihesum Christum, quando renunciavit
lord our Jesus Christ when he-renounced
diabolo et omnibus pompis ejus. Qui miro modo dulciter
the-devil and all pomps his which in-wonderful way sweetly
cantavit, quando oracionem patri celesti pro genere
sang when prayer to-the-Father heavenly for the-race
humano infudit, sed miser peccator istam philomenam,
human it-poured-forth but the-wretched sinner this nightingale
scilicet dominum nostrum Ihesum Christum, cogitavit occidere,
namely lord our Jesus Christ thought to-kill
quotiens cogitavit peccatum mortale perpetrare, sicut dicit
as-often-as he-thought sin mortal to-perpetrate as says
apostolus: Iterum, quantum est in eis, crucifigunt filium dei.
the-apostle again as-far-as is in them they-crucify the-Son of-God
Sed diligenter attendite, quod deus dedit tibi tria mandata!
but diligently attend that God gave you three commands
Que si diligenter homo custodierit, ad magnum profectum
which if diligently man shall-have-kept to great profit

pervenire posset etc. Rex iste est trinitas, in qua sunt
to-come he-could etc king this is the-trinity in which are
tres persone et unus deus, quam rem nunquam poterimus
three persons and one God which thing never shall-we-be-able
apprehendere, quamdiu sumus in hoc mortali corpore,
to-grasp as-long-as we-are in this mortal body
secundum quod dicit apostolus: Jam videmus in enigmate,
according-to what says the-apostle now we-see in a-riddle
postea videbimus sicuti est. Nec fides habet meritum, ubi
afterward we-shall-see as he-is nor faith has merit where
humana racio prebet experimentum. Item salvator in evangelio
human reason affords experiment likewise the-savior in the-gospel
respondit mulieri petenti: Dic, ut sedeant hii duo filii mei
answered the-woman asking say that may-sit these two sons my
etc. Respondit salvator: Nescitis, quid petatis. Item dicebat
etc answered the-savior you-know-not what you-ask likewise he-said
Petro, querenti de consummacione seculi etc. Dixit: Non
to-Peter asking of the-consummation of-the-world etc he-said not
est vestrum nosse tempora vel momenta etc. Ecce isti
is yours to-know the-times or the-moments etc behold these
stupebant rem apprehendere, quam non potuerunt attingere.
were-astounded a-thing to-grasp which not they-could to-reach
Aliter istud exemplum potest reduci ad illos, qui
otherwise this example can to-be-applied to those who
appetunt honores et divitias. Exemplum de Lucifero, qui
seek honors and riches the-example of Lucifer who
rem appetiit, sed impossibile ei apprehendere erat, quando
a-thing sought but impossible for-him to-grasp(-it) it-was when
dicebat: Ascendam usque ad tercium celum. Quid ergo
he-said I-shall-ascend up to the-third heaven what therefore
sequitur post? In infernum cecidit. Item de primo parente,
follows after into hell he-fell likewise of the-first parent

qui per esum pomi deus esse voluisset, propter
who through the-eating of-the-apple God to-be would-have-wished on-account-of
quod a paradiso est expulsus et mortem sibi et nobis
which from paradise he-was expelled and death for-himself and for-us
omnibus paravit. Consulo ergo, ut vos divites ac mundi
all prepared I-counsel therefore that you rich and of-the-world
potentes nolite rem apprehendere, que apprehendi non potest,
powerful do-not a-thing grasp which to-be-grasped not can
sicut sunt bona temporalia ac seculi honores, que nunquam
as are goods temporal and of-the-world honors which never
veraciter poterunt sine damno anime apprehendi, sicut dicit
truly shall-be-able without loss of-the-soul to-be-grasped as says
apostolus: Qui voluerit dives fieri, incidit in laqueos
the-apostle who shall-have-wished rich to-become falls into the-snares
diaboli. Et licet bona obtinueris, quando melius
of-the-devil and although the-goods you-shall-have-obtained when better
speras de eisdem gaudere, defraudaberis. Exemplum de illo
you-hope in the-same to-rejoice you-shall-be-defrauded the-example of that
divite, qui dicebat: Destruam horrea mea. Et eadem nocte
rich-man who said I-shall-destroy barns my and on-the-same night
defunctus est. Secundum mandatum est: de re perdita et
died has the-second command is over a-thing lost and
irrecuperabili non dolebis! Carissimi, debetis scire, quod
irrecoverable not you-shall-grieve dearest-ones you-ought to-know that
per rem perditam debemus intelligere corporis sanitatem
by the-thing lost we-ought to-understand of-the-body health
aut divitias, quas deus aufert ab eo, quem diligit, juxta
or riches which God takes-away from him whom he-loves according-to
illud: Flagellat omnem filium suum, quem diligit. Sed cum
that he-scourges every son his whom he-loves but when
aliqui facti sunt ceci claudi aut membro aliquo privati vel
some made are blind lame or of-a-member some deprived or

divitiis spoliati et ultra quam credi potest dolent et
of-riches despoiled and beyond what to-be-believed can they-grieve and
gratias deo non offerunt, sicut Esau multum dolebat, quod
thanks to-God not offer as Esau much grieved that
benedictionem patris amisit et tamen obtinere non potuit.
the-blessing of-the-father he-lost and yet to-obtain(-it) not could
Tercium mandatum est: verbo incredibili non credas! In isto
the-third command is a-word incredible do-not believe in this
verbo, carissimi, multi sunt decepti per diabolum, mundum et
word dearest-ones many are deceived by the-devil the-world and
carnem. Diabolus suggerit multa et falsa promittit, que
the-flesh the-devil suggests many-things and false-things promises which
sunt incredibilia, sicut de primo parente, qui credidit diabolo,
are incredible as of the-first parent who believed the-devil
quando dixit: Si comederitis de ligno, eritis sicut dei.
when he-said if you-shall-have-eaten of the-tree you-shall-be like gods
Credidit et erat deceptus, et ideo a paradiso est expulsus.
he-believed and was deceived and therefore from paradise he-was expelled
Promissio diaboli erat incredibilis propter duo: primo,
the-promise of-the-devil was incredible because-of two(-things) first
quia mendax, secundo, quia deus ei predixit: In quacunque
because a-liar second because God to-him foretold in whatever
hora comederitis de ligno, moriemini. Sic modo aliqui
hour you-shall-have-eaten of the-tree you-shall-die so now some
tamen credunt diabolo, mundo et carni, quod statim eis
yet believe the-devil the-world and the-flesh so-that at-once to-them
adherent et in peccatis consentiunt et dicunt: Ovum est tam
they-cleave and in sins consent and say the-egg is so
preciosum etc. Per ovum mundus intelligitur, qui est rotundus.
precious etc by the-egg the-world is-understood which is round
Mundus dicit homini: Bonum est uti mundo in juventute,
the-world says to-man good it-is to-use the-world in youth

quia licet hoc fecerimus et peccatum inciderimus, tunc
because although this we-shall-have-done and into-sin shall-have-fallen then
major est strucione i.e. major est divina misericordia, quam
greater is than-the-ostrich that-is greater is the-divine mercy than
nostra miseria. Contra tales dicit Psalmista: Non miserearis
our misery against such-men says the-psalmist do-not have-mercy
omnibus, qui operantur iniquitatem. Studeamus ergo etc.
on-all who work iniquity let-us-strive therefore etc

De eterna dampnatione

ON ETERNAL DAMNATION

Barlaam's parable: fleeing a unicorn, a man falls into a chasm, clings to a tree gnawed by a white and a black mouse above a dragon's mouth, and, delighted by dripping honey, delays taking a friend's ladder until he falls and is devoured. The moral: the unicorn is death, the mice day and night, the honey sin's delight, and the ladder penance.

Barlaam narrat, quod peccator similis est homini, qui, cum
Barlaam tells that the-sinner like is to-a-man who when
timet unicornium, recedit in baratrum; dum autem caderet,
he-fears the-unicorn withdraws into the-abyss while moreover he-was-falling
manibus arbustulam quandam apprehendit, que de profundo
with-hands a-little-tree certain he-grasped which from the-depth
ascendebat, et aspiciens inferius, vidit ad pedem arboris puteum
rose and looking below he-saw at the-foot of-the-tree a-pit
teterrimum et draconem horribilem arborem cingentem et ejus
most-foul and a-dragon horrible the-tree encircling and his
casum ore aperto exspectantem; duobus autem muribus,
fall with-mouth open awaiting with-two moreover mice
quarum una erat alba, alia nigra, arborem incessanter
of-which one was white the-other black the-tree unceasingly

corrodentibus in radice, sensit eam vacillare; quatuor quoque
gnawing at the-root he-felt it to-totter four also
vipre albe a [basi] qua pedem fixerat procedentes totam
vipers white from the-base on-which his-foot he-had-fixed coming-forth the-whole
foveam flatu suo mortifero intoxicabant. Elevans oculos vidit
pit with-breath their deadly poisoned raising his-eyes he-saw
exitum mellis de ramis arboris stillantis, oblitusque periculi,
an-issue of-honey from the-branches of-the-tree dripping and-forgetful of-the-danger
in quo undique positus erat, illi dulcedini se totum
in which on-every-side placed he-was to-that sweetness himself wholly
dedit. Quodam autem amico ejus porrigente sibi scalam, ut
he-gave with-a-certain moreover friend his holding-out to-him a-ladder that
egrederetur, melle delectatus distulit, et cadente arbore
he-might-climb-out with-the-honey delighted he-delayed and with-falling the-tree
cecidit in os draconis, qui descendens in puteum ibi
he-fell into the-mouth of-the-dragon which descending into the-pit there
eum devoravit, et sic misera morte heu mortuus est.
him devoured and so by-a-wretched death alas died has

Moralizacio. Carissimi, homo iste est peccator; unicornis
moralization dearest-ones man this is the-sinner the-unicorn
est mors, qui hominem semper sequitur; baratrum est
is death which man always follows the-abyss is
mundus iste; arbor est vita, que per horam diei et noctis
world this the-tree is life which through the-hour of-day and of-night
quasi per murem album et nigrum incessanter consumitur;
as-if by a-mouse white and black unceasingly is-consumed
basis, ex qua procedunt vipre, est corpus humanum habens
the-base from which come-forth the-vipers is the-body human having
quatuor qualitates humorum, quibus inordinate compositis
four qualities of-humors with-which inordinately composed
corporis compago dissolvitur; draco est diabolus; puteus
of-the-body the-frame is-dissolved the-dragon is the-devil the-pit

infernus; dulcedo ramusculi delectacio peccati, per quam
hell the-sweetness of-the-little-branch the-delight of-sin by which
homo seducitur, ut periculum non intueatur; amicus est
man is-seduced that the-danger not he-may-look-at the-friend is
Christus aut predicator; scala est penitentia, cui cum
Christ or the-preacher the-ladder is penance to-which when
homo differt acquiescere, subito vita deficiente in os
man delays to-acquiesce suddenly with-life failing into the-mouth
diaboli cadit, qui eum in infernum devorat et rapit.
of-the-devil he-falls who him into hell devours and snatches

De duodecim legibus et modo vivendi

ON THE TWELVE LAWS AND THE WAY OF LIVING

Trogus Pompeius tells of Ligurius, who made a city swear to keep his laws until he brought back an answer from Apollo, then lived in exile in Crete so that they would never be released; his twelve laws are on obedience, frugality, reward by merit, gold, government, equal land, public meals, plain clothing, work, dowries, wives chosen not for money, and age. The moral: Ligurius is Christ, the oath baptism, and each law is read of Christian life.

Narrat Trogus Pompejus de Ligurio nobili milite, qui civitatem
tells Trogus Pompeius of Ligurius a-noble knight who a-city
quandam cum populo jurare indixerat, ad servandum leges
certain with the-people to-swear had-enjoined for keeping laws
quasdam justas et utiles licet principio graves, donec ipse
certain just and useful though at-the-beginning heavy until he
ab Appolline deifico, quem ipse finxit esse auctorem dictarum
from Apollo the-deific whom he feigned to-be the-author of-the-said
legum, responsum reportaret. Quo facto in Cretam ivit
laws an-answer should-bring-back with-which done to Crete he-went

et ibi perpetuum exilium egit; moriturus autem, ossa
and there perpetual exile spent about-to-die moreover (lest)-bones
sua ad civitatem redirent, et omnes a juramento se
his to the-city should-return and all from the-oath themselves
liberas esse credentes legum observantiam violarent. Harum
free to-be believing of-the-laws the-observance should-violate of-these
autem legum duodecim numero erant; prima lege populum
moreover laws twelve in-number there-were by-the-first law the-people
in obsequia principum et principes in custodiam subditorum
to the-service of-princes and the-princes to the-guarding of-subjects
et ad cohercionem impiorum reformavit; secunda lege
and to the-coercion of-the-impious he-reshaped by-the-second law
parcimoniam et frugalitatem omnibus persuasit, credens
parsimony and frugality to-all he-commended believing
miliciam laudabilius fieri modestia, quam crapula; tercia
soldiery more-laudably to-be-done by-moderation than by-surfeit by-the-third
lege jussit singula non pecunia, sed meritorum compensione
law he-ordered single-things not by-money but of-merits by-compensation
opportuna; quarta lege institui aurum et argentum, velut
fitting by-the-fourth law to-be-established gold and silver as
omnium materiarum viliorem; quinta administrationem rei
of-all materials the-viler the-fifth the-administration of-the-thing
publice per ordinem divisit, dans regibus potestatem bellorum,
public by order divided giving to-kings power of-wars
magistratibus judicia et omnes offensiones, senatui custodiam
to-magistrates judgments and all offenses to-the-senate the-guarding
legum, populo creandi vel eligendi magistratus potestatem;
of-the-laws to-the-people of-creating or of-electing magistrates the-power
sexta fundum omnibus equaliter divisit et omnibus
the-sixth the-land to-all equally divided and to-all
patrimoniis equalibus, ita quod alter altero nullus potentior
with-patrimonies equal so that one than-another no-one more-powerful

redderetur; septima jussit omnes convivari publice ne alter
should-be-rendered the-seventh ordered all to-feast publicly lest one
alteri foret causa luxurie; octava, juvenibus toto anno
to-another should-be a-cause of-luxury the-eighth for-the-young the-whole year
una sola voluit uti veste; nona, pueros pauperes in agrum
one only he-wished to-use garment the-ninth the-boys poor into the-field
non in forum publicum deduci jussit, ut primos annos
not into the-forum public to-be-led he-ordered that the-first years
ducerent in opere, non in levitate; decima lege statuit
they-should-spend in work not in levity by-the-tenth law he-established
virgines sine dote nubere; undecima voluit uxores eligi
virgins without dowry to-marry the-eleventh he-wished wives to-be-chosen
non pecunia; duodecima maximum honorem non divitum, sed
not for-money the-twelfth the-greatest honor not of-the-rich but
pro gradu etatis statuit fore. Omne autem, quod quacunque
by rank of-age he-established to-be all moreover that by-whatever
lege statuit, ipse pro exemplo aliis primus servavit.
law he-established he for example to-others first kept

Carissimi, iste nobilis est dominus noster Ihesus Christus,
dearest-ones this nobleman is lord our Jesus Christ
qui intravit quandam civitatem i.e. mundum istum et fecit
who entered a-certain city that-is world this and made
populum jurare i.e. in baptismo firmiter promittere servare
the-people swear that-is in baptism firmly promise to-keep
leges suas i.e. decem precepta, donec veniret ad judicium.
laws his that-is the-ten precepts until he-should-come to judgment
Cum autem mortuus erat, non tantum ossa, sed totum corpus
when moreover died had not only the-bones but the-whole body
in mari i.e. in terra posuit. Prima lex est in obsequium
in the-sea that-is in the-earth he-put the-first law is in the-service
principum etc. hoc est, quod Christiani semper sunt parati
of-princes etc this is that Christians always are ready

per omnia prelatis et ecclesiarum rectoribus sine excusatione
in all-things to-prelates and of-churches rectors without excuse
et aliqua contradictione simpliciter obedire, et quod
and any contradiction simply to-obey and that
princeps, per quos prelatos intelligimus, qui curam animarum
the-prince by whom prelates we-understand who the-care of-souls
custodiendarum susceperunt, subditos suos in viam salutis
to-be-guarded have-taken-up subjects their into the-way of-salvation
dirigant et per bona exempla in vita sua eos antecedant, quia
should-direct and by good examples in life their them should-go-before because

> Turpe est doctori, cum culpa redarguit ipsum.
> *shameful it-is for-the-teacher when the-fault refutes himself*

Secunda lex frugalitatem omnibus persuasit et symoniam aut
the-second law frugality to-all commended and simony or
cetera contraria interdixit, parcimoniam suadens, ac gulam
other contrary-things forbade parsimony urging and gluttony
carnisque crapulam, quibus multi hodiernis temporibus
and-of-the-flesh surfeit to-which many in-present-day times
intendentes et dediti vitam breviant, exercere prohibuit, sed
intent and given their-life shorten to-practice he-forbade but
frugilitatem bonorum operum et largitatem elemosinarum
the-frugality of-good works and the-largess of-alms
omnibus nobis per legem, qua octo opera misericordie
to-all us by the-law by-which eight works of-mercy
instituit, servandam esse voluit atque persuasit, quia quicquid
he-established to-be-kept to-be he-wished and commended because whatever
ultra necessitatem vite prelati aut alii viri ecclesiastici divites
beyond the-necessity of-life prelates or other men ecclesiastical rich
habent, in elemosinam pauperum distribuere tenentur, alias,
have in alms for-the-poor to-distribute they-are-bound otherwise

teste beato Ieronimo, rapina est et sacrilegium coram
with-witness blessed Jerome robbery it-is and sacrilege before
deo. Tercia lex jussit singula non pecunia sed meritorum
God the-third law ordered single-things not by-money but of-merits
compensione opportuna [comparari]; hoc est quantum habes
by-compensation fitting to-be-acquired this is as-much-as you-have
tantum vales. Deus non tantum dona respicit, sed
so-much you-are-worth God not only the-gifts regards but
cor et intentionem donantis, et ideo secundum cordis
the-heart and intention of-the-giver and therefore according-to of-heart
tui merita deus retributionem tuam magnam vel parvam
your the-merits God retribution your great or small
faciet; nihil enim absconditum est oculis ejus, quod non
shall-make nothing for hidden is from-eyes his which not
sciatur, et nihil apertum, quod sibi non reveletur, quoniam
be-known and nothing open which to-him not be-revealed since
omnia intuetur. Quarta lex instituit materiam auri etc.
all-things he-beholds the-fourth law established the-matter of-gold etc
i.e. divitias hujus mundi vilius apud deum reputari, quam
that-is the-riches of-this world viler with God to-be-reckoned than
aliquid alterius materie totius mundi. Sed acceptat preces
anything of-other matter of-the-whole world but he-accepts the-prayers
et miserias pauperum, sicut legitur de divite epulone, qui
and miseries of-the-poor as is-read of the-rich feaster who
miseriam pauperis Lazari et ulcerati non respiciens neque
the-misery of-the-poor-man Lazarus and ulcerous not regarding nor
compatiens, postquam in inferno sepultus jacuit et pauxillum
sympathizing after in hell buried he-lay and a-little
aque a digito stillantis petiit, non obtinuit, sed flammis
water from a-finger dripping sought not he-obtained(-it) but to-flames
et cruciatibus perpetuis expositus semper urit, et Lazarus
and torments perpetual exposed always burns and Lazarus

est ab angelis propter suam patientiam in sinu Abrahe
is by angels on-account-of his patience in the-bosom of-Abraham
collocatus. Quinta lex dedit regibus potestatem etc. Hoc est
placed the-fifth law gave to-kings power etc this is
intelligendum, quod principes et prelati jam habent subditos
to-be-understood that princes and prelates now have subjects
judicare; sed cavendum est, ne sint muneribus corrupti,
to-judge but to-be-guarded-against it-is lest they-be by-gifts corrupted
ut non recte judicent, quia si sic, eadem mensura,
so-that not rightly they-judge because if so by-the-same measure
qua mensi fuerint, scilicet justiciam vel injusticiam,
with-which measured they-shall-have namely justice or injustice
remitietur eis per judicem vivorum et mortuorum
it-shall-be-remeasured to-them by the-judge of-the-living and of-the-dead
in extremo judicio; quia moderni temporis judices munera
at the-last judgment because of-modern time judges gifts
pauperum vel divitum quorumcunque recipientes a justicia
of-the-poor or of-the-rich of-whomever receiving from justice
ita excecantur, quod viam equitatis et sententie recte vix
so are-blinded that the-way of-equity and of-sentence right scarcely
videre possunt; sed qui modo plus dederit, fortiorem
to-see they-can but he-who now more shall-have-given the-stronger
causam favorabilioremque sententiam licet contra justiciam
cause and-the-more-favorable sentence though against justice
obtinebit. Sexta lex fundos omnibus equaliter divisit, hoc
shall-obtain the-sixth law the-lands to-all equally divided this
est deus ab eterno instituit omnibus equaliter gratiam
is God from eternity established to-all equally grace
suam, secundum quod viderit hominem proficere, unde
his according-to what he-shall-have-seen a-man to-advance whence
in evangelio dicit: Petite et accipietis. Item alibi dicit:
in the-gospel he-says ask and you-shall-receive likewise elsewhere he-says

