OLD OCCITAN SERIES · VOLUME 27

The Life of Saint Douceline

Li vida de la benaurada sancta Doucelina

The Life of Saint Douceline

With the Verse Life of Saint Enimia

---

with a word-for-word interlinear English translation

preserving the original word order



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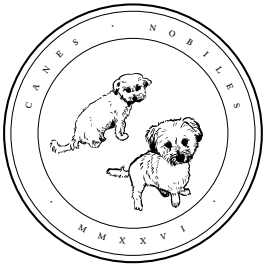

Volume 27 of the Canes Nobiles Old Occitan interlinear texts

The Old Occitan text follows J.-H. Albanès's La Vie de sainte Douceline, fondatrice des béguines de Marseille, composée au treizième siècle en langue provençale (Marseille: Camoin, 1879), and Bertran de Marselha's life of Saint Enimia as Karl Bartsch's Denkmäler der provenzalischen Litteratur prints it (Stuttgart: Litterarischer Verein, 1856)

Translated and composed with AI, edited by Christopher Hench
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The Life is Albanès's text from its one manuscript, in his chapters, each under the manuscript's rubric, with his paragraph numbers in the margin; the chapters are grouped into reading sections, whose English heads are this press's. The Life of Saint Enimia is Bartsch's text, its verses numbered through by this press. In both, brackets mark letters and words the editor supplied, and what he would strike is left out. Albanès's French translation and both editors' notes are not reproduced.

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Berenguier, a rich merchant of Digne, and his wife Huga of Barjols serve the poor and bear two lights: the Franciscan preacher Hugh of Digne and Douceline. As a child she kneels in prayer on the terraces; at Hyères she nurses the sick her father brings home, and a poor man she tends vanishes. She wears a hair shirt and sleeps on straw. Two veiled ladies in black meet her on the road and bid her take their habit; she vows virginity in Hugh's hands and becomes the first beguine of Provence.

En nom de Nostre Senhor acomensa li vida de la benaurada
In name of Our Lord begins the life of the blessed
sancta Doucelina, mayre de las donnas de Robaut.
saint Douceline mother of the ladies of Roubaud
Le premiers capitols es de la sieua conversacion en abiti
The first chapter is of the her way-of-life in habit
seglar, e de son comensament cant a sos parens.
secular and of her beginning as to her parents
Uns homs fon de la ciutat de Dinha, grans e rix mercadiers, 1
A man was of the city of Digne great and rich merchant
le cals avia nom Berenguier. Aquest ac moller per nom
the which had name Berenguier This-one had wife by name
Huga, ques era de Barjols, femena de vertat; e amdui foron
Huga who was of Barjols woman of truth and both were
bons e drechuriers en la lei de Nostre Senhor. Vivian
good and righteous in the law of Our Lord They-lived
justamens e sancta en lur estament, e lialmens gardavan
justly and holy in their estate and loyally kept
et azimplian los mandamens de Dieu; car am gran pietat
and fulfilled the commandments of God for with great piety
e am misericordia los paures acullian, els malautes els
and with mercy the poor they-welcomed and-the sick and-the
dezaizatz servian en lur hostal, e lur aministravan de lurs
destitute they-served in their house and to-them ministered of their

causas largamens, am gran compassion, e en las sanctas
things largely with great compassion and in the holy
obras de pietat despendian so que Dieus lur donava.
works of piety they-spent that which God to-them gave
2 E car, segon la garentia de Crist qu'es testimoni de
And for according-to the witness of Christ which-is testimony of
vertat, de bona razis ieis bons albres, e tuh li fruc
truth from good root comes-out good tree and all the fruits
son bon; car li pairon eran verai, li enfan foron bon,
are good for the parents were true the children were good
e drechurier, e sant, que per la gran larguesa de la
and righteous and holy who through the great largess of the
bontat de Dieu fo[ro]n fag d'aquestos bons pairons. Car
goodness of God were made of-these good parents For
vivian sanctamens, porteron per la lur sanctitat doas grans
they-lived holily they-bore through the their holiness two great
lumnieras a Nostre Senhor, que resplandiron e la nueg e
lights to Our Lord which shone both the night and
lo jorn; so es a saber, fraire Hugo de Dinha, de reverent
the day this is to know brother Hugh of Digne of reverend
memoria, le quals fon fraires menres, e en l'orde de sant
memory the which was friar minor and in the-order of saint
Frances mot ardens predicaires de la vertat de Crist. E fon
Francis very ardent preacher of the truth of Christ And was
sa predications luzens e escalfans aissi con le solels; car am
his preaching shining and warming just as the sun for with
gran meravilla convertia las gens a servir Dieu, e a giquir
great wonder he-converted the people to serve God and to leave
lo mont. Car per clardat de vida e per perfection,
the world For through clearness of life and through perfection
a peccadors e a drechuriers luziron aquist dui, e foron
to sinners and to righteous shone these two and were

resplandor de tota sanctitat, e per eissemples de vertat
splendor of all holiness and through examples of truth
resplandiron, e allumeneron estament de sancta penedensa.
they-shone and illumined estate of holy penance
Li segona lumniera, non mens luzens per sanctitat de vida, 3
The second light not less shining through holiness of life
fon ma dona sancta Doucelina de Dinha, li quals fon mot
was my lady saint Douceline of Digne the which was very
dousa e dinha, per so car Dieus la vizitet en benedictions
sweet and worthy for this that God her visited in blessings
de doussor. En la etat de sa enfansa, que non sabia ancars
of sweetness In the age of her childhood when not she-knew yet
oracions ni letras, el temps ques abitavan el castel de
prayers nor letters in-the time that-they dwelt in-the castle of
Barjols, per ensenhament de Dieu ilh s'en anava en las
Barjols by teaching of God she herself-thence went onto the
terrassas de l'alberc de son paire, e desus las peiretas que
terraces of the-house of her father and upon the little-stones that
trobava el sol, metia sos ginols nus, e jonhia sas mans
she-found on-the ground she-put her knees bare and joined her hands
a Dieu, e esgardava sus al cel, e non sabia ren dire.
to God and looked up to-the heaven and not knew anything to-say
Que non era mais uns demostramens que Dieus fazia d'ella,
For not it-was but a showing that God made of-her
del gran excercici d'oracion que devia aver; e mostrava
of-the great exercise of-prayer that she-was-to have and showed
gracia de contemplacion meravillosa que devia far el cel;
grace of contemplation marvelous that she-was-to make in-the heaven
que enans que saupes ben parlar, fazia signe d'oracion, e
for before that she-knew well to-speak she-made sign of-prayer and

mostrament de contemplacion al cel, aissi com drechamens
showing of contemplation to-the heaven just as rightly
devia le sieu cor totz entendre sus puramens a Dieu.
was-to the her heart wholly to-tend up purely to God
4 E on mais creissia en son entendement, mais si donava a
And as more she-grew in her understanding more herself she-gave to
pregar Dieu, e a oracion; e cant la pensavan trobar jugant
pray God and to prayer and when her they-thought to-find playing
am los autres enfans, e l'anavan querent, trobavan la
with the other children and her-they-went seeking they-found her
esconduda per pregar Dieu en los plus secretz luecs de l'hostal.
hidden for praying God in the most secret places of the-house
Queria volentiers luocs solitaris on poguessa orar; e al
She-sought willingly places solitary where she-could pray and to-the
mais que podia, s'escondia, que non fos vista en sa oracion.
most that she-could herself-bid that not she-were seen in her prayer
Cascun jorn, aquist verge annet de ben en miels; e aissi cant
Each day this virgin went from good into better and so as
creissia d'etat, creissia en vertutz, e en bonas costumas. Ill
she-grew in-age she-grew in virtues and in good customs She
era de gran obedientia al payre e a la maire, e voluntiers
was of great obedience to-the father and to the mother and willingly
fazia lur mandament. Cant li maires fon morta, muderon
did their command When the mother was dead moved
si az Ieras, e aqui abiteron per azenant tostemps.
themselves to Hyères and there dwelt for henceforth always
5 Le paires volia qu'illi servis los paures qu'el costumava per
The father wished that-she served the poor that-he was-accustomed for
amor de Dieu tenir en son hostal; els malautes els
love of God to-keep in his house and-the sick and-the
dezaisatz que trobava per las carrieras, ho per vias, aduzia le
destitute that he-found through the streets or by roads brought the

bons homs, dizent: «Filla, ieu t'aduc e t'aporti gazinh.»
good man saying Daughter I to-thee-bring and to-thee-carry gain
Illi recebia los alegramens, am gran humilitat, obezent
She received them gladly with great humility obeying
al mandament del payre; e lur menistrava ab gran
to-the command of-the father and to-them ministered with great
devocion, e non temia sosmetre son cors a totz servizis que
devotion and not feared to-submit her body to all services that
lur fossan mestier. Illi, per amor del Senhor, lur lavava
to-them were need She for love of-the Lord to-them washed
los pes, e lur trazia los vermes de las cambas e de
the feet and to-them drew the worms from the legs and from
la testa, mot soven, e curava lurs plagas. On plus orribles
the head very often and tended their wounds As more horrible
eran, ni plus feresos de greus malautias e de plagas, plus
they-were or more hideous with grievous sicknesses and with wounds more
fort s'encorajava a servir los, e plus fort en curava; e
strongly herself-encouraged to serve them and more strongly thereof cared and
am gran caritat, cant non podian anar, e illi los portava.
with great charity when not they-could to-go and she them carried
Una ves, li venc uns paures mot dezaisatz, e fon fort 6
One time to-her came a poor-man very destitute and was very
malanans; e fazia si portar az ella, tant era dezanatz.
ailing and made himself be-carried to her so-much he-was disabled
E illi servi lo am gran misericordia, aissi cant costumava.
And she served him with great mercy just as she-was-accustomed
E le malautz reques li per gran necessitat que li era,
And the sick-man asked to-her for great necessity that to-him it-was
li menes la man per las costas. E illi adoncs cant ho auzi,
to-him she-led the hand along the ribs And she then when it heard
enferezi tota de gran vergonha e de gran honestat, e
was-frightened all with great shame and with great modesty and

estet en si de lueinh, pensan si ho faria: car era
stood in herself from afar thinking whether it she-would-do for he-was
homs. E adoncs el conoc la vergonha de sa gran honestat,
man And then he knew the shame of her great modesty
e dis li: «Filla, non aias vergonha de mi, qu'ieu non aurai
and said to-her Daughter not have shame of me for-I not will-have
vergonha de manifestar tu al paire.» E tantost con ac aisso
shame of manifesting thee to-the father And as-soon as he-had this
dig, le paures avali soptamens, quez anc pueis non lo vi.
said the poor-man vanished suddenly so-that ever after not him she-saw

7 Autra ves, li esdevenc que servia un malaute que era sus la
Another time to-her it-happened that she-served a sick-man who was upon the
mort; e per trop de lasseza, ill si va repauzar. E fon
death and through too-much of weariness she herself goes to-rest And was
li mostratz aquel paures qu'illi gachava, en tan gran gloria,
to-her shown that poor-man that-she watched in so great glory
ab tan gran resplandor, que non si poiria dire. E vi .i. bel
with so great splendor that not itself could be-said And she-saw a fair
jardin, en qu'el si deportava en pratz meravillos; e vi
garden in which-he himself disported in meadows marvelous and she-saw
lo estar en sobre grans delietz. E can tost que fon tornada
him to-be in exceeding great delights And as soon as she-was returned
a si mezesma, illi l'anet esgardar, e trobet lo passat. Motas
to her self she him-went to-look-at and found him passed Many
autras consolacions li fes le Senhers, tant cant estet en
other consolations to-her made the Lord so-long as she-was in
aquel estament, que li mostrava lo gran plazer qu'el prenia
that estate that to-her he-showed the great pleasure that-he took
en lo servisi qu'illi fazia als paures malautes, en lo sieu nom.
in the service that-she did to-the poor sick in the his name

Aquesta obedientia de caritat tenc illi tant cant le paires 8
This obedience of charity kept she so-long as the father
visquet; e pueis, non ho dezamparet, mais en aquestas
lived and after not it she-abandoned but in these
sanctas obras de pietat continuet, tant cant estet en abiti
holy works of piety continued so-long as she-was in habit
seglar. Partia las nuetz en tres partz, e la major partida
secular She-divided the nights into three parts and the greater part
de la nueg illi metia en legir e en orar; l'autra, illi
of the night she put in reading and in praying the-other she
pauzava; pueis, illi si levava, e dizia sas matinas. E
rested then she herself raised and said her matins And
negun temps apres non tornava en lieg; mais aquel temps
any time after not she-returned into bed but that time
d'apres despendia en obras de pietat, ho en oration. E cant
of-after she-spent in works of piety or in prayer And when
lo jorn, per lo trebaill, non podia orar, la nueg apres ill
the day for the labor not she-could to-pray the night after she
esmendava, cant si degra pausar, so que lo jorn non avia
made-good when herself she-ought to-rest that which the day not she-had
pogut dire. Lo jorn, et illi trebaillava en servir los malautes,
been-able to-say The day and she labored in serving the sick
e en obras de pietat; la nueg, illi vellava en la oracion.
and in works of piety the night she watched in the prayer
Era tan grans li sieua honestatz, que sobre homes non 9
Was so great the her modesty that upon men not
girera sos huols; e en la sieua cara quez era sobre bella,
she-would-turn her eyes and in the her face which was exceeding beautiful
conoissia hom temensa, e honestat [e] vergonha; e sobre
knew one fear and modesty and shame and above
totas cauzas, fugia tota amistansa d'omes, e totas lurs paraulas.
all things she-fled all friendship of-men and all their words

10 Mortification de carn comenset a penre tantost, e a seguir
Mortification of flesh she-began to take at-once and to follow
tan afortidamens, que a son cors en ren non perdonava. Illi
so strenuously that to her body in anything not she-spared She
portava selici secretamens, c'om non sabia, de cuer de truega
wore hair-shirt secretly that-one not knew of hide of sow
tondut, que era fers e durs, es s'encarnava en son cors, que
shorn which was harsh and hard and itself-embedded in her body so-that
motas ves nol podia despullar; e cant l'avia mogut, remania
many times not-it she-could to-strip-off and when it-she-had moved remained
son cors esquintatz e plagatz. Una ves, li esdevenc que
her body torn and wounded One time to-her it-happened that
si fon tant fort encarnatz en son cors, que per ren que
itself was so strongly embedded in her body that for anything that
fezes non lo poc despullar. E adonc illi, per gran necessitat
she-did not it she-could to-strip-off And then she by great necessity
costrecha, apellet la serventa, quez era femena en qui si
constrained called the servant who was woman in whom herself
confizava, e despullet lo li per forsa, esquintant am lo
she-trusted and stripped it from-her by force tearing with the
cuer; e tantost illi li fes jurar qu'a res non ho disses.
skin and at-once she to-her made to-swear that-to anyone not it she-told
11 E tenia sench son cors destrechamens d'una corda nozada,
And she-kept girded her body tightly with-a cord knotted
qu'en la luoga dels nos, que s'eran encarnat, eran soven li
so-that-in the place of-the knots that themselves-were embedded were often the
verme. Ab tot aquo, portava continuamens celcle de ferre, que
worms With all that she-wore continually circle of iron that
res non sabia, per mais afligir lo cors; e desus, illi portava
anyone not knew for more afflicting the body and above she wore
vestirs bels e paratz, jassiaisso que draps de lur propria color
garments fair and adorned although that cloths of their own color

amava e portava. E cant s'estalvava que li serventa trobessa
she-loved and wore And when it-happened that the servant found
ren d'aspreza de penedencia qu'illi fezes, tantost qu'illi ho
anything of-harshness of penance that-she did as-soon as-she it
pogues saber, li fazia jurar qu'ar res non o disses.
could to-know to-her she-made to-swear that-to anyone not it she-told
Jassia atressi per penetencia en un petit de palla, a l'angle 12
She-lay also for penance in a little of straw at the-corner
de la cambra; e per so que non si repauzes en dormir, ill
of the chamber and for this that not herself she-rested in sleeping she
estacava una corda sus desobre son lieg, e de l'autre som de
tied a cord up above her bed and with the-other end of
la corda ill si senhia. E era en maniera que can tost si
the cord she herself girded And it-was in manner that as soon herself
movia, li corda la tirava, e despereissia si; e tantost si
she-moved the cord her pulled and awakened herself and at-once herself
levava per dire sas matinas am reverencia, e metia si legir.
raised for saying her matins with reverence and set herself to-read
E en aissi fortmens son propri cors ab cilicis domptava, 13
And in this-way strongly her own body with hair-shirts she-tamed
en aissi cant fazia sancta Cezilia, verge benaurada; e atressi
in this-way as did saint Cecilia virgin blessed and likewise
las nuegz, aissi cant aquist verge, vellava en oracion e en
the nights just as that virgin watched in prayer and in
sanctas vegilias. Aquesta vida tenc, estant en abiti seglar.
holy vigils This life she-kept being in habit secular

Le segons capitols es en cal maniera pres habiti de
The second chapter is in what manner she-took habit of
penitentia.
penance

1 Apres la mort del paire, ill s'alarguet a mais en obras de
After the death of-the father she herself-extended to more in works of
pietat, e donet si per fuoc de caritat, de tot en tot,
piety and gave herself through fire of charity from all into all
a servisi dels paures. E visitava los paures malautes, on
to service of-the poor And she-visited the poor sick wherever
quels saupes, per amor del Senhor, am gran compassion;
that-them she-knew for love of-the Lord with great compassion
e fazia lur almornas e servizis largamens, de tot cant ill
and made to-them alms and services largely of all that she
podia. E ardia tota en fuoc de caritat, e dezirava de mais
could And burned all in fire of charity and desired of more
aprofichar, e de trobar maniera com pogues Dieu servir. Car
profiting and of finding manner how she-could God to-serve For
ren d'amor non avia al mont, mais tot ho mesprezava
anything of-love not she-had to-the world but all it despised
aissi con .i. nient, e tota ren terrenal dezirava giquir.
just as a nothing and every thing earthly desired to-leave