Quodcunque petieritis patrem in nomine meo, credite,
whatever you-shall-have-asked the-Father in name my believe
quod accipietis et fiet vobis. Quia Christus in
that you-shall-receive(-it) and it-shall-be-done for-you because Christ in
divitiis est habundantissimus; postquam digne a nobis rogatus
riches is most-abounding after worthily by us asked
fuerit, in muneribus expendendis est largissimus; plus
he-shall-have-been in gifts to-be-spent he-is most-generous more
enim potest dare, quam mens nostra scit rogare. Septima
for he-can to-give than mind our knows to-ask the-seventh
lex, ne divitie causa sint luxurie. Propterea publica convivia
law lest riches a-cause be of-luxury therefore public banquets
celebrari instituit, quia propter divitias multi perierunt
to-be-celebrated he-established because on-account-of riches many have-perished
et sunt multis causa, quare in luxuriam aut alia peccata
and they-are to-many a-cause why into luxury or other sins
mortalia sepius cadunt. Propterea Salomon dominum rogavit,
mortal more-often they-fall therefore Solomon the-lord asked
dicens: Divitias et paupertates ne dederis mihi! Octava
saying riches and poverties do-not give to-me the-eighth
juvenibus toto anno una sola voluit uti veste; quid per
for-the-young the-whole year one only he-wished to-use garment what by
hanc vestem nisi solam caritatem intelligimus, que operit
this garment except alone charity do-we-understand which covers
multitudinem peccatorum? Per hanc enim vestem possumus
a-multitude of-sins by this for garment we-can
placere deo, qui super omnia caritatem fraternam in nobis
to-please God who above all-things charity fraternal in us
diligit. Caritas, teste apostolo, non agit perperam, non
loves charity with-witness the-apostle not acts wrongly not
querit que sua sunt, non emulatur etc. Sic nos
seeks the-things-which its-own are not is-jealous etc so we

in caritate radicati non debemus solam nostram salutem et
in charity rooted not ought alone our salvation and
salvacionem querere, sed et fratris nostri debemus saluti
saving to-seek but also of-brother our we-ought for-the-salvation
providere, per vitam exemplarem aut bonam admonicionem
to-provide through life exemplary or good admonition
in viam rectam dirigere, ne sicut ovis errans a pastore
into the-way right to-direct(-him) lest like a-sheep wandering from the-shepherd
pereat, sed pascua vite celestis per vestem caritatis
be-perish but the-pastures of-life heavenly through the-garment of-charity
inveniat. Nona pueros pauperes etc. i.e. ut introducantur
he-may-find the-ninth the-boys poor etc that-is that they-be-brought-in
in agrum ecclesie secundum merita sua ad promovendum
into the-field of-the-church according-to merits their for promoting
sicut ceteri; quia deus eligit pauperes in hoc mundo ipsos
as the-others because God chooses the-poor in this world them
heredes regni sui faciens, ubi dicit: Beati pauperes! Glossa:
heirs of-kingdom his making where he-says blessed the-poor the-gloss
Non omnes, sed spiritu! Quoniam ipsorum est regnum
not all but in-spirit since theirs is the-kingdom
celorum. Item Psalmista: Iste pauper clamavit et dominus
of-the-heavens likewise the-psalmist this poor-man cried-out and the-lord
exaudivit eum etc. Et quis est pauper ille? Glossa: Spiritu.
heard him etc and who is poor-man that the-gloss in-spirit
Pauper iste laborat in agro i.e. in hoc mundo, quoniam
poor-man this labors in the-field that-is in this world since
agricultura dei sumus et ad laborem a juventute nascimur,
the-husbandry of-God we-are and to labor from youth we-are-born
sicut avis ad volandum, Job ix, et in vinea domini i.e.
as a-bird for flying Job nine and in the-vineyard of-the-lord that-is
ecclesia laborem penitencie suscipimus, et post conductionem
the-church the-labor of-penance we-take-up and after the-hiring

conventione facta laboris nostri secundum merita vel demerita
with-agreement made of-labor our according-to merits or demerits
gloriam vel penam in eternitate a dispensatore et
glory or punishment in eternity from the-dispenser and
patrefamilias Ihesu Christo recipiemus. Decima statuit, virgines
householder Jesus Christ we-shall-receive the-tenth established virgins
sine dote nubere, i.e. bonos Christianos sine dote i.e.
without dowry to-marry that-is good Christians without dowry that-is
amore mundano nubere Christo. Sunt multi, qui spontanea
love worldly to-marry Christ there-are many who by-spontaneous
voluntate castitatem fovent et terrena despiciunt, ut celestia
will chastity cherish and earthly-things despise that heavenly
premia postmodum recipient. Undecima, uxores eligi
rewards afterward they-may-receive the-eleventh wives to-be-chosen
i.e. animas deo placentes ad ejus servicia coaptemus;
that-is souls to-God pleasing to his services let-us-fit
nihil deo tantum placet, sicut anima munda, que totaliter
nothing to-God so-much pleases as a-soul clean which wholly
deo est data. Duodecima, quod quilibet secundum meritum
to-God is given the-twelfth that each according-to merit
honores et divitias obtinebit; sed videant principes et prelati
honors and riches shall-obtain but let-see the-princes and prelates
aliique rectores, quod in se ipsis prius opera meritoria
and-other rectors that in them themselves first works meritorious
exerceant, antequam alios informent, sicut de Christo dicitur
they-exercise before others they-instruct as of Christ it-is-said
in evangelio: Cepit Iesus facere et docere.
in the-gospel began Jesus to-do and to-teach

De revocacione peccatoris ad viam penitentie

ON CALLING THE SINNER BACK TO THE WAY OF PENANCE

A gambler wagers his soul against Saint Bernard's horse and throws seventeen; Bernard throws eighteen, and the gambler enters his obedience and dies holy. The moral: the confessor must stake himself to win the sinner, and the three dice are the Trinity, whose points are the endless joys of heaven.

Quidam lusor occurrit beato Bernhardo equitanti, dicens ei:
a-certain gambler met blessed Bernard riding saying to-him
Pater ludo tecum et animam meam ponam contra equum
O-father I-play with-you and soul my I-shall-stake against horse
tuum. Sanctus Bernhardus statim de equo descendens dixit:
your saint Bernard at-once from the-horse dismounting said
Si plura puncta me jeceris, meus equus tuus erit; si
if more points than-me you-shall-have-thrown my horse yours shall-be if
ego plura projecero, anima tua mea erit. Lusor concessit;
I more shall-have-thrown soul your mine shall-be the-gambler agreed
statim taxillos tres arripiens, xvij puncta projecit; quo facto
at-once dice three seizing seventeen points threw with-which done
frenum equi tanquam suum tenuit. Ait sanctus Bernhardus:
the-bridle of-the-horse as-if his-own he-held says saint Bernard
Fili, adhuc plus restat in tribus taxillis, quam istud. Et accipiens
O-son still more remains in three dice than this and taking(-them)
projecit xviii puncta, uno puncto plus quam lusor. Quo
he-threw eighteen points by-one point more than the-gambler with-which
viso lusor sub obedientia patris sui Bernhardi se dedit
seen the-gambler under the-obedience of-father his Bernard himself gave
et post vitam sanctam fine felici ad dominium migravit.
and after a-life holy by-an-end happy to the-lordship passed

Carissimi, lusor iste est homo mundanus vanitatibus deditus
dearest-ones gambler this is man worldly to-vanities given
et subjectus; sanctus Bernhardus est discretus prelatus sive
and subjected saint Bernard is the-discreet prelate or
confessor, qui habet cum tali tota prudencia ludere,
confessor who has with such(-a-man) with-whole prudence to-play
ostendendo ei vitam, que est ludus et gaudium anime.
by-showing to-him the-life which is the-game and joy of-the-soul
Equum suum debet ponere i.e. cor suum et animam laboribus
horse his he-ought to-stake that-is heart his and soul to-labors
exponere, ut educat errantem ad viam veritatis, sicut ait
to-expose that he-may-lead-out the-erring to the-way of-truth as says
apostolus: Sicut Christus animam suam pro nobis posuit, sic
the-apostle as Christ soul his for us laid-down so
et nos debemus animas pro fratribus nostris ponere; omnes
also we ought souls for brothers our to-lay-down all
enim fratres sumus ac uno patre Adam; quare merito nos
for brothers we-are and from-one father Adam wherefore deservedly us
diligere debemus. Tres taxilli sunt pater, filius et spiritus
to-love we-ought the-three dice are the-Father the-Son and the-Spirit
sanctus, qui habent multa puncta i.e. infinita gaudia, que
Holy who have many points that-is infinite joys which
debent ostendi et peccatori recitari, unde in evangelio: In
ought to-be-shown and to-the-sinner to-be-recited whence in the-gospel in
domo patris mei mansiones multe sunt. Immo, tot sunt ibi
the-house of-father my mansions many are nay so-many are there
gaudia, quod oculus non vidit, nec auris audivit, nec hominis
joys that eye not has-seen nor ear heard nor of-man
cogitacio exprimere potest, que preparavit deus diligentibus se;
the-thought to-express can which prepared God for-those-loving him

ibi requies sine labore, vita sine morte, gaudia sine luctu,
there rest without labor life without death joys without mourning
et ut breviter concludam, omnis gaudii plenitudo. Ad etc.
and that briefly I-may-conclude of-all joy the-fullness to etc

De dilectione et fidelitate nimia et quod veritas a morte liberat

ON FAITHFUL LOVE, AND THAT TRUTH FREES FROM DEATH

Peter Alfonsi tells of two knights of Egypt and Baghdad who are friends by messengers. The Egyptian gives the Baghdadi the girl he loves; later, ruined, he confesses to a murder in Baghdad so as to die, his friend claims the murder to save him, and the true killer confesses to save them both, and the judge frees all three. The moral: Christ died for Adam, and the sinner must confess the naked truth.

Refert Petrus Alphonsus, quod erant duo milites, quorum
relates Peter Alfonsi that there-were two knights of-whom
unus manens in Egypto, alter in Baldach. Inter istos
one dwelling in Egypt the-other in Baghdad between these
duos duo nuncii sepius perrexerunt, unde quicquid erat in
two two messengers more-often went whence whatever was in
terra Egypti miles de Egipto per nuncios ad militem de
the-land of-Egypt the-knight of Egypt by messengers to the-knight of
Baldach misit et e converso, sic quod amor fidelis inter
Baghdad sent and from the-converse so that love faithful between
eos factus est et nullus adhuc alium vidit. Miles vero
them made was and neither yet the-other had-seen the-knight but
de Baldach cum semel in stratu suo jacuisset, intra se
of Baghdad when once in bed his he-had-lain within himself
cogitabat: Socius meus de Egipto mihi magnam amiciciam
thought companion my of Egypt to-me great friendship
ostendit et nunquam oculis carnalibus eum vidi; vadam
has-shown and never with-eyes fleshly him have-I-seen I-shall-go

ad eum et eum videbo. Conduxit navem, venit in Egiptum,
to him and him I-shall-see he-hired a-ship came into Egypt
audiensque amicus ejus, obviam ei perrexit et cum gaudio
and-hearing(-it) friend his to-meet him went and with joy
ad domum suam duxit. Miles ille quandam puellam nimis
to house his led(-him) knight that a-certain girl exceedingly
pulchram in domo sua habebat; quam cum vidisset miles
beautiful in house his had whom when he-had-seen the-knight
de Baldach, captus est in oculis ejus et pre nimio amore
of Baghdad taken was in eyes his and for excessive love
infirmabatur. Miles vero de Egipto cum hoc percepisset,
fell-sick the-knight but of Egypt when this he-had-perceived
ait ei: Carissime, dic mihi, quid tibi est? At
says to-him dearest tell to-me what with-you is(-the-matter) but
ille: Est puella una in domo tua, quam desiderat cor
he there-is a-girl one in house your whom desires heart
meum tota mente intantum, quod, nisi eam habuero,
my with-whole mind in-so-much that unless her I-shall-have
filius mortis sum ego. Miles cum hoc audisset, omnes
a-son of-death am I the-knight when this he-had-heard all
mulieres domus sue ei ostendit excepta illa puella. Ille
the-women of-house his to-him showed except that girl he
cum omnes vidisset, ait: De omnibus istis parum aut nihil
when all he-had-seen says about all these little or nothing
curo; sed est una alia, quam non video, quam diligit
I-care but there-is one other whom not I-see whom loves
anima mea. In fine illam puellam ei ostendit; visa
soul my at the-end that girl to-him he-showed with-seen
puella ait: Carissime, in ista sola stat mors et vita mea.
the-girl he-says dearest in her alone stands death and life my
Ait miles: Et ego dico tibi, istam a juventute sua in
says the-knight and I say to-you her from youth her in

domo mea nutrivi, ad hoc ut uxor mea esset, et
house my I-have-nourished for this that wife my she-should-be and
cum ea infinitas divitias obtinerem; verumtamen tantum te
with her infinite riches I-should-obtain nevertheless so-much you
diligo, ut, antequam moriaris, ipsam tibi in uxorem concedo
I-love that before you-die her to-you as wife I-grant
cum omnibus divitiis, quas ego recipere deberem. Miles
with all the-riches which I to-receive ought the-knight
hec audiens gavisus est valde, eam in uxorem accepit,
these-things hearing rejoiced has greatly her as wife he-took
cum qua divitias multas obtinuit, et sic ad patriam suam
with whom riches many he-obtained and so to homeland his
Baldach cum conjuge sua perrexit. Post hec cito miles
Baghdad with wife his he-went after these-things soon the-knight
de Egipto ad egestatem magnam pervenit intantum, quod
of Egypt to poverty great came in-so-much that
nec domum nec aliquam rem habebat; intra se cogitabat:
neither house nor any thing he-had within himself he-thought
[Pauper sum ego;] ad quem melius potero accedere,
poor am I to whom better shall-I-be-able to-go
quam ad socium meum [de] Baldach, quem ego ad divitias
than to companion my of Baghdad whom I to riches
promovi, et ipse me in egestate mea respiciat? Navem
promoted and he me in poverty my may-regard a-ship
ascendit et venit in Baldach ad quandam civitatem post
he-boarded and came into Baghdad to a-certain city after
solis occasum, in qua manebat dives socius ejus; intra
of-the-sun setting in which dwelt the-rich companion his within
se cogitabat: Nox est; si modo ad domum socii mei
himself he-thought night it-is if now to the-house of-companion my
pergam, noticiam mei non habebit, quia male sum vestitus
I-shall-go knowledge of-me not he-shall-have because badly I-am clothed

et nullum mecum habeo, ubi solebam magnam familiam
and no-one with-me I-have where I-was-wont a-great household
ducere et omnibus habundare. Ait intra se: Nocte ista
to-lead and in-all-things to-abound he-says within himself night this
quiescam et die crastina ad eum pergam. Respexit
I-shall-rest and on-the-day tomorrow to him I-shall-go he-looked
versus cimiterium, vidit ostia ecclesie aperta, intravit, ut
toward the-churchyard he-saw the-doors of-the-church open he-entered that
tota nocte quiesceret. Cum autem ibi fuisset et dormire
the-whole night he-might-rest when moreover there he-had-been and to-sleep
volebat, [duo] in platea adinvicem pugnabant et unus
wished two in the-street with-one-another fought and one
alium occidit, interfector vero ad cimiterium fugit et ex
the-other killed the-killer but to the-churchyard fled and on
alia parte exivit. Post hec vero clamor factus est in
the-other side went-out after these-things but an-outcry made was in
civitate: Ubi est interfector, ubi est proditor, qui hominem
the-city where is the-killer where is the-traitor who the-man
interfecit? At ille: Ego sum, accipite me et in patibulum
has-killed but he I am(-he) take me and on the-gallows
me suspendite! Illi manus in eum injecerunt et per totam
me hang they bands on him laid and for the-whole
noctem in carcere incluserunt. Mane vero campana
night in prison shut(-him)-in in-the-morning but the-bell
civitatis erat pulsata, judex contra eum sententiam dedit,
of-the-city was rung the-judge against him sentence gave
et illum ad suspendium duxerunt. Inter alios, qui secuti
and him to hanging they-led among the-others who followed
sunt eum, erat miles socius ejus, ad quem venerat. Cum
have him was the-knight companion his to whom he-had-come when
vero eum duci ad patibulum respexisset, ait intra se:
but him to-be-led to the-gallows he-had-seen he-says within himself

Ille est socius meus de Egypto, qui mihi uxorem meam
that is companion my of Egypt who to-me wife my
cum divitiis multis dedit, et jam vadit ad suspendendum
with riches many gave and now he-goes to being-hanged
et ego vivam? Clamavit alta voce et dixit: O carissimi,
and I shall-live he-cried with-a-loud voice and said O dearest-ones
nolite innocentem interficere! Ille est innocens, quem vos ad
do-not the-innocent kill he is innocent whom you to
mortem ibi ducitis, ego vero sum, qui hominem interfecit,
death there lead I but am(-he) who the-man killed
et non ipse. Illi hec audientes manus in eum injecerunt
and not he they these-things hearing hands on him laid
et ambos ad patibulum duxerunt. Cum vero prope patibulum
and both to the-gallows led when but near the-gallows
essent, reus cogitabat: Ex quo reus hujus facti sum
they-were the-guilty-one thought from which guilty of-this deed am
ego, si istos innocentes mori permittam, non poterit esse,
I if these innocent-men to-die I-allow not it-shall-be-able to-be
quin deus aliquando vindictam de me sumat; melius est
but-that God sometime vengeance on me take better it-is
mihi, hic pati breve supplicium, quam eternam penam
for-me here to-suffer brief punishment than eternal penalty
sustinere in inferno. Clamabat voce magna: O carissimi,
to-endure in hell he-cried with-a-voice great O dearest-ones
nolite propter deum innocentes occidere! Nullus ex eis
do-not for-the-sake-of God the-innocent kill no-one of them
signo, verbo, facto consilium dederat, ut ille occideretur,
by-sign by-word by-deed counsel had-given that he should-be-killed
qui occisus est; sed ego sum, qui propriis manibus eum
who killed was but I am(-he) who with-my-own hands him
occidi. Ideo me interficite et innocentes permittatis libere
killed therefore me kill and the-innocent allow freely

abire. Illi hec audientes admirabantur, manus in eum
to-go they these-things hearing marveled hands on him
injecerunt et illos tres coram judice duxerunt. Judex cum
laid and those three before the-judge led the-judge when
eos vidisset, admirabatur et ait: Quare reversi estis? Illi vero
them he-had-seen marveled and says why returned are-you they but
totum processum a principio usque ad finem retulerunt.
the-whole proceeding from the-beginning up to the-end related
Ait judex primo militi: Carissime, qua de causa dixisti,
says the-judge to-the-first knight dearest what for cause did-you-say
quod tu hominem occidisti? At ille: Sine fallacia vobis
that you the-man killed but he without deceit to-you
veritatem dicam. In terra mea in Egipto locuples fui
the-truth I-shall-tell in land my in Egypt wealthy I-was
et in omnibus habundans, deinde ad magnam egestatem
and in all-things abounding then to great poverty
perveni intantum, quod domum nec locum nec aliquam
I-came in-so-much that house nor place nor any
rem habui; verecundia ductus terram istam intravi, ut si
thing I-had by-shame led land this I-entered that if
aliquod remedium obtinerem, et ideo dixi, quod hominem
any remedy I-might-obtain and therefore I-said that the-man
interfecissem, quia libentius mori vellem, quam vivere, et
I-had-killed because more-gladly to-die I-would-wish than to-live and
adhuc propter deum peto, ut me occidas. Ait judex
still for-the-sake-of God I-ask that me you-kill says the-judge
secundo militi de Baldach: Et tu, carissime, quare dixisti,
to-the-second knight of Baghdad and you dearest why did-you-say
quod hominem occidisti? Qui respondit: Domine, miles iste
that the-man you-killed who answered O-lord knight this
mihi uxorem cum infinitis divitiis dedit, quam pro se ipso
to-me a-wife with infinite riches gave whom for him himself

nutrivit, per quem factus sum dives in omnibus; cum
he-nourished through whom made I-am rich in all-things when
vero socium meum tam carum, qui me ad tot et ad
but companion my so dear who me to so-many and to
tanta promovit, vidi ad patibulum duci, alta voce
such-great-things promoted I-saw to the-gallows to-be-led with-a-loud voice
clamavi: Ego sum reus mortis ejus, et non ipse. Quia libenter
I-cried I am guilty of-death his and not he because gladly
pro amore ejus vellem mori. Ait judex interfectori: Ob
for love his I-would-wish to-die says the-judge to-the-killer for
quam causam dixisti, hominem interficere? Qui ait: Domine,
what cause did-you-say the-man to-kill who says O-lord
verum dixi; grave peccatum fuisset, si innocentes mori
the-truth I-said grievous sin it-would-have-been if the-innocent to-die
permisissem et ego viverem, et ideo potius elegi veritatem
I-had-allowed and I should-live and therefore rather I-chose the-truth
dicere et penam hic sustinere, quam innocentes sine culpa
to-tell and the-penalty here to-endure than the-innocent without fault
damnari, et ego in inferno vel alibi puniri. Ait
to-be-condemned and I in hell or elsewhere to-be-punished says
judex: Quia veritatem dixisti, innocentes salvasti, ammodo
the-judge because the-truth you-told the-innocent you-saved henceforth
studeas vitam tuam emendare, mortem tibi remitto; vade
strive life your to-amend death to-you I-remit go
in pace! Omnes audientes judicium, judicem laudabant quod
in peace all hearing the-judgment the-judge praised that
tam pie dedit judicium eo quod veritatem dicebat.
so piously he-gave judgment by-this that the-truth he-told