2 En aquel temps, non era estament de beguinas, ni en
In that time not was estate of beguines and in
Proensa non las auzian mentaure. Et en lo castel d'Ieras
Provence not them they-heard to-mention And in the castle of-Hyères
estalvet li una gran meravilla. Illi acostumava los espitals
happened to-her a great wonder She was-accustomed the hospitals
de visitar soven, e de far lur am gran amor servisi,
of visiting often and of doing to-them with great love service
e tot cant ill podia de consolation; e mogudas per lo
and all that she could of consolation and moved by the

sieu heissemple, motas autras acompanhavan si amb ella
her example many others accompanied themselves with her
a far aquellas obras, per amor del Senhor.
to do those works for love of-the Lord
Et un jorn qu'illi am tres autras venia d'un espital qu'es az 3
And one day that-she with three others came from-a hospital which-is at
Ieras, .i. pauc foras lo castell, e avia dezirat lonc temps, e
Hyères a little outside the castle and she-had desired long time and
quist a Nostre Senhor de tot son cor, que li laisses trobar
asked to Our Lord with all her heart that to-her he-let to-find
orde e maniera de vieure que mais plagues a Dieu, e la
order and manner of living that more pleased to God and her
mezes en aquell estament que plus li plazeria; e cant
he-put in that estate that more to-him would-please and when
ellas tornavan de visitar los paures, aquellas sanctas obras
they returned from visiting the poor those holy works
fachas de servir los malautes, li vesitations de Dieu lur fon
done of serving the sick the visitation of God to-them was
adons encontra, per consolar la Sancta, en aquesta maniera.
then in-meeting for consoling the Saint in this manner
Ve vos que soptamens lur aparegron en la via doas 4
Behold you that suddenly to-them appeared on the way two
humils donnas, ques eran d'un semblant, las quals anavan mot
humble ladies who were of-one likeness the which went very
honestamens am vels clars blancs de tela cubrent lurs caras,
modestly with veils clear white of linen covering their faces
ab mot gran honestat; e li vestir eran tug negres. E
with very great modesty and the garments were all black And
menavan una petita que anava aissi con ellas; e saluderon las
they-led a little-one who went just as they and greeted them
mot alegramens. Restanquant si davant ella, esgarderon la.
very gladly Stopping themselves before her they-looked-at her

Cant li sancta femena las vi, fon plena tantost de meravillos
When the holy woman them saw she-was full at-once of marvelous
gaug; e tota plena d'ardor demandet lur qui eran, ni de
joy and all full of-ardor asked to-them who they-were or of
qual orde. Adons totas tres ensems pauzeron los mantels que
what order Then all three together put the mantles that
portavan sus lur cap, dizent: «Nos, feron cellas, em d'aquest
they-wore upon their head saying We said those are of-this
orde que plas a Dieu.» E mostrant los vels que portavan,
order that pleases to God And showing the veils that they-wore
disseron li: «Prin aisso, e sec nos.» E de mantenent
said to-her Take this and follow us And at once
dezaparegron, quez anc non viron on si fossan tengudas.
they-disappeared so-that ever not they-saw where themselves they-were gone
Corregron tantost apres per seguir las; e anc en luoc non
They-ran at-once after for following them and ever in place not
las pogron trobar. Demandavan en la carriera a las gens,
them they-could to-find They-asked in the street to the people
que n'i avia motas que venian de sa e de la, per
that thereof-there had many who came from here and from there by
on eran tengudas aquellas donnas que lur avian parlat,
where were gone those ladies who to-them had spoken
figuran lur l'abiti que portavan, e tota lur maniera,
picturing to-them the-habit that they-wore and all their manner
si ja en luoc las agran encontradas. Tut respondian: «Que
if ever in place them they-had met All answered That
autras donnas non avian vist mais ellas.» E jassiaisso
other ladies not they-had seen but they And although
quel luocs en qu'ellas aparegron fos grans e amples, anc
that-the place in which-they appeared was great and wide ever
pueis en luoc non las pogron vezer.
after in place not them they-could to-see

Negun temps aquel abiti de donnas non avian mais vist, ni 6
Any time that habit of ladies not they-had ever seen nor
la maniera de la lur honestat. E remazeron totas plenas de
the manner of the their modesty And remained all full of
gaug, e de gran meravilla. Mais li Sancta, per esperit de
joy and of great wonder But the Saint through spirit of
Dieu, entende[n]t tantost cals era aquel seguimens que li
God understanding at-once what was that following that to-her
mandavan far, prepauzet fermamens en son cor, davant totz
they-commanded to-do resolved firmly in her heart before all
estamens, de penre aquella forma e tot aquel heissemple.
estates of taking that form and all that example
En aquel temps, le sans homs sos frayres, frayre Hugo de 7
In that time the holy man her brother brother Hugh of
Dinha, fon annatz a Paris, e fes la recebre a las sorres
Digne was gone to Paris and made her be-received to the sisters
menors de Jenoa, jassiaisso qu'illi fos receupuda en Prohensa
minor of Genoa although that-she was received in Provence
en motas autras partz, en monestiers de moneguas. E
in many other parts in monasteries of nuns And
cant el fon vengutz, illi parlet amb el; revelet li so
when he was come she spoke with him revealed to-him that
que li era esdevengut, ambe major certesa que crezem
which to-her was happened with greater certainty which we-believe
certamens qu'illi n'ac pueis apres. Car li vertat de l'obra
certainly that-she thereof-had then after For the truth of the-work
en l'intrament que fes de son estament, e la maniera
in the-entering that she-made of her estate and the manner
de l'habiti que pres, el complimens de sa perfection,
of the-habit that she-took and-the fulfillment of her perfection
el conservamentz d'aquel sant estament, mostra e dona
and-the keeping of-that holy estate shows and gives

confizansa, qu'il fos certificada de la bontat de Dieu, que
confidence that-she was assured of the goodness of God who
volia qu'illi prezes aquella forma e aquel estament.
wished that-she took that form and that estate

8 E cant le sans fraire Huguo ac auzit d'ella e entendut
And when the holy brother Hugh had heard of-her and understood
diligentmentz, sauput quez ac tot son entendement, non
diligently known that she-had all her understanding not
volc prezes autre orde; mais volc qu'illi prezes en si aquella
he-wished she-took other order but wished that-she took in herself that
forma e maniera de vieure, davant totz estamens, am la vida
form and manner of living before all estates with the life
que tenc. E pres aquella via en si e en son estament, e
that she-kept And she-took that way in herself and in her estate and
la maniera tota per azenant. E adoncs illi, am gran mespres
the manner all for henceforth And then she with great contempt
del segle, dezamparet tantost los vestirs que portava, am gran
of-the world abandoned at-once the garments that she-wore with great
ardor, e vesti si de negre, la color e la forma de l'habiti
ardor and clothed herself in black the color and the form of the-habit
que portavan las donas que avia vist. E am meravillos alegrier
that wore the ladies that she-had seen And with marvelous gladness
d'esperit, bendet si en aquella maniera qu'ellas eran bendadas,
of-spirit bound herself in that manner that-they were bound
e pres lo vel am gran devocion, e am gran gauch de s'arma.
and took the veil with great devotion and with great joy of her-soul

9 E pueis, am gran fervor e am gran sentiment de Nostre
And then with great fervor and with great feeling of Our
Senhor, pauzet lo mantel sus lo cap, en senhal de la passion
Lord she-put the mantle upon the head in sign of the passion
de Ihesu Crist; e portet pueis tostemps lo mantel sus lo
of Jesus Christ and wore after always the mantle upon the

cap, en reverencia e as heissemple de la maire de Dieu, que,
head in reverence and to example of the mother of God who
segon qu'illi dizia, apres la passion del fil, portet tostz temps
according as-she said after the passion of-the son wore all times
lo mantel sus lo cap. La qual cauza crezem qu'illi saupes per
the mantle upon the head The which thing we-believe that-she knew by
revelacion de Nostre Senhor, segon qu'illi comtava certamens,
revelation of Our Lord according as-she told certainly
que tant cant li Verge estet en aquest mont, apres son fill,
that so-long as the Virgin was in this world after her son
mostret senhal d'aquella mort, e renembransa d'aquella passion.
showed sign of-that death and remembrance of-that passion
E li sancta femena, de tot cant poc, si conformet az ella,
And the holy woman of all that she-could herself conformed to her
e azordenet tota sa vida segon aquella de Nostra Dona,
and ordered all her life according-to that of Our Lady
e az eissemple d'ella illi si reglet, ab consell de son fraire.
and to example of-her she herself ruled with counsel of her brother
E adoncs illi escompresa e abrazada d'aquell fuoc de
And then she inflamed and kindled with-that fire of
la caritat de Crist, am gran ardor d'amor, donet tota si
the charity of Christ with great ardor of-love gave all her
mezesma a Dieu, ses tot revocament; e vodet a Nostre
self to God without all revoking and vowed to Our
Senhor vergenitat de tot son cor, en un sermon az Ieras que
Lord virginity with all her heart in a sermon at Hyères that
fazia le Santz, e promes am mot gran fervor, davant tot
made the Saint and promised with very great fervor before all
lo pobol, en las mans de son fraire. E motas autras si
the people in the hands of her brother And many others themselves
mogron per lo sieu heissemple, tant que foron .vi. vins
moved by the her example so-much that they-were six score

e .xi. que voderon a Nostre Senhor vergenitat; e d'autras
and eleven who vowed to Our Lord virginity and of-others
ganren, outra .iiii.xx., que promezeron totas castitat, az aquel
many beyond four-score who promised all chastity at that
sermon, per lo sieu heissemple, en las mans del sant paire.
sermon by the her example in the hands of-the holy father
11 El sancta maire[s] volc esser apellada beguina, per amor
And-the holy mother wished to-be called beguine for love
de Nostra Dona quez era totz sos caps; qu'illi dizia que
of Our Lady who was all her chief for-she said that
Nostra Dona fon li premiera beguina, aissi com nos crezem
Our Lady was the first beguine just as we believe
qu'il o agues per inspiracion de Nostre Seinhor Dieu. E
that-she it had by inspiration of Our Lord God And
per tal que miels la pogues recemblar, ill vodet paupertat;
for such that better her she-could to-resemble she vowed poverty
car li maires de Dieu fon paura en aquest mont, illi per
for the mother of God was poor in this world she for
amor d'ella volc esser dicha paura, e vieure pauramens.
love of-her wished to-be called poor and to-live poorly
El sancta maire fon en Prohensa li premiera beguina, e
And-the holy mother was in Provence the first beguine and
fon comensamens de totas cellas que preron aquel nom. E
was beginning of all those who took that name And
las enformava el servizi de Dieu. Mais alcunas n'i
them she-formed in-the service of God But some thereof-there
ac que si volgron ajustar perfiechamens ab ella.
had who themselves wished to-join perfectly with her

Women drawn by Hugh's preaching join her, her two nieces first; she founds Roubaud outside Hyères, then a second house at Marseille, and Hugh gives them a rule. She teaches them to weep for the Passion, prizes contempt, flees honors, refuses a Lombard lord a revelation, and vows obedience to a prioress and to brother Jaucelin. The countess of Provence dreams a beguine saves her in childbirth and knows Douceline when Count Charles sends for her; Douceline is godmother to their daughter and wins the friars his favor.

Le ters capitols es en qual maniera azordenet son estament
The third chapter is in what manner she-ordered her estate
e sa religion.
and her religious-life

El temps que le sans paires fraire Hugo de Dinha comenset 1
In-the time that the holy father brother Hugh of Digne began
a predicar az Ieras, motas gens, per la sieua predication,
to preach at Hyères many people through the his preaching
foron tiradas a Dieu, e fervens a dezamparar e a giquir
were drawn to God and fervent to abandon and to leave
lo mont, e penre am gran amor via de penedensa e
the world and to-take with great love way of penance and
de honestat. De las cals li sancta maire doas nessas sieuas
of modesty Of the which the holy mother two nieces hers
volc que fossan premieras, quez era mortz lur paires, e
wished that were first for was dead their father and
tiret las a Dieu, ajustet las am si, va las enbeguinir.
drew them to God joined them with herself goes them to-make-beguines

Es apres, cant li fama de la sieua sanctitat fon mot fort 2
And after when the fame of the her holiness was very greatly
espandida, e de sa honestat, el temps que le Sans era en
spread and of her modesty in-the time that the Saint was in

la fervor de sa predicacion, motas devotas donas, mogudas
the fervor of his preaching many devout ladies moved
ardentmens per las sieuas paraulas, per gran devocion vengron
ardently by the his words through great devotion came
si ajostar amb ella, e penre son estament e sa bona
themselves to-join with her and to-take her estate and her good
doctrina. E feron un alberc fora de la villa, lo cal apelleron
doctrine And they-made a house outside of the town the which they-called
Robaut, per so que disseron que esser entre las gens lur fora
Roubaud for this that they-said that to-be among the people to-them would-be
grans enpachiers a far ben. El sancta maires volc que si
great hindrance to do good And-the holy mother wished that themselves
lunhessan al mais que pogran, e fugissan lo mont, per so
they-removed to-the most that they-could and fled the world for this
que plus francamens e plus quiti hufrissan a Dieu tot lur cor.
that more freely and more free they-offered to God all their heart
3 Mais creissent li grans devocions de las gens, vezent lo
But growing the great devotion of the people seeing the
sieu heissemple, mogudas atressi per los sermons meravillos
her example moved likewise by the sermons marvelous
del Sant, que las tirava a Dieu, e ardian totas en Nostre
of-the Saint who them drew to God and burned all in Our
Senhor, motas autras, per volontat de Dieu, verges e
Lord many others by will of God virgins and
vezoas, e neis cellas qu'eran en matremoni, dezamparavan
widows and even those who-were in matrimony abandoned
lur senhors els enfans, e venian s'en az ella, e
their husbands and-the children and came themselves-thence to her and
metian si mot humilmens, am gran devocion et am
put themselves very humbly with great devotion and with
gran reverencia, en la sieua compannhia.
great reverence in the her company

Cant vi li sancta maire quel sieu'humil companh[i]a, per 4
When saw the holy mother that-the her-humble company by
la gracia de Dieu, pauc e pauc creissia, volc escrieure
the grace of God little and little grew she-wished to-write
a si e as sas filhas via e maniera de vieure. La
to herself and to her daughters way and manner of living The
qual cauza plus fizelmens a far e plus veraia, volc illi
which thing more faithfully to do and more true wished she
aver per lo dechat el conseill dell sant paire. E venc
to-have by the dictation and-the counsel of-the holy father And came
s'en az ell am sa humill companh[i]a, requerent li
herself-thence to him with her humble company asking to-him
humillmens e devota, qu'el dones lur forma e maniera
humbly and devout that-he gave to-them form and manner
de vieure a Dieu. E el donet la lur veraia, e tal que
of living to God And he gave it to-them true and such that
qui la volra seguir, non la calra doptar d'aver salvacion.
who it will-wish to-follow not it will-need to-doubt of-having salvation
Apres, cant li sancta maire az Ieras illi ac comensat son 5
After when the holy mother at Hyères she had begun her
estament, e aqui ill ac fag .i. covent, penset tantost de
estate and there she had made a convent thought at-once of
mais aprofichar, e pres una de las donnas plus perfiecha,
more profiting and took one of the ladies most perfect
e amb ella annet s'en a Massella, e aqui, a la honor
and with her went herself-thence to Marseille and there to the honor
de Dieu, autra mayson de Robaut illi hedifiquet; en lo
of God another house of Roubaud she built in the
cal luoc motas bonas personas lurs filhas e lurs parentas
which place many good persons their daughters and their kinswomen

li davan e li hufrian am gran devocion; e vengron
to-her gave and to-her offered with great devotion and they-came
tost, per la vertut de Dieu, entro az un gran nombre.
soon by the virtue of God up to a great number
6 E Dieus multiplicava e creissia a totz jorns aquell sant
And God multiplied and increased at all days that holy
estament en aquels .ii. covens; de que li sancta maire rendia de
estate in those two convents of which the holy mother rendered with
tot son cor grans gracias a Nostre Senhor Dieu. E era mot
all her heart great thanks to Our Lord God And she-was very
entenduda en ellas a gardar que neguna d'ellas non peques, non
intent in them to keep that any of-them not sinned not
solamens en obra, mai en neguna paraula; e mot volia si
only in deed but in any word and much she-wished themselves
gardessan de donar mal heissemple. E ensennhava las de
they-guarded from giving ill example And she-taught them of
seguir sancta oration, e de continuar: «Car aquil, sa dizia, era
following holy prayer and of continuing For that this she-said was
fermeza de tot son estament, e creissemens en totas vertutz.»
firmness of all her estate and increase in all virtues
7 E las endoctrinava con devian orar, e sentir e plorar la
And them she-instructed how they-ought to-pray and to-feel and to-weep the
passion de Crist: «Car totz crestians, sa dizia, era tengutz
passion of Christ For every Christian this she-said was held
de gran deute renembrar, a tot lo mens una ves lo jorn,
of great debt to-remember at all the least one time the day
la passion del Seinhor. Car aquist benifici non nos deu
the passion of-the Lord For this benefit not to-us must
desnembrar, mais continuamens, sa dizia, la mort de Crist, per
to-forget but continually this she-said the death of Christ for
la cal anam vezoas e cubertas, en nostre cor devem portar.»
the which we-go widowed and covered in our heart we-must to-carry

E dizia li Sancta que beguina era de plorar, e non de cantar: 8
And said the Saint that beguine was of weeping and not of singing
«Car illi, sa dizia, Ihesu Crist crucifiat continuamens deu portar
For she this said Jesus Christ crucified continually must to-carry
en son cor, aissi cant porta lo senhal de la dolor de la sieua
in her heart just as she-carries the sign of the sorrow of the his
mort sobre son cap cubert, e mostra e figura en la cara.»
death upon her head covered and shows and figures in the face
E las bonas filhas aprenian volentiers, e am gran amor, 9
And the good daughters learned willingly and with great love
lo[s] sans ensenhamens ques illi lur donava. Vivian en
the holy teachings that she to-them gave They-lived in
gran temensa de Nostre Senhor, e en obedientia de la
great fear of Our Lord and in obedience of the
sancta maire. Lur conversacion era tota angelical, car vida
holy mother Their way-of-life was all angelic for life
d'angels tenian entre las gens; en tant que non semblava
of-angels they-held among the people in so-much that not seemed
li lur gran puritat en conversacion ni manieras, de femenas;
the their great purity in way-of-life nor manners of women
semblava aquilli honestatz angels la ensenhessan.
it-seemed that modesty angels it taught
Motas ves lur dizia le sans paires fraire Hugo, cant las 10
Many times to-them said the holy father brother Hugh when them
amonestava a creisser en las sanctas vertutz: «Veramens, sa
he-admonished to grow in the holy virtues Truly this
dizia le santz homs, si perseveras en aisso, pennadas vos 'n
said the holy man if you-persevere in this feathered you thence
annas a Dieu.» Vivian en gran caritat l'una de l'autra, e totas
go to God They-lived in great charity the-one of the-other and all
si amavan d'una amor en Dieu. Gardant e azimplent
themselves loved with-one love in God Keeping and fulfilling

los sieus sans mandamens, excercitavan si en totas bonas
the his holy commandments exercised themselves in all good
obras de pietat e de caritat. E en aissi lur temps en tot
works of piety and of charity And in this-way their time in all
ben occupavan; e rendian e donavan odor de bona fama a
good they-occupied and rendered and gave odor of good fame to
las gens, per lur gran honestat, e per lur bons heissemples.
the people by their great modesty and by their good examples
Le cartz capitols es de la sieua humilitat, e de sa
The fourth chapter is of the her humility and of her
obedientia.
obedience