Carissimi, imperator iste est pater celestis, duo milites
dearest-ones emperor this is the-Father heavenly the-two knights
dominus noster Ihesus Christus et Adam primus pater;
lord our Jesus Christ and Adam the-first father

Ihesus Christus in Egipto manens, juxta illud: Ex
Jesus Christ in Egypt dwelling according-to that out-of
Egipto vocavi filium meum. Adam primus pater in agro
Egypt I-have-called the-Son my Adam the-first father in the-field
Damasceno plasmatus est. Inter istos erat maxima amicicia
of-Damascus fashioned was between these was the-greatest friendship
et nuncios inter eos miserunt, quando pater ad filium et
and messengers between them they-sent when the-Father to the-Son and
spiritum sanctum loquebatur dicens: Faciamus hominem ad
the-Spirit Holy spoke saying let-us-make man to
imaginem et similitudinem nostram! Postea miles ad Baldach
the-image and likeness our afterward the-knight to Baghdad
scilicet Adam in paradisum translatus in domo domini nostri
namely Adam into paradise transferred in the-house of-lord our
Ihesu Christi; in domo illa vidit quandam pulchram [puellam]
Jesus Christ in house that he-saw a-certain beautiful girl
scilicet animam, quam appetiit, quam deus ei dedit cum
namely the-soul which he-desired which God to-him gave with
infinitis divitiis et dominum mundi eum constituit juxta
infinite riches and lord of-the-world him established according-to
illud Psalmiste: Omnia subjecisti etc. In mundum istum cum
that of-the-psalmist all-things you-subjected etc into world this with
uxore perrexit. Post hoc miles scilicet dominus noster Ihesus
the-wife he-went after this the-knight namely lord our Jesus
Christus factus est egenus et pauper juxta illud: Vulpes
Christ made was needy and poor according-to that the-foxes
foveas habent et volucres celi nidos, filius autem hominis
holes have and the-birds of-heaven nests the-Son moreover of-man
non habet, ubi caput suum reclinet. Venit in mundum
not has where head his he-may-lay he-came into world
istum, in quo [duo] pugnabant, scilicet caro et spiritus.
this in which two fought namely the-flesh and the-spirit

Christus templum intravit, scilicet uterum beate virginis,
Christ the-temple entered namely the-womb of-the-blessed virgin
juxta illud: Templum dei sanctum est, quod estis vos.
according-to that the-temple of-God holy is which are you
Unus alium occidit, scilicet caro spiritum. Clamor factus est
one the-other killed namely the-flesh the-spirit an-outcry made was
in celo et in terra de interfectione spiritus, quando Adam
in heaven and on earth over the-killing of-the-spirit when Adam
peccavit. Multi sequebantur, hoc est Judaei cum fustibus
sinned many followed this is the-Jews with clubs
et laternis et gladiis eum querebant, ille vero sicut miles
and lanterns and swords him sought he but like the-knight
respondit pro peccato alterius: Dimittite illos, ego sum, sinite
answered for the-sin of-another let-go these I am(-he) allow
illos abire! Statim ipse se obtulit mori pro genere humano
them to-go at-once he himself offered to-die for the-race human
in cruce. Per secundum militem, qui pro socio suo obtulit
on the-cross by the-second knight who for companion his offered
se mori, debemus intelligere apostolos, qui pro Christi
himself to-die we-ought to-understand the-apostles who for of-Christ
nomine ac veritate mortui sunt; per tercium, qui dicebat:
the-name and truth died have by the-third who said
Ego sum reus etc. peccatorem debemus intelligere, qui nudam
I am guilty etc the-sinner we-ought to-understand who the-naked
veritatem in confessione debet dicere: Ego sum, qui peccavi,
truth in confession ought to-say I am(-he) who sinned
qui male egi, ego iniquitatem feci. Et si sic feceritis,
who wickedly acted I iniquity did and if so you-shall-have-done
sine dubio judex in die judicii sententiam contra vos
without doubt the-judge on the-day of-judgment the-sentence against you
mutabit, ita quod vitam eternam obtinebitis. Ad etc.
shall-change so that life eternal you-shall-obtain to etc

De constantia fidelis anime

ON THE CONSTANCY OF THE FAITHFUL SOUL

Guy, an English knight, leaves his bride on their third night to fight for Christ, kills the tyrant Plebeus, who had ruined his friend Tyrius in Denmark, and returns to England an unrecognized pilgrim; he takes his wife's alms, kisses his son, lives as a hermit, and sends her his ring as he dies. The moral: Guy is Christ, Tyrius man, Plebeus the devil, and the ring faith.

Quidam rex erat in Anglia, in cujus regno duo milites
a-certain king there-was in England in whose kingdom two knights
erant; unus Guido vocabatur, alter Tyrius. Guido plurima
there-were one Guy was-called the-other Tyrius Guy very-many
bella commisit et in omni bello victoriam obtinuit. Quandam
wars joined and in every war the-victory obtained a-certain
puellam pulchram generosam nimis dilexit; tamen eam in
girl beautiful well-born exceedingly he-loved yet her as
uxorem non poterat obtinere, quousque ardua bella temptasset
wife not he-could to-obtain until hard wars he-had-attempted
pro ejus amore. Deinde in quodam bello speciali eam obtinuit
for her love then in a-certain war special her he-obtained
et cum magno honore illam desponsavit. Tercia nocte post
and with great honor her espoused on-the-third night after
gallicantum de lecto surrexit, intime firmamentum vidit, in
cock-crow from bed he-rose closely the-firmament he-saw in
quo clare dominum nostrum Ihesum Christum inter stellas
which clearly lord our Jesus Christ among the-stars
respexit ei dicentem: Guido, Guido, sicut bella sepius
he-beheld to-him saying Guy Guy as wars more-often
commisisti pro amore unius puelle, tempus est, ut pro
you-have-joined for the-love of-one girl time it-is that for

meo amore ammodo studeas viriliter contra inimicos meos
my love henceforth you-strive manfully against enemies my
pugnare! Hiis dictis evanuit Ihesus Christus. Ille intellexit,
to-fight with-these said vanished Jesus Christ he understood
quod voluntas dei esset, ut ad terram sanctam pergeret et
that the-will of-God it-was that to the-land holy he-should-go and
Christum de infidelibus vindicaret. Ait uxori sue: Credo,
Christ upon the-infidels should-avenge he-says to-wife his I-believe
quod jam a me concepisti infantem. Nutrias, quousque
that already of me you-have-conceived a-child nourish(-it) until
venero, quia ad terram sanctam pergere volo. Illa
I-shall-have-come because to the-land holy to-go I-wish she
hec audiens quasi furibunda de lecto surrexit, pugionem
these-things hearing as-if raging from bed rose a-dagger
ad caput lecti accepit et dixit: O domine mi, semper
at the-head of-the-bed took and said O lord my always
te dilexi et tantum pro tuo amore exspectavi, quousque
you I-have-loved and so-long for your love I-waited until
fuero tibi in matrimonio copulata, ut committeres
I-shall-have-been to-you in marriage joined that you-should-join
multa bella, ut per totum mundum fama tua esset
many wars that through the-whole world fame your should-be
divulgata; jam concepi et modo velis a me separari?
spread-abroad now I-have-conceived and now you-wish from me to-be-separated
Prius me ipsam cum ista pugione volo occidere. Ille surrexit
sooner me myself with this dagger I-wish to-kill he rose
et pugionem ex manibus ejus accepit et ait: Carissima,
and the-dagger from hands her took and says dearest
paveo verba; votum deo feci terram sanctam visitare. Jam
I-fear the-words a-vow to-God I-made the-land holy to-visit now
est tempus [plus] acceptabile votum meum implere, quam in
is the-time more acceptable vow my to-fulfill than in

senectute; sustineas, quia deo volente cito redibo.
old-age you-should-endure(-it) because with-God willing soon I-shall-return
Illa de verbis ejus confortata anulum ei tradidit et ait:
she by words his comforted a-ring to-him handed-over and says
Accipe istum anulum; quotiens illum respexeris in
take this ring as-often-as it you-shall-have-looked-at in
peregrinacione tua, memoriam mei habebis, et ego usque
pilgrimage your remembrance of-me you-shall-have and I up
ad reditum tuum patienter sustineam. Miles valefecit ei,
to return your patiently shall-endure the-knight bade-farewell to-her
militem Tyrium cum eo accepit, illa vero multis diebus
the-knight Tyrius with him he-took she but for-many days
planxit nec consolari poterat. Cum tempus advenit, filium
lamented nor to-be-consoled could when the-time came a-son
pulcherrimum peperit et eum tenerrime nutrivit. Guido et
most-beautiful she-bore and him most-tenderly nourished Guy and
Tyrius multa regna transierunt et plurima bella pro Christi
Tyrius many kingdoms crossed and very-many wars for of-Christ
amore commiserunt. Tandem regnum Dacie per infideles
love joined at-length the-kingdom of-Denmark by the-infidels
erat destructum. Ait Guido socio suo: Carissime, ad illud
was destroyed says Guy to-companion his dearest to that
regnum pergere debes et regem contra infideles totis viribus
kingdom to-go you-ought and the-king against the-infidels with-all strength
juvare, quia Christianus est; ego vero terram sanctam intrabo
to-help because Christian he-is I but the-land holy shall-enter
et contra Christi inimicos pugnabo et per te redibo,
and against of-Christ the-enemies shall-fight and by-way-of you shall-return
et sic Angliam intrabimus cum gaudio. Ait Tyrius: Quid
and so England we-shall-enter with joy says Tyrius what
tibi, placet et mihi. Regnum illud intrabo, et si vivus
to-you pleases also to-me that kingdom I-shall-enter and if alive

fueris, per me redeas, ut ad patriam nostram
you-shall-have-been by-way-of me may-you-return that to homeland our
intrare poterimus. At ille: Fideliter tibi promitto. Osculati
to-enter we-shall-be-able but he faithfully to-you I-promise kissed
sunt invicem et in separacione amare flebant. Guido terram
they-have each-other and at the-separation bitterly wept Guy the-land
sanctam intravit et Tyrius Daciam. Guido plurima bella
holy entered and Tyrius Denmark Guy very-many wars
contra Sarazenos et paganos commisit et in omni bello
against Saracens and pagans joined and in every war
victoriam obtinuit, unde fama ejus per totum mundum
the-victory obtained whence fame his through the-whole world
volabat; Tyrius vero similiter omnes infideles de regno
flew Tyrius but likewise all the-infidels from the-kingdom
Dacie expulit, multa bella commisit et victoriam ipse
of-Denmark expelled many wars joined and the-victory he
obtinuit; rex vero eum super omnes dilexit et honoravit
obtained the-king but him above all loved and honored
et ab omni populo est intantum dilectus, quod rex eum
and by all the-people was so-much beloved that the-king him
ditavit. Erat tunc in regno quidam tyrannus strenuus
enriched there-was then in the-kingdom a-certain tyrant vigorous
valde, nomine Plebeus, qui Tyrio invidebat, quod tam subito
very by-name Plebeus who Tyrius envied that so suddenly
ad divitias et honores promotus esset. Eum de proditione
to riches and honors promoted he-had-been him of treason
apud regem accusavit, quod regem de regno privare
before the-king he-accused that the-king from the-kingdom to-deprive
intendebat. Rex vero dictis ejus credens, quod potens ac
he-intended the-king but words his believing because powerful and
strenuus esset, Tyrium omni honore et divitiis privavit, ita
vigorous he-was Tyrius of-all honor and riches deprived so

quod Tyrius ad magnam egestatem pervenit, intantum quod
that Tyrius to great poverty came in-so-much that
vix sustentationem habebat. Tyrius vero multum dolebat,
scarcely sustenance he-had Tyrius but much grieved
quoniam solus est derelictus et in paupertate positus; flevit
since alone he-was abandoned and in poverty placed wept
amare et ait: Heu michi, quid faciam ego? Dum semel
bitterly and says alas for-me what shall-do I when once
tristis perrexit solus spaciando, Guido in forma peregrini
sad he-went alone strolling Guy in the-form of-a-pilgrim
ei obviabat. Quem cum Tyrius vidisset, noticiam ejus non
him met whom when Tyrius had-seen knowledge of-him not
habebat, sed Guido eum statim agnovit, sed ei qualis
he-had but Guy him at-once recognized but to-him what-sort
erat revelare nolebat et dixit: Carissime, unde es? Qui
he-was to-reveal did-not-wish and said dearest whence are-you who
ait: De partibus longinquis sum ego, sed moram per plures
says of parts distant am I but delay for many
annos in isto regno traxi. Quendam socium habebam,
years in this kingdom I-have-made a-certain companion I-had
qui terram sanctam intravit; sed si vivus vel mortuus, aut
who the-land holy entered but if alive or dead or
aliter quocumquo modo secum fuerit, penitus in mea non
otherwise in-whatever way with-him it-has-been utterly in my not
est noticia. Ait Guido: Ob amorem socii tui me in
is knowledge says Guy for the-love of-companion your me in
gremio tuo permittas quiescere, ut parum dormiam, quia ex
lap your allow to-rest that a-little I-may-sleep because from
itinere lassus sum. Ille vero annuit. Cum Guido in gremio
the-journey weary I-am he but assented when Guy in lap
suo dormiret, Tyrius vidit os ejus apertum et unam
his slept Tyrius saw mouth his open and one

mustelam candidam exire et ad quendam montem juxta
weasel white go-out and to a-certain mountain near
eum intrare. Cum vero ibidem per aliquod spacium moram
him enter when but there for some space delay
traxisset, rediit et in os ejus reintravit. Hoc facto
it-had-made it-returned and into mouth his re-entered with-this done
Guido est expergefactus a somno et ait ei: Carissime,
Guy was awakened from sleep and says to-him dearest
vidi somnium mirabile. Mihi videbatur, quod una mustela
I-saw a-dream marvelous to-me it-seemed that one weasel
de me exiit et in illo monte intravit et iterato in os
from me went-out and into that mountain entered and again into mouth
meum intravit. Ait Tyrius: Carissime, sicut in visione vidisti,
my entered says Tyrius dearest as in vision you-saw
ita oculis meis respexi; sed quid mustela in isto monte
so with-eyes my I-beheld(-it) but what the-weasel in this mountain
fecerat, penitus ignoro. Qui ait: Montem ambo intrabimus,
had-done utterly I-know-not who says the-mountain both we-shall-enter
quia forte aliquid utile inveniemus. Montem intrabant et
because perhaps something useful we-shall-find the-mountain they-entered and
ecce draconem mortuum invenerunt, ventrem ejus auro
behold a-dragon dead they-found belly its with-gold
plenum cum gladio polito; super gladium erat superscriptio
full with a-sword polished upon the-sword was an-inscription
talis: Per gladium istum miles Guido devincet Tyrii
such by sword this the-knight Guy shall-vanquish of-Tyrius
adversarium. Guido cum istum draconem invenisset, est valde
the-adversary Guy when this dragon he-had-found has greatly
gavisus et ait Tyrio: Carissime, totum thesaurum tibi do,
rejoiced and says to-Tyrius dearest the-whole treasure to-you I-give
sed gladium juxta me habere volo. Ait Tyrius: O domine,
but the-sword beside me to-have I-wish says Tyrius O lord

apud te non merui, ut mihi tale donum dares. Et
with you not I-have-merited that to-me such a-gift you-should-give and
ille: Eleva oculos tuos et vide! Ego sum Guido socius tuus.
he raise eyes your and see I am Guy companion your
Ille vero hoc audiens intime eum respexit, statim noticiam
he but this hearing closely him regarded at-once knowledge
ejus habebat, ad terram pre gaudio cecidit et amare flevit
of-him he-had to the-ground for joy fell and bitterly wept
et dixit: Sufficit mihi de cetero vivere, ex quo semel
and said it-suffices for-me for the-rest to-live from which once
vidi te. Et ille: Surge velociter! Potius de adventu meo
I-have-seen you and he rise quickly rather at coming my
gaudere debes, quam flere. Pro te pugnabo contra tuum
to-rejoice you-ought than to-weep for you I-shall-fight against your
adversarium et ambo in Angliam cum honore pergemus;
adversary and both into England with honor we-shall-go
sed videas ante omnia, ut nemini, qualis ego sim, dicas.
but see before all-things that to-no-one what-sort I be you-say
Surrexit Tyrius, super collum ejus cecidit et osculatus est
rose Tyrius upon neck his fell and kissed has
eum. Tyrius vero ad domum suam cum auro perrexit. Guido
him Tyrius but to house his with the-gold went Guy
vero ad palacium regis ad januam pulsabat. Janitor vero
but to the-palace of-the-king at the-door knocked the-porter but
causam pulsationis quesivit. At ille: Ego sum peregrinus, qui
the-cause of-the-knocking asked but he I am a-pilgrim who
noviter a terra sancta veni. Statim introitum ei dedit
newly from the-land holy have-come at-once entrance to-him he-gave
et regi est presentatus. Juxta latus regis tyrannus
and to-the-king he-was presented beside the-side of-the-king tyrant
ille sedebat, qui Tyrium divitiis ac honore privavit. Ait
that sat who Tyrius of-riches and honor deprived says

rex: Qualis pax est in terra sancta? Et ille: Domine,
the-king what-kind-of peace is-there in the-land holy and he O-lord
modo est pax bona; multi ad christianitatem conversi sunt.
now there-is peace good many to Christianity converted are
Qui ait: Vidisti illum militem de Anglia Guidonem, qui
who says have-you-seen that knight of England Guy who
tot bella ibidem fecerat? Qui ait: Domine, sepius eum
so-many wars there had-made who says O-lord more-often him
vidi et cum eo comedi. Et ille: Numquid est tibi mentis
I-saw and with him I-ate and he surely is-there to-you mind
de regibus Christianorum? Ait: Eciam, domine, de persona
of the-kings of-the-Christians says yes O-lord of person
tua, quomodo Sarazeni ac ceteri infideles regnum tuum
your how the-Saracens and other infidels kingdom your
per multa tempora occupaverunt et per quendam militem
for many times occupied and by a-certain knight
nomine Plebeum ab illo omni honore et divitiis illum
by-name Plebeus from that-one of-all honor and riches that
nobilem militem privastis, et hoc injuste; de vobis ista
noble knight you-deprived and this unjustly of you these-things
ibidem dicuntur. Plebeus cum hoc audisset, ait: Tu false
there are-said Plebeus when this he-had-heard says you false
peregrine, qui ista mendacia narras, nunc dignus esses
pilgrim who these lies relate now worthy you-would-be
eum defendere, quia si sic contra te pugnarem, quia Tyrius
him to-defend because if so against you I-should-fight because Tyrius
ille privare dominum nostrum regem volebat a regno.
that to-deprive lord our the-king wished from the-kingdom
Ait Guido regi: Domine mi, ex quo ille dicit, me
says Guy to-the-king O-lord my from which he says me
falsum peregrinum esse et Tyrium militem proditorem, de
a-false pilgrim to-be and Tyrius the-knight a-traitor at

vestro beneplacito contra eum pugnabo et eum falsum super
your pleasure against him I-shall-fight and him false upon
corpus meum probabo. Ait rex: Mihi bene placet, immo
body my I-shall-prove says the-king to-me well it-pleases nay
te rogo, ut a proposito non desistas. Qui ait: Domine,
you I-ask that from your-purpose not you-desist who says O-lord
arma mihi concedas. Ait rex: Quicquid indiges, paratum
arms to-me grant says the-king whatever you-need ready
invenies. Rex diem belli inter eos constituit. Rex
you-shall-find the-king the-day of-battle between them appointed the-king
timens, ne peregrinus Guido per insidias interim occideretur,
fearing lest the-pilgrim Guy by ambushes meanwhile be-killed
vocavit filiam suam virginem et ait ei: O filia, sicut
called daughter his a-virgin and says to-her O daughter as
vitam tuam diligis, peregrinum istum diligenter custodias
life your you-love pilgrim this diligently guard
et omnia necessaria invenies! Illa peregrinum in cameram
and all necessaries you-shall-find she the-pilgrim into chamber
suam introduxit, balneari fecit et eum ad libitum suum
her brought to-be-bathed caused(-him) and him at will her
habebat. Adest dies belli, mane Plebeus armatus
had there-is-at-hand the-day of-battle in-the-morning Plebeus armed
in porta stabat et clamabat: Ubi est falsus ille peregrinus?
at the-gate stood and shouted where is false that pilgrim
Quare tantum tardat? Ille hec audiens armavit se,
why so-much does-he-delay he these-things hearing armed himself
ambo ad campum perrexerunt, duos ictus adinvicem fecerunt
both to the-field went two blows on-one-another they-made
intantum duros, quod Plebeus fere spiritum emisit, nisi
so hard that Plebeus almost his-spirit sent-forth unless
poculum gustasset, et ait: O bone peregrine, me permittas,
a-draft he-had-tasted and says O good pilgrim me allow

semel aquam haurire. At ille: Si mihi fideliter promittas,
once water to-draw but he if to-me faithfully you-promise
hanc curialitatem mecum agere, si necessitas requirit, tibi
this courtesy with-me to-do if necessity requires to-you
concedo. Qui ait: Et ego tibi fideliter promitto. Ille vero
I-grant(-it) who says and I to-you faithfully promise he but
ad aquam accessit, bibit quousque saturatus esset, statim
to the-water went drank until sated he-was at-once
cum toto conamine in Guidonem irruit, adinvicem ambo
with whole effort upon Guy he-rushed with-one-another both
viriliter pugnabant, intantum quod Guido modo sitiebat et
manfully fought in-so-much that Guy now thirsted and
ait: Carissime, eandem curialitatem, quam tibi ostendi, jam
says dearest the-same courtesy which to-you I-showed now
mihi concedite, quia ultra quam credi potest sitio. At
to-me grant because beyond what to-be-believed can I-thirst but
ille: Deo voveo, quod non gustabis, nisi in manu
he to-God I-vow that not you-shall-taste(-it) except with hand
forti! Guido hec audiens se defendebat in quantum
strong Guy these-things hearing himself defended as much-as
potuit, ad aquam appropinquavit, et cum prope fuisset, in
he-could to the-water approached and when near he-had-been into
aquam saltavit, et hausit quantum volebat; deinde aquam
the-water leapt and drew as-much-as he-wished then from-the-water
exiit et sicut leo rugiens in eum irruit, aliusque fugam
went-out and like a-lion roaring upon him rushed and-the-other flight
petiit. Rex hoc videns fecit eos abinvicem separari et
sought the-king this seeing caused them from-one-another to-be-separated and
illa nocte quiescere, ut die crastina ad bellum parati
that night to-rest that on-the-day tomorrow for battle ready
essent. Peregrinus cameram filie regis intravit,
they-should-be the-pilgrim the-chamber of-the-daughter of-the-king entered

illa vero omne solacium ei prebuit, vulnera ejus ligavit,
she but every solace to-him afforded wounds his she-bound
cena facta in lecto ligneo firmissimo eum requiescere
with-supper made in a-bed wooden most-firm him to-rest
fecit; ille vero ex bello fatigatus incepit dormire. Plebeus
she-made he but from the-battle wearied began to-sleep Plebeus
septem strenuos filios habebat, vocavit eos et ait: Carissimi,
seven vigorous sons had he-called them and says dearest-ones
vos estis filii mei; vobis denuncio, nisi ille peregrinus
you are sons my to-you I-declare unless that pilgrim
exstinctus ista nocte fuerit, die crastina inter mortuos
extinguished this night shall-have-been on-the-day tomorrow among the-dead
computabor; fortiorem eo nunquam vidi. At illi: Pater,
I-shall-be-counted stronger than-him never have-I-seen but they O-father
nocte ista erit expeditus. Circa mediam noctem omnibus
night this he-shall-be dispatched about mid night with-all
dormientibus cameram puelle intrabant, que erat juxta mare
sleeping the-chamber of-the-girl they-entered which was by the-sea
constructa, ita quod aqua maris sub camera fluebat. Inter
built so that the-water of-the-sea under the-chamber flowed among
se dixerunt: Si eum in lecto occiderimus, filii mortis
themselves they-said if him in bed we-shall-have-killed sons of-death
sumus. Omnes eum cum toto lecto in mare projiciemus
we-are all him with the-whole bed into the-sea we-shall-cast
et tunc penitus a populo dicetur, quod fugam recepit.
and then utterly by the-people it-shall-be-said that flight he-has-taken
Et illum dormientem receperunt et in mare projecerunt;
and him sleeping they-took and into the-sea cast
ille vero dormiebat et nihil percepit. Nocte illa erat
he but slept and nothing perceived on-night that was
quidam piscator supra mare; cum sonitum lecti audisset,
a-certain fisherman upon the-sea when the-sound of-the-bed he-had-heard

per lumen lune lectum respexit, admirabatur, alta
by the-light of-the-moon the-bed he-beheld he-marveled with-a-loud
voce clamabat: Dic mihi propter deum, qualis es, ut
voice he-shouted tell to-me for-the-sake-of God what-sort you-are that
potero te juvare, antequam submersus fueris! Guido
I-shall-be-able you to-help before submerged you-shall-have-been Guy
audiens clamorem a somno est expergefactus, stellasque
hearing the-shout from sleep was awakened and-the-stars
in firmamento videns, admirabatur, ubi esset, et cum se
in the-firmament seeing marveled where he-was and when himself
in aqua percepisset, ad piscatorem clamabat: O carissime,
in the-water he-had-perceived to the-fisherman he-shouted O dearest
adjuva me et dabo tibi mercedem, quia ego sum
help me and I-shall-give you a-reward because I am
peregrinus ille, qui heri in campo pugnabat; sed quomodo
pilgrim that who yesterday in the-field fought but how
huc veni, penitus ignoro. Piscator hoc audiens eum in
hither I-came utterly I-know-not the-fisherman this hearing him into
naviculam recepit et ad domum suam duxit et in loco
(his)-little-boat received and to house his led and in a-place
quiescere fecit. Veneruntque filii Plebei ad patrem suum
to-rest made(-him) and-came the-sons of-Plebeus to father their
nunciabantque ei, quod submersus fuisset, unde amplius
and-announced to-him that submerged he-had-been whence more
timere non deberet. Plebeus non modicum gaudens mane
to-fear not he-ought Plebeus not a-little rejoicing in-the-morning
surrexit et armavit se, ad januam palacii accessit et
rose and armed himself to the-gate of-the-palace went and
clamabat: Illum peregrinum deduc foras, ut potero me
shouted that pilgrim lead outside that I-shall-be-able myself
de eo vindicare! Rex cum audisset, precepit filie, ut
on him to-avenge the-king when he-had-heard enjoined to-the-daughter that

eum excitaret et ad bellum se prepararet. Illa vero
him she-should-rouse and for battle himself he-should-prepare she but
ad lectum ejus accessit et non invenit. Puella vero amare
to bed his went and not found(-him) the-girl but bitterly
flevit et ait: Heu mihi, thesaurus meus mihi est ablatus!
wept and says alas for-me treasure my from-me is taken-away
Denunciansque patri, quod eum non invenit. Rex vero
and-announcing to-the-father that him not she-found the-king but
contristatus est valde; sed cum lectum non invenerunt,
saddened was greatly but when the-bed not they-found
admirati sunt. Aliqui eum fugam accepisse dixerunt, aliqui
marveled they-have some him flight to-have-taken said some
quod jugulatus fuisset. Plebeus in porta continue clamabat:
that slain he-had-been Plebeus at the-gate continually shouted
Educ foras peregrinum vestrum, quia caput suum hodie
lead outside pilgrim your because head his today
regi presentabo! Dum vero in palacio de peregrino facta
to-the-king I-shall-present while but in the-palace about the-pilgrim made
est questio, unde devenit, venit piscator ad regem et ait:
was question whence he-had-come came the-fisherman to the-king and says
Domine nolite contristari! Nocte ista in mari piscando eram
O-lord do-not be-saddened night this on the-sea fishing I-was
et peregrinum in mari projectum inveni, quem accepi et in
and the-pilgrim into the-sea thrown I-found whom I-took and into
domum meam introduxi et eum dormientem dimisi. Rex
house my brought and him sleeping I-left the-king
cum hoc audisset, gavisus est valde, mittit ad eum, ut se
when this he-had-heard rejoiced has greatly sends to him that himself
ad bellum prepararet. Plebeus cum audisset, quod mortuus
for battle he-should-prepare Plebeus when he-had-heard that dead
non esset, timuit valde, inducias belli a rege petiit.
not he-was feared greatly a-truce of-battle from the-king sought

Rex inducias unius hore ei concedere nolebat. Ambo
the-king a-truce of-one hour to-him to-grant did-not-wish both
campum intrabant, duos ictus dederunt, sed in tercio ictu
the-field entered two blows they-gave but at the-third blow
Guido brachium ejus amputavit, deinde caput, et regi
Guy arm his cut-off then the-head and to-the-king
presentavit. Rex vero gavisus est valde, quod peregrinus
presented(-it) the-king but rejoiced has greatly that the-pilgrim
tam gloriose triumphavit, et cum audisset, quod filii
so gloriously had-triumphed and when he-had-heard that the-sons
Plebei eum in mare projecerunt, eos in patibulo suspendi
of-Plebeus him into the-sea had-cast them on the-gallows to-be-hanged
fecit, peregrinus vero licentiam a rege accepit. Ille vero
he-caused the-pilgrim but leave from the-king took he but
donaria multa ei obtulit, ut secum maneret; sed ille
gifts many to-him offered that with-him he-might-stay but he
nolebat ei consentire. Aurum et argentum in magna
did-not-wish to-him to-consent gold and silver in great
quantitate dedit, qui omnia Tyrio suo dedit et eum cum
quantity he-gave who all-things to-Tyrius his gave and him with
rege in pristino gradu et in divitiis multis instituit et
the-king in former rank and in riches many established and
vale regi fecit. Rex vero ait ei: Carissime, propter
farewell to-the-king made the-king but says to-him dearest for-the-sake-of
deum unum a te peto, antequam recedas, dicito mihi,
God one(-thing) of you I-ask before you-withdraw tell to-me
quod est nomen tuum! Ait ille: Domine, Guido vocor,
what is name your says he O-lord Guy I-am-called
de quo sepius audisti. Rex hoc audiens, cecidit super
of whom more-often you-have-heard the-king this hearing fell upon
collum ejus, magnam partem ei promisit regni sui, si
neck his a-great part to-him he-promised of-kingdom his if

moram cum eo traheret. Ille vero nullo modo ei volebat
delay with him he-would-make he but in-no way to-him wished
consentire, sed osculatus est regem et ab eo recessit. Guido
to-consent but kissed has the-king and from him withdrew Guy
vero Angliam intravit et ad proprium castrum perrexit.
but England entered and to his-own castle went
Ante portam pauperes sedentes in magna multitudine invenit
before the-gate the-poor sitting in great multitude he-found
et inter eos in forma peregrine comitissa sedit uxor ejus,
and among them in the-form of-a-pilgrim the-countess sat wife his
personaliter singulis diebus ministrabat et cuilibet pauperi
personally on-single days served and to-every poor-man
denarium dedit dicens: Orate pro domino meo Guidone, ut
a-penny gave saying pray for lord my Guy that
antequam moriar gaudium de eo habeam, et ut feliciter ad
before I-die joy of him I-may-have and that happily to
me revertatur, quoniam ad terram sanctam diu perrexit.
me he-may-return since to the-land holy long-ago he-went
Accidit eodem die, quod filius ejus, qui septem annorum
it-happened on-the-same day that son his who of-seven years
erat, splendide indutus esset et matrem inter pauperes
was splendidly clothed was and the-mother among the-poor
sequebatur. Filius cum audisset, matrem cuilibet pauperi
followed the-son when he-had-heard the-mother to-every poor-man
dominum Guidonem nominare, ait: O mater, est illene
lord Guy name says O mother is that-one
pater meus, quem pauperibus istis sic recommendas? At illa:
father my whom to-poor these so you-commend but she
Eciam, fili mi. Tercia nocte, postquam te concepi, a
yes O-son my on-the-third night after you I-conceived from
me recessit et amplius eum non vidi. Cum vero domina
me he-withdrew and any-more him not I-have-seen when but the-lady

inter pauperes per ordinem ambularet, venit ad virum suum
among the-poor in order walked she-came to husband her
Guidonem et elemosinam ei dedit; sed qualis esset,
Guy and alms to-him gave but what-sort he-was
penitus ignorabat. Ille vero caput suum inclinabat, ne
utterly she-did-not-know he but head his bowed lest
agnosceretur. Domina cum ad alios pauperes ambulasset,
he-be-recognized the-lady when to the-other poor she-had-walked
filius sequebatur, Guidoque oculos suos elevans videnque
the-son followed and-Guy eyes his raising and-seeing
filium suum, quem ante nondum viderat, non poterat se
son his whom before not-yet he-had-seen not could himself
continere; filium inter brachia accepit et osculatus est eum,
to-contain the-son into arms he-took and kissed has him
et ait: O fili dulcissime, deus det tibi gratiam deo placere!
and says O son sweetest God give you grace God to-please
Domicelle videntes peregrinum ei osculum tradere, vocatus
the-damsels seeing the-pilgrim to-him a-kiss give called
est ut amplius ibidem non staret. Guido ad uxorem
he-was that further there not he-should-stand Guy to the-wife
accessit et locum in foresta petiit, ut ibi poterat semper
went and a-place in the-forest sought that there he-might always
permanere. Illa videns eum peregrinum, pro dei amore
to-remain she seeing him a-pilgrim for of-God love
et viri sui locum ei construxit; ibidem per multa
and of-husband her a-place for-him built there for many
tempora permansit. Cum autem ad mortem appropinquaret,
times he-remained when moreover to death he-drew-near
famulum suum advocari fecit et ait: Ite, carissime,
servant his to-be-summoned he-caused and says go dearest
festinanter ad comitissam et istum anulum ei trade et
hastily to the-countess and this ring to-her hand and

dicite, si me desiderat videre, statim ad me veniat sine
say if me she-desires to-see at-once to me let-her-come without
ulteriori dilatione. Nuncius ad dominam perrexit et anulum
further delay the-messenger to the-lady went and the-ring
ei ostendit. Viso anulo alta voce clamabat: Iste est
to-her showed with-seen the-ring with-a-loud voice she-cried this is
anulus domini mei. Agili cursu ad forestam perrexit,
the-ring of-lord my with-nimble running to the-forest she-went
et antequam venit, Guido est defunctus. Illa vero super
and before she-came Guy has died she but upon
cadaver cecidit. Alta voce clamabat: Heu mihi, spes mea
the-corpse fell with-a-loud voice she-cried alas for-me hope my
periit! Et lamentationes et suspiria emisit, dicens: Ubi jam
has-perished and lamentations and sighs sent-forth saying where now
sunt elemosine mee, quas pro domino meo feceram omni
are alms my which for lord my I-had-made every
die? Vidi dominum meum elemosinam de manibus meis
day I-saw lord my alms from hands my
accipere et eum non cognoscebam. Vidisti filium tuum ante
receive and him not I-knew you-saw son your before
oculos tuos, palpasti, osculatus fuisti, nec mihi nec sibi
eyes your you-caressed kissed you-have nor to-me nor to-him
indicasti! Quid fecisti, o Guido, Guido! Amplius te
did-you-reveal(-it) what have-you-done O Guy Guy any-more you
non videbo! Cum maximo honore corpus sepulture tradidit
not I-shall-see with greatest honor the-body to-burial she-handed-over
et mortem ejus per multos dies planxit.
and death his for many days lamented

Moralizacio. Carissimi, per istum militem deum intelligere
moralization dearest-ones by this knight God to-understand
debemus, qui multa bella fecerat; primo in celo, quando
we-ought who many wars had-made first in heaven when

demones expulit, sicut scriptum est: Factum est prelium
the-demons he-expelled as written it-is made was a-battle
magnum in celo. Deinde in terra; sepius, quando Pharaonem
great in heaven then on earth more-often when Pharaoh
et exercitum ejus projecit in mare, et in parasceve,
and army his he-cast into the-sea and on the-day-of-preparation
et hoc totum propter amorem puelle i.e. anime. Deinde
and this all for love of-the-girl that-is of-the-soul then
Tyrium secum duxit i.e. hominem assumpsit, ut infideles
Tyrius with-him he-led that-is man he-assumed that the-infidels
i.e. vitia de regno corporis expelleret et virtutes
that-is vices from the-kingdom of-the-body he-might-expel and virtues
plantaret. Tyrium i.e. Moysen constituit, ut populum suum
might-plant Tyrius that-is Moses he-established that people his
ad vitam rectitudinis duceret. Deinde Guido de terra
to the-life of-rectitude he-might-lead then Guy from the-land
sancta venit, quando filius dei de celo descendit et
holy came when the-Son of-God from heaven came-down and
Tyrium vagantem scilicet totum genus humanum in via
Tyrius wandering namely the-whole race human in the-way
perdicionis invenit, quia, quotquot ante eum venerunt, ad
of-perdition found because as-many-as before him came to
inferna descenderunt. Dormivit in gremio nostro, quando
the-underworld descended he-slept in lap our when
nostram humanitatem assumpsit de virginis utero. Mustela
our humanity he-assumed from of-the-virgin womb the-weasel
exiit et montem intravit etc. i.e. Johannes et prophete
went-out and the-mountain entered etc that-is John and the-prophets
alii de ejus adventu prophetabant, in montem i.e. in
others of his coming prophesied into the-mountain that-is into
mundum intraverunt, verbum dei predicando, sicut testatur
the-world entered the-word of-God by-preaching as it-testifies

de Johanne: Ecce mitto angelum meum etc. Post hec
of John behold I-send angel my etc after these-things
rediit ad Christum, cum dixit: Ecce agnus dei! Christus
it-returned to Christ when he-said behold the-lamb of-God Christ
vero invenit draconem mortuum, scilicet legem antiquam
but found the-dragon dead namely the-law old
conculcatam per ceremonias, et cum in ea thesaurum
trampled through ceremonies and when in it a-treasure
invenit, scilicet decem precepta, que homini dedit, cum gladio
he-found namely the-ten precepts which to-man he-gave with the-sword
potestatis diem latuit, quam sibi retinuit, sicut scriptum
of-power the-day lay-hidden which for-himself he-retained as written
est: Judicium meum alteri non dabo. Per istum gladium
it-is judgment my to-another not I-shall-give by this sword
Plebeum tyrannum interfecit, qui Tyrium i.e. hominem ab
Plebeus the-tyrant he-killed who Tyrius that-is man from
honore et divitiis privavit, quando primum patrem transgredi
honor and riches deprived when the-first father to-transgress
fecit. Pugnavit fortiter in campo istius mundi et per unam
he-made he-fought strongly in the-field of-this world and through one
virginem scilicet beatam Mariam armis humanitatis erat
virgin namely blessed Mary with-the-arms of-humanity he-was
armatus. Sed septem filii i.e. propter septem peccata mortalia
armed but the-seven sons that-is because-of the-seven sins mortal
de celo descendit et cum eo semper fuit in mare istius
from heaven he-came-down and with him always he-was into the-sea of-this
mundi projectus, ubi piscator scilicet spiritus sanctus super
world cast where the-fisherman namely the-Spirit Holy upon
eum descendit et semper cum eo fuit et in fine diabolum
him descended and always with him was and at the-end the-devil
devicit et victoriam regi i.e. patri celesti presentavit,
vanquished and the-victory to-the-king that-is to-the-Father heavenly presented

et sic ad terram suam i.e. celum se transtulit et nobis
and so to land his that-is heaven himself transferred and to-us
anulum fidei sue reliquit, per quam poterimus ad eternam
the-ring of-faith his left through which we-shall-be-able to the-eternal
patriam pervenire. Guido cum ad patriam suam venerat,
homeland to-come Guy when to homeland his had-come
incognitus erat. Sic filius dei in celo intravit; parentes
unknown was so the-Son of-God into heaven entered kinsmen
sui, scilicet angeli aliqui, qualis esset, penitus ingnorabant;
his namely the-angels some what-sort he-was utterly did-not-know
unde dicebant: Quis est iste, qui venit de Edom tinctis
whence they-said who is this who comes from Edom with-dyed
vestibus de Bosra? Unde debemus patrem nostrum osculari
garments from Bozrah whence we-ought father our to-kiss
scilicet oracionem ei infundere, quia ipse est pater noster,
namely prayer to-him to-pour-in because he is father our
unde in Deuter.: Antequam esses, ipse est pater tuus etc.
whence in Deuteronomy before you-were he is father your etc
Studeamus ergo patrem nostrum Christum sequi per opera
let-us-strive therefore father our Christ to-follow through works
misericordie, et per consequens veniemus ad eterna gaudia.
of-mercy and in consequence we-shall-come to eternal joys

De sarcinis et gravaminibus mundi et gaudiis celi

ON THE WORLD'S BURDENS AND THE JOYS OF HEAVEN

At a fair a philosopher and his disciple price eight bundles, poverty, meekness, hunger and thirst for justice, mourning, mercy, cleanness of heart, peace, and persecution for justice, each sold for the reward of its beatitude. The dialogue ends with the good and faithful servant entering his lord's joy.