1 En totas aquestas cauzas li sancta maire era capdels
In all these things the holy mother was leader
e maistra, e alegrava si en Nostre Senhor. E avia
and mistress and rejoiced herself in Our Lord And had
gran gauch cant vezia la sancta conversacion d'ellas, el
great joy when she-saw the holy way-of-life of-them and-the
creissement d'aquel sant estament; entre las quals eran siei
increase of-that holy estate among the which were her
portament az eissemple de tota perfection. Car ill era humils
bearing to example of all perfection For she was humble
de cor, de tan gran e de tan perfiecha humilitat, que en
of heart of so great and of so perfect humility that in
son propri veiaire res non era mais vileza e nient denant
her own view anything not was but vileness and nothing before
Dieu. E per aquo ill si mostrava paura e mesprezada a
God And for that she herself showed poor and despised to
las gens del mont, e dezirava esser mesprezada per totz.
the people of-the world and desired to-be despised by all

Mot soven dizia a las autras, cant las amonestava, que 2
Very often she-said to the others when them she-admonished that
so ques illi mais prezava en son estament, era li grans
that which she most prized in her estate was the great
humilitatz, el mespres de las gens. E cant alcunas ves
humility and-the contempt of the people And when some times
li dizian: «Donna, que tota res nos mespreza, e tenon en
to-her they-said Lady for every thing us despises and hold in
gran despiech las gens notre estament;» respondia am gran
great spite the people our estate she-answered with great
perfection: «Veramens, aisso es ma honor e ma gloria, mos
perfection Truly this is my honor and my glory my
gautz e ma corona, quel mont nos aia en gran despiech, e
joy and my crown that-the world us has in great spite and
siam ben mesprezadas per las gens del mont.» E dizia que
we-are well despised by the people of-the world And she-said that
aquest nom de beguina li plazia mot, e mais lo prezava;
this name of beguine to-her pleased much and more it she-prized
car era humils e mesprezatz a l'erguell d'aquest mont.
for it-was humble and despised to the-pride of-this world
En gran horror avia honors e lauzors, cant li eran 3
In great horror she-had honors and praises when to-her they-were
dichas ni fachas; e am gran dolor las recebia. Cant alcunas
said or done and with great sorrow them received When some
ves las gens, per gran devocion, cant la vezian, s'aginollavan az
times the people for great devotion when her they-saw themselves-knelt to
ella, ni li fazian reverentia, mostrava meravillosamens gran
her or to-her made reverence she-showed marvelously great
desplazer; majormens, cant li gran senhor, li rei e li prince,
displeasure chiefly when the great lords the kings and the princes
e comtes e barons, cant li fama de la sieu santitat fon mot
and counts and barons when the fame of the her holiness was very

fort espandida, per gran devocion la venian vezitar, e far li
greatly spread for great devotion her came to-visit and to-do to-her
reverencia. Afligia si mot fort apres de la honor ques avia
reverence She-afflicted herself very greatly after of the honor that-she had
receupuda, e remania am sobre gran trebaill, e am mot gran
received and remained with exceeding great distress and with very great
vergonha estava pueis entre las autras un gran tems, majormens
shame she-was then among the others a great time chiefly
aquell jorn; que semblava .i. greu exces li fossa estalvat.
that day for it-seemed a grievous excess to-her were happened
E dizia a Nostre Senhor, am gran amaror de cor: «Seinher,
And she-said to Our Lord with great bitterness of heart Lord
s'ieu, paura e vils, sui en neguna estimacion als huels de
if-I poor and vile am in any esteem to-the eyes of
las gens, so que non dei esser; ieu ti requier, Seinher,
the people that which not I-ought to-be I thee beseech Lord
de tot mon cor, que mi confundas en los corajes de totz.»
with all my heart that me thou-confound in the hearts of all
4 Non podia sufrir que res s'aginolles az ella, neis d'un
Not she-could to-suffer that anyone himself-knelt to her even of-a
enfant; que enans qu'il si fossan clinatz, ill s'era
child for before that-they themselves were bowed she herself-was
aginollada. Sobre totas cauzas s'estudiet en aquesta vertut
knelt Above all things herself-studied in this virtue
a fondar si mezesma e tot son estament. Aquesta vertut
to found her self and all her estate This virtue
mandava fort gardar a totas sas filhas, aissi cant
she-commanded strongly to-keep to all her daughters just as
fundament de tot son estament. E per aisso, illi non volc
foundation of all her estate And for this she not wished
sufrir qu'ellas aguessan edifici de gleisa, ni autras dignitatz;
to-suffer that-they had building of church nor other dignities

ni aguessan sotileza de letras, ni cantessan l'ufici; ni volia
nor had subtlety of letters nor sang the-office nor she-wished
aguessan neguna cauza per que trop s'eslevessan.
they-had any thing for which too-much themselves-raised
E dizia lur soven, cant las amonestava d'aquesta gran
And she-said to-them often when them she-admonished of-this great
vertut: «Estatz, filhas, estatz en la humilitat, en que est
virtue Stay daughters stay in the humility in which you-are
apelladas a Nostre Senhor Dieu, e non vullas puiar plus
called to Our Lord God and not wish to-climb more
aut; car, per sert, si vives en veritat de vida, Dieus vos
high for for certain if you-live in truth of life God you
magnificara, e fara sentir a las gens que vos autras est
will-magnify and will-make to-feel to the people that you others are
veraias femenas. Tantost cant vos cambiares, Dieus fara
true women As-soon as you will-change God will-make
sentir lo contrari; ques enans las peiras faria parlar,
to-feel the contrary for sooner the stones he-would-make to-speak
que diran que vos autras non est aquellas que deves. Tenes
that will-say that you others not are those that you-ought Hold
en totas cauzas via d'umilitat, e estudias vos de gardar
in all things way of-humility and study yourselves of keeping
la ben ins en vostre cor, en aissi cant precios thesaur.
it well within in your heart in such as precious treasure
Car sapias cert que humilitatz es especials via de salut,
For know certain that humility is special way of salvation
aissi cant noirimens de tota puritat, e razis de perfection;
just as nourishment of all purity and root of perfection
e sens aquesta, res non pot plazer a Dieu. Per que,
and without this anything not can to-please to God For which

sobeiranamens vos esforsas d'aquesta as aver, que heissemple
sovereignly yourselves strive of-this to have for example
n'avem en Nostra Dona, quez es totz nostre caps.»
thereof-we-have in Our Lady who is all our chief

6 Aquisti vertutz, humilitatz veraia, la rendia a Dieu mot gracioza
This virtue humility true her rendered to God very gracious
e mot familiars, e a las gens digna de tota reverentia. Tan
and very familiar and to the people worthy of all reverence So
grans era li dignitatz quez om sentia en ella per aquesta
great was the dignity that one felt in her through this
vertut, que neis li gran baron, els autz senhors, princes,
virtue that even the great barons and-the high lords princes
e reis, e comtes, per gran devocion, cant la venian vezer,
and kings and counts for great devotion when her came to-see
non si podian tenir, am mot gran reverentia, de plegar
not themselves could to-hold with very great reverence from bending
lur ginols: de que li verge humils avia mot gran dolor. Li
their knees of which the virgin humble had very great sorrow The
cal, cant l'avian vista, e amb ella parlat, meravillozamens
which when her-they-had seen and with her spoken marvelously
s'en partian, e s'en annavan ben hedificatz.
themselves-thence parted and themselves-thence went well edified

7 Una ves, s'estalvet que uns grans homs de Lombardia la venc
One time it-happened that a great man of Lombardy her came
vizitar, e reques li am gran instantia, cant ac parlat ab
to-visit and asked to-her with great urgency when he-had spoken with
ella, qu'illi li reveles, obtengut ques auria de Nostre
her that-she to-him revealed obtained that-she would-have from Our
Senhor, una cauza qu'el volia mot saber. E li Sancta humils
Lord a thing that-he wished much to-know And the Saint humble
respondet li, qu'illi non era digna de saber lo[s] secretz
answered to-him that-she not was worthy of knowing the secrets

de Dieu, ni aquella oracion illi non faria; que peccairis
of God and that prayer she not would-make for sinner
era, e non si devia entremetre de cauzas espiritals.
she-was and not herself ought to-meddle with things spiritual
E ades ell i ac mais de devocion, dizent que certamens 8
And always he there had more of devotion saying that certainly
crezia qu'illi li ho podia revelar; e si far ho volgues,
he-believed that-she to-him it could to-reveal and if to-do it she-wished
promes qu'el dera renda al luec, tal que tostemps sos
he-promised that-he would-give income to-the place such that always its
estamens fora mantengutz. Mais li Sancta de Dieu non
estate would-be maintained But the Saint of God not
avia ren a far de sas promessions; car illi non annava
had anything to do with his promises for she not went
per via de simulacion ni d'ipocrisia. Per que ades plus fort
by way of pretense nor of-hypocrisy For which always more strongly
s'escuzava az ell, respondent humilmens. E adoncs aquel homs
herself-excused to him answering humbly And then that man
parti si d'ella mot desconsolatz; car non poc obtenir
parted himself from-her very disconsolate for not he-could to-obtain
de saber so que tant desirava, per ren ques ell fezes.
of knowing that which so-much he-desired for anything that he did
Non era fencha en ella vera humilitatz; ans aquist vertutz 9
Not was feigned in her true humility rather this virtue
era en ella en aissi cant maires, que la noiria, e la
was in her in such as mother who her nourished and her
creissia continuamens en Dieu. E per so que en mais
increased continually in God And for this that in more
de manieras ill gazainhes en aquesta vertut, illi ques era
of manners she gained in this virtue she who was
generals prioressa d'amdos aquels covens, volc aver una
general prioress of-both those convents wished to-have a

donna per prioressa, a cui illi humilmens obezis; e promes
lady for prioress to whom she humbly obeyed and promised
li hobediencia am gran devocion. Per so que tostemps ill
to-her obedience with great devotion For this that always she
fos obediens per amor dell Senhor, vodet atressi obediencia
were obedient for love of-the Lord vowed likewise obedience
a fraire Jaucelin, homs santz, ques era menistres des fraires
to brother Jaucelin man holy who was minister of-the friars
menors en Prohensa, le cals fon pueis evesques d'Aurenga;
minor in Provence the which was afterward bishop of-Orange
al cal illi, tant cant visquet, humilmens obezi.
to-the which she so-long as she-lived humbly obeyed
En aquel temps le reis Karle premier, fraire del bon rei sant
In that time the king Charles first brother of-the good king saint
Lois de Fransa, era comps de Prohensa; e li fraire menor
Louis of France was count of Provence and the friars minor
eran li acuzat tan fort, que tan grans era l'ira quez ell
were to-him accused so strongly that so great was the-anger that he
avia a l'orde, que neguns fraires davant venir non li auzava.
had to the-order that any friar before to-come not to-him dared
Estalvet si que li comtessa sompniet en aissi. Ill era adoncs
It-happened so that the countess dreamed in this-way She was then
grossa d'enfant, e era tan greus e tan grossa, qu'illi mezesma
big with-child and was so heavy and so big that-she herself
e tug cill que la vezian, e neis li meje, si dezesperavan
and all those who her saw and even the physicians themselves despaired
de sa vida, d'ella e de l'enfant. Duptavan tug mot fort que
of her life of-her and of the-child They-feared all very greatly that
l'enfas non peris, e que ja a baptisme non poguessa venir.
the-child — perished and that ever to baptism not could to-come

E cant venc una nuech, li donna vi en sompni que una 11
And when came one night the lady saw in dream that a
bona donna que portava habiti mot honest de beguina, ab
good lady who wore habit very modest of beguine with
doas companhieras, mot humilmens la venia vizitar, e parlava
two companions very humbly her came to-visit and spoke
li am gran benignitat. En apres, a la oracion d'aquella
to-her with great kindness In after at the prayer of-that
sancta donna, ill era restaurada certamens del perill de son
holy lady she was restored certainly from-the peril of her
enfantament; ses tot dan escapavan et illi e l'enfant. E
childbirth without all harm escaped and she and the-child And
aisso esdevenc li per .iii. nuech[s]. E a la tersa ves, illi
this happened to-her for three nights And at the third time she
ho revelet al compte, mostran li son perill, car mot fort
it revealed to-the count showing to-him her peril for very greatly
s'espautava; dizent, que ses ajuda de grans oracions, non
herself-frightened saying that without help of great prayers not
crezia ses mort en pogues escapar. E dihs que fe avia
she-believed without death thence she-could to-escape And said that faith she-had
que Dieu[s] ses cauza aquell sompni non li avia mostrat.
that God without cause that dream not to-her had shown
Adoncs le comps fes demandar si en tota sa terra sabia 12
Then the count made to-ask if in all his land knew
hom aital femena, que Dieus per ella li volgues ajudar.
one such woman that God through her to-him wished to-help
E per volontat de Dieu, fon li mentauguda aquisti sancta
And by will of God was to-him mentioned this holy
donna. Mais cant le comps auzi que sorres era de fraire
lady But when the count heard that sister she-was of brother
Hugo de Dinha, auzit que ac sos bens e sa humilitat,
Hugh of Digne heard when he-had her good-deeds and her humility

ac en ella mot gran devocion, e mandet la querre. E
he-had in her very great devotion and sent her to-seek And
aitan tost con la vi li comtessa, dis que veraiamens ill era
as soon as her saw the countess said that truly she was
cella la cal illi en sompni avia vist; e ac ferma crezensa,
that-one the which she in dream had seen and had firm belief
ses tot dopte, que ses perill, per la sieuas oracions,
without all doubt that without peril through the her prayers
illi n'escaparia. E adoncs de si non la laisset partir.
she thence-would-escape And then from herself not her she-let to-part
13 Azimpli si le sompnis ques illi avia vist, tot en aissi cant
Fulfilled itself the dream that she had seen all in such as
.i. pauc davant ho avia al compte dich. Stant adoncs li
a little before it she-had to-the count said Being then the
Sancta en gran oracion sobre devotamens, li donna ac una
Saint in great prayer exceeding devoutly the lady had a
filha, per la vertut de Dieu. E adoncs le comps el
daughter by the virtue of God And then the count and-the
comtessa atressi volgron qu'illi fos sa mairina, e fes la
countess likewise wished that-she were her godmother and made her
batejar; e per gran reverencia feron en lur comaire. Que
to-baptize and for great reverence they-made of-her their gossip For
per cert reconnoissia li donna que Dieus per ella l'avia
for certain acknowledged the lady that God through her her-had
restaurada dell perill de la mort; car en aissi el sompni
restored from-the peril of the death for in such in-the dream
li era revelat. E le comps ho crezia, e neis tota li cortz.
to-her it-was revealed And the count it believed and even all the court
14 E per lo bon heissemple que viron d'ella, e sa humilitat,
And for the good example that they-saw of-her and her humility
le comps ac tant de devocion, que per amor d'ella restitui
the count had so-much of devotion that for love of-her restored

en gracia los fraires e tot l'orde, li cal si tenian tut
into grace the friars and all the-order the which themselves held all
per mortz, e estavan am gran paor. E illi mes los totz, per
for dead and were with great fear And she put them all by
sa humilitat, en la gracia dell Rei. E en aissi, l'ira que
her humility in the grace of-the King And in this-way the-anger that
poders ni savieza d'omes non podia atemprar dell compte, ni
power nor wisdom of-men not could to-temper of-the count nor
dels fraires, li simpleza de l'humil Doucelina va tot asuaviar.
of-the friars the simplicity of the-humble Douceline goes all to-soften

She vows poverty as Francis kept it, owning one robe and borrowing even her deathbed linen; she refuses Philippa Porcellet's offer of a living and puts the count's yearly ten pounds in common. Hugh allows the sisters only a middle poverty, and she refuses endowments. Ruling both convents, she keeps them from men's company, idle words, and lies, and beats a little girl for looking at workmen; terrible in correction, she is merciful to the penitent and wants a middle way, not rigor without discretion. She weeps through the night hours even when sick.

Le sinquens capitols es del vot de la sancta paupertat,
The fifth chapter is of-the vow of the holy poverty
ni en qual maniera la gardet, am sobre gran amor, e
and in what manner it she-kept with exceeding great love and
am gran diligentia; e del gran mespres en ques avia
with great diligence and of-the great contempt in which-she had
las cauzas temporals.
the things temporal
1 Car a comprar lo regisme del cel neguns thesaurs non es
For to buy the kingdom of-the heaven any treasure not is
tant dignes cant paupertat, aquella solamens que Ihesu Crist
so worthy as poverty that only which Jesus Christ
enseinhet a gardar, e la donet a sos decipols, so fon al[s] sans
taught to keep and it gave to his disciples this was to-the holy
apostols, per principal fondament; car aquisti sola paupertat
apostles for principal foundation for this alone poverty
d'esperit es pres del regne del cel, per lo cal acomprar, vent
of-spirit is price of-the kingdom of-the heaven for the which buying one-sells
tot cant a, e ho dona a paures. Per aisso, aquist maire sancta
all that he-has and it gives to poor For this this mother holy
ma donna Doucelina tot aquest mont mesprezet, per dezirier
my lady Douceline all this world despised for desire

del regne celestial ques avia. Per lo cal aquistar e aver, totas
of-the kingdom celestial that-she had For the which acquiring and having all
cauzas dezamparet, e totas sas riquezas e sos thezaurs donet
things she-abandoned and all her riches and her treasures gave
per paupertat; car ab aquesta solamens lo pot hom gazainhar.
for poverty for with this only it can one to-gain
Aisso fon li bona mercadiera, li quals la peira precioza de 2
This was the good merchant-woman the which the stone precious of
l'evangeli de Crist, la sancta paupertat, ques avia trobada,
the-gospel of Christ the holy poverty that-she had found
volia comprar, dezamparat per ella tot cant possezia terrenal.
wished to-buy having-abandoned for it all that she-possessed earthly
E per cert, aisso era le thesaurs precios rescost el camp
And for certain this was the treasure precious hidden in-the field
de l'evangeli, per lo cal acomprar, tot cant avia escampet
of the-gospel for the which buying all that she-had she-scattered
largamens, et tot ho det als paures, ja per amor de
largely and all it gave to-the poor indeed for love of
Crist, que fon crucifiatz, paures e sofrachos, e de la sieua
Christ who was crucified poor and needy and of the his
maire, que era donna del mont, que volc que fos le Senhers
mother who was lady of-the world for wished that were the Lord
en aquest mont paura e sofrachoza, a semblansa de si.
in this world poor and needy to likeness of himself
Per amor d'els, aquisti sancta verge, jassiaisso que li amic 3
For love of-them this holy virgin although that the friends
l'amessan mot, e la tenguessan car, totz los thesaurs pero
her-loved much and her held dear all the treasures however
e totas las riquezas de son paire, e dels autres amics,
and all the riches of her father and of-the other friends
dezamparet am gran mespres, e envesti si ferventmens
abandoned with great contempt and invested herself fervently

d'esperit de paupriera, ab sen d'umilitat; e vodet en las
of-spirit with poverty with sense of-humility and vowed in the
mans del sant paire fraire Hugo de Dinnha la sancta
hands of-the holy father brother Hugh of Digne the holy
paupertat de Ihesu Crist am gran ardor gardar, tot en aissi
poverty of Jesus Christ with great ardor to-keep all in such
cant sant Frances la tenc e la donet. So es a dire que ren
as saint Francis it kept and it gave This is to say that anything
non avia propri, ni mais una rauba ho un vestir non avia,
not she-had own nor but one robe or one garment not she-had
ni tenia, aissi con un mantell, e una gonella que portava
nor kept just as a mantle and a gown that she-wore
desus, e una soteirana. Ans cant li era hops de meyrar,
above and an undergown Rather when to-her it-was need of changing
convenia las donnas li provissan per amor del Senhor;
it-behooved the ladies to-her provided for love of-the Lord
que d'autramens ill non prenia ren que li fos donat.
for otherwise she not took anything that to-her were given
4 Neis li drap de son liech, que tenc en sa rediera malautia,
Even the cloths of her bed that she-kept in her last illness
non eran sieus; ans covenc ben quel rauba entr'ellas li
not were hers rather it-behooved well that-the robe among-themselves to-her
prestessan. Ni anc non li troberon de que la poguessan
they-lent And ever not to-her they-found of what her they-could
cubrir, cant l'arma fon partida del cors; que una de las
to-cover when the-soul was parted from-the body so-that one of the
filhas despullet sa gonella, la qual hom li vesti. E ancars
daughters stripped-off her gown the which one to-her clothed And yet
lo vell e la benda li fo[ro]n adoncs prestat, e breumens
the veil and the band to-her were then lent and briefly
tot son habiti. Car li sancta paura amiga de Nostre Senhor,
all her habit For the holy poor friend of Our Lord

entro sus en la fin, avia fe portada e volc esser fizels a
until up in the end had faith borne and wished to-be faithful to
donna paupertat, gardant fermamens lo vot que fach n'avia.
lady poverty keeping firmly the vow that made thereof-she-had
Non volia penre ni retenir a si almorna que fos 5
Not she-wished to-take nor to-retain to herself alms that were
de trop gran pres; e si alcunas ves li fos huferta,
of too great price and if some times to-her it-were offered
metia la en comun, ho la dava als fraires, ho la partia
she-put it in common or it gave to-the friars or it divided
entre pauras personas. Non prezera per ren, de neguna
among poor persons Not she-would-take for anything from any
persona, almorna que fos apellada sensals; car dizia que
person alms that were called rent for she-said that
contral vot de l'evangeli fera.
against-the vow of the-gospel it-would-be
Una ves, s'esdevenc que una nobla donna de Prohensa, per 6
One time it-happened that a noble lady of Provence by
nom ma donna Felipa Porcelleta, donna d'Artinhols, venc a la
name my lady Philippa Porcellet lady of-Artignosc came to the
sancta maire, per gran devocion, e mes si a Robaut, per
holy mother for great devotion and put herself at Roubaud for
esser filha sieua. E can la fon intrada, ill vi la sancta
being daughter hers And when there she-was entered she saw the holy
maire vieure pauramens, e penre las almornas pauras las quals
mother to-live poorly and to-take the alms poor the which
li eran fachas. E vi la sofrachosa, en tant que pron de
to-her were made And saw her needy in so-much that plenty of
ves non avia pas en sas enfermetat[s] .i. denier de que si
times not she-had at-all in her infirmities a penny of which herself
melluires. E adoncs aquist donna ac li compassion, qu'era
she-bettered And then this lady had to-her compassion for-she-was

grans rica femena. E un jorn, illi fon en secret amb ella, e
great rich woman And one day she was in secret with her and
reques li humilmens de ginols que li plagues de penre,
asked to-her humbly on knees that to-her it-pleased of taking
qu'ill era aparellada e volontoza de complir li sos hops, e
for-she was ready and willing of fulfilling to-her her needs and
donar li sa vida tostemps complidamens, tant cant visquera.
giving to-her her living always fully so-long as she-would-live

7 El sancta maire benignamens e humil, fazen li motas
And-the holy mother kindly and humble making to-her many
gracias, respondet li: «Non vuella Dieus ni sufra, donna
thanks answered to-her Not may-wish God nor may-suffer lady
Felipa, qu'ieu negun temps fassa neguna ren encontral vot
Philippa that-I any time do any thing against-the vow
de sancta paupertat. Car per cert sapias, donna, que per
of holy poverty For for certain know lady that for
neguna ren, de neguna persona, per dignitat ques aia, ieu
any thing from any person for dignity that-she has I
non penria ma vida certamens; car non mi semblaria qu'ieu
not would-take my living certainly for not to-me it-would-seem that-I
tengues lialmens la lei de paupertat, que neguna persona
kept loyally the law of poverty that any person
m'agues a far mos hops.» E anc non ho volc penre;
me-had to do my needs And ever not it she-wished to-take
mais dis que las almornas que li faria alcunas ves
but said that the alms that to-her she-would-make some times
penria per amor de Dieu, cant mestier li serian.
she-would-take for love of God when need to-her they-would-be

8 Cant le comps de Prohensa, que fon fatz apres rei de
When the count of Provence who was made after king of
Cezilia, l'ac vista, e conegut la sieua sanctetat, ac en
Sicily her-had seen and known the her holiness had in

ella mot gran devocion; e cascun an trametia li .x.
her very great devotion and each year sent to-her ten
lieuras per almornas. La qual almorna li Sancta de Dieu
pounds for alms The which alms the Saint of God
non volia recebre, ni retenir a si; mais aquellas .x. lieuras
not wished to-receive nor to-retain to herself but those ten pounds
illi metia e pauzava el comun. E las donnas provezian
she put and placed in-the common And the ladies provided
li de so que si volian; qu'illi neguna cauza non
to-her of that which themselves wished for-she any thing not
lur en requeria; qu'en lur voluntat era de far ho de
to-them thereof asked for-in their will it-was of doing or of
laissar. E so que li fazian prenia per pura almorna.
leaving And that which to-her they-did she-took for pure alms
E en aissi li Sancta autamens volc gardar, e tenc en 9
And in this-way the Saint highly wished to-keep and kept in
si lo vot de sancta paupertat; que tota sa vida volc
herself the vow of holy poverty that all her life she-wished
aver sofrachoza, am gran estreinhement. As eissemple e
to-have needy with great straitness To example and
per l'amor de la paura maire de Ihesu Crist, de la qual
for the-love of the poor mother of Jesus Christ of the which
del[s] sieus vestirs ill s'era revestida; aissi cant sant
with-the her garments she herself-was reclothed just as saint
Frances si revesti dels vestirs del Senhor, e illi de
Francis himself reclothed with-the garments of-the Lord and she of
la Donna. E car humilitat conserva pauretat, e pauretat
the Lady And for humility preserves poverty and poverty
noiris humilitat, ajustet las ensemps, en aissi cant girmanas
nourishes humility she-joined them together in such as sisters

de la maire de Dieu: car aquestas vertutz li foron mot
of the mother of God for these virtues to-her were very
probencas, e reluziron fort el filh e en la maire.
near and shone greatly in-the son and in the mother
10 E car illi aquestas doas vertutz dezirava, e las amava mot,
And for she these two virtues desired and them loved much
volc las aver ensemps, en luoc de fondamens. Car ill era
she-wished them to-have together in place of foundations For she was
maison de Nostre Seinhor, on l'esperit de Dieu si repauzava;
house of Our Lord where the-spirit of God itself rested
et aquell Seinher per qui amor ill vivia sofrachoza, piatozamens
and that Lord for whose love she lived needy mercifully
e benigna li complia totz sos defallimens. Car plus aondans
and kind to-her fulfilled all her wants For more abundant
era li sieua pauretat que non es l'aondansa de cels que aman
was the her poverty than — is the-abundance of those who love
las riquezas del mont. Car aqui on motas ves peccunia defall,
the riches of-the world For there where many times money fails
li sieua pauretat largamens aondava, con dis de sant Frances.
the her poverty largely abounded as is-said of saint Francis
11 E cant las filhas viron quel maire avia en si la sancta
And when the daughters saw that-the mother had in herself the holy
paupertat de l'evangeli autamens abrassada, siguent las sieus
poverty of the-gospel highly embraced following the her
pezadas, volian la vodar. Mai le sans paires fraire Hugo
footsteps they-wished it to-vow But the holy father brother Hugh
non ho sufri, ni non ho conseillet; mais que visquessan
not it suffered and not it counseled but that they-lived
bonamens, e poguessan far almornas; car a femena non
well and could to-make alms for to woman not
es fort segura cauza, e majormens a femenas joves. E
is very safe thing and chiefly to women young And

adoncs li sancta maire, per consell del sant paire, volc que
then the holy mother by counsel of-the holy father wished that
elegissan mejana paupertat. Que poguessan aver lurs ops, e
they-chose middle poverty That they-could to-have their needs and
lur necessitat, pauramens e atempradamens; e que a lur
their necessity poorly and temperately and that at their
despensas servissan fizelmens lo Seinhor, e si gardessan
expenses they-served faithfully the Lord and themselves guarded
de superfluitat. La qual cauza ellas receupron am gran
from superfluity The which thing they received with great
amor, e am gran volontat de segre e de gardar tostemps.
love and with great will of following and of keeping always
E car li sancta maire sabia que riquezas non eran de 12
And for the holy mother knew that riches not were of
profiech, ans son hucaizon motas ves de motz mals, per
profit rather are occasion many times of many evils for
aisso non lur penset d'autras possessions. Car non volia
this not to-them she-thought of-other possessions For not wished
li maires qu'en aquest mont aguessan on pauzessan lur cor,
the mother that-in this world they-had where they-placed their heart
mais solamens lur vieure. Una ves, uns grans rics homs dis
but only their living One time a great rich man said
que volia penre lo luoc en mantenensa, e volc donar grans
that he-wished to-take the place in maintenance and wished to-give great
rendas az enriquir lo luoc, e volc far meravillas. E anc li
incomes to enrich the place and wished to-do wonders And ever the
sancta maire non ho sufri, ni non ho volc recebre. Car mais
holy mother not it suffered and not it wished to-receive For more
volia sas filhas visquessan atempradamens, e que servissan
she-wished her daughters lived temperately and that they-served
a Dieu ab lurs pauras despensas, sostenent entre ellas las plus
to God with their poor expenses sustaining among them the most

pauras, e las unas las autras caritativamens. La qual cauza
poor and the ones the others charitably The which thing
an entieramens gardat e observat entro el dia d'uei.
they-have entirely kept and observed until the day of-today
Le seizens capitols es de l'austeritat de sa vida, e del gran
The sixth chapter is of the-austerity of her life and of-the great
exercissi de bonas obras ques avia en si et en las autras.
exercise of good works that-she had in herself and in the others
1 E car li sancta maire era caps e maistra de totas las
And for the holy mother was head and mistress of all the
autras, covenia qu'illi lur fos heissemples en totas vertutz.
others it-behooved that-she to-them were example in all virtues
Que non solamens era caps e regeiris d'aquellas de Robaut,
For not only was head and ruler of-those of Roubaud
qu'eran en sa hobediencia, de las cals era maires, ans
who-were in her obedience of the which she-was mother rather
era atressi capdels e maistra d'aquellas que per lo sieu
she-was likewise leader and mistress of-those who by the her
heissemple s'eran enbeguinidas en la carriera estant pres
example themselves-were made-beguines in the street being near
de Robaut, a Massella, en aissi con az Ieras. Car en cascun
of Roubaud at Marseille in such as at Hyères For in each
luoc, tant cant i era, illi las governava, e neis las
place so-long as there she-was she them governed and even them
corregia, cant i fazia mestier. E totas, en lo comensament,
corrected when there it-made need And all in the beginning
vodavan az ella obedientia, e la li prometian.
vowed to her obedience and it to-her promised
2 Per que, cant illi vi que per lo sieu heissemple tantas eran
For which when she saw that by the her example so-many were
encorajadas de servir Ihesu Crist, era illi atressi encorajada
encouraged of serving Jesus Christ was she likewise encouraged

plus fort. Per aisso, de tan gran dureza de deciplinas
more strongly For this with so great hardness of disciplines
destreinhia los deziriers de totz sos sentimens, que a
she-constrained the desires of all her senses that with
penas prenia sa necessitat de so que hops li era a sufrir
difficulty she-took her necessity of that which need to-her was to sustain
sa natura. Mais l'atempramens era tan grans de manjar e
her nature But the-temperance was so great of eating and
de beure, que non solamens fazent abstinentia, mais neis
of drinking that not only doing abstinence but even
manjant, donava heissemple d'edificacion.
eating she-gave example of-edification

Destrechamens gardava en totas cauzas reg e atempradament 3
Strictly she-kept in all things rule and temperance
d'abstinencia, condampnant en si totz plazers; e avia
of-abstinence condemning in herself all pleasures and had
gran cura de gardar la pureza e del cors e de l'arma,
great care of keeping the purity both of-the body and of the-soul
en si e en las autras. Per que, non solamens enseinhava
in herself and in the others For which not only she-taught
que li carns degues esser mortificada, mais lo[s] sens defora
that the flesh ought to-be mortified but the senses outside
volia que ab sobeirana cura fossan gardat[z].
she-wished that with sovereign care were guarded

Las familiaritatz dels homes, lurs paraulas e lurs esgartz, 4
The familiarities of-the men their words and their looks
comandava que fossan esquivadas, ses tota merce, non
she-commanded that were shunned without all mercy not
solamens de las sieuas, mais de totas cellas que al sieu
only by the hers but by all those who at-the her
consell volian vieure. Ni illi a penas negun home conoissia
counsel wished to-live Nor she with difficulty any man knew

per cara. Per que, si illi vis neguna de las sieuas de Robaut
by face For which if she saw any of the hers of Roubaud
levar la testa per esgardar negun, ni ho auzis, neis dels
to-raise the head for looking-at any or it heard even of-the
parens probencs, aigramens fort las reprenia, e duramens
kin near sharply strongly them she-reproved and harshly
las castiava. Car non volia neguna d'ellas prezes plazer en
them chastised For not she-wished any of-them took pleasure in
autre, mais solamens, sa dizia, en Nostre Senhor Ihesu Crist.
other but only this she-said in Our Lord Jesus Christ
5 Una ves, una de las petitas de Robaut, que non avia plus
One time one of the little-ones of Roubaud who not had more
de .vii. ans, avia esgardat d'omes que la obravan. E cant
than seven years had looked-at of-men who there worked And when
li sancta maire ho saup, batet la mot duramens, en tant
the holy mother it knew beat her very harshly in so-much
quel sancs li corria per las costas; dizent li que sacrifizi
that-the blood to-her ran down the ribs saying to-her that sacrifice
faria a Dieu d'ella. De la qual cauza aquilli li fes
she-would-make to God of-her Of the which thing that-one to-her made
gracias a la fin de sos jorns; car mot dis que aquel batres
thanks at the end of her days for much she-said that that beating
li fon huccaison de mais ajustar s'arma am Nostre Senhor.
to-her was occasion of more joining her-soul with Our Lord
6 Reprenia fort en tota femena que fos donada a Dieu,
She-reproved strongly in every woman who were given to God
gaire parlar ab home; que non era, sa dizia, segura cauza.
much to-speak with man for not it-was this she-said safe thing
«Car certa sui, sa dizia, que ja tant non parlares amb
For certain I-am this she-said that ever so-much not you-will-speak with
els de Nostre Senhor, que plus frejas, e am mens de tot
them of Our Lord that more cold and with less of all

ben a la fin que al comensament, non vos trobes, e
good at the end than at-the beginning — yourselves you-find and
de devocion.» E desplazia li fort cant ho vezia, fora de
of devotion And displeased to-her strongly when it she-saw outside of
confession. E aisso era ben gardat en sas filhas, neis dels
confession And this was well kept in her daughters even of-the
parens probencs, sens sobre gran razon, e aquo fort a
kin near without exceeding great reason and that very at
tart. Non solamens non sufria parlar amb els, mais parlar
late Not only not she-suffered to-speak with them but to-speak
d'els esquivava mot fort; e si alcunas ves ho trobes de
of-them she-shunned very strongly and if some times it she-found of
neguna[s], greumens mot las punia, am gran confuzion.
any grievously much them she-punished with great confusion
Non volia las sieuas filhas si consolessan, en petit ni en 7
Not she-wished the her daughters themselves consoled in little nor in
mot, mais sol en Ihesu Crist, al qual illi las noiria fizelmens.
much but only in Jesus Christ to-the which she them nourished faithfully
E volia continuamens fossan pagudas de las sieuas paraulas,
And she-wished continually they-were fed with the his words
per so que parlant d'ell, sa dizia, totas si enflamessan
for this that speaking of-him this she-said all themselves inflamed
de la sieua amor. E per aisso, neguna non auzava parlar de
with the his love And for this any not dared to-speak of
sos parens a l'autra, non solamens dels autres; per so que en
her kin to the-other not only of-the others for this that in
lur cor autra amor non intressa, mai sol de Ih[es]u Crist.
their heart other love not entered but only of Jesus Christ
Aquestas cauzas volia en las sieuas filhas fos fort gardat,
These things she-wished in the her daughters were strongly kept
el contrari comandava que fossa esquivat fort atendudamens.
and-the contrary she-commanded that were shunned very attentively