Accidit semel, quod rex quidam ad nundinas perrexit et
it-happened once that a-king certain to a-fair went and
secum quendam magistrum philosophum cum discipulo suo
with-him a-certain master philosopher with disciple his
duxit. Qui stantes in foro octo sarcinas viderunt vendicioni
led who standing in the-market eight bundles saw for-sale
expositas, de quarum prima discipulus magistrum interrogavit,
exposed about of-which the-first the-disciple the-master asked
quale precium paupertas scilicet et tribulaciones propter
what price poverty namely and tribulations for-the-sake-of
deum requireret. Qui ait: Regnum celorum. Discipulus:
God required who says the-kingdom of-the-heavens the-disciple
Grande precium est, amoveat secundam et videamus, quid
great the-price is let-him-remove the-second and let-us-see what
intus habeat. Magister: Mansuetudinem. Beati, inquit, mites!
inside it-may-have the-master meekness blessed says-he the-meek
Discipulus: Preclara res et deo digna mansuetudo. Cujus
the-disciple a-splendid thing and of-God worthy meekness of-what
precii est? Magister: Non dabitur aurum obrizum pro ea,
price is-it the-master not shall-be-given gold refined for it
nec appendetur argentum pro commutacione ejus, sed terram
nor shall-be-weighed silver for the-exchange of-it but land
requiro, non nisi terram desidero pro ea. Discipulus: Ab
I-require not except land I-desire for it the-disciple from

India usque Britanniam terra spaciosa est et cultoribus
India up-to Britain the-land spacious is and of-cultivators
indiget; accipe quantum placet. Magister: Nequaquam; hec
has-need take as-much-as pleases the-master by-no-means this
terra est morientium, que devorat habitatores suos. Moriuntur
land is of-the-dying which devours inhabitants its die
in ea homines; ego vero quero terram viventium. Discipulus:
in it men I but seek the-land of-the-living the-disciple
Quid perpendo quod moriuntur et tu invitus morieris? Vivere
what I-consider that they-die and you unwilling shall-die to-live
vis in eternum? Ecce beati mites, quoniam ipsi possidebunt
you-wish for ever behold blessed the-meek since they shall-possess
terram. Tercia quid continet? Magister: Esuriem et sitim.
the-land the-third what does-it-contain the-master hunger and thirst
Discipulus: Quomodo possunt hec comparari? Magister:
the-disciple how can these-things to-be-bought the-master
Justicia illi nomen est. Beati qui esuriunt et sitiunt justiciam,
justice to-it the-name is blessed who hunger and thirst justice
quoniam ipsi saturabuntur. Discipulus: Saturaberis ergo et
since they shall-be-filled the-disciple you-shall-be-filled therefore and
proveniet tibi justicia; si non interfuerit negligencia.
there-shall-come to-you justice if not shall-have-intervened negligence
Quarta quid continet? Magister: Lacrimas, fletus et ploratus,
the-fourth what does-it-contain the-master tears weeping and wailing
irriguum superius et irriguum inferius. Discipulus:
the-watered-ground above and the-watered-ground below the-disciple
Luctus et fletus non solent emi, redimi tamen, quia
mourning and weeping not are-wont to-be-bought to-be-redeemed yet because
hoc precium desiderant sancti. Beati, qui lugent, quoniam ipsi
this price desire the-saints blessed who mourn since they
consolabuntur. Quintus ille sacculus quid habet? Magister:
shall-be-consoled the-fifth that little-sack what has-it the-master

Rem preciosam, misericordiam, quam tibi placere perpendo,
a-thing precious mercy which to-you to-please I-perceive
ne te protraham; pro misericordia volo misericordiam, pro
lest you I-detain for mercy I-wish mercy for
temporali eterna. Discipulus: Non es bonus rerum arbiter;
temporal eternal the-disciple not you-are a-good of-things judge
pro temporalibus enim nunquam accipies eterna, nisi
for temporal-things for never shall-you-receive eternal-things unless
pro te ageret misericordia; ipsa tamen fiet tibi
for you should-act mercy itself yet it-shall-be-done to-you
secundum fidem tuam, et beati misericordes, quoniam ipsi
according-to faith your and blessed the-merciful since they
misericordiam consequentur. Sed jam paupertatibus et miseriis
mercy shall-obtain but now in-poverties and miseries
et tribulacionibus habundamus. Revolve sextum, si forte
and tribulations we-abound unroll the-sixth if perchance
quid melius contineat. Magister: Plenus plane, sed hoc non
something better it-contain the-master full clearly but this not
amat publicum ut purpur, sed in secreto cubiculo videbitur
loves the-public as purple but in a-secret chamber it-shall-be-seen
ibique de premio ejus taxabitur. Discipulus: Examinati
and-there of reward its it-shall-be-assessed the-disciple examined
sumus; quidnam est modo? Magister: Mundicia est cordis
we-are what is(-it) now the-master cleanness it-is of-heart
preciosa; ibi vasa aurea et argentea continentur, scilicet pietas,
precious there vessels golden and silver are-contained namely piety
bonitas, misericordia, caritas et gaudium in spiritu sancto;
goodness mercy charity and joy in the-Spirit Holy
hinc preciosa illa pallia explicabuntur, ut sunt lectiones,
hence precious those palls shall-be-unfolded as are readings
meditaciones, oraciones, contemplaciones, judicia domini
meditations prayers contemplations the-judgments of-the-lord

vera justificata, in semetipsa desiderabilia super aurum et
true justified in themselves desirable above gold and
lapidem preciosum multum. Discipulus: In custodiendis illis
stone precious much the-disciple in keeping those
retribucio multa; pete igitur quid vis? Magister: Visionem
reward great ask therefore what you-wish the-master the-vision
dei. Discipulus: Beati ergo mundo corde, quoniam ipsi
of-God the-disciple blessed therefore the-clean in-heart since they
deum videbunt! Evolve septimam. Magister: Pacem continet.
God shall-see unroll the-seventh the-master peace it-contains
Discipulus: Pacem tuam mihi venditurus es? Magister:
the-disciple peace your to-me about-to-sell are-you the-master
Non mee expedit paupertati, nec tue justicie competit, nec
not to-my it-profits poverty nor to-your justice does-it-befit nor
decet divitias tuas, ut gratis a me aliquid accipias;
is-it-seemly-for riches your that freely from me anything you-receive
sed jam te in omnibus largiente habundo; unde quid
but now with-you in all-things lavishing I-abound whence what
superest? Homo sum rusticus et ignobilis et de luto
remains a-man I-am rustic and ignoble and of mud
factus, de limo terre compactus, tedet me ignobilitatis
made of the-clay of-the-earth compacted it-wearies me of-ignobility
mee, nolo mihi ulterius improperari: Terra es et in
my I-do-not-wish to-me further to-be-reproached earth you-are and into
terram ibis; sed potius volo mihi dici: Celum es et
earth you-shall-go but rather I-wish to-me to-be-said heaven you-are and
in celum ibis. Sortem filiorum dei desidero, filius dei
into heaven you-shall-go the-lot of-the-sons of-God I-desire a-son of-God
esse concupisco. Discipulus: Dixi, fateor nec diffiteor: Beati
to-be I-covet the-disciple I-have-said I-confess nor deny blessed
pacifici, quoniam filii dei vocabuntur. Si igitur filiorum
the-peacemakers since sons of-God they-shall-be-called if therefore of-sons

servas caritatem, paternam habebis hereditatem. Jam ultima
you-keep the-charity the-paternal you-shall-have inheritance now the-last
restat sarcina, explica eam. Magister: Non habet nisi
remains bundle unfold it the-master not it-has anything-but
persequutiones et tribulationes pro justicia. Discipulus: Et
persecutions and tribulations for justice the-disciple and
quid pro hiis exigis? Magister: Regnum celorum.
what for these-things do-you-require the-master the-kingdom of-the-heavens
Discipulus: Jam pro premio vel precio paupertatis id tibi
the-disciple already for reward or price of-poverty that to-you
concessi. Magister: Utique, sed mensis ex mense, sabbatum
I-have-granted the-master certainly but month from month sabbath
ex sabbato; erras; desidero presenti ebdomada vel mense;
from sabbath you-err I-desire in-the-present week or month
quod residuum est exspecto. Discipulus: Miror in negotiando
what remaining is I-await the-disciple I-marvel in bargaining
prudentiam tuam; et nunc audi: Serve bone et fidelis, quia
at-prudence your and now hear servant good and faithful because
super pauca fuisti fidelis, supra multa te constituam,
over few-things you-have-been faithful over many-things you I-shall-set
intra in gaudium domini tui! Labores manuum tuarum etc.
enter into the-joy of-lord your the-labors of-hands your etc

Quod natura docet, nemo tollere potest; et de talione ingratitudinis

WHAT NATURE TEACHES, AND INGRATITUDE REQUITED

An emperor frees a bound serpent and warms it in his bosom, and it bites him, saying it does only what nature taught it. A philosopher made judge has it bound again, leaves it to die, and tells the emperor to shake out the venom and meddle no more. The moral: the sinner looses the devil and cherishes him in sin, and must bind him, with his confessor, by contrition, confession, and satisfaction.

Quidam imperator post meridiem ad venandum equitabat.
a-certain emperor after midday for hunting rode
Accidit, quod transiret per quandam silvam et invenit
it-happened that he-passed through a-certain forest and found
quendam serpentem a pastoribus captum et ad arborem
a-certain serpent by shepherds taken and to a-tree
fortiter alligatum, serpens vero horribiliter clamabat. Imperator
strongly tied the-serpent but horribly cried-out the-emperor
pietate motus solvit eum et in sinu posuit, ut eum
by-pity moved loosed it and in (his)-bosom put(-it) that it
calefaceret. Cum autem esset calefactus, incepit eum mordere
he-might-warm when moreover it-was warmed it-began him to-bite
et venenum suum in eum effundere. Ait imperator: Quid
and poison its into him to-pour says the-emperor what
facis, cur malum pro bono reddis? Data est vox
are-you-doing why evil for good do-you-return given was a-voice
serpenti, ut quondam asine Balaam, et ait: Quod natura
to-the-serpent as once to-the-ass of-Balaam and it-says what nature
docet, nemo tollere potest. Tu fecisti; quod in te fuit, ego
teaches no-one to-take-away can you did what in you was I
vero secundum naturam meam feci; tu ostendisti mihi omnem
but according-to nature my did you showed to-me all

humanitatem, quam potuisti, ego vero reddidi tibi omne
kindness which you-could I but returned to-you all
quod in me est; venenum obtuli, quia aliud nihil quam
that in me is poison I-offered because other nothing than
venenum habui, et semper ero inimicus homini, quia
poison I-had and always I-shall-be hostile to-man because
propter hominem sum punitus et maledictus. Illis sic
on-account-of man I-am punished and cursed with-them so
contendentibus vocatus est quidam philosophus, ut inter eos
contending called was a-certain philosopher that between them
judex esset et judicium rectum discerneret. Ait philosophus:
judge he-might-be and judgment right might-discern says the-philosopher
Ista solum per relatum et auditum vestrum audio; sed si
these-things only by report and hearing your I-hear but if
viderem ipsam rem, de qua dicitis, judicarem. Volo; ut serpens
I-should-see the-very thing of which you-speak I-would-judge I-wish that the-serpent
ligetur ad arborem pariformiter, sicut prius ligatus fuit, et
be-tied to the-tree in-like-form as before tied it-was and
dominus imperator sit liber; tunc judicabo pro utraque parte.
the-lord emperor be free then I-shall-judge for each side
Quod et sic factum est. Tunc ait philosophus serpenti: Jam
which also so done was then says the-philosopher to-the-serpent now
es ligatus; solvas teipsum, si potes, et recedas. Ait serpens:
you-are tied loose yourself if you-can and withdraw says the-serpent
Non possum, quia tam fortiter ligatus sum, ut vix me
not I-can because so strongly tied I-am that scarcely myself
movere valeo. Ait philosophus: Morieris ergo justo judicio,
to-move I-am-able says the-philosopher you-shall-die therefore by-just judgment
quia semper et usque modo ingratus fuisti homini et
because always and up-to now ungrateful you-have-been to-man and
semper eris. Post hoc convertit se ad imperatorem et
always you-shall-be after this he-turned himself to the-emperor and

ait: Domine, jam liber es, venenum de sinu tuo excutias
says O-lord now free you-are the-poison from bosom your shake-out
et perge viam tuam; ammodo de tali fatuitate te non
and go way your henceforth in such folly yourself not
intromittas, quia serpens nichil aliud potest facere, nisi
intrude because the-serpent nothing else can to-do except
quod natura ei dedit. Imperator hoc audiens dedit gratias
what nature to-it gave the-emperor this hearing gave thanks
philosopho, qui tam rectum judicium dedit, et abscessit.
to-the-philosopher who so right a-judgment gave and went-away

Moralizacio. Carissimi, iste imperator potest dici quilibet
moralization dearest-ones this emperor can to-be-called any
bonus Christianus et vir ecclesiasticus, sicut est bonus
good Christian and man ecclesiastical as is a-good
prelatus, qui habet continuo venari circa salutem animarum,
prelate who has continually to-hunt about the-salvation of-souls
unde oportet quod transeat per silvam. Ista silva mundus
whence it-behooves that he-pass through the-forest this forest the-world
dicitur, in quo invenit serpentem ligatum. Serpens est
is-called in which he-finds the-serpent tied the-serpent is
diabolus, qui per Christi passionem intantum est ligatus,
the-devil who through of-Christ the-passion so-much is tied
quod nihil potuit nisi permissive, hoc est inquantum homo,
that nothing he-could except by-permission this is in-so-far-as man
qui est libere voluntatis, eum temptare permittit et ei
who is of-free will him to-tempt permits and to-him
consentit. Miser vero homo non premeditans de futuris,
consents the-wretched but man not forethinking of future-things
solvit diabolum et in sinum suum ponit, quotiens in
looses the-devil and into bosom his puts(-him) as-often-as in
peccato mortali jacet et in eo delectatur. Quid ergo facit
sin mortal he-lies and in it delights what therefore does

diabolus? Certe projicit venenum in corde illius hominis;
the-devil certainly he-throws poison into the-heart of-that man
venenum diaboli est, peccatum peccato addere, et malum
the-poison of-the-devil is sin to-sin to-add and evil
malo cumulare. Isto veneno plures hodiernis temporibus
on-evil to-heap with-this poison many in-present-day times
inficiuntur. Quidam cum sunt in peccato luxurie, non solum
are-infected some when they-are in the-sin of-lust not only
apud se incontinentes sunt, sed et alios malo exemplo ad
with themselves incontinent are but also others by-evil example to
simile peccatum inducunt. Alii venenum illud pessimum a
like sin lead others poison that most-evil from
faucibus diaboli diffusum detractionis scilicet ita habundanter
the-jaws of-the-devil poured of-detraction namely so abundantly
recipiunt, quod cum seipsos intoxicatos conspiciunt, non ad
receive that when themselves poisoned they-behold not to
clamorem alicujus adjutorii per confessionem vociferant, sed
the-cry of-some help through confession they-shout but
ut alii ad venenum hoc hauriendum ac aliis ministrandum
that others to poison this to-be-drunk and to-others to-be-served
alterius accedant. De istis detractoribus psalmista ait: Venenum
of-another they-approach of these detractors the-psalmist says the-poison
aspidum sub labiis eorum. Item alibi: Lingua eorum
of-asps under lips their likewise elsewhere tongue their
gladius acutus. Istud venenum est ita detestabile, quod vix
a-sword sharp this poison is so detestable that scarcely
aliquod malum veneno detractionis comparari potest, unde
any evil to-the-poison of-detraction to-be-compared can whence
Ambrosius ait: Deteriores enim sunt, qui bonam famam
Ambrose says worse for are(-they) who good fame
aliis surripiunt, quam qui bona eorum violenter rapiunt;
from-others steal than who goods their violently seize

bona autem possunt eis restituere, famam autem nunquam;
the-goods moreover they-can to-them to-restore fame moreover never
melius enim est nomen bonum, quam unguenta preciosa.
better for is a-name good than ointments precious
Inimicus ergo noster diabolus peccati venenum semper in
the-enemy therefore our the-devil of-sin the-poison always into
nobis fundere studet, quia natura sua mala est, et ergo
us to-pour strives because nature his evil is and therefore
bonum facere non potest, et inimicicie sunt inter diabolum
good to-do not he-can and enmities are between the-devil
et hominem ab inicio; sed peccator diabolum ligatum
and man from the-beginning but the-sinner the-devil tied
solvit, quando peccatum immissum per temptationem opere
looses when the-sin sent-in through temptation in-deed
perficit; solucione facta inimicum suum in gremio fovet,
he-completes with-the-loosing done enemy his in lap he-cherishes
quando peccatum continuatur et peccator per consuetudinem
when sin is-continued and the-sinner through custom
in eo manet, quod grave est, et ad ultimum in desperacionis
in it remains which grievous is and at the-last into of-despair
baratrum immergit et subducit. Pastores, qui istum serpentem
the-abyss he-plunges and draws-down the-shepherds who this serpent
ligabant, sunt prophete, patriarche, apostoli et alii moderni
tied are the-prophets patriarchs apostles and other modern
ecclesie doctores et predicatores, qui eum vinculo lingue
of-the-church doctors and preachers who him with-the-bond of-tongue
eorum ita ligant, quod potestatem nullam exercere potest, et
their so tie that power none to-exercise he-can and
per vitam sanctam et opera misericordie et cum dominica
through life holy and works of-mercy and with the-Lord's
oracione potestatem ei omnes subtrahunt. Sed miser
prayer power from-him all withdraw but the-wretched

homo, qui non timet deum, contra diabolum non pugnat
man who not fears God against the-devil not fights
nec eum ligat, sed et potius eum solvat peccata mortalia
nor him ties but also rather him looses sins mortal
committendo, et in gremium eum recipiens fovet, et tunc
by-committing and into lap him receiving cherishes and then
est plenus veneno peccati in corpore et anima. Si ergo
he-is full of-the-poison of-sin in body and soul if therefore
desideras liberari, voca ad te philosophum i.e. discretum
you-desire to-be-freed call to you the-philosopher that-is the-discreet
confessorem, qui habet judicare inter te et diabolum, qui
confessor who has to-judge between you and the-devil who
scit discernere inter lepram et non lepram, inter peccata
knows-how to-discern between leprosy and not leprosy between sins
et peccatorum genera, cui pandas cor tuum. Sed nullus
and of-sins the-kinds to-whom you-may-lay-open heart your but no-one
poterit judicare, nisi prius diabolus sit ligatus. Et quomodo
shall-be-able to-judge unless first the-devil be tied and how
debet ligari? Certe triplici catena, scilicet contritionis,
ought-he to-be-tied certainly with-a-threefold chain namely of-contrition
confessionis et satisfactionis, quia teste Psalmista cor
of-confession and of-satisfaction because with-witness the-psalmist a-heart
contritum et humiliatum deus non despicies, quia non
contrite and humbled O-God not you-shall-despise because not
vult mortem peccatoris, sed ut magis convertatur et vivat.
he-wishes the-death of-the-sinner but that rather he-be-converted and live
Propterea peccator hanc triplicem catenam, quotienscunque
therefore the-sinner this threefold chain as-often-as
sibi aliquod peccatum objicitur, ad collum diaboli debet
to-him any sin is-cast-up to the-neck of-the-devil ought
extendere et eum sic ad desistendum compellere. Adversarius
to-stretch and him so to desisting to-compel adversary

iste, qui tanquam leo rugiens circuit nos, querens quem
this who like a-lion roaring goes-about us seeking whom
devoret; ideo humano generi adversatur, quia locum
he-may-devour therefore to-the-human race is-adverse because the-place
unde ipse cum sociis suis per peccatum cecidit, ut
whence he with companions his through sin fell that
peccatis renovatis homo similiter eundem amitteret et gratiam
by-sins renewed man likewise the-same might-lose and the-grace
celestium non obtineret. Quare omnia peccata quanquam
of-heavenly-things not might-obtain wherefore all sins although
minima et per confessionem non deleta ad faciem nobis
least and through confession not deleted to the-face to-us
ostendet in extremis. Propterea hujus cathene capiamus partem
he-shall-show at the-end therefore of-this chain let-us-take the-part
secundam et ad collum ejus ligemus, ut sic vinctum ducere
second and to the-neck his let-us-tie(-it) that so bound to-lead
poterimus per confessionem, qui in nostram perpetuam
we-shall-be-able through confession him-who for our perpetual
laborat confusionem. Tunc confessor dabit nobis remedium
labors confusion then the-confessor shall-give to-us a-remedy
salubre de tercia parte istius catene scilicet penitentie ac
wholesome from the-third part of-this chain namely of-penance and
satisfactionis et dicet: Jam liberatus es a diabolo. Vade
of-satisfaction and shall-say now freed you-are from the-devil go
in pace, hoc est noli amplius peccare! Rogemus ergo etc.
in peace this is do-not more sin let-us-ask therefore etc

De diversitate et mirabilibus mundi cum expositione inclusa

ON THE MARVELS OF THE WORLD, WITH THEIR EXPOSITION

Pliny's marvels are moralized one by one: dog-headed men are preachers in penance, the one-eyed are men who use only reason, the headless with faces in their breasts are the humble, the small-mouthed who live on smells are monks, the big-eared hear God's word, the one-footed run on charity, the Pygmies give up, and the crane-necked are judges who think before they speak.

Plinius narrat, quod aliqui homines sunt canina capita
Pliny tells that some men are dog's heads
habentes, qui cum latratu loquuntur et vestiuntur pellibus
having who with barking speak and are-clothed in-skins
animalium. Tales significant predicatores, qui omnes
of-animals such-men signify preachers who all
animalium pellibus debent vestiri i.e. aspera penitentia
of-animals in-skins ought to-be-clothed that-is in-harsh penance
propter bonum exemplum aliis dandum indui. Item, in
for good example to-others to-be-given to-be-clad likewise in
India sunt quidam homines, qui tantum unum oculum super
India are certain men who only one eye above
nasum habent in fronte et carnes animalium comedunt.
the-nose have in the-forehead and the-flesh of-animals eat
Isti designant homines, qui tantum habent oculum rationis,
these designate men who only have the-eye of-reason
scilicet quo in fronte utuntur et non voluntate. In Libia
namely which in the-forehead they-use and not will in Libya
sunt alique femine sine capite, os et oculos habentes in
are some women without a-head the-mouth and eyes having in
pectore. Tales designant homines, qui volunt humiliter obedire
the-breast such designate men who wish humbly to-obey

ex corde, non habentes pectora levia, et quicquid extrinsecus
from the-heart not having breasts light and whatever outwardly
faciendum est in opere, prius bene deliberant in corde. In
to-be-done is in deed first well deliberate in the-heart in
Oriente contra paradisum sunt homines nihil comedentes,
the-East opposite paradise are men nothing eating
quia os tam modicum habent, ut calamo potum sumant.
because a-mouth so small they-have that with-a-reed drink they-take
De odore pomorum et florum vivunt, ex odore malo subito
on the-smell of-apples and flowers they-live by a-smell bad suddenly
moriuntur. Isti designant claustrales, qui precipue contra
they-die these designate cloistered-men who especially against
cibum et potum debent sobrii esse, et hoc est modicum
food and drink ought sober to-be and this is a-small
os habere et cum calamo i.e. cum discrecione sumere
mouth to-have and with a-reed that-is with discretion to-take
cibum. Tales debent ex odore pomorum et florum i.e.
food such ought by the-smell of-apples and flowers that-is
preceptorum et bonarum virtutum spiritualiter vivere, et sic
of-precepts and good virtues spiritually to-live and so
aliis modum vivendi in castitate et parsimonia prebere; sed
to-others a-manner of-living in chastity and parsimony to-afford but
de odore malo i.e. peccato cito moriuntur, quia quam cito
by smell bad that-is sin quickly they-die because as soon-as
peccatum perpetratur, homo Christo moritur. Item ibidem
sin is-perpetrated man to-Christ dies likewise there
sunt homines sine naso facie plena, et quicquid vident
are men without a-nose with-face full and whatever they-see
hoc totum bonum putant. Tales designant stultos sine
this all good they-think such designate fools without
naso discrecionis, ita quod totum eis bonum esse videtur,
the-nose of-discretion so that all to-them good to-be seems

quod vident et ipsi faciunt. Sunt et ibidem homines
what they-see and they do there-are also there men
habentes nasum et labium inferius tam longum, quod
having a-nose and lip lower so long that
totam faciem cooperiunt dormientes. Tales designant justos,
the-whole face they-cover sleeping such designate the-just
qui habent inferius scilicet ad mundum magnum labium
who have below namely toward the-world a-great lip
considerationis, attendentes mundi vanitatem detractionis et
of-consideration attending-to of-the-world vanity of-detraction and
mendacii; tamen per labium custodie protegant totam faciem
of-lying yet by the-lip of-guarding they-protect the-whole face
i.e. totam vitam per jugem meditationem ne in peccatis
that-is the-whole life by continual meditation lest in sins
dormiant. In Sichia sunt homines habentes tam magnas
they-sleep in Scythia are men having so great
aures, ut tegant per illas totum corpus. Hii designant illos,
ears that they-cover with them the-whole body these designate those
qui libenter audiunt verbum dei, per quod possunt animam
who gladly hear the-word of-God by which they-can the-soul
et corpus a peccatis custodire. Item aliqui sunt, qui ut
and body from sins to-guard likewise some are who like
pecora ambulant, et signant illos, qui nec deum nec sanctos
cattle walk and signify those who neither God nor saints
ejus honorant, sed ut pecora et jumenta irracionalia de
his honor but like cattle and beasts irrational from
peccato in peccatum ambulant, contra quos dicit Psalmista:
sin into sin walk against whom says the-psalmist
Nolite fieri sicut equus et mulus etc. Item aliqui homines
do-not become like the-horse and mule etc likewise some men
sunt cornuti naso brevi, pedibus caprinis. Tales sunt
are horned with-nose short with-feet of-goats such are

superbi, qui in omni loco cornua superbie ostendunt, et
the-proud who in every place the-horns of-pride show and
habent parvum nasum discretionis ad salutem propriam, sed
have a-small nose of-discretion for salvation their-own but
habent pedes caprinos currendo ad luxuriam; caprea enim
have feet of-goats by-running to lust the-wild-goat for
velocissimi cursus est et ad ascensum prona. Applica ad
of-the-swiftest course is and to ascent prone apply(-it) to
superbos! In Ethiopia sunt homines, tantum unum pedem
the-proud in Ethiopia are men only one foot
habentes, tante tamen velocitatis sunt, ut bestias currendo
having of-such yet swiftness they-are that beasts by-running
insequantur. Hii sunt illi, qui habent tantum unum pedem
they-pursue these are those who have only one foot
perfectionis erga deum et proximum, scilicet pedem caritatis.
of-perfection toward God and the-neighbor namely the-foot of-charity
Tales sunt veloces versus regnum celeste. In India sunt
such are swift toward the-kingdom heavenly in India are
Pigmei duorum cubitorum in longitudine, equitantes super
Pygmies of-two cubits in length riding upon
hircos et cum gruibus preliantes. Hii designant illos, qui
goats and with cranes battling these designate those who
parvi sunt in longitudine bone vite, inchoantes sed non
small are in length of-good life beginning but not
perseverantes et non viriliter contra grues i.e. vitiorum
persevering and not manfully against cranes that-is of-vices
sordes pugnant. In India eciam sunt aliqui homines sex
the-filth fight in India also are some men six
manus habentes, nudi et pilosi in flumine morantes. Homines
hands having naked and hairy in a-river dwelling men
cum sex manibus designant studiosos, qui laborant, ut vitam
with six hands designate the-studious who labor that life

eternam obtineant. Psalmista: Anima mea in manibus meis
eternal they-may-obtain the-psalmist soul my in hands my
semper. Per homines nudos intelliguntur peccatores virtutibus
always by men naked are-understood sinners of-virtues
spoliati, qui morantur in flumine istius mundi. Ibidem sunt
despoiled who dwell in the-river of-this world there are
homines in manibus et pedibus sex digitos habentes; per
men on hands and feet six fingers having through
septimanam ab omni pollucione peccati se custodiunt
the-week from all pollution of-sin themselves they-guard
et diem septimum omnino celebrant et totaliter sanctificant;
and the-day seventh wholly celebrate and wholly sanctify
et mulieres cum barbis usque ad pectus, sed capite plano.
and women with beards up to the-breast but with-head smooth
Iste designant homines justos planam viam mandatorum
these designate men just the-smooth way of-the-commandments
ecclesie observantes, qui amore vel odio non flectuntur.
of-the-church observing who by-love or by-hatred not are-bent
In Ethiopia sunt homines quatuor oculos habentes, et
in Ethiopia are men four eyes having and
designant illos, qui timent deum, mundum diabolum et
designate those who fear God the-world the-devil and
carnem; unum oculum dirigunt ad deum recte vivendo
the-flesh one eye they-direct to God by-rightly living
et quomodo debeant sibi placere; secundum ad mundum,
and how they-ought to-him to-please the-second to the-world
quomodo debeant eum fugere; tercium ad diabolum, quomodo
how they-ought it to-flee the-third to the-devil how
debeant contra eum stare; quartum ad carnem, quomodo
they-ought against him to-stand the-fourth to the-flesh how
debeant eam castigare. In Europa sunt homines formosi sed
they-ought it to-chastise in Europe are men handsome but

capite et collo gruico cum rostris. Isti designant judices,
with-head and neck of-a-crane with beaks these designate judges
qui debent habere ad modum gruis collum longum, ut
who ought to-have in the-manner of-a-crane a-neck long that
prius prudenter cogitent, in corde, que per sententiam
first prudently they-may-think in heart what by sentence
proferenda sunt in ore. Si sic essent omnes judices, non
to-be-uttered is in mouth if so were all judges not
tam et tot male essent sententie.
so and so-many evil would-be sentences

De medicina spirituali

ON SPIRITUAL MEDICINE

A boy is born with two bodies above the navel, one waking while the other eats or sleeps, and after two years one dies and the other outlives him into the third day; and a gardener cures a tree poisoned at its root by a serpent with theriac poured from a rod at its top. The moral: the two are body and soul, the tree is man poisoned by the devil, and the rod is the Virgin, who bore Christ.

Quidam puer erat natus ab umbilico et sursum divisus
a-certain boy there-was born from the-navel and upward divided
ita, quod haberet [duo capita et] duo pectora et quodlibet
so that he-had two heads and two breasts and each
proprios sensus, ita quod uno edente vel dormiente alter
its-own senses so that with-one eating or sleeping the-other
non dormiebat. Postquam per duos annos vixissent, mortuus
not slept after for two years they-had-lived died
est alter, altero in tercium diem supervivente. Item, sicut
has one with-the-other for a-third day surviving likewise as
dicit Plinius, erat quedam arbor in India, cujus flores dulcem
says Pliny there-was a-certain tree in India whose flowers a-sweet

habent odorem et fructus saporem; juxta ejus situm manebat
have smell and the-fruits taste beside its site dwelt
quidam serpens, qui Jacorlus vocabatur, qui odorem arboris
a-certain serpent which Jacorlus was-called which the-smell of-the-tree
multum odit, et ideo ut flores et fructus destrueret, ad
much hated and therefore that the-flowers and fruits it-might-destroy to
radicem arboris veniens illam intoxicavit. Quod videns ortulanus
the-root of-the-tree coming it poisoned which seeing the-gardener
illius patrie tyriacam accepit et in quadam virge summitate
of-that country theriac took and on a-certain of-rod the-top
ad ramos arboris illius supremos infudit, que cito venenum
to the-branches of-tree that highest poured(-it) which quickly the-poison
expulit a radice infecta et arborem sterilem fructificare fecit.
expelled from the-root infected and the-tree barren to-bear-fruit made

Moralizacio. Carissimi, per istum puerum intelligi potest
moralization dearest-ones by this boy to-be-understood can
quilibet homo, qui constituitur ex duobus scilicet corpore et
any man who is-constituted from two(-things) namely body and
anima, et quelibet pars sua propria habet opera, Galat. ii:
soul and each part its own has works Galatians two
Opera carnis sunt immundicia, fornicatio, luxuria, idolorum
the-works of-the-flesh are uncleanness fornication lust of-idols
servitus; opera anime gaudium et pax in spiritu sancto,
servitude the-works of-the-soul joy and peace in the-Spirit Holy
patientia, longanimitas et hujus modi. Ista opera sibi
patience long-suffering and of-this kind these works to-themselves
invicem adversantur; una dormiente vel comedente, altera
each-other are-adverse with-one sleeping or eating the-other
contrarium semper facit, quia caro concupiscit adversus
the-contrary always does because the-flesh lusts against
spiritum. Quando enim anima quiescit ab operibus, que sua
the-spirit when for the-soul rests from the-works which its-own

sunt, tunc caro non quiescit, immo sollicita est circa opera
are then the-flesh not rests nay anxious it-is about works
sua mala et perversa, et sic una pars est mortua, altera
its evil and perverse and so one part is dead the-other
viva; quia caro facit opera mortis, anima concupiscit opera
alive because the-flesh does the-works of-death the-soul desires the-works
vite. Per istam arborem intelligi potest homo; fructus
of-life by this tree to-be-understood can man the-fruits
hujus arboris sunt bona opera, unde Matth. v: A fructibus
of-this tree are good works whence Matthew five from fruits
eorum cognoscetis eos. Fructus dulces protulit hec arbor ante
their you-shall-know them fruits sweet brought-forth this tree before
peccatum, sicut dicit sapiens: Flores mei fructus honoris et
sin as says the-wise-man flowers my the-fruits of-honor and
honestatis. Hos fructus serpens antiquus sustinere non potuit,
of-honesty these fruits the-serpent ancient to-endure not could
sed venenum imposuit in radice, dum peccatum posuit in
but poison put in the-root when sin it-put in
primo parente. Tunc sic infecta fuit arbor ista, quod fructum
the-first parent then so infected was tree this that fruit
dulcem ferre non potuit, quia per opera quantumcunque
sweet to-bear not it-could because through works however
meritoria homo celum ingredi non potuit, sed ad multa
meritorious man heaven to-enter not could but for many
annorum milia tanquam exul ab hereditate vera profugus
of-years thousands as an-exile from the-inheritance true a-fugitive
et propulsus exulavit, donec sapiens ortulanus i.e. pater
and driven-away was-exiled until the-wise gardener that-is the-Father
celestis tyriacam infudit in una virga hujus arboris. Hec virga
heavenly theriac poured on one rod of-this tree this rod

est beata virgo Maria, de qua dicitur in Ysaia: Egredietur
is the-blessed virgin Mary of whom it-is-said in Isaiah there-shall-go-forth
virga de radice Jesse. Item Virgilius in secundo bucolicorum:
a-rod from the-root of-Jesse likewise Virgil in the-second of-the-Bucolics

Jam redit et virgo, redeunt saturnia regna,
now returns also the-virgin return the-Saturnian reigns
Jam nova progenies celo dimittitur alto,
now a-new progeny from-heaven is-sent-down high
In modo nascendi puero quo ferrea primum
at the-way of-birth for-the-boy by-whom the-iron-race first
Desinet et toto surget gens aurea mundo.
shall-cease and in-the-whole shall-rise a-race golden world

In hac virga posita erat tyriaca, quando filius dei a patre
on this rod placed was the-theriac when the-Son of-God from the-Father
missus est in uterum virginis, cooperante spiritu sancto,
sent was into the-womb of-the-virgin with-cooperating the-Spirit Holy
et quando de virgine natus est Christus. Arbor infecta per
and when from the-virgin born was Christ the-tree infected by
medicinam hujus tyriace salutifere dulcedinem suam pristinam
the-medicine of-this theriac salutary sweetness its former
recuperavit, de qua omnibus penitentibus affluenter dat et
recovered of which to-all the-penitent abundantly he-gives and
non improperat, ut in Ysaia dicitur: Omnes sitientes, venite etc.
not reproaches as in Isaiah it-is-said all who-thirst come etc

De persecucione

ON PERSECUTION

Ahasuerus deposes Vashti for refusing to come to his feast and crowns Esther; Haman plans to kill Mordecai and all the Jews, but Esther's banquet exposes him, and he hangs on his own gallows. The moral: Vashti is the synagogue, Esther the Church, Haman the Jews or Antichrist, and Mordecai the Christian people.

Rex Assuerus grande convivium cunctis principibus et
king Ahasuerus a-great banquet for-all the-princes and
populo regni sui fecit. Ad epulas reginam Vasti introduci
people of-kingdom his made to the-feast queen Vashti to-be-brought-in
jusserat, ut populus ejus pulchritudinem videret. Quam
he-had-ordered that the-people her beauty might-see whom
intrare renitentem rex regno privavit, Hester pro ea
to-enter resisting the-king of-the-kingdom deprived Esther for her
in sceptro sublimavit. Post hec rex quendam Aman
with the-scepter he-exalted after these-things the-king a-certain Haman
super regnum exaltavit, cunctos principes ei subjugavit.
over the-kingdom exalted all the-princes to-him he-subjected
Cum autem cepissent omnes genu curvare, solus Mardocheus
when moreover had-begun all the-knee to-bend alone Mordecai
patrinus regine noluit eum adorare, unde indignatus
the-guardian of-the-queen did-not-wish him to-adore whence indignant
disposuit eum cum omni progenie sua neci tradere.
he-arranged him with all progeny his to-death to-hand-over
Cum regis sigillo decrevit, omnes Judeos in regno
with of-the-king the-seal he-decreed all the-Jews in the-kingdom
Assueri exterminare, altumque erexit eculeum, in quo
of-Ahasuerus to-exterminate and-a-high he-raised gallows on which
voluit suspendere Mardocheum. Interea duo volebant regem
he-wished to-hang Mordecai meanwhile two wished the-king

occidere, quos Mardocheus accusavit et proditos jussit rex
to-kill whom Mordecai accused and betrayed ordered the-king
perdere, Mardocheum purpura indui et coronam imponi
to-destroy Mordecai in-purple to-be-clothed and a-crown to-be-put-on
et regio equo per civitatem duci, Aman cum militibus
and on-the-royal horse through the-city to-be-led Haman with the-soldiers
preire, laudes ei concinere. Hoc facto Mardocheus
to-go-before praises to-him to-sing with-this done Mordecai
regine dixit, quod Aman eam cum omni populo scilicet
to-the-queen said that Haman her with all the-people namely
parentela sua morti addixit, que omni populo jejunium
kindred her to-death had-consigned who for-all the-people a-fast
indixit, se cum eis jejuniis et oracionibus affligit. Quo
proclaimed herself with them with-fasts and prayers she-afflicts with-which
peracto convivium instruxit, regem invitans, Aman quoque
accomplished a-banquet she-arranged the-king inviting Haman also
adesse jussit. Inter epulas regem pro sui populique
to-be-present she-bade amid the-feasts the-king for of-herself and-of-her-people
vita rogavit, se et omnes suos ab Aman damnatos
the-life she-asked herself and all her by Haman condemned
narravit. Quem rex furore repletus jussit suspendi in eodem
she-related whom the-king with-fury filled ordered to-be-hanged on the-same
eculeo, quem ipse preparaverat Mardocheo. Porro ipsum
gallows which he had-prepared for-Mordecai further himself
Mardocheum principem constituit, qui omnem cognationem
Mordecai prince he-established who all the-kindred
Aman perdidit, sic deo disponente populus innocens est
of-Haman destroyed so with-God disposing the-people innocent was
liberatus et semen nequam funditus exterminatum.
freed and the-seed wicked utterly exterminated

Moralizacio. Carissimi, rex iste est dominus noster Ihesus
moralization dearest-ones king this is lord our Jesus
Christus, qui de radice Jesse surrexit. Hic principibus et
Christ who from the-root of-Jesse rose he for-the-princes and
populis regni sui convivium fecit, quia pluribus orbis
peoples of-kingdom his a-banquet made because to-many of-the-world
principibus et fidelibus regni corpus suum et sacram
princes and faithful of-the-kingdom body his and sacred
scripturam in epulas dedit. Reginam Vasti coronatam ad
scripture for feasts he-gave queen Vashti crowned to
convivium vocavit, quia synagogam lege et philosophis
the-banquet he-called because the-synagogue with-the-law and philosophers
redimitam ad celestes epulas invitavit. Que renuens regno
wreathed to heavenly feasts he-invited who refusing of-the-kingdom
privatur, Hester captiva in solio ejus locatur, quia Judea
is-deprived Esther the-captive on throne her is-placed because Judea
incredula de regno Christi ejicitur et eciam de gentibus
unbelieving from the-kingdom of-Christ is-cast-out and also from the-gentiles
a diabolo captiva in thalamum regis concors celestis
by the-devil captive into the-bridal-chamber of-the-king sharing of-the-heavenly
regni ducitur. Aman, qui a rege exaltatur, est Judaicus
kingdom is-led Haman who by the-king is-exalted is the-Jewish
populus, qui a deo in regno et sacerdotio ac divino cultu
people which by God in kingdom and priesthood and divine worship
sublimatur, qui querit regine progeniem exstirpare, quia
is-exalted which seeks of-the-queen the-progeny to-root-out because
Judaicus populus querit ecclesie spiritum exterminare. Aman
the-Jewish people seeks of-the-church the-spirit to-exterminate Haman
quoque eculeum Mardocheo erexit. In eundem eculeum ipse
also a-gallows for-Mordecai raised on the-same gallows he
suspenditur, quia diabolus in crucis patibulo comprehenditur.
is-hanged because the-devil on of-the-cross the-gallows is-caught

Duo, qui contra regem conjuraverunt, sunt duo infideles
the-two who against the-king conspired are the-two unbelieving
populi, scilicet judaicus et gentilis, qui Christum occidi
peoples namely the-Jewish and the-gentile who Christ to-be-killed
consilium dederunt, quos Mardocheus accusat, quia christianus
counsel gave whom Mordecai accuses because the-Christian
populus opera eorum improbat. Illi a rege necantur et isti
people the-works of-them disapproves they by the-king are-killed and these
a Christo damnantur. Mardocheus purpura et corona vestitur,
by Christ are-condemned Mordecai with-purple and crown is-clothed
equo regio per civitatem ducitur, quia christianus populus
on-the-horse royal through the-city is-led because the-Christian people
a doctoribus per mundum totum colitur; ordo namque
by doctors throughout the-world whole is-cultivated the-order for
equus Christi regis dicitur, in quo ipse per orbem vehitur.
the-horse of-Christ the-king is-called on which he through the-world is-carried
Aman cum militibus laudes ei consonant, quia Judaicus
Haman with the-soldiers praises to-him sing because the-Jewish
populus cum gentibus velit nolit Christiani preconia propria
people with the-gentiles willing unwilling of-the-Christian the-praises own
celebrat. Regina regem ad convivium vocat, quia ecclesia
celebrates the-queen the-king to the-banquet calls because the-church
Christum ad solemnia sui corporis invitat. Aman eciam
Christ to the-solemnities of-his body invites Haman also
adesse jubet, quia fideli populo suas epulas predicando
to-be-present she-bids because to-the-faithful people its feasts by-preaching
prebet. Aman quoque, qui Mardocheo eculeum erigit, est
it-affords Haman also who for-Mordecai the-gallows raises is
antichristus, qui populo pro fide minatur mortis supplicium,
the-antichrist who to-the-people for faith threatens of-death punishment
qui eodem eculeo suspenditur et ipse mortis supplicio
who on-the-same gallows is-hanged and he of-death by-punishment

interimitur; Mardocheus princeps a rege preficitur, quia
is-destroyed Mordecai as-prince by the-king is-set-over because
fidelis populus peracto judicio super omnia bona domini
the-faithful people with-accomplished judgment over all the-goods of-lord
sui constituitur. Semen nequam exterminatur, quia tunc
his is-established the-seed wicked is-exterminated because then
generacio malorum damnatur, populus autem regine liberatur
the-generation of-the-wicked is-condemned the-people moreover of-the-queen is-freed
et tristicia ejus in gaudium commutatur, quia generacio
and sadness her into joy is-changed because the-generation
rectorum benedicetur, leticia et exultacione perfruetur.
of-the-upright shall-be-blessed gladness and exultation shall-enjoy

De omnium divitiarum matre, providentia

ON PROVIDENCE, THE MOTHER OF ALL RICHES

A king who wishes to learn to rule asks a wise man, who has a wall painted with a king, a queen, judges, a knight, deputies, a farmer, a smith, a notary, a merchant, physicians, an innkeeper, a city official, and a shaggy-haired gambler, each with his attributes. The king studies the picture and finds great wisdom. The moral: the king is every good Christian, the queen charity, and each figure an estate and the virtues it owes.