8 Non volia atressi li sancta maire que estessan ociozas, ni
Not wished likewise the holy mother that they-were idle nor
vaguejessan de cor ni de paraulas; mais que s'exercitessan en
wandered of heart nor of words but that themselves-exercised in
totas bonas obras. Per aisso fazia las afannar en servir los
all good works For this she-made them to-toil in serving the
malautes; lo qual servizi, non solamens dels fraires, mais dels
sick the which service not only of-the friars but of-the
paures malautes, e neis dels espitals, volia las si
poor sick and even of-the hospitals she-wished them themselves
fezessan. E per so qu'illi fos a las autras heissemples,
did And for this that-she were to the others example
ill si metia premiera far totas aquestas cauzas. Aquestas
she herself put first to-do all these things These
sanctas obras volia las si fezessan continuamens, e
holy works she-wished them themselves did continually and
non sufria a neguna que son cors tenguessa trop pauzat.
not suffered to any that her body she-kept too rested
9 Aondansa de paraulas esquivava fort en totas; «Car non pot
Abundance of words she-shunned strongly in all For not can
esser, sa dizia, qui s'abandona a paraulas, que non falla,
to-be this she-said who himself-abandons to words that not he-fails
e non venga d'unas paraulas en autras que desplazon a
and not comes from-some words into others that displease to
Dieu.» Majormens era esquivat entr'ellas parlar de las trufas
God Chiefly was shunned among-them to-speak of the trifles
del mont, ni de ren que al segle apertengues, plus
of-the world or of anything that to-the world belonged more
que de mort; e si trobes que neguna per sa simpleza
than of death and if she-found that any through her simplicity
i fallis, am gran terribilitat las castiava. Car non sufria
there failed with great terribleness them she-chastised For not she-suffered

neguna causa que lur pogues enpolsezir l'arma pura que
any thing that to-them could to-soil the-soul pure that
era huferta a Dieu, de ques ill avia cura.
was offered to God of which she had care
Messonegas esquivava am gran afortiment, afermant que 10
Lies she-shunned with great vigor affirming that
persona messoneguiera non pot plazer a Dieu. D'aisso era en
person lying not can to-please to God Of-this was in
capitol son gran afortiment, dizent que de sas mans en
chapter her great vigor saying that with her hands thereof
faria sacrifisi, si o trobava. Mot volia s'estudiessan
she-would-make sacrifice if it she-found Much she-wished themselves-studied
en gardar ben e en reglar lur lengas, e non sufria
in guarding well and in ruling their tongues and not suffered
s'abandonessan en paraulas ociosas: «Car aquellas, sa dizia,
themselves-abandoned in words idle For those this she-said
son hucaizon pueis de venir en las autras.» E dizia li
are occasion then of coming into the others And said the
sancta maire: «Ques en aissi con le vens tol e enpacha
holy mother That in such as the wind takes-away and hinders
la rozada del cel que non quaia ni arosi las herbas, en
the dew of-the heaven that not it-falls nor bedews the grasses in
aissi paraulas ociosas, e ociozitatz tol e enpacha que
such words idle and idleness takes-away and hinders that
li gracia de Dieu non pot venir en arma, ni la pot arozar.»
the grace of God not can to-come into soul nor it can to-bedew
Aquestas cauzas esquivava e corregia mot fort, els 11
These things she-shunned and corrected very strongly in-the
capitols e en vesitacion; car per plus puramens vieure
chapters and in visitation for for more purely living
a Dieu, acostumava cascun covent de vezitar per temps.
to God she-was-accustomed each convent of visiting by times

E jassiaisso qu'illi fos de gran benignitat, e humils,
And although that-she was of great kindness and humble
e suaus meravillozamens, en repenre e en castiar era
and gentle marvelously in reproving and in chastising she-was
mot terribla, e de gran auctoritat. Als capitols o en las
very terrible and of great authority At-the chapters or in the
vezitacions, cant illi corrigia, non n'i avia minga non
visitations when she corrected not thereof-there had any not
tremoles d'aquella gran auctoritat, que semblant era a totas
trembled at-that great authority for seeming was to all
quel juzizi de Dieu en sa auctoritat illi representessa.
that-the judgment of God in her authority she represented
E jassiaisso que duramens gardes drechura en correccion,
And although that harshly she-kept justice in correction
cant illi conoissia humil repentiment, meravillozamens era
when she knew humble repentance marvelously she-was
moguda a far misericordia, totas ves am drechura que le
moved to do mercy all times with justice that the
leugiers perdons non fos hucaison de cazer autra ves.
light pardon not were occasion of falling another time
12 Am gran benignitat ho atemprava tot; per que, laissava
With great kindness it she-tempered all for which left
meravilloza consolacion le sieus punimens, e sa correccions,
marvelous consolation the her punishment and her correction
cant que fos aspra, totas ves consolava. E cant tot
however-much that were harsh all times consoled And though all
illi enduzia per son heissemple az austeritat, e amonestava
she led by her example to austerity and admonished
las autras a viure en gran regla d'atemprament en totas
the others to live in great rule of-temperance in all
cauzas, non li plazia greueza de destrecha ses discrecion,
things not to-her pleased heaviness of strictness without discretion

e sobre fort li desplazia e esquivava singularitatz, e
and exceeding strongly to-her displeased and she-shunned singularities and
non sufria de neguna; mais que tenguessan via mejana, per
not suffered of any but that they-kept way middle for
mais de segurtat, e aquella seguissan cascuna a lur poder.
more of safety and that they-followed each to their power
E per so que s'arma tengues plazent a Dieu, continuamens 13
And for this that her-soul she-kept pleasing to God continually
si lavava, e de jors e de nuegz, am gran plueia de
herself she-washed both by days and by nights with great rain of
lagremas; que a son cors ni a sa freolesa non perdonava.
tears for to her body nor to her frailty not she-spared
En tant que cant tot era malauta, non laissava passar
In so-much that though all she-was sick not she-let to-pass
aquella hora de la nuech que avia costumada a plorar.
that hour of the night that she-had accustomed to weep
Motas ves ho proeron las donnas que la vellavan per razon 14
Many times it proved the ladies who her watched for reason
de sa malautia: cant si pensavan qu'illi pauzes, pus
of her sickness when themselves they-thought that-she rested once
venia l'ora de mieja nuech, non podia dormir ni pauzar,
came the-hour of mid night not she-could to-sleep nor to-rest
tant l'avia acostumada. E tot aquell espasi, tro passadas
so-much it-she-had accustomed And all that space until past
matinas, despendia am gran aondansa de lagremas; jassiaisso
matins she-spent with great abundance of tears although
qu'illi s'en cubris aitant cant plus podia, e totz
that-she herself-thereof covered as-much as more she-could and all
senhals en si mezesma estennhia, per c'om o conogues.
signs in her self she-quenched for that-one it knew
Mais non si podia far, cant era en sa gran aondansa,
But not itself could to-do when she-was in her great abundance

las autras non ho auzissan; majormens cant li estavan
the others not it heard chiefly when to-her they-stood
entorn, alcunas ves, per rason de sa gran malannansa, non
around some times for reason of her great illness not
s'en podia cubrir que non ho connoguessan.
herself-thereof she-could to-cover that not it they-knew
E con, per lo continu plorar que fazia, agues encorreguda
And as through the continual weeping that she-did she-had incurred
sobre greu malautia del cap, en tant que motas ves
exceeding grievous sickness of-the head in so-much that many times
n'estava tot .i. jorn e una nuech de manjar, ni podia
thereof-she-stayed all one day and one night from eating nor could
ubrir los uels, ni a penas podia parlar, ni auzir neguna
to-open the eyes nor with difficulty could to-speak nor to-hear any
paraula; ab tot aquo, non si cessava de plorar a las
word with all that not herself ceased of weeping at the
horas ordenadas ques avia acostumat. Non contrastera
hours ordained that-she had accustomed Not would-have-resisted
pauc ni mot, per mal qu'illi agues, a sa devocion.
little nor much for ill that-she had to her devotion

She cannot bear any creature to be killed, frees birds with a word of praise, mourns the nuns of Antioch taken by the Saracens, and weeps that a widow grieves more for a husband than she for her Lord. All creation speaks of God to her. She serves the poor sick as the person of Christ, and a destitute man whom she and her sisters nurse for three days vanishes from a locked hut, leaving a blaze of light in the garden and his food untouched and fresh.

Le setens capitols es de sa pietat e de sa innocencia.
The seventh chapter is of her piety and of her innocence

Tan grans era li pietatz de cor natural que li Sancta avia, 1
So great was the piety of heart natural that the Saint had
qu'illi non podia sufrir c'om aucizes ni bestias, ni aucels,
that-she not could to-suffer that-one killed nor beasts nor birds
qu'illi ho saupes, que tota n'era moguda a sentiment de
that-she it knew for all thereof-she-was moved to feeling of
gran compassion; majormens aquellas creaturas que representan
great compassion chiefly those creatures that represent
Crist en lur semblansa, el figuran per escriptura.
Christ in their likeness and-him figure by scripture

Alcunas ves, cant hom li aportava los aucels vius, per plazer, 2
Some times when one to-her brought the birds alive for pleasure
non los laissava aucire; mais cant s'era .i. pauc alegrada ab
not them she-let to-kill but when herself-she-was a little gladdened with
els, parlant de Nostre Senhor quels avia creatz, era eslevatz sos
them speaking of Our Lord who-them had created was raised her
esperitz en Dieu, e laissava los annar, dizent: «Lauza lo Senhor
spirit in God and let them to-go saying Praise the Lord
ton creator.» Cant illi vezia los ainnhels ni las fedas, alegrava
thy creator When she saw the lambs or the sheep gladdened

si fort en els, e era moguda a meravillos sentiment del
herself greatly in them and was moved to marvelous feeling of-the
verai ainnhell Ihesu Crist, e n'avia mot gran renembransa.
true lamb Jesus Christ and thereof-had very great remembrance
3 Aquisti vertutz l'enclinava a sentir totas las afliccions que
This virtue her-inclined to feel all the afflictions that
vezia ni auzia; especialmens cant illi sentia que las armas
she-saw or heard especially when she felt that the souls
rezeimidas del sanc de Crist fossan tacadas de negun
redeemed by-the blood of Christ were stained with any
peccat, tenramens las plorava, aissi cant maires, que per
sin tenderly them she-wept just as mother for by
eussa semblava las enfantes en Crist. E neis fasia estar las
herself it-seemed them she-bore in Christ And even she-made to-be the
autras en gran afliccion, e requerre a Dieu misericordia per
others in great affliction and to-beseech to God mercy for
convertiment e per salut d'aquellas armas; e so que li
conversion and for salvation of-those souls and that which to-her
era de lueinh, per zel de caritat ho aprobenquava a si.
was from afar through zeal of charity it she-drew-near to herself
4 En aquel temps, li Sarrazin prezeron las monegas d'Antiocha;
In that time the Saracens took the nuns of-Antioch
e cant o ac auzit, li vera amairis de tota puritat menet
and when it had heard the true lover of all purity she-made
mot gran dolor, e mostret gran trebaill. E acampet capitoll,
very great sorrow and showed great distress And gathered chapter
e amb amars plors dis lur, que totas prezessan deceplinas,
and with bitter weeping said to-them that all took disciplines
e dejunessan, e que ploressan, e cridessan a Dieu totas
and fasted and that they-wept and cried to God all
misericordia, am lagremas amaras. E aisso mezeus mandet
mercy with tears bitter And this same she-sent

en l'autre covent d'Ieras. E pueis dizia: «Non deu hom
to the-other convent of-Hyères And then she-said Not must one
lunnhar de si los trebails, cant tot son outra mar; que
to-remove from himself the troubles though all they-are beyond sea for
veramens qui non sintra aquels que son de lueinh, Dieu[s]
truly who not will-feel those that are from afar God
los li aprobenquara sus la testa. Pensar deu cascuna, sa
them to-him will-bring-near upon the head To-think must each this
dizia, que per los sieus peccatz Dieus las aia dezamparadas.»
she-said that for the her sins God them has abandoned
E pueis, illi dizia a Nostre Sennhor, am gran amaror de 5
And then she said to Our Lord with great bitterness of
cor: «Seinher, e per que ho as sufert, qu'ieu cre per
heart Lord and for what it thou-hast suffered for-I believe for
cert qu'ellas avian tostemps viscut miels ques ieu? Mai li
certain that-they had always lived better than I But the
mieu peccat lur an nogut, e per los mieus peccatz,
my sins to-them have harmed and for the my sins
seinnher, las has dezamparadas.» E estava el sol
lord them thou-hast abandoned And she-was on-the ground
estenduda en cros, am tan gran dolor de cor, que semblava
stretched in cross with so great sorrow of heart that it-seemed
del tot degues morir. E non manjet ni bec de tot
of-the whole she-must to-die And not she-ate nor drank of all
aquel jorn, ni feron totas mais plorar, de la gran dolor
that day nor did all but to-weep from the great sorrow
que li vezian. E esteron totas en sobre gran afliccion.
that to-her they-saw And were all in exceeding great affliction
Non li ausavan manifestar negun quas que estalves, en que 6
Not to-her they-dared to-reveal any case that happened in which
Dieus fos ofendutz, que tan grans cambis prennia de mantenent,
God were offended for so great change she-took at once

que per meravilla la esgardavan: tan fort sentia lo desplazer de
that for wonder her they-looked-at so strongly she-felt the displeasure of
Dieu, el sieu ofendement. E semblava apres quell cor li
God and-the his offense And it-seemed after that-the heart to-her
partis de dolor, de compassion ques avia a las armas. E si
split from sorrow of compassion that-she had to the souls And if
li estalves que n'auzis ren a taula, pueis non manjava.
to-her it-happened that thereof-she-heard anything at table then not she-ate
7 Ab totz los afligitz era afligida, en calque corporal afliccion
With all the afflicted she-was afflicted in whatever bodily affliction
aguessan; e per compassion de caritat, ho transportava
they-had and through compassion of charity it she-carried-over
en Crist. Una ves, illi auzi plorar, e cridar fortmens, una
into Christ One time she heard to-weep and to-cry loudly a
femena ques avia perdut son espos. E li Sancta, cant ho
woman who had lost her spouse And the Saint when it
auzi, dis am ploiros crit[s]: «Ai, caitiva! qu'ieu per peccat
heard said with tearful cries Ah wretched that-I through sin
ai perdut mon Seinnhor, e non lo plannhi, nil plori,
have lost my Lord and not him I-lament nor-him I-weep
ni n'ai aquella dolor, car l'ai perdut, ques aquisti
nor thereof-have that sorrow for him-I-have lost that this-one
a d'un home mortal, que am tan gran dolor lo plora!»
has of-a man mortal for with so great sorrow him she-weeps
E adoncs li Sancta ploret tan amaramens, e am tan
And then the Saint wept so bitterly and with so
gran dolor, e tan gran sentiment, que totz los corajes
great sorrow and so great feeling that all the hearts
de cellas ques i eran enclinet a gran componcion.
of those who there were she-moved to great compunction

Aquesta vertut de pietat de cor crec tan fortmens en ella, 8
This virtue of piety of heart grew so strongly in her
deus sa enfansa, am meravilloza franqueza e largueza de cor,
from her childhood with marvelous freeness and largeness of heart
que semblava le cor totz li legues per compassion, en las
that it-seemed the heart wholly to-her melted for compassion in the
necessitatz dels paures que vezia. Per que, neguna cauza de
necessities of-the poor that she-saw For which any thing of
pietat non li ausava hom manifestar, tan fort i s'afligia.
pity not to-her dared one to-reveal so strongly there herself-afflicted
Le uchens capitols es de sa fervent caritat, e del servizi
The eighth chapter is of her fervent charity and of-the service
que fazia als malautes.
that she-did to-the sick

La caritat fervent que li veraia amiga de Dieu, ma donna 1
The charity fervent that the true friend of God my lady
sancta Doucelina avia, qui poiria retraire? Car illh era tota en
saint Douceline had who could to-recount For she was all in
aissi en l'amor de Dieu afondada, que cant illh auzia ren de
such in the-love of God sunk that when she heard anything of
l'amor de Dieu, soptamens s'escomovia e s'enflamava, si que
the-love of God suddenly herself-stirred and herself-inflamed so that
defora laissava seinnhal, en son cors e en sa cara, d'aquella
outside she-left sign on her body and on her face of-that
flama que la cremava dedins son cor de l'amor del Seinnhor,
flame that her burned within her heart of the-love of-the Lord
que semblava tota fos escompreza d'aquella gran amor.
so-that it-seemed all she-were kindled with-that great love
Totz aquest mons li era aissi cant una desboissa dura de 2
All this world to-her was just as a outline rough of
Dieu, que tot cant vezia li representava son Seinnhor, e
God for all that she-saw to-her represented her Lord and

en totas cauzas trobava Dieu per amor. E contemplava
in all things she-found God through love And she-contemplated
en las bellezas lo sobre bell, e en las melodias, las
in the beauties the exceeding fair and in the melodies the
doussors de Dieu, e alegrava si en totas las obras de
sweetnesses of God and gladdened herself in all the works of
Nostre Seinnhor. Non fonc anc major afeccion en devocion
Our Lord Not was ever greater affection in devotion
que li Sancta avia; e per la sobeirana amor qu'illi avia a
than the Saint had and for the sovereign love that-she had to
Dieu, era en aissi enlassada ab cascuna creatura, que en
God she-was in such bound with each creature that in
cascuna reconnoissia aver .i. creator e .i. comensament.
each she-recognized to-have one creator and one beginning

3 Majormens s'estendia li sieua caritatz als paures e als
Chiefly itself-extended the her charity to-the poor and to-the
malautes, los cals am meravilloza afeccion servia, e ajudava
sick the which with marvelous affection she-served and helped
a totz cels que podia. E aqui on non podia complir de
to all those that she-could And there where not she-could to-suffice of
donar las cauzas temporals, ill dava tot lo cor per volontat,
giving the things temporal she gave all the heart through will
e sosmetia son cors a totz servizis que lur poguessa far.
and submitted her body to all services that to-them she-could to-do

4 Acostumat avia li Sancta, per amor del Seinnhor, de far
Accustomed had the Saint for love of-the Lord of doing
aquellas obras de caritat am gran compassion, e am gran
those works of charity with great compassion and with great
diligencia; e tenia, als paures, femenas establidas quels
diligence and kept for-the poor women appointed who-them
anavan querent, e los li aduzian, los quals ill recebia
went seeking and them to-her brought the which she received

en persona de Crist. E dels paures malautes implian los
in person of Christ And with-the poor sick they-filled the
hostals de la carriera am meravillos gauch; e aqui e illi
houses of the street with marvelous joy and there and she
los servia, els fazia servir am mot gran caritat, e non
them served and-them made be-served with very great charity and not
dizia de non a res que li vengues per amor del Sennhor.
said of no to anyone that to-her came for love of-the Lord
E tot aquell servizis fazia si a Robaut, e mot curozamens 5
And all that service did itself at Roubaud and very carefully
lur menistravan, e lur fazian lur liech, a totz aquels
to-them they-ministered and to-them made their bed to all those
que el sant nom de Dieu lur venian. E cant illi
who in-the holy name of God to-them came And when she
encorajava las autras a far aquellas obras, dizia lur am gran
encouraged the others to do those works she-said to-them with great
ardor: «Non vos penses, filhas, que sian homes aquestos
ardor Not yourselves think daughters that are men these
que sirves; ans es ben, sa dizia, li persona de Crist.»
that you-serve rather it-is indeed this she-said the person of Christ
Una ves, illi venia de la gleiza, e encontret si ab .i. 6
One time she came from the church and met herself with a
paure que fon mot dezaizat. E tantost cant lo vi, ilh
poor-man who was very destitute And as-soon as him she-saw she
fon ferida en son cor ab glazi de meravilloza compassion
was struck in her heart with sword of marvelous compassion
que li ac; et cant tost fon venguda, trames lo
that to-him she-had and as soon she-was come she-sent him
querre. E cant lo vi aissi dezaizat e malaut, e totas
to-seek And when him she-saw so destitute and sick and all
las cambas e la testa li rozian vermes, e totz era
the legs and the head to-him gnawed worms and all he-was

plens de nafras, ac mot gran sentiment e renembransa
full of wounds she-had very great feeling and remembrance
de son paure seinnhor Ihesu Crist; e per la sieua amor,
of her poor lord Jesus Christ and for the his love
illi lo volc servir am gran dileccion. E comenset, ab gran
she him wished to-serve with great love And began with great
devocion, a curar li las nafras, e traire en los vermes,
devotion to cleanse to-him the wounds and to-draw thereof the worms
e las plagas lavar, estant de ginols humilmens davant ell.
and the sores to-wash being on knees humbly before him
7 E mezeron lo en .i. alberc, josta Robaut, e aqui lo
And they-put him in a house beside Roubaud and there him
serviron .iii. jorns am mot gran caritat; e menistravan li
they-served three days with very great charity and ministered to-him
complidamens tot cant mestiers li era. Pero ell davant
fully all that need to-him was But he before
ellas non volia manjar, mais en una fenestra que li estava
them not wished to-eat but in a window that to-him stood
al cap fazia pauzar so que li aportavan. E cascun
at-the head he-made to-put that which to-him they-brought And each
sera, las donnas, cant l'avian servit ni arezat, ellas lo
evening the ladies when him-they-had served or tended they him
pestellavan cant s'en volian annar; en tal maniera que
locked when themselves-thence wished to-go in such manner that
d'aquella maison on era pestellatz, si non li hubrissan,
from-that house where he-was locked if not to-him they-opened
non s'en pogra partir. E cant l'agron servit .iii. jorns
not himself-thence could to-part And when him-they-had served three days
en aissi, la tersa nuech, apres que l'agron pestellat en aissi
in such the third night after that him-they-had locked in such
con solian, aquellas bonas femenas que jassian en l'alberc,
as they-were-wont those good women who lay in the-house

josta la cabanna de l'ort on era le malautz, entorn la
beside the hut of the-garden where was the sick-man about the
mieja nuech, viron gran resplandor en l'ort, que semblava
mid night they-saw great splendor in the-garden that seemed
totz fossa abrazatz, ho c'om l'alumenes de diverses brandons.
all were afire or that-one it-lit with various torches
Tota la nuech, viron en lo vergier aquella resplandor; e 8
All the night they-saw in the orchard that splendor and
vengron sonar lo matin, per la clau, las donnas a Robaut,
came to-ask the morning for the key the ladies at Roubaud
e volgron regardar lo malaute. E cant agron hubert,
and wished to-look-at the sick-man And when they-had opened
anc res non lo troberon, ni saupron del malaute on
ever at-all not him they-found nor knew of-the sick-man where
si fossa tengutz. Feron lo querre tantost per totz los
himself were gone They-made him to-seek at-once through all the
espitals, e per ganren de partz; anc trobar non lo pogron.
hospitals and through many of parts ever to-find not him they-could
Estavan totas plenas de gauch e de meravilla. E troberon 9
They-were all full of joy and of wonder And they-found
en la fenestra tota la vianda, que non n'avia tastat; li
in the window all the food for not thereof-he-had tasted the
quals, con agues .iii. jorns que hi era pauzada, fon aitan
which though it-had three days that there it-was placed was as
bella e aitan bon flairan, con si de fresc i fos aguda
fair and as good smelling as if of fresh there it-were been
messa. E fon aitals per frescor li vianda del premier jorn
put And was such in freshness the food of-the first day
con del derrier; qu'en ren neguna non si fon cambiada.
as of-the last that-in thing any not itself was changed

10 Conformava si li Sancta per caritat a totz los bens que
Conformed herself the Saint through charity to all the goods that
vezia ni sabia el[s] santz ni en las sanctas; per que, a motz
she-saw or knew in-the saints or in the holy-women for which to many
la pot hom comparar, car de cascun levava una vertut.
her can one to-compare for from each she-took a virtue
Alcunas ves, dis a sas familiars, cant las amonestava a
Some times she-said to her intimates when them she-admonished to
creisser en las sanctas vertutz, dizia enformant las, qu'illi
grow in the holy virtues she-said instructing them that-she
non auzi anc perfeccion de santz, qu'illi non prezessa.
not heard ever perfection of saints that-she not took

V · RAPTURES

Prayer is her refuge in all things; even eating and drinking are prayer to her. She is rapt for whole days, deaf to touch, raised a palm above the ground: James Vivaud and his son kiss her soles, and Raimon del Puei measures the gap and is cured of a head ailment and a fistula, his marriage mended. Doubters prick her with awls and needles, and Charles has molten lead poured on her bare feet; she feels it only on her return. She hides her raptures two years, until a word of God or a sparrow's song carries her off and they can be hidden from no one, kings included.

Le novens capitols es de l'estudi e de la fervor de sa
The ninth chapter is of the-study and of the fervor of her
oracion, e de sos autz raubimentz.
prayer and of her high raptures
1 Gracia d'oracion avia aconsegut li Sancta per lo meravillos
Grace of-prayer had attained the Saint through the marvelous
excercici que n'avia agut; car tostemps, deus sa enfansa,
exercise that thereof-she-had had for always from her childhood

en aquesta vertut meravillozamens s'era acostumada. E
in this virtue marvelously herself-was accustomed And
non li semblava, ni crezia que res pogues ben far lo
not to-her seemed nor she-believed that anyone could well to-do the
servizi de Dieu ses ella; e en totas manieras que podia,
service of God without it and in all manners that she-could
movia e envidava las autras az acostumar si en ella.
she-moved and invited the others to accustom themselves in it
Motas ves lur dizia: «Per cert sapias que tant cant
Many times to-them she-said For certain know that so-long as
continuares oracion, vostre estamens durara, e perseverares
you-will-continue prayer your estate will-last and you-will-persevere
en totz bens; mais pus s'envanezira entre vos autras que
in all goods but once itself-will-vanish among you others that
dezamparares oracion, tot ho tenc per perdut. Car aquisti,
you-will-abandon prayer all it I-hold for lost For this
sa dizia, es estaqua e fermeza de tot nostre estament.»
this she-said is stake and firmness of all our estate
Era oracion en totas cauzas sos refugz; que semblava en 2
Was prayer in all things her refuge so-that it-seemed in
ella agues adordenat tot son temps e totas sas obras. En
it she-had ordered all her time and all her works In
tan gran auteza de pensa era vengutz sos esperitz, que neis
so great height of thought was come her spirit that even
manjars e beures li era oracion. Mot soven, neis manjant,
eating and drinking to-her was prayer Very often even eating
era tirada en Dieu, que cais si desnembrava que non
she-was drawn into God so-that almost herself she-forgot that not
sabia manjar. Car en totas bontatz e doussors que sentissa,
she-knew to-eat For in all goodnesses and sweetnesses that she-felt
contemplava et rennembrava la sobeirana dous[s]or e boneza
she-contemplated and remembered the sovereign sweetness and goodness

de Dieu; per que, totas cauzas, e neis si mezeu[s]sa,
of God for which all things and even her self
desnembrava per la renembransa ques avia de son Seinnhor.
she-forgot through the remembrance that-she had of her Lord
3 Car aquist sancta femena fon tan resplandens en excercici
For this holy woman was so shining in exercise
d'autas vertutz, aissi con le santz amics de Dieu sos
of-high virtues just as the holy friend of God her
fraires, fraire Hugo de Dinnha, avia davant dich d'ella, e
brother brother Hugh of Digne had before said of-her and
profetizat, dizent: «Que non podia estar le sieus entendemens
prophesied saying That not could to-be the her understanding
afectuos que a grans cauzas non vengues sos esperitz; tan
affectionate that to great things not came her spirit so
fervens era en Nostre Senhor Dieu.» Car jassiaisso qu'illi fos
fervent was in Our Lord God For although that-she was
simpla femena, e ses letras, a las sobeiranas autezas de
simple woman and without letters to the sovereign heights of
contemplacion la levet Nostre Seinnhers. Car per motz cors
contemplation her raised Our Lord For through many courses
e espazis de temps, continuamens entenduda els celestials
and spaces of time continually intent on-the celestial
fagz, tan soven era ab Dieu en los autz raubimens, aissi
deeds so often she-was with God in the high raptures just
cant presentmens estant ab ell, que mais semblava menes
as presently being with him that more it-seemed she-led
vida d'angel entre las gens, que non fazia de femena.
life of-angel among the people than — she-did of woman
4 Amava e queria luechs solitaris, per so que plus
She-loved and sought places solitary for this that more
entendudamens pogues estar ab Dieu. E per aisso, avia .i.
intently she-could to-be with God And for this she-had an

oratori mot secret, on si metia pregar Nostre Seinnhor,
oratory very secret where herself she-put to-pray Our Lord
e esser i ab Dieu plus familiarmens, en sa oracion. E
and to-be there with God more familiarly in her prayer And
aquel luoc illh arozava de sanctas lagremas, e estava aqui en
that place she bedewed with holy tears and stayed there in
continua contemplacion. E d'aqui, seguia si que l'amor qu'illi
continual contemplation And from-there followed itself that the-love that-she
avia a Ihesu Crist engenrava en ella novels deziriers, e per
had to Jesus Christ engendered in her new desires and through
los cobes deziriers, ill s'enbevia de novellas ardors; en tan que
the eager desires she herself-steeped with new ardors in so-much that
totas cauzas, e neis si mezeussa, traspassava e sobremontava.
all things and even her self she-passed-beyond and surmounted
Non podia auzir parlar de Dieu, ni de Nostra Donna, ni 5
Not she-could to-hear to-speak of God nor of Our Lady nor
neis de sant Frances, ni de Sans ni de Sanctas, qu'illi non
even of saint Francis nor of Saints nor of Holy-women that-she not
fos moguda az alcun tirament. Motas ves, era sospenduda
were moved to some drawing Many times she-was suspended
en tan gran levament de contemplacion, qu'estava raubida per
in so great raising of contemplation that-she-stayed rapt for
l'espazi d'un jorn; e sentent en aquel estament sobrehuman
the-space of-a day and feeling in that estate superhuman
sentiment, non connoissia, ni sentia ren c'on li fezes
feeling not she-knew nor felt anything that-one to-her did
entorn. Motas ves ho proheron alcunas personas per motz
around Many times it proved some persons by many
proamens que li fazian adoncs, cant la vezian tan tirada en
proofs that to-her they-made then when her they-saw so drawn in

aquel raubiment, que la tiravan e la soissidavan mot fort,
that rapture that her they-pulled and her shook very strongly
e neis li fazian motas afliccions, que non la podian moure.
and even to-her made many afflictions that not her they-could to-move
6 Alcuna ves, estava sospenduda en aut, que non si sufria
Some time she-stayed suspended on high that not herself she-supported
a ren, ni tocava de pe en terra, mai sol dels .ii. artels
on anything nor touched with foot on earth but only with-the two toes
majors; si que tan fort era eslevada en aut, sus en l'aer
greater so that so strongly she-was raised on high up in the-air
suferta per forsa de meravillos raubiment, que entr'ella e la
borne by force of marvelous rapture that between-her and the
terra avia d'espazi ben .i. palm, e[n] tan que motas ves,
earth there-was of-space fully a palm in so-much that many times
estant en aquel raubiment, li baizavan las solas desotz los pes.
being in that rapture to-her they-kissed the soles beneath the feet
7 Una ves, en la gleiza, illi era raubida; e .i. noble cavalier ques
One time in the church she was rapt and a noble knight who
avia nom mon seinnhen Jacme Vivaut, seinnhers ques era del
had name my lord James Vivaud lord who was of-the
castell de Cuja, era en la gleiza mezeussa, am son fil, lo vespre
castle of Cuges was in the church same with his son the evening
d'una festa, as hora quell sermons era dichz. E auzi per sa
of-a feast at-the hour that-the sermon was said And heard from his
moller ques era nobla donna e devota a tot ben, per nom
wife who was noble lady and devout to all good by name
ma donna Sansa, quel sancta maire avia estat raubida deus
my lady Sancha that-the holy mother had been rapt since
lo matin entro az aquella hora; la qual illi avia acompainnhat
the morning until to that hour the which she had accompanied
en una capella dels fraires, on illi aquell jorn avia cumenegat.
in a chapel of-the friars where she that day had communicated

E cant le nobles homs auzi per la devota donna ques ancars 8
And when the noble man heard from the devout lady that-she yet
era en aquell raubiment, per gran devocion e ell l'annet vezer.
was in that rapture for great devotion and he her-went to-see
E vi la eslevada sus en l'aer, tant aut qu'estava sospenduda per
And saw her raised up in the-air so high that-she-was suspended by
forsa d'aquell meravillos tirament ques avia sus a Dieu, qu'a
force of-that marvelous drawing that-she had up to God that-on
ren non si sufria ni s'apilava; ans estava sobre terra tant
anything not herself supported nor herself-propped rather she-was above earth so
aut quell nobles homs e son fill, a[m] mot gran reverencia
high that-the noble man and his son with very great reverence
aginollat, li baizeron per gran devocion las solas desotz los
knelt to-her kissed for great devotion the soles beneath the
pes, amdui lurs capions baissatz. E foron plens de meravillos
feet both their hoods lowered And were full of marvelous
gauch e d'alegrier esperitall, per so que viron d'ella. E ho
joy and of-gladness spiritual for this that they-saw of-her And it
comteron pueis a ganres, a[m] motas de sertezas, afermant
told afterward to many with many of certainties affirming
qu'en aissi de lurs huels ho avian vist, e de lur bocas baisat.
that-in such with their eyes it they-had seen and with their mouths kissed
Autra ves, per semblant fon d'en Raimon del Puei, de la 9
Another time by likeness it-was of-Sir Raimon del Puei of the
cieutat mezeussa de Massella, que la vi raubida en la glieza
city same of Marseille who her saw rapt in the church
dels fraires, davant l'autar ques avie cumeneguat; e estava
of-the friars before the-altar for-she had communicated and was
en aquella maniera sobre terra que l'autres avia vist. Adoncs
in that manner above earth that the-other had seen Then
e aquel cieutadans, am gran devocion va si aginollar, e
and that citizen with great devotion goes himself to-kneel and

mezuret am sa man propria l'espazi qu'estava sobre terra, e
measured with his hand own the-space that-she-was above earth and
atrobet largamens un palm que non tocava en terra. E am
found amply a palm that not she-touched on earth And with
gran fe e ell mes tot son cap, ques avia malanans, desotz
great faith and he put all his head that he-had ailing beneath
los sieus santz pes, e los li baizet am gran devocion.
the her holy feet and them to-her kissed with great devotion
Anc pueis non ac malannansa el cap; ans ac bona,
Ever after not he-had illness in-the head rather he-had good
e sana, e sobre fort la testa per azenant lonc temps.
and healthy and exceeding strong the head for henceforth long time
10 Atressi ell avia en l'un de sos huels festola que li
Likewise he had in the-one of his eyes fistula that to-him
avia durat alcun temps, e non podia garir; e anc pueis
had lasted some time and not could to-heal and ever after
d'aquell'hora enant, non senti negun toc d'aquella malautia,
from-that-hour forward not he-felt any touch of-that sickness
ans fon del tot garit denfra fort pauc de temps.
rather he-was of-the all healed within very little of time
11 Comptava atressi aquel mez[e]us que Dieus li avia fach
Told likewise that same that God to-him had done
una gran gracia per los sieus meritis; ques enans ques aisso
a great grace through the her merits for before that this
fos ques avem dich desus, ell avia dezacordi mot gran ab sa
was that we-have said above he had discord very great with his
moller, si que em pas non podian estar, tan gran doll si
wife so that in peace not they-could to-be so great grief themselves
fazian. Car alcuna persona, per malvais esperit, avia fach
they-made For some person through wicked spirit had done
alcunas malas obras, per nozer lur que non aguessan pas,
some evil works for harming them that not they-had peace

per tal que si lunnhessan. E apres, cant aisso fon agut
for such that themselves they-parted And after when this was had
qu'ell ac vist la Sancta en aquel raubiment, en breu de temps
that-he had seen the Saint in that rapture in brief of time
li avenc qu'ell ac gran pas ab ella; ques aquilla persona
to-him it-came that-he had great peace with her for that person
que lur avia nogut, soptamens si reconnoc, apres cant ell
who to-them had harmed suddenly herself acknowledged after when he
s'en fon annatz. Le cals venc de la gleiza a[m] mot
himself-thence was gone The which came from the church with very
gran pas de cor, per so ques avia vist; e aquilli persona
great peace of heart for this that-he had seen and that person
revelet si az els, e desfes so que lur avia fach. De
revealed herself to them and undid that which to-them she-had done Of
que li persona mezesma si meravillava com ni per que li
which the person herself herself marveled how or for what to-her
era venguda tant sopta convercion d'aquella cauza, que negun
was come so sudden conversion of-that thing that any
temps non crezia desfar. E adoncs ill ac tal conciencia
time not she-believed to-undo And then she had such conscience
que non pauzet tro qu'en fon confessada, e que ho
that not she-rested until that-thereof she-was confessed and that it
ac desfach. E pueis, d'aqui enant, non lur estalvet
she-had undone And then from-there forward not to-them happened
semblant cauza, ans visqueron ben e em pas lonc temps;
like thing rather they-lived well and in peace long time
e per devocion le prozoms mes pueis una filha a Robaut.
and for devotion the good-man put afterward a daughter at Roubaud
Atressi una donna ques avia nom Biatris, era venguda 12
Likewise a lady who had name Beatrice was come
d'autra terra per servir Dieu az eissemple de la sancta
from-another land for serving God to example of the holy

maire, e esser de son estament. E afermava per veritat
mother and being of her estate And affirmed for truth
qu'illi avia mezurat, ab sas mans proprias, l'espazi quel
that-she had measured with her hands own the-space that-the
sancta maire estava sobre terra, en .i. raubiment ques illi
holy mother was above earth in a rapture that she
n'avia vist en la gleiza dels fraires, una festa de Nostra
thereof-had seen in the church of-the friars one feast of Our
Donna, ques avia cumenegat en una capella de sancta Cesilia.
Lady for-she had communicated in a chapel of saint Cecilia
E estava totz sos cors sospendutz, que l'un pe non
And was all her body suspended so-that the-one foot not
tocava en terra de l'espazi d'un torn, e de plus, de l'autre
touched on earth by the-space of-a turn and by more of the-other
non s'apilava mai sol del som de la poncha del pe,
not herself-propped but only on-the top of the point of-the foot
ho del major artelh. E en aissi estet d'aquel'hora ques
or of-the greater toe And in such she-stayed from-that-hour that-she
ac cumenegat entro al vespre, que era pres de completa.
had communicated until at-the evening that it-was near of compline