Quidam rex desiderabat scire, quomodo seipsum et imperium
a-certain king desired to-know how himself and the-empire
deberet regere. Vocavit ad se unum, qui alios in sapientia
he-ought to-rule he-called to himself one who others in wisdom
excellebat, et ait ei: Carissime, trade mihi formam,
excelled and says to-him dearest hand-over to-me the-form
meipsum et imperium regere! At ille: Domine, libenter.
myself and the-empire to-rule but he O-lord gladly

Statim fecit in pariete regem depingi coronam habentem
at-once he-caused on the-wall a-king to-be-painted a-crown having
in capite sub ista forma: erat in solio positus quidam
on the-head under this form there-was on the-throne placed a-certain
rex purpura indutus, in manu leva pilam, in dextra portat
king in-purple clothed in hand left an-orb in the-right he-carries
sceptrum, et ultra caput lucernam lucentem; a parte sinistra
a-scepter and above the-head a-lamp shining on the-side left
regina quedam formosa, coronata et veste deaurata varietate
a-queen certain beautiful crowned and in-garment gilded with-variety
amicta; ex alia parte erant assessores in cathedra sedentes
wrapped on the-other side were assessors on a-chair sitting
cum libro aperto; ante se sub rege miles quidam, qui
with a-book open before themselves under the-king a-knight certain who
in equo sedebat, armis decoratus, habens galeam in capite,
on a-horse sat with-arms adorned having a-helmet on the-head
hastam in dextra, clipeo protectus in leva, ensem in
a-lance in the-right with-a-shield protected on the-left a-sword in
dextra, loricam in corpore, fibulas in pectore, ocreas ferreas
the-right a-cuirass on the-body clasps on the-breast greaves iron
in tibia, calcaria in pedibus, ferreas cirothecas in manibus,
on the-shin spurs on the-feet iron gauntlets on the-hands
equum doctum ad prelium cum phaleratibus: sub rege
a-horse trained for battle with trappings under the-king
erant depicti vicarii, unus sicut miles positus in equo cum
were painted deputies one like a-knight placed on a-horse with
clamide et capucio, pelles varie, virgam extensam gerens
a-cloak and hood of-fur varied a-rod stretched-out bearing
in dextra manu; item populares sub vicariis, quorum erat
in the-right hand likewise commoners under the-deputies whose was
forma talis: homo in humana specie factus habens in manu
the-form such a-man in human appearance made having in hand

dextra ligonem, quo terra foditur, in sinistra virgam,
right a-mattock with-which the-earth is-dug in the-left a-rod
qua grex armentorum dirigitur, in cingulo falcem, cum
with-which the-flock of-herds is-directed on the-belt a-sickle with
quo segetes metuntur et vinearum et arborum superflua
which crops are-reaped and of-vineyards and trees the-superfluous-parts
prescinduntur; in dextro latere regis faber ante militem
are-cut-off on the-right side of-the-king a-smith before the-knight
depictus; hujus fabri forma fuit, quod in forma hominis
painted of-this smith the-form was that in the-form of-a-man
malleum gessit in dextra, in leva habuit dolabrum, in cingulo
a-hammer he-bore in the-right on the-left he-had an-adze in the-belt
gessit trullam cementaream; item ante populares homo, qui in
he-bore a-trowel of-masons likewise before the-commoners a-man who in
dextra forpicem habuit, in leva gladium magnum et altum,
the-right shears had in the-left a-sword great and tall
in cingulo pugillare i.e. vas scriptorum cum incausto,
in the-belt a-writing-case that-is a-vessel of-writing-things with ink
super aurem dextram portans pennam ad scribendum; item
over the-ear right carrying a-pen for writing likewise
ante populares erat quidam homo depictus, habens in dextra
before the-commoners was a-certain man painted having in the-right
libram cum pondere, in leva gessit ulnam, in cingulo gessit
a-balance with weight in the-left he-bore an-ell in the-belt he-bore
bursam cum varia moneta; item ante reginam erant medici
a-purse with various coin likewise before the-queen were physicians
et pigmentarii sub hac forma: homo erat positus in cathedra
and apothecaries under this form a-man was placed on a-chair
magistrali, posito libro in manu dextra, urceo et pixide in
magisterial with-placed book in hand right a-jug and a-box in
sinistra, in cingulo habens ferramenta ulcerum et vulnerum;
the-left in the-belt having instruments of-ulcers and wounds

item juxta eum homo sic formatus: homo tenens manum
likewise beside him a-man so formed a-man holding hand
dextram erectam ad invitandum transeuntes pro hospicio,
right raised for inviting passers-by for lodging
levam tenens plenam pane pulchro et desuper vas cum
the-left holding full of-bread fine and above a-vessel with
vino, in cingulo tenens claves; item in sinistra parte ante
wine in the-belt holding keys likewise on the-left side before
militem homo erat hujus forme: scilicet in manu dextra
the-knight a-man was of-this form namely in hand right
habens claves magnas, in leva habens ulnam, in cingulo
having keys great in the-left having an-ell in the-belt
habens bursam cum denariis; item ante regem erat homo
having a-purse with pennies likewise before the-king was a-man
habens capillos yspidos et distortos, in dextra manu modicam
having hair shaggy and twisted in the-right hand a-little
pecuniam, in leva habens tres taxillos, in cingulo habens
money in the-left having three dice in the-belt having
pixidem litteris plenam. Rex cum istam picturam vidisset,
a-box with-letters full the-king when this picture he-had-seen
tantum in ea studuit, quod sapientiam magnam invenit.
so-much in it studied that wisdom great he-found

Carissimi, iste rex debet esse quilibet bonus Christianus,
dearest-ones this king ought to-be any good Christian
et precipue princeps vel prelatus, qui uterque eorum debet
and especially the-prince or prelate who each of-them ought
esse in solio positus purpura indutus, que figurat virtutem
to-be on the-throne placed in-purple clothed which figures the-virtue
gratie et morum pulchritudinem, quibus mens et anima
of-grace and of-character the-beauty with-which the-mind and soul
Christiana ornari debet, et precipue principis sive prelati,
Christian to-be-adorned ought and especially of-the-prince or prelate

quasi habitibus virtutum pre subditis omnibus, ut
as-it-were with-the-habits of-virtues beyond the-subjects all that
corpus ejus reluceat aureis vestibus, coronam habens in
body his may-shine-out with-golden garments a-crown having on
capite, que ostendit in rege regiam dignitatem, que est
the-head which shows in the-king the-royal dignity which is
gloria populi, qua subditorum omnium oculi in eum
the-glory of-the-people by-which of-the-subjects all the-eyes upon him
diriguntur et sibi obediunt. In manu leva defert pilam,
are-directed and to-him obey in hand left he-carries an-orb
que ostendit regem esse administratorem et provisorem
which shows the-king to-be the-administrator and provider
omnium subditorum, in dextra manu sceptrum, ostendens ejus
of-all subjects in the-right hand the-scepter showing his
justiciam et rigorem, quibus malos coerceat, quos amor
justice and rigor with-which the-wicked he-may-coerce whom the-love
virtutis a malo non refrenat, et ultra caput regis lucerna
of-virtue from evil not restrains and above the-head of-the-king a-lamp
lucens, que designat regis misericordiam. Item regina a
shining which designates of-the-king the-mercy likewise the-queen on
parte sinistra est caritas, que est formosa in anima, unde
the-side left is charity which is beautiful in the-soul whence
mulier sub rege Ihesu Christo debet esse verecunda et
the-woman under the-king Jesus Christ ought to-be modest and
pudica; secundo debet esse casta et honesta; tercio debet
chaste second she-ought to-be pure and honorable third she-ought
esse sapiens et discreta et verbis et moribus modesta. Item
to-be wise and discreet and in-words and character moderate likewise
assessores scilicet judices in cathedra; isti sunt prelati et
the-assessors namely the-judges on the-chair these are the-prelates and
predicatores, qui debent mandata domini custodire, libros
preachers who ought the-commandments of-the-lord to-keep the-books

i.e. sacram scripturam aperire populo. Miles est bonus
that-is sacred scripture to-open to-the-people the-knight is the-good
Christianus, qui debet armari bonis virtutibus. Miles
Christian who ought to-be-armed with-good virtues the-knight
accingendus balneatur, ut novam vitam ducat, item in
to-be-girded is-bathed that a-new life he-may-lead likewise in
oracione pernoctat, petens sibi divinitus per gratiam,
prayer he-spends-the-night seeking for-himself divinely through grace
quod non potest per naturam; sic et bonus Christianus.
what not he-can by nature so also the-good Christian
Miles vero debet balneari aqua confessionis et sepius
the-knight but ought to-be-bathed with-the-water of-confession and more-often
orationem infundere. Multa sunt necessaria militi, primo
prayer to-pour-forth many-things are necessary for-the-knight first
ut sit sapiens; sic Christianus, ut addiscat sapientiam contra
that he-be wise so the-Christian that he-learn wisdom against
diabolum; secundo incumbit militi, ut sit fidelis domino
the-devil second it-is-incumbent on-the-knight that he-be faithful to-lord
suo; sic Christianus domino suo Ihesu Christo; tercio miles
his so the-Christian to-lord his Jesus Christ third the-knight
debet esse liberalis; sic Christianus clarius; quarto miles
ought to-be liberal so the-Christian more-clearly fourth the-knight
debet esse fortis; sic Christianus contra vitia; quinto miles
ought to-be strong so the-Christian against vices fifth the-knight
debet esse misericors; sic Christianus; sexto miles debet
ought to-be merciful so the-Christian sixth the-knight ought
populares vigilanter custodire; sic Christianus verbo exemplo
the-commoners watchfully to-guard so the-Christian by-word by-example
opere alios inquantum potest a peccatis custodire et
by-deed others as-far-as he-can from sins to-guard and
precipue prelati. Item vicarii et unus miles positus in equo
especially prelates likewise the-deputies and one knight placed on a-horse

etc. Miles iste est judex, qui debet poni in equo justicie
etc knight this is the-judge who ought to-be-placed on the-horse of-justice
et clamide misericordie et capucio cum pellibus variis. Per
and the-cloak of-mercy and the-hood with furs varied by
capucium fidem cum multis auctoritatibus sanctorum et
the-hood faith with many authorities of-the-saints and
exemplis patrum in judiciis dandis. Virgam extensam scilicet
examples of-the-fathers in judgments to-be-given the-rod stretched-out namely
tam pauperi quam diviti. Item populares ante judicem
as-much to-the-poor as to-the-rich likewise the-commoners before the-judge
et homo in specie humana factus etc. Ad que tria
and a-man in appearance human made etc to which three-things
reducitur omnis agricultura. Legitur, quod primus agricola
is-reduced all husbandry it-is-read that the-first farmer
fuit Kain, primogenitus Ade; necesse autem fuit hominem
was Cain the-firstborn of-Adam necessary moreover it-was man
terram colere, ut ipsa, que est mater nostra et corporalis
the-earth to-till that she who is mother our and of-bodily
forme, commune inicium et que nobis in fine vite commune
form the-common beginning and who to-us at the-end of-life a-common
prebet domicilium, in medio vite nostre de nostro labore
affords dwelling in the-middle of-life our from our labor
nobis prebeat nutrimentum. Agricola multa bona debet in
to-us may-afford nourishment the-farmer many goods ought in
se tenere; primo debet deum cognoscere et decimam
himself to-hold first he-ought God to-know and a-tithe
dare, qui omnia sibi dedit; secundo debet legalitatem tenere
to-give who all-things to-him gave second he-ought loyalty to-keep
et personam domini sui gerat et res ejus plus quam
and the-person of-lord his he-may-bear and the-things his more than
propria custodiat: tercio debent agricole mortem non timere,
his-own he-may-guard third ought farmers death not to-fear

sed vitam diligere; quarto debent laborare, ocia dimittere.
but life to-love fourth they-ought to-labor idleness to-forsake
Tria sunt opera agricole propria; primum est agros colere;
three are the-works of-the-farmer proper the-first is the-fields to-till
ideo in manu dextra defert ligonem pro terra fodienda;
therefore in hand right he-carries a-mattock for the-earth to-be-dug
secundum est armenta nutrire; ideo tenet virgam ad
the-second is herds to-nourish therefore he-holds a-rod for
animalia dirigenda, quia debet esse pastor non tantum arte
the-animals to-be-directed because he-ought to-be a-shepherd not only in-art
sed virtute, sicut Abel primus pastor offerens deo primitias
but in-virtue as Abel the-first shepherd offering to-God the-first-fruits
de optimo, quod habuit in grege; tercio pertinet ad eum
of the-best that he-had in the-flock third it-pertains to him
virgulta mundare, arbores inserere, vineas plantare; sic bonus
the-thickets to-clean trees to-graft vineyards to-plant so the-good
prelatus debet esse virtuosus, opera meritoria deo afferre,
prelate ought to-be virtuous works meritorious to-God to-bring
virgulta cordium peccatorum per bonam doctrinam mundare,
the-thickets of-the-hearts of-sinners through good doctrine to-clean
arbores i.e. bonas virtutes inserere et vineas predicacionis
the-trees that-is good virtues to-graft and the-vineyards of-preaching
divine plantare. In cingulo falcem, i.e. sententiam in corde,
divine to-plant on the-belt a-sickle that-is sentence in the-heart
rectam sententiam atque prudenciam mundare vitia. Et faber
right sentence and prudence to-clean vices and the-smith
ante militem cum malleo in dextra, per quem notantur
before the-knight with the-hammer in the-right by which are-noted
omnes, qui fabricant malleo ferrum, argentum et es.
all who forge with-the-hammer iron silver and bronze
In leva dolabrum, quo notantur omnes artifices in lignis
on the-left an-adze with-which are-noted all craftsmen in woods

operantes, ut navium rectores, carpentarii. In cingulo gessit
working as of-ships the-steerers carpenters in the-belt he-bore
trullam, per quam notantur omnes lapicide. In omnibus
a-trowel by which are-noted all stonecutters in all
istis debent esse tria; primum est fidelitas et legalitas;
these ought to-be three-things the-first is fidelity and loyalty
secundo debet esse in eis sapientia, veritas, ne unus alteri
second there-ought to-be in them wisdom truth lest one another
invideat vel contra eum suspicionem habeat; tercio debet
envy or against him suspicion have third there-ought
in eis esse et maxime in naucleris fortitudo inconcussa.
in them to-be and most in shipmasters strength unshaken
Item homo in dextra tenens forpicem, in leva gladium,
likewise the-man in the-right holding shears in the-left a-sword
in cingulo pugillarem, notantur omnes notarii in panno
in the-belt a-writing-case are-noted all notaries in cloth
et lana et lino operantes, ut sunt textores pannorum,
and wool and linen working as are weavers of-cloths
cisores, doleatores; et pennam et pugillarem omnes notarii
cutters coopers and by-the-pen and by-the-writing-case all notaries
notantur, quorum officium est judici assistere, instrumenta
are-noted whose office is to-the-judge to-assist instruments
scribere et multa legere. Ad hos omnes triplex veritas
to-write and many-things to-read to these all a-threefold truth
pertinet, scilicet vite contra omne peccatum contra affatum
pertains namely of-life against every sin against speech
locutionis, ne sis mendax verbo vel opere; secundo ut
of-utterance lest you-be a-liar in-word or deed second that
habeant et servant justiciam ad quemcunque; tercio ut
they-have and keep justice toward whomever third that
habeant morum honestatem contra discordiam, fidelitatem
they-have of-character honesty against discord fidelity

contra fraudolentiam, amiciciam contra invidiam. Item homo
against fraudulence friendship against envy likewise the-man
in dextra libram cum pondere, per quam signantur campsores,
in the-right a-balance with weight by which are-signified money-changers
pecuniarum commutatores. In leva gessit ulnam cum qua
of-moneys exchangers on the-left he-bore an-ell with which
notantur pannorum telarum vel aliarum rerum mensuratores.
are-noted of-cloths of-linens or of-other things the-measurers
In cingulo gessit bursam cum varia moneta etc. Omnes isti
in the-belt he-bore a-purse with various coin etc all these
debent avariciam fugere, que est idolorum servitus; secundo
ought avarice to-flee which is of-idols servitude second
caveant gravia debita contrahere; tercio debent depositum
let-them-beware heavy debts to-contract third they-ought the-deposit
sibi commissum, cum repetitur, sine mora reddere. Item
to-them committed when it-is-sought-back without delay to-return likewise
sub regina ponitur homo in cathedra magistrali etc. In isto
under the-queen is-placed a-man on a-chair magisterial etc in this
libro notantur medici et physici, omnium artium liberalium
book are-noted physicians and doctors of-all the-arts liberal
doctores. Omnes isti debent habere diversas curas propter
the-teachers all these ought to-have diverse cures because-of
diversas egritudines et auctoritates particulares pro eis, sicut
diverse sicknesses and authorities particular for them as
Ypocras, Galienus et sic de ceteris. In urceo significantur
Hippocrates Galen and so of the-rest in the-jug are-signified
apothecarii confectores. Secundo debent caste vivere, virtutem
apothecaries compounders second they-ought chastely to-live the-virtue
morum verbis, factis habere, sepius egros visitare, sanitatem
of-character in-words deeds to-have more-often the-sick to-visit health
introducere. Tercio pigmentarii debent habere summam
to-bring-in third apothecaries ought to-have the-highest

diligentiam in confectionibus faciendis. Item homo manum
diligence in compounds to-be-made likewise the-man the-hand
dextram extensam etc. que signat omnia bona hospitum
right stretched-out etc which signifies all the-goods of-guests
apud eos reposita salva, sicut et in tuto. Hii primo debent
with them deposited safe as also in safety these first ought
vitare gulam et ebrietatem, ut eorum exemplo omnes
to-avoid gluttony and drunkenness that their by-example all
ad eos venientes vite servant modestiam. Secundo debent
to them coming of-life may-keep moderation second they-ought
exhibere hospitibus cum imitatione benigna et allocutione
to-show to-guests with imitation kindly and address
blanda et faceta receptiones hospitum. Tercio faciunt ipsum
flattering and witty the-receptions of-guests third they-make him
famosum hospitem; primo quos receperit hospitio
famous the-host first those-whom he-shall-have-received in-lodging
de viarum periculis docere; secundo exeuntes de hospicio
about of-roads the-dangers to-teach second those-going-out from the-lodging
conducere in domo, et extra domum vitam et famam
to-escort in the-house and outside the-house the-life and fame
eorum cum omnibus rebus ut propriam defendere. Item
of-them with all things as his-own to-defend likewise
in sinistra parte homo habens claves etc. quibus figurantur
on the-left side a-man having keys etc by-which are-figured
custodes civitatis. In leva habens ulnam, quibus designantur
the-guardians of-the-city on the-left having an-ell by-which are-designated
officiales civitatis sive communitatis, ut sunt prepositi. In
the-officials of-the-city or of-the-community as are provosts in
cingulo notantur telonarii et omnes qui recipiunt pecuniam
the-belt are-noted toll-collectors and all who receive the-money
communitatis. Isti debent esse zelatores communis boni,
of-the-community these ought to-be zealots of-the-common good

providi et solliciti debent esse in conscientia et deum
provident and solicitous they-ought to-be in conscience and God
timere et revereri. Homo eciam habens scapulos hispidos
to-fear and to-revere the-man also having shoulders shaggy
etc. designantur prodigi rerum suarum dilapidatores. In leva
etc are-designated the-prodigal of-things their squanderers on the-left
habens taxillos tres, quibus ostenduntur lusores, meretricum
having dice three by-which are-shown gamblers of-harlots
concubitores. In cingulo habens pixidem litteris plenam; per
bedfellows in the-belt having a-box with-letters full by
hanc notantur cursores per mundum etc.
this are-noted couriers through the-world etc

De gula et ebrietate

ON GLUTTONY AND DRUNKENNESS

Caesarius describes gluttony, its five degrees, its daughters, and its victims, from Adam and Esau to the Sodomites and the rich man in hell, with Solomon, Basil, Boethius, and Ovid against it. Drunkenness destroys virginity, as with Noah and Lot; it made Herod behead John and cost Belshazzar his kingdom and life. The apostle bids us be sober and watch.