13 Motas autras personas viron l'espazi qu'estava sobre terra
Many other persons saw the-space that-she-was above earth
en aquels raubimens, e ho mezureron am lurs proprias
in those raptures and it measured with their own
mans, per diversas vegadas; e de motz s'estalvet, qu'estant
hands for diverse times and of many it-happened that-being
en aquell raubiment, las solas dels pes li baizeron per
in that rapture the soles of-the feet to-her they-kissed for
gran devocion, aissi cant desobre es dich.
great devotion just as above is said

En motas de manieras si prohet li certeza del[s] sieus 14
In many of manners itself proved the certainty of-the her
vers raubimens; car alcunas personas, per plus fort aprohar,
true raptures for some persons for more strongly proving
li plantavan alenas, e la poinnhian amb agullas, que
to-her planted awls and her pricked with needles that
ren non en sentia, ni sol non s'en movia.
anything not thereof she-felt and even not herself-thence moved
Una ves, illi era raubida en la gleiza dels fraires, e una 15
One time she was rapt in the church of-the friars and a
persona aprobenquet si d'ella; e car doptava la vertat
person drew-near himself to-her and for he-doubted the truth
d'aquell raubiment, trais un grafi que portava, e plantet lo
of-that rapture drew a stylus that he-carried and planted it
li malamens. E anc li sancta maire non s'en moc, ni
to-her cruelly And ever the holy mother not herself-thence moved and
ren non en senti. E trobava hom apres los blavairols e
anything not thereof felt And found one after the bruises and
las ponchuras feras que li avian fach; en tant quell Sancta,
the punctures fierce that to-her they-had made in so-much that-the Saint
cant era retornada, en sentia apres, motas ves, gran dolor
when she-was returned thereof felt after many times great pain
e gran afligiment; jassiaisso qu'illi non s'en plaisses.
and great affliction although that-she not herself-thereof complained
La premiera ves que le reis Karlle la vi raubida, ell volc 16
The first time that the king Charles her saw rapt he wished
prohar s'era ver raubiment. So fon el temps qu'era
to-prove if-it-was true rapture This was in-the time that-he-was
comps de Prohensa; e prohet en aquesta maniera. Qu'ell fes
count of Provence and proved in this manner That-he made
legar ganren de plomp, e davant si fes lo li gitar tot
to-melt much of lead and before himself made it to-her to-throw all

bollhent sus los pes totz descaus: e anc ren non senti. De
boiling upon the feet all bare and ever anything not she-felt Of
que le reis la pres en tant d'amor ques en fes sa comaire.
which the king her took in so-much of-love that-he of-her made his gossip
Mais apres, cant fon retornada d'aquell sant raubiment, senti
But after when she-was returned from-that holy rapture she-felt
mot gran dolor dels pes, e tan fera engoissa que non si
very great pain of-the feet and so fierce anguish that not herself
poc sufrir. E ganren en malavejet, que non podia annar.
she-could to-bear And much thereof she-ailed that not she-could to-go
17 Cant illi retornava de sos autz raubimens, en aissi si
When she returned from her high raptures in such herself
mostrava paura, e defallens, e humana a totas, demandant
showed poor and failing and humane to all asking
lur del covent con era arezatz, e neis de lurs fazennas,
to-them of-the convent how it-was ordered and even of their tasks
curozamens, tot en aissi cant si neguna gracia de novell de
carefully all in such as if any grace of new from
Nostre Seinnhor non agues receupuda. Aissi s'estudiava de
Our Lord not she-had received So herself-studied of
mostrar si apres humils e pecairis, per so qu'esteisses
showing herself after humble and sinner for this that-she-quenched
en lur cor so ques era agut, e que non ho crezessan.
in their heart that which was had and that not it they-believed
Car illi a tot son poder rescondia, neis a sas familiars,
For she to all her power hid even from her intimates
la gracia que de Nostre Seinnhor avia receupuda.
the grace that from Our Lord she-had received
18 Dos ans entiers cubri que non foron connegutz en ella
Two years entire she-covered that not were known in her
li verai raubiment, tan fort s'en escondia; entro que
the true raptures so strongly herself-thereof she-hid until that

fon a tan aut gra puiada de contemplacion, que non si
she-was to so high degree climbed of contemplation that not herself
poc rescondre a sas familiars, ni non s'en poc
she-could to-hide from her intimates and not herself-thereof could
cubrir. Car hon ques illi fos que auzis parlar de Dieu,
to-cover For wherever that she were that she-heard to-speak of God
ill remania raubida. Si illi fos a taula que auzis la leson,
she remained rapt If she were at table that she-heard the reading
e i s'encontres alcuna paraula devota, de mantenent ill
and there itself-met some word devout at once she
estava raubida a la taula mezeussa, que pueis non manjava.
was rapt at the table same so-that then not she-ate
Si auzis alcun son que li fossa devot, o li dones plazer, 19
If she-heard some sound that to-her were devout or to-her gave pleasure
tantost era tirada az aquell raubiment; que non podia sufrir
at-once she-was drawn to that rapture so-that not she-could to-bear
nulla doussor de son, ni a penas nulh cant, pas lo cant dels
any sweetness of sound nor with difficulty any song even the song of-the
aucels, qu'illi non fos raubida. Una ves, illi auzi cantar una
birds that-she not were rapt One time she heard to-sing a
passera solitaria, e dis a sas companhieras: «Can solitari cant
sparrow solitary and said to her companions How solitary song
a aquest aucell!» E apres, de mantenent e ill estet raubida,
has this bird And after at once and she was rapt
que tantost fon en Dieu tirada al cant d'aquell aucell.
so-that at-once she-was into God drawn at-the song of-that bird
Tan aut e tan meravillos eran li sieu glorios raubiment, que 20
So high and so marvelous were the her glorious raptures that
alcunas ves non podia tornar, tan fort s'era fermada:
some times not she-could to-return so strongly herself-she-was fixed
de que doptavan fort las donnas qu'en aissi la perdessan. Car
of which feared greatly the ladies that-in such her they-lost For

le sieus cors, le cals era mot freols per longa penitencia
the her body the which was very frail through long penance
ques avia fach, non podia portar la gran forsa de l'esperit.
that-she had done not could to-bear the great force of the-spirit
21 Tan aut et tan fort si fermava en Dieu, que quais sos cors
So high and so strongly herself she-fixed in God that almost her body
n'era en defallir. Al retornar, tan era afreollatz, que quais
thereof-was in failing At-the returning so it-was enfeebled that almost
ses tota vertut natural remania; que natura de ren non
without all virtue natural it-remained for nature in anything not
s'ajudava, ni obrava en ella, tant cant ill era en aquell estament.
itself-helped nor worked in her so-long as she was in that estate
Que a penas pueis la podian revenir; car non semblava adoncs
So-that with difficulty then her they-could to-revive for not seemed then
ren de vida en ella remazes. Tan grans era aquell tirament
anything of life in her remained So great was that drawing
qu'illi avia a Dieu, que sobrepuiava la forsa de tota sa natura.
that-she had to God that it-surpassed the force of all her nature
22 A tant gran cauza venc d'aquestos raubimens que non si poc
To so great thing came of-these raptures that not itself could
rescondre, neis a las gens seglars; car a tant venc, qu'il non
to-hide even from the people secular for to so-much it-came that-she not
podia auzir ni messas, ni sermons, ni cant cumenegava, que
could to-hear nor masses nor sermons nor when she-communicated that
tot lo jorn non estessa raubida. Per que, mot de gens ho viron,
all the day not she-stayed rapt For which many of people it saw
seglars e religiozas, ses nombre, e barons e prelatz, e
secular and religious without number and barons and prelates and
neis princes, e reis, e comtes, e motas autras gens; que non
even princes and kings and counts and many other people for not
si poc celar, tant soven e tant era, e neis tan longamens.
itself could to-conceal so often and so-much it-was and even so long

E totas ves, en aquella maniera ques estava adoncs e illi 23
And all times in that manner that-she was then and she
remania, entro que per forsa de major tirament, alcunas ves e
remained until that by force of greater drawing some times and
illi s'eslevava. E estava continuamens en aquels raubimens, los
she herself-raised And she-was continually in those raptures the
huells levatz al cell, fermatz sus aut a cell que dezirava.
eyes raised to-the heaven fixed up high to that-one whom she-desired

VI · RAPTURES BEFORE THE CROWD

Crowds climb the grilles to see her rapt, so she gives up public masses and communicates at dawn. Rapt in spite of the needles she drives into her hands, she tells a Paris lector that the soul is the mirror of God's majesty. Before the countess of Provence she is rapt though doubters drive needles under her nails. The count of Artois kneels to kiss her feet and leaves; still rapt, she rises and promises her sisters salvation under Francis's wings, and on waking forbids them to show her rapt.

Tan grans era le pobols que hi si acampava, per vezer e 24
So great was the people that there themselves gathered for seeing and
per esgardar la en aquel estament, cant ho podian saber, c'aissi
for looking-at her in that estate when it they-could to-know that-thus
la esgardavan con si fossa uns angels: tan gran benignitat
her they-looked-at as if she-were an angel so great kindness
rendia li sieua cara. E abrivavan si tan fort las gens
rendered the her face And pressed themselves so strongly the people
ves ella, per tocar li neis son vestir, per gran devocion,
toward her for touching to-her even her garment for great devotion
que a gran peril n'eran alcunas ves, per la gran prieissa
that at great peril thereof-they-were some times through the great press
del pobol que i era; que per ren que fezessan li fraire,
of-the people that there was that for anything that did the friars

ni las donnas, non ho podian defendre. Que neis cant tot ill
nor the ladies not it they-could to-prevent For even when all she
era en la capella, am las donnas, cant avia cumeneguat, e
was in the chapel with the ladies when she-had communicated and
estavan las cledas serradas, per so que res non la pogues
were the grilles closed for this that anyone not there could
intrar, puiavan desus per las cledas ab gran abrivament. Si que
to-enter they-climbed up by the grilles with great eagerness So that
paors era las cledas non fraissessan, per lo gran pobol que
fear was the grilles — broke through the great people that
desus s'abrivava, con la poguessan vezer, cant ill era raubida.
above itself-pressed so-that her they-could to-see when she was rapt
25 Car tan grans era li devocions quel pobols hi avia, que neis
For so great was the devotion that-the people there had that even
li peccador s'en convertian a Dieu; tan gran cambiament
the sinners themselves-thence converted to God so great change
de cor prenia hom esgardant la en aquel tirament. Certas, li
of heart took one looking-at her in that drawing Certainly the
grans consolacions ques hom adoncs sentia de Nostre Seinnhor,
great consolation that one then felt from Our Lord
el renovellament ques hom prennia en s'arma, vezent las
and-the renewal that one took in his-soul seeing the
meravillas que Dieus mostrava en ella, testimoni cert era de
wonders that God showed in her witness certain was of
la vertat del[s] sieu[s] sans raubimens; que non li movia
the truth of-the her holy raptures that not to-her moved
pas de fencha caritat, mais d'ardor fervent sobre meravilloza
at-all from feigned charity but from-ardor fervent exceeding marvelous
ques avia sus a Dieu, e dezirier celestial de las cauzas de sus.
that-she had up to God and desire celestial of the things of above

E car li sancta femena rescondia en si los secretz dons 26
And for the holy woman hid in herself the secret gifts
que recebia de la bontat de Dieu, aitant cant plus podia;
that she-received from the goodness of God as-much as more she-could
per aisso, dezamparet auzir sermons e messas conventuals,
for this she-gave-up to-hear sermons and masses conventual
per fugir que le pobols, ni las gens non la vissan en
for fleeing that the people or the folk — her saw in
aquel estament. Dezamparet atressi de cumenegar las grans
that estate She-gave-up likewise of communicating the great
festas, per aquella rason; e per so que las gens mens
feasts for that reason and for this that the people less
s'en gardessan, lo ben matin a prima, sus en l'alba,
themselves-thereof watched the very morning at prime up at the-dawn
la vegilia enans, illi cumenegava; e aquo tant devotamens,
the vigil before she communicated and that so devoutly
que totz cels que ho vezian, en rendia devotz.
that all those who it saw thereof she-rendered devout
E remania apres raubida totas ves; car cant illi venia 27
And she-remained after rapt all times for when she came
per recebre aquell sant sagrament, per gran ardor tota
for receiving that holy sacrament through great ardor all
legava de devocion sobre aquest benifici. Per que, non
she-melted with devotion upon this benefit For which not
remania en si mezesma, que tota era transportada en la
she-remained in her self for all she-was carried-away into the
sieua amor. Per que, totas ves qu'illi cumenegues, am tan
his love For which all times that-she communicated with so
gran ardor hufria si mezesma a Dieu, que cais sos cors
great ardor she-offered her self to God that almost her body
semblava defallis d'aquella gran fervor d'esperit que tota la
seemed failed from-that great fervor of-spirit that all her

legava. E adoncs ill era tant tirada en aquell raubiment,
melted And then she was so drawn in that rapture
que semblava alcunas ves que non pogues tornar; tant
that it-seemed some times that not she-could to-return so
fort s'era fermada ab cell ques avia trobat.
strongly herself-she-was fixed with him whom-she had found
28 Alcunas ves, cant d'aquell raubiment illi tornava, era tan tart
Some times when from-that rapture she returned it-was so late
que al lume la enmenavan a Robaut; car tan fort jonnhia
that by-the light her they-led to Roubaud for so strongly joined
la sieua arma per amor a Dieu, cant s'ajostava ab ell
the her soul through love to God when itself-joined with him
en aquel raubiment, que semblava quais tota fos languida,
in that rapture that it-seemed almost all she-were languishing
cant venia al departir d'aquell gran tirament, que totas las
when it-came to-the parting from-that great drawing that all the
mezollas de son cors semblava li trafissan. E tan grans
marrows of her body it-seemed to-her pierced And so great
era aquilli afeccions, que tot non li era un'hora, ni un
was that affection that all not to-her was an-hour nor a
ponch; car continuamens ardia li sieu arma en aquel dezirier.
moment for continually burned the her soul in that desire
Don illi tornant d'aquell raubiment, am gran languiment
Whence she returning from-that rapture with great languishing
de cor dizia una ves: «Meum modicum, meum modicum!»
of heart said one time My little my little
E aisso cant ho dizia, semblava quel cor li defallissa
And this when it she-said it-seemed that-the heart to-her failed
del tot. Per aisso, ill non volia cumenegar en prezensa de
of-the all For this she not wished to-communicate in presence of
pobol, per so que plus secret pogues esser am son Senhor.
people for this that more secret she-could to-be with her Lord

Cant ill era entre gens que parlessan de Dieu, e si 29
When she was among people who spoke of God and herself
sentia alcun toc de tirament esperital, tantost queria a si
felt some touch of drawing spiritual at-once she-sought to her
mezesma alcun escapament, fazent a si alcuna afliccion que
self some escape making to herself some affliction that
la destorbes, c'om non pogues connoisser qu'illi de Dieu
her disturbed that-one not could to-know that-she from God
agues negun bon sentiment. Una ves, uns devotz fraires
had any good feeling One time a devout friar
fon vengutz a Marsella, le cals era lectors dell covent de
was come to Marseille the which was lector of-the convent of
Paris. E dezirava mot de vezer la Sancta, e de parlar
Paris And desired much of seeing the Saint and of speaking
amb ella, per los bens ques avia auzit d'ella; car lueinh
with her for the goods that-he had heard of-her for far
s'era espandida li odors e li fama de la sieu sanctitat.
itself-was spread the odor and the fame of the her holiness
E un jorn e ell la venc vezer; e parlant de Nostre 30
And one day and he her came to-see and speaking of Our
Sennhor, dis le lectors a la sancta femena: «Donna
Lord said the lector to the holy woman Lady
Doucelina, ques es arma?» E li Sancta de Dieu respondet
Douceline what is soul And the Saint of God answered
humilmens: «Fraire, aquisti questions non es dire a mi que
humbly Brother this question not is to-say to me who
sui femena simpla e paura de totz bens.» E connoissent la
am woman simple and poor of all goods And knowing the
sieua humilitat, le fraires menava li la question plus fort.
her humility the friar pressed to-her the question more strongly