Refert Cesarius de detestabili vicio gule et ebrietatis, quod
relates Caesarius of the-detestable vice of-gluttony and drunkenness that
gula est solius corporis immoderatus et illecebrosus edendi
gluttony is only of-the-body the-immoderate and enticing of-eating
et bibendi appetitus. Hujus filie sunt immundicia,
and drinking appetite of-this the-daughters are uncleanness
scurrilitas, inepta leticia, multiloquium, ebetatio sensuum circa
buffoonery foolish gladness much-talking dulling of-the-senses about
intelligentiam. In gula sunt quinque gradus peccandi; primus
understanding in gluttony are five degrees of-sinning the-first

est cibos preciosos et delicatos exquirere, secundus curiose
is foods precious and delicate to-seek-out the-second curiously
preparare, tercius ante tempus sumere, quartus nimis avide,
to-prepare the-third before the-time to-take the-fourth too greedily
quintus in nimia quantitate. Gula primus homo victus in
the-fifth in excessive quantity by-gluttony the-first man conquered in
paradiso succubuit; hec Esau primogenita surripuit; gula
paradise succumbed this from-Esau the-birthright stole gluttony
Sodomitas ad peccatum maximum incitavit; ipsa filios Israel
the-Sodomites to sin the-greatest incited it the-sons of-Israel
in deserto prostravit. Psalm.: Adhuc esce eorum erant in
in the-desert laid-low the-Psalm still the-foods of-them were in
ore ipsorum, et ascendit ira dei super eos. Iniquitas
mouth their and rose-up the-wrath of-God upon them the-iniquity
Sodome fuit saturitas panis et habundantia. Homo dei
of-Sodom was fullness of-bread and abundance the-man of-God
Abdo scilicet missus in Bethel propter comessationem a
Abdo namely sent into Bethel because-of the-eating by
leone occiditur; dives, qui epulabatur quotidie splendide,
a-lion is-killed the-rich-man who feasted daily splendidly
in inferno sepelitur; Nabusardam princeps coquorum i.e.
in hell is-buried Nebuzaradan the-prince of-cooks that-is
gula Iherusalem destruxit. Vides, quanta sint pericula in
gluttony Jerusalem destroyed you-see how-great be the-dangers in
illa? Accedant scripturarum testimonia! Ait enim Salomon:
it let-be-added of-the-scriptures the-testimonies says for Solomon
Ve terre, cujus principes mane comedunt! Item: Omnis
woe to-the-land whose princes in-the-morning eat likewise all
labor ejus in ore hominis et anima ejus non replebitur.
labor his in the-mouth of-man and soul his not shall-be-filled
Hujus filia est ebrietas, quia gule vitium luxuriam
of-this the-daughter is drunkenness because of-gluttony the-vice lust

parit; pessima autem pestis est; quid autem hoc vitio
begets a-most-evil moreover plague it-is what moreover than-this vice
fetidius? quid est eo damnosius, quo virtus atteritur,
more-fetid what is than-it more-damaging by-which virtue is-worn-down
victoria languescente, sopita gloria in infamiam convertitur
with-victory languishing with-lulled glory into infamy it-is-turned
animique pariter et corporis vires expugnantur? Quia
and-of-the-mind alike and of-the-body the-strengths are-stormed because
dicit Basilius: Cum ventri deservimus et gutturi, pecora
says Basil when to-the-belly we-are-devoted and to-the-gullet cattle
sumus ac beluis similes esse studemus; quibus ad hujus
we-are and to-beasts like to-be we-strive to-whom to of-this
modi prona esse et terram respicere ac ventri obedire natura
kind prone to-be and the-earth to-look-at and the-belly to-obey nature
concessit. Item Boetius de consolatione lib. iv: Qui virtute
has-granted likewise Boethius of consolation book four who with-virtue
deserta homo esse desinit, cum in naturam divinam transire
deserted man to-be ceases since into nature divine to-pass
non possit, restat ut in beluam convertatur. Et in evangelio
not he-can it-remains that into a-beast he-be-turned and in the-gospel
dominus: Videte, ne corda vestra graventur in crapula et
the-lord see lest hearts your be-weighed-down in surfeit and
ebrietate! O quot et quante sapientie mire solidique essent
drunkenness O how-many and how-great of-wisdom wonderful and-of-solid would-be
consilii, nisi edacitas et vini calor obstetisset! Quam
counsel unless gluttony and of-wine the-heat had-stood-against(-them) how
periculosum est patrem familias rectoremque rei publice
dangerous it-is the-father of-a-household and-the-ruler of-the-thing public
mero calere, quo ira accenditur, discretio offuscatur,
with-unmixed-wine to-glow by-which wrath is-kindled discretion is-darkened

luxuria excitatur, intantum ut libido nephandis se immisceat
lust is-roused in-so-much that desire with-unspeakable itself mingles
actibus hominis discrecione sopita, unde dicit Ovidius:
acts of-man with-discretion lulled whence says Ovid

> Vina parant animos Veneri, si plurima sumas.
> *wines prepare minds for-Venus if very-much you-take*

O pessimum vitium ebrietas, ex qua deperit virginitas,
O most-evil vice drunkenness from which perishes virginity
que soror est angelorum, possessio omnium bonorum et
which the-sister is of-the-angels the-possession of-all goods and
eternorum securitas gaudiorum. Noe mero calens nudatus filiis
of-eternal the-security joys Noah with-wine glowing naked to-sons
verenda detexit; Loth castissimus nimio vino sopitus in
his-privy-parts uncovered Lot most-chaste by-excessive wine lulled into
montem fugiens, filias carnali copula ut uxores cognovit.
the-mountain fleeing his-daughters by-carnal coupling as wives knew
Legimus mero calentes sic ira succensos, cum amicicia
we-read with-wine glowing so with-wrath kindled though by-friendship
juncti essent intantum, ut sobrii unus pro alius periculo
joined they-were in-so-much that sober one for of-the-other danger
se exponeret, se invicem gladiis peremisse. Herodes
himself would-expose themselves each-other with-swords to-have-slain Herod
Antipas sanctum Johannem non decollasset, si crapule et
Antipas holy John not would-have-beheaded if of-surfeit and
ebrietatis convivium defuisset. Balthasar Babilonie rex vita et
drunkenness the-banquet had-been-lacking Belshazzar of-Babylon king of-life and
regno non fuisset privatus, si ea nocte, in qua Cirus
kingdom not would-have-been deprived if on-that night on which Cyrus
et Darius reges eum cum populo crapula sopitum occiderunt,
and Darius kings him with the-people by-surfeit lulled killed

sobrius fuisset. Propter hoc apostolus nos admonet de
sober he-had-been because-of this the-apostle us admonishes of
sobrietate, cum dicit: Sobrii estote et vigilate! Rogemus igitur
sobriety when he-says sober be and keep-watch let-us-ask therefore
dominum, ut sobrietatem ita servemus in terris, ut ad celeste
the-lord that sobriety so we-may-keep on earth that to the-heavenly
convivium invitemur in celis, quod nobis concedat etc.
banquet we-may-be-invited in the-heavens which to-us may-he-grant etc

De fidelitate

ON FIDELITY

Paul the Lombard tells how the knight Onulphus, when King Grimoald plans to kill his reconciled lord Portaticus, leads him out disguised as his own squire and lowers him over the wall, and the king, admiring such faith, rewards the knight and his squire. The moral: the body must be faithful to the soul and bring it to Christ's mercy.

Refert Paulus Longobardus historiographus quendam Onulphum
relates Paul the-Lombard the-historian a-certain Onulphus
nomine papiensem militem domino suo regi Portatico tanta
by-name of-Pavia a-knight to-lord his king Portaticus such
fidelitatis signa monstrasse, ut se morti pro salute domini
of-fidelity signs to-have-shown that himself to-death for the-safety of-lord
sui exponeret. Nam cum Grimoaldus dux beneventanus per
his he-would-expose for when Grimoald duke of-Benevento through
Genebaldum ducem ravennensem primum proditorem corone
Genebald duke of-Ravenna the-first traitor to-the-crown
regie interfecto Godoberto Longobardorum rege ad regis
royal with-slain Godobert of-the-Lombards king to of-the-king
tabernacula per violentiam atque per fraudulentiam ascendisset,
tents by violence and by fraudulence had-ascended

fugato dicti Godoberti regis germano usque ad
with-put-to-flight of-the-said Godobert the-king the-brother up to
Ungaros Onulphus miles predictus Portaticum reconciliare
the-Hungarians Onulphus the-knight aforesaid Portaticus to-reconcile
regi Grimoaldo curavit, ut de Ungaria, ubi nec ob timorem
to-the-king Grimoald took-care that from Hungary where not for fear
Grimoaldi venire poterat, saltem ad regis pedes veniam
of-Grimoald to-come he-could at-least at of-the-king the-feet pardon
peteret, sicque securam vitam sine dignitate regali, que sibi
he-might-seek and-thus a-secure life without dignity royal which to-him
debebatur, posset decenter ducere; reconciliatione igitur completa
was-owed he-could becomingly to-lead with-reconciliation therefore completed
Grimoaldus rex post aliquot dies linguis maledicis nimium
Grimoald the-king after some days to-tongues slanderous too
credulus ipsum Portaticum, quem sibi reconciliaverat,
credulous that-very Portaticus whom with-himself he-had-reconciled
in crastinum occidere disposuit eique vina, que inebriare
on the-morrow to-kill arranged and-to-him wines which to-intoxicate
possent, ne sue saluti aliqualiter provideret, ministrari
could lest for-his safety in-any-way he-should-provide to-be-served
mandavit. Que res Onulphum militem Portatici minime
he-commanded which thing from-Onulphus the-knight of-Portaticus not-at-all
latuit, ideoque accepto armigero suo Onulphus domum
was-hidden and-therefore with-taken squire his Onulphus the-house
intravit Portatici ac ibidem armigero relicto in cubiculo ipsum
entered of-Portaticus and there with-the-squire left in the-chamber that-very
Portaticum cooperto lectisternio tanquam proprium armigerum
Portaticus with-a-covered coverlet as-if his-own squire
eduxit de domo cum minis, jurgiis et verberibus, eum
led-out from the-house with threats quarrels and blows him
deducens ad domum propriam regis, excubiis seu custodiis
leading to the-house his-own of-the-king with-the-watches or guards

ante fores domus Portatici collocatis et opinantibus dictum
before the-doors of-the-house of-Portaticus placed and thinking the-said
armigerum Onulphi eductum, non dominum. Eadem autem
squire of-Onulphus led-out not the-lord on-the-same moreover
nocte circa gallicantum Onulphus dominum suum Portaticum
night about cock-crow Onulphus lord his Portaticus
de muro civitatis, cui domus sua adherebat, fune
from the-wall of-the-city to-which house his adjoined with-a-rope
submisso emisit, qui acceptis equis pascualibus fugiens ad
let-down sent-out who with-taken horses grazing fleeing to
civitatem Astensem pervenit et de loco illo ad regem Francie
the-city of-Asti came and from place that to the-king of-France
properavit. Cumque mane facto Onulphus et ejus armiger
hastened and-when with-morning made Onulphus and his squire
fuissent a rege detenti examinatique fuissent de modo et
had-been by the-king held and-examined had-been of the-way and
forma, qualiter Portaticum dominum suum liberassent, at illi
form how Portaticus lord their they-had-freed but they
respondissent simplicem veritatem, dixit rex consiliariis suis:
had-answered the-simple truth said the-king to-counselors his
Qua pena sunt illi digni, qui sic fecerunt contra nostram
of-what penalty are those worthy who so have-done against our
regiam voluntatem? Cumque unus capitali supplicio puniri,
royal will and-when one by-capital punishment to-be-punished
alius vivos excoriandos diceret, alius occulto crucis patibulo
another alive to-be-flayed said another on-a-hidden of-the-cross gallows
pendere affirmaret, rex respondit: Per illum, qui me nasci
to-hang affirmed the-king answered by him who me to-be-born
fecit, isti nulla morte sunt digni; sed omni honore, qui sic
made these of-no death are worthy but of-all honor who so
fideles suo domino extiterunt. Rex igitur Grimoaldus
faithful to-their lord have-shown-themselves the-king therefore Grimoald

eos multis honoribus et muneribus premiavit, Geribaldus
them with-many honors and gifts rewarded Geribald
vero proditor et Canimentium dux per manum armigeri
but the-traitor and of-Canimentium the-duke by the-hand of-the-squire
sui Godoberti quondam regis, quem sua proditione vita et
of-his of-Godobert once king whom by-his treason of-life and
regno privaverat, in solemni festo beati Johannis baptiste
kingdom he-had-deprived on the-solemn feast of-blessed John the-baptist
apud Thaurinum miserabiliter sed juste interfectus est.
at Turin wretchedly but justly killed was

Moralizacio. Carissimi, miles iste fidelis Onulphus bonus
moralization dearest-ones knight this faithful Onulphus the-good
Christianus dicitur, qui domino suo regi Portatico i.e.
Christian is-called who to-lord his king Portaticus that-is
anime in omnibus fidelis est, laborando, vigilando, dormiendo
to-the-soul in all-things faithful is by-laboring by-watching by-sleeping
et omnes actus suos in servicium domini sui dirigendo, ita
and all acts his into the-service of-lord his by-directing so
quod illud, quod anima per instinctum cujuslibet boni operis
that that which the-soul through the-instinct of-any good work
ad salvationem expostulat, corpus toto conamine juxta
for salvation demands the-body with-whole effort according-to
decem preceptorum formam aliaque mandata ecclesiastica
of-the-ten precepts the-form and-other commands ecclesiastical
sine tedio impleat et perficiat, ut cum mens interior
without weariness may-fulfill and complete so-that when the-mind interior
ad vigilandum et in orationibus persistendum devote domino
to watching and in prayers persisting devoutly to-the-lord
pro peccatis reconciliando supplicare satagit, corpus exterius
for sins by-reconciling to-supplicate busies-itself the-body exterior
ut tedio non vincatur, hoc opere perficere ad meritum
that by-weariness not it-be-overcome this work to-complete for merit

clamat. Miles iste tanta fidelitatis signa domino suo ostendit,
cries knight this such of-fidelity signs to-lord his shows
ut se periculis pro eo exponat, quia ut apostolus dicit
that himself to-dangers for him he-exposes because as the-apostle says
sancti martires et alii Christo devoti quidam pro salvatione
the-holy martyrs and others to-Christ devoted some for the-salvation
domini sui i.e. anime temptati sunt, quidam secti sunt,
of-lord their that-is of-the-soul tempted were some sawn were
quidam in occisione gladii mortui sunt, insuper et plurima
some by the-slaughter of-the-sword died have moreover and very-many
tormentorum genera, de quibus in sacris scripturarum locis
of-torments kinds of which in the-sacred of-the-scriptures places
legimus, ad reconciliandum dominum istum, qui transgressum
we-read for reconciling lord this who transgression
per peccatum mortale fecerat Grimoaldum ducem i.e.
through sin mortal had-made Grimoald the-duke that-is
Ihesum Christum accedunt, ut de Ungaria, ubi nec ob
Jesus Christ they-approach that from Hungary where not for
timorem Grimoaldi vivere poterat, liberaretur. Ungaria mundus
fear of-Grimoald to-live he-could he-might-be-freed Hungary world
iste dicitur, qui est miseriis et tribulationibus plenus, in
this is-called which is with-miseries and tribulations full in
quo anima periculose vagatur et de timore mortis extreme
which the-soul dangerously wanders and by fear of-death the-last
concutitur. Propterea miles i.e. corpus dominum suum
is-shaken therefore the-knight that-is the-body lord his
i.e. animam ad hunc ducem Grimoaldum perducere de
that-is the-soul to this duke Grimoald to-lead from
Ungaria istius mundi semper satagit et intendit, ut saltem
the-Hungary of-this world always busies-itself and intends that at-least
ad pedes regis per humilitatem veniam obtineat, qui
at the-feet of-the-king through humility pardon it-may-obtain which

superbe sepius contra eum se erigens justiciam potius quam
proudly more-often against him itself raising justice rather than
misericordiam meruerat, sed reconciliatione completa homo
mercy had-deserved but with-reconciliation completed man
sepius in peccatum recidivat, intantum ut Grimoaldus rex,
more-often into sin relapses in-so-much that Grimoald the-king
qui pater noster et rex celestis est, Portaticum, qui est anima
who Father our and king heavenly is Portaticus who is the-soul
nostra, in crastinum damnare disposuit per justiciam et
our on the-morrow to-condemn arranged through justice and
equitatem, sed misericordia preveniente, quam res hec minime
equity but with-mercy going-before from-which thing this not-at-all
latuit, corpus i.e. fidelem militem ad penitentiam sub
was-hidden the-body that-is the-faithful knight for penance under
lecto obedientie et satisfactionis occultavit, donec Grimoaldus
the-bed of-obedience and of-satisfaction hid until Grimoald
rex et pater celestis Portatico per murum tribulationis
the-king and Father heavenly with-Portaticus through the-wall of-tribulation
deducto peccatum misericorditer dissimulavit, qui acceptis equis
led the-sin mercifully dissembled who with-taken horses
pascualibus i.e. aliorum sanctorum et electorum meritis
grazing that-is of-other saints and elect by-the-merits
ad civitatem Astensem pervenit. Civitas ista est, de qua
to the-city of-Asti came city this is(-that) of which
Johannes in apocalypsi dicit: Vidi civitatem sanctam Iherusalem
John in the-apocalypse says I-saw the-city holy Jerusalem
descendentem de celo etc. Et de loco illo ad regem Francie
descending from heaven etc and from place that to the-king of-France
properavit. Francia est illa sanctorum, angelorum supercelestium
he-hastened France is that of-the-saints of-the-angels supercelestial
curia; ubi rex in diademate sempiterne glorie coronatus cum
court where the-king in the-diadem of-everlasting glory crowned with

leticia residet cum omnis gaudii plenitudine; sed cum mane
gladness resides with of-all joy the-fullness but when with-morning
facto corpus et anima a peccato, quod commiserant, et jam
made the-body and soul from the-sin which they-had-committed and now
absoluti ad judicium venerint et per diabolum accusantur
absolved to judgment shall-have-come and by the-devil are-accused
et examinantur de modo et forma, qualiter dominus i.e.
and are-examined of the-way and form how the-lord that-is
anima liberata est a penis mortis eterne et vinculis
the-soul freed was from the-punishments of-death eternal and the-bonds
ejus. Tunc Grimoaldus rex judex vivorum et mortuorum
of-it then Grimoald the-king the-judge of-the-living and of-the-dead
a consiliariis suis i.e. justicia vel equitate et misericordia
from counselors his that-is justice or equity and mercy
vel benignitate, investigabit, qua pena tales digni sunt.
or kindness shall-investigate of-what penalty such(-ones) worthy are
Tunc justicia, quod capitali sententia plecti debeant i.e.
then justice that by-capital sentence to-be-punished they-ought that-is
eternaliter damnari per peccatum commissum, affirmat. Ex
eternally to-be-damned through sin committed affirms on
alia parte diaboli accusantes astabunt, qui eos excoriandos
the-other side the-devils accusing shall-stand-by who them to-be-flayed
per justiciam judicis proclamabunt; sed benignus dux, quia
through the-justice of-the-judge shall-proclaim but the-kind duke because
peccatum per confessionem et penitentie satisfactionem
the-sin through confession and of-penance satisfaction
deletum est, sententiabit eos ad vitam ingredi cum electis
deleted was shall-sentence them to life to-enter with the-elect
propter nimiam fidelitatem, quam unus alteri ostendit, et
because-of the-excessive fidelity which one to-the-other showed and
a morte liberabit et dicet: Isti digni sunt omni honore,
from death shall-free(-them) and shall-say these worthy are of-all honor

qui sic fideles suo domino extiterunt! Et coronabit
who so faithful to-their lord have-shown-themselves and he-shall-crown
eos corona glorie et leticie sempiterne, ad quam etc.
them with-the-crown of-glory and of-gladness everlasting to which etc

De adulterio

ON ADULTERY

A king's lioness betrays her lion with a leopard and washes in a spring so that he will not smell it; when the king closes the spring, the lion smells the adultery and kills her as a judge. The moral: the soul that sins with the devil must run to confession, or Christ the lion will condemn it; the collection's explicit ends the chapter.

Legitur, quod quidam rex habuit leonem, leenam et leopardum,
it-is-read that a-certain king had a-lion a-lioness and a-leopard
quos multum dilexit. Leo vero cum absens esset, leena cum
which much he-loved the-lion but when absent he-was the-lioness with
leopardo adulterium commisit. Ut vero leo fetorem adulterii
the-leopard adultery committed that but the-lion the-stench of-the-adultery
in ea non sentiret, solebat semper balneare in fonte juxta
in her not should-perceive she-was-wont always to-bathe in a-spring beside
castrum regis. Rex vero cum hoc sepius vidisset, quadam
the-castle of-the-king the-king but when this more-often he-had-seen on-a-certain
vice, cum leena adulterata fuisset, fontem jussit claudi.
occasion when the-lioness adulterated had-been the-spring he-ordered to-be-closed
Leo vero veniens, et fetorem adulterii sentiens coram
the-lion but coming and the-stench of-the-adultery perceiving before
omnibus eam tanquam judex per sententiam latam occidit.
all her like a-judge by sentence pronounced killed

Mistice. Iste rex est pater celestis; leo est dominus
mystically this king is the-Father heavenly the-lion is lord
noster Ihesus Christus, scilicet leo de tribu Juda; sed
our Jesus Christ namely the-lion of the-tribe of-Judah but
leena est anima hominis, que sepe adulteratur cum
the-lioness is the-soul of-man which often is-adulterated with
leopardo i.e. cum diabolo. Que cum sic adulterata est,
the-leopard that-is with the-devil who when so adulterated she-was
currit ad confessionem et salvatur; sed si descendit sine
runs to confession and is-saved but if she-goes-down without
confessione et contritione, vindictam leonis evadere non
confession and contrition the-vengeance of-the-lion to-escape not
potest, sed eam per justam sententiam damnabit, que
she-can but her by just sentence he-shall-condemn which
omnibus reprobis dicetur: Ite, maledicti, in ignem eternum
to-all the-reprobate shall-be-said go accursed-ones into fire eternal
etc. A quo nos defendat, qui sine fine vivit et regnat
etc from which us may-he-defend who without end lives and reigns
deus per cuncta secula benedictus. Amen.
God through all ages blessed amen

Ex gestis Romanorum cum pluribus applicatis historiis
from the-deeds of-the-Romans with many applied histories
de virtutibus et vitiis mistice ad intellectum transsumptis
of virtues and vices mystically to understanding transferred
recollectorii finis est feliciter. laus deo.
of-the-collection the-end is happily praise to-God