31 E soptamens l'esperit de la Sancta si va fort enflamar,
And suddenly the-spirit of the Saint itself goes strongly to-inflame
contemplant la paraula qu'el li menava tant; si que de
contemplating the word that-he to-her pressed so-much so that at
mantenent e illi estet raubida, moguda e tirada per forsa de
once and she was rapt moved and drawn by force of
meravillos sentiment, sobre la paraula quell fraires li dizia.
marvelous feeling upon the word that-the friar to-her said
E trobet hom adoncs las sieuas mans ques eran totas ponchas,
And found one then the her hands which were all pricked
e blavas per luocs, que amb agullhas, desotz lo mantell, las
and bruised in places that with needles beneath the mantle them
si traucava totas, pertal qu'illi non entendes so quel fraires
herself she-pierced all so-that that-she not heard that which-the friar
dizia. Mais tant era grans l'ardors de l'esperit, el sentiment
said But so was great the-ardor of the-spirit and-the feeling
major que de la carn, que nulla affliccion que sentis de son
greater than of the flesh that any affliction that she-felt of her
cors, non li podia tolre lo sentiment qu'illi avia de Dieu.
body not to-her could to-take-away the feeling that-she had of God
32 Cant le fraires vi aisso, estet meravillatz e consolatz de la
When the friar saw this he-was amazed and consoled by the
bontat de Dieu. Parti si d'ella, lauzant Nostre Seinnhor,
goodness of God He-parted himself from-her praising Our Lord
e laisset la raubida. Cant venc que fon gran vespre, qu'ill
and left her rapt When it-came that it-was great evening that-she
era anquars en aquell raubiment, soptamens ill s'eslevet am
was still in that rapture suddenly she herself-raised with
gran fervor en aut, e fon vermella e aflamada per la cara;
great fervor on high and was red and aflame in the face
dizent am gran ardor, respondent a la question, e dis: «Ques
saying with great ardor answering to the question and said What

es arma? Speculum divine majestatis; en la qual Dieus a
is soul Mirror of-divine majesty in the which God has
pauzat son sagell.» Recomtet hom la resposta az aquell gran
placed his seal Told one the answer to that great
lector; e dis, cant ho auzi: «Veraiamens, tut li maistre, ni
lector and he-said when it he-heard Truly all the masters nor
li lector de Paris, non pogran la question miels aver souta.»
the lectors of Paris not could the question better to-have solved
Cant le coms de Prohensa la mandet querre, per razon del 33
When the count of Provence her sent to-seek for reason of-the
sompni ques avia fach li comtessa, li quals avia gran dezirier de
dream that had made the countess the which had great desire of
vezer la raubida; e per so que miels l'en dones huccaison,
seeing her rapt and for this that better to-her-thereof she-gave occasion
ill volc cumenegar, e preguet a la Sancta qu'illi degues
she wished to-communicate and prayed to the Saint that-she should
cumenegar amb ella. E li sancta femena, que fugia a son poder
to-communicate with her And the holy woman who fled to her power
la gloria del mont, e lauzor de las gens, dis li humilmens
the glory of-the world and praise of the people said to-her humbly
qu'illi non era adoncs aparellada quel Seinnhor receupes.
that-she not was then prepared that-the Lord she-received
E li comptessa fes un bon fraire venir per predicar, le quals 34
And the countess made a good friar to-come for preaching the which
de Nostre Seinnhor mot ardentmens parlet. A las quals paraulas,
of Our Lord very ardently spoke At the which words
li Sancta fon moguda per fervor d'esperit de mantenent, e
the Saint was moved by fervor of-spirit at once and
illi fon raubida; jassia qu'illi a si mezesma n'agues fach tota
she was rapt although that-she to her self thereof-had done all
la forssa que pogues, per destorbar aquell gran sentiment, que
the force that she-could for disturbing that great feeling that

non agues adoncs; que totas las sieuas mans eran pur blavairols,
not she-had then for all the her hands were pure bruises
en aissi az aquell sermon las s'avia tormentadas. Cant li
in such at that sermon them herself-she-had tormented When the
comptessa vi aquella meravilla, fon mot alegra en Nostre
countess saw that wonder she-was very glad in Our
Seinnhor. Fes venir totz sos enfans, e fazia los estar am
Lord She-made to-come all her children and made them to-be with
reverencia de ginols davant ella, lurs capions baissatz, baizar
reverence on knees before her their hoods lowered to-kiss
las sieuas mans. E estet longamens en aquell raubiment;
the her hands And she-stayed long in that rapture
don li comptessa, li quals fon pueis reina de Cesilia,
whence the countess the which was afterward queen of Sicily
la pres en gran amor e en especial, d'aquell'hora enant.
her took in great love and in especial from-that-hour forward
35 Mais alcunas personas, per plus fort aproar, feron li
But some persons for more strongly proving made to-her
adoncs d'engoissos proamens, com non s'en davan
then of-anguishing proofs as not themselves-thereof gave
sueinh. Plantavan li agullhas per los detz, entre la carn
care They-planted to-her needles through the fingers between the flesh
e l'ongla, per plus fort afligir, per so que si moguessa.
and the-nail for more strongly afflicting for this that herself she-moved
Mais li Sancta de Dieu era tan tirada per verai sentiment
But the Saint of God was so drawn by true feeling
e fort ques avia de Nostre Seinnhor, que ren d'afliccion
and strong that-she had of Our Lord that anything of-affliction
de son cors, cant que fossan greus, non sentia adoncs
of her body however-much that they-were grievous not she-felt then
en aquell estament; per que anc non si moc, per ren
in that estate for which ever not herself moved for anything

que li fezessan. Mais apres, cant fon retornada d'aquell
that to-her they-did But after when she-was returned from-that
sant raubiment, n'estet mot afligida, e 'n sufri gran
holy rapture thereof-she-was much afflicted and thereof suffered great
dolor. Per aisso, tota li cortz lauzavan Dieu de so qu'avian
pain For this all the court praised God for that which-they-had
vist d'ella, e l'agron d'aqui enant en mot gran reverencia.
seen of-her and her-had from-there forward in very great reverence
Esdevenc si quel comps d'Artes venc en Prohensa, le cals 36
It-happened so that-the count of-Artois came into Provence the which
era homs mot devotz a Dieu. E cant auzi parlar de
was man very devout to God And when he-heard to-speak of
la gran sanctitat d'aquesta donna, e de sos raubimens,
the great holiness of-this lady and of her raptures
fon mogutz a gran devocion, e dezirava la mot avezer en
he-was moved to great devotion and desired her much to-see in
aquell tirament. E cant fon a Massella, e ell l'anet vezer,
that drawing And when he-was at Marseille and he her-went to-see
e menet am si alcuns bons fraires, que saupron ben
and led with himself some good friars who knew well
parlar de Nostre Seinnhor. E preron a parlar de las nafras
to-speak of Our Lord And they-took to speak of the wounds
de mon seinnhor sant Frances, al qual illi avia sobeirana
of my lord saint Francis to-the which she had sovereign
amor, e d'aquell dous parlament que fon entrel Seraph
love and of-that sweet colloquy that was between-the Seraph
e mon seinnher sant Frances, cant li donet sas plagas.
and my lord saint Francis when to-him gave his wounds
Mais cant il si senti moguda per aquellas paraulas que 37
But when she herself felt moved by those words that
li fraire dizian, denfra lo mantell, c'om non ho connogues,
the friars said within the mantle that-one not it knew

afligia si mezesma, estant mot humilmens. Si que pueis
she-afflicted her self being very humbly So that after
li trobet hom los blavairols, els grans tors en las mans,
to-her found one the bruises and-the great twists in the hands
en aissi las s'avia tormentadas, per tal que si tolguessa
in such them herself-she-had tormented for such that herself she-took-away
aquell gran sentiment, que non entendessa. E anc per tot
that great feeling that not she-heard And ever for all
aquo, non remas; car les sieus esperitz era trop abrazatz,
that not it-ceased for the her spirit was too kindled
que nulla afliccion aquella ardor non li podia esteinher.
that any affliction that ardor not to-her could to-quench
38 Az aquellas paraulas, li sancta contemplairis de Dieu si
At those words the holy contemplative of God herself
va fort enflamar soptamens, e ill estet raubida. E cant
goes strongly to-inflame suddenly and she was rapt And when
le comps ho vi, ac mot gran gauch, car adoncs ac
the count it saw he-had very great joy for then he-had
consegut so que tant dezirava. E am sobre gran alegrier,
attained that which so-much he-desired And with exceeding great gladness
ell si levet tantost, e tolc son capion, e deus la
he himself raised at-once and took-off his hood and from the
porta de l'oratori on eran, entro az ella venc sos ginols
door of the-oratory where they-were up to her came his knees
tirassan, per mais de reverencia, e baizet li sos pes
dragging for more of reverence and kissed to-her her feet
sobre devotamens. E ac en ella mot gran devocion, e
exceeding devoutly And had in her very great devotion and
annet s'en consolatz e alegres, e laisset la raubida.
went himself-thence consoled and glad and left her rapt

En lo cal raubiment ill estet longamens; e domens que li 39
In the which rapture she was long and while that to-her
eran entorn totas las donnas, soptamens e illi s'eslevet am
were around all the ladies suddenly and she herself-raised with
gran fervor, dizent alegramens: «Letatus sum in his que
great fervor saying gladly Glad I-am in the-things that
dicta sunt mihi, in domum domini ibimus.» E dizent aisso,
said are to-me into house of-the-lord we-will-go And saying this
hubrent sos braisses mot fort, e estendutz quais en cros,
opening her arms very wide and stretched almost in cross
levet si tant aut sobre terra, que cais semblet s'en
raised herself so high above earth that almost it-seemed herself-thence
volgues puiar sus, am meravillos gauch que mostrava li
she-wished to-climb up with marvelous joy that showed the
sieua cara. E adoncs cant la viron en aissi eslevar, totas
her face And then when her they-saw in such to-rise all
ensemps, am gran fe, si van metre desotz los sieus
together with great faith themselves go to-put beneath the her
santz brasses, e demanderon li si serian salvas. E illi
holy arms and asked to-her if they-would-be saved And she
respondet, ferventmens aflamada en la cara, d'aquella gran
answered fervently aflame in the face with-that great
ardor, e dis: «Veraiamens vos dic, que sotz aquellas alas
ardor and said Truly to-you I-say that under those wings
de sant Frances, totas vos salvares.» E fon tan grans aquel
of saint Francis all you will-be-saved And was so great that
gauch que totas agron sobr'aquella paraula, que non si poiria
joy that all had upon-that word that not itself could
dire. E era tan grans aquella consolacion que totas avian e
to-say And was so great that consolation that all had and
sentian, que semblant lur era que quais fossan ab Dieu.
felt that seeming to-them it-was that almost they-were with God

40 E apres, cant li Sancta si fon reconneguda, e fon
And after when the Saint herself was recovered and was
retornada d'aquel sant raubiment, renembret li del comte
returned from-that holy rapture remembered to-her of-the count
que la era agutz, e ac mot gran dolor. E mostret tant
who there was been and had very great sorrow And showed so-much
de trebail, que non si poiria dire, ni espremir aquella gran
of distress that not itself could to-say nor to-express that great
afliccion que li Sancta mostret de tot son cor, car le coms
affliction that the Saint showed with all her heart for the count
l'avia vista en aquell estament. E ab amars plors, dizia a
her-had seen in that estate And with bitter weeping she-said to
totas: «Falsas sorres, per que ho aves sufert, ni con m'aves
all False sisters for what it you-have suffered or how me-you-have
mostrada? Con aves pogut far tan fera malvestat, ni tan
shown How you-have been-able to-do so fierce wickedness or so
gran tracion?» E pueis, en amaror de s'arma, dizia en apres
great treason And then in bitterness of her-soul she-said in after
a Nostre Seinnhor: «Seinnher, de tot mon cor ti requier
to Our Lord Lord with all my heart thee I-beseech
que mi confundas en lo cor de cascun.» E mostrava tant
that me thou-confound in the heart of each And she-showed so-much
de confuzion, que semblava un gran ecces li fossa estalvat.
of confusion that it-seemed a great excess to-her were happened
41 E totas ves qu'illi sentis ni connogues que res estrani
And all times that-she felt or knew that anyone strange
l'agues vista en aquell estament, menava aquest trebail. E
her-had seen in that estate she-showed this distress And
per aisso, illi adoncs, am gran confuzion, comandet a totas,
for this she then with great confusion commanded to all
en vertut de sancta obediencia, aitan autamens et aitan
in virtue of holy obedience as highly and as

fort cant poc, que neguna non l'auzes revelar, ni mostrar
strongly as she-could that any not her-dared to-reveal nor to-show
a neguna persona, tant cant ill fora en aquel estament.
to any person so-long as she would-be in that estate

VII · FRANCIS, CHRISTMAS, AND GOOD FRIDAY

She has Francis always in her mouth, prophesies his banner's victory, and is rapt reading his life. The Christmas mysteries hold her all day. On Good Friday she is rapt in the Virgin's sorrow, crying that they wound her son; bidden to eat, she speaks only of the table of the cross, and, made to eat a little, is rapt again at the gift of a calf. Before the cross she cries that a pennyworth of wine makes a man forgive an injury, and the five spouts of Christ's blood cannot.

Tan grans era l'amor ques ill avia al benaurat paire 42
So great was the-love that she had to-the blessed father
mon seinnher sant Frances, que non si poiria dire; que
my lord saint Francis that not itself could to-say for
tostemps mon senher sant Frances avia en la boqua, don
always my lord saint Francis she-had in the mouth whence
mostrava continuamens l'avia en sa memoria. Totas ves,
she-showed continually him-she-had in her memory All times
cant retornava de sos autz raubimens, ades parlava d'ell,
when she-returned from her high raptures at-once she-spoke of-him
ho de sa paupertat, ho d'aquels santz seinnhals que le
or of his poverty or of-those holy signs that the
santz ac de las plagas de Crist.
saint had of the wounds of Christ
Don una ves ques ill era raubida, en la gleiza dels fraires, 43
Whence one time that she was rapt in the church of-the friars
e avia estat lonc temps davant l'autar ques avia cumenegat,
and had been long time before the-altar for-she had communicated

soptamens illi si moc am gran fervor d'aquell autar hon
suddenly she herself moved with great fervor from-that altar where
era, e fes son cors am gran abrivament entro l'autar de
she-was and made her course with great eagerness up-to the-altar of
mon seinnhor sant Frances, cridant en auta vou[t]s e dizent
my lord saint Francis crying in high voice and saying
ardentmens: «Vel vos, vel vos, sant Frances! Aquell aqui
ardently Behold you behold you saint Francis That-one there
fortmens sera contradich, mais veramens non am vertat. Car
strongly will-be gainsaid but truly not with truth For
per cert, ell levara lo camp, e vensera; e non poira
for certain he will-carry the field and will-conquer and not will-be-able
esser vencutz, car am la bolla del Seinnhor spautara
to-be conquered for with the bull of-the Lord he-will-terrify
trastotz sos aversaris. E ven, so dis li Sancta, ab s'auriflama
all his adversaries And comes this said the Saint with his-oriflamme
desplegada, le seinhairiers de Crist, portant la bolla del
unfurled the standard-bearer of Christ bearing the bull of-the
sobeiran rei, am la qual esvigorara los cavalliers de la ost
sovereign king with the which he-will-invigorate the knights of the host
dell Seinnhor, seinnhant totz cels que seran siei dicipol. E
of-the Lord signing all those who will-be his disciples And
mostrara lo gonfanon dell rei, lo qual porta aut enpressat
he-will-show the banner of-the king the which he-bears high imprinted
en son cors, a confortar totz cels que son en la batalla.»
in his body to comfort all those who are in the battle
44 E aisso illi dizia am fervent alegrier, e am sobeiran gauch
And this she said with fervent gladness and with sovereign joy
e de cor e de cara. Car cant illi parllava, ni mentavia lo
both of heart and of face For when she spoke or mentioned the
gonfanonier de la ost de Crist, mon seinnher sant Frances,
standard-bearer of the host of Christ my lord saint Francis

ensenhalatz d'aquels sagratz seinnhals, non remania en si
marked with-those sacred signs not she-remained in her
mezesma, que tantost era tirada az aquell sentiment, per
self for at-once she-was drawn to that feeling through
la sobre fervent devocion qu'illi avia en lo bollier de
the exceeding fervent devotion that-she had in the bull-bearer of
Crist. En el, apres Ihesu Crist e la sieua maire bezeneta,
Christ In him after Jesus Christ and the his mother blessed
davant totz autres sans, majormens si fizava, e per los
before all other saints chiefly herself she-trusted and by the
sieus [heissemples] volia esser regida. Motas ves la trobavan
his examples wished to-be ruled Many times her they-found
raubida, lo libre en las mans, legent la sieua vida; e tota
rapt the book in the hands reading the his life and every
res qu'illi pogues movia az aver devocion en aquest sant;
one that-she could she-moved to have devotion in this saint
car ades, en totas sas paraulas fazia salsa de sant Frances.
for always in all her words she-made sauce of saint Francis
Cascun jorn puiava plus aut sos esperitz en Dieu per 45
Each day climbed more high her spirit in God through
contemplacion. Negun cant de gleiza non podia auzir ni
contemplation Any song of church not she-could to-hear nor
escoutar, que mantenent ill estava raubida; e per aquo
to-listen that at-once she was rapt and for that
non auzia sinon messas secretas e privadas. Totas las
not she-heard except masses secret and private All the
festas Na[da]ls que venian, illi prennia ab Dieu per
feasts of-Christmas that came she took with God through
contemplacion; car rennembrant aquels grans benificis, non
contemplation for remembering those great benefits not

si podia tenir, que sol li rennembransa soptamens la
herself she-could to-hold for only the remembrance suddenly her
tirava. Per que totz aquels jorns, ill estava raubida tot lo jorn.
drew For which all those days she was rapt all the day
46 Una ves a calennas, ill volc cumenegar lo seras apres
One time at Christmas she wished to-communicate the evening after
matinas, a la messa de miega nuech, per gran devocion
matins at the mass of mid night for great devotion
d'aquella hora quel fils de Dieu nasquet; e cumeneguet
of-that hour that-the son of God was-born and communicated
secretamens en una capella de sancta Cesilia, on costumava
secretly in a chapel of saint Cecilia where she-was-wont
cumenegar. E cant illi receup aquell bezenet Seinnhor, am
to-communicate And when she received that blessed Lord with
rennembransa con fon fatz novels homs aquella nuech, ac
remembrance how he-was made new man that night she-had
tan gran sentiment d'aquell glorios enfant, lo qual illi amava
so great feeling of-that glorious child the which she loved
e sentia tenramens, que mantenent ilh va estar raubida.
and felt tenderly that at-once she goes to-be rapt
E tota aquella glorioza nuech, d'aquell'hora enant, e aquell
And all that glorious night from-that-hour forward and that
bezenet jorn de calennas, illi estet continuamens raubida, e
blessed day of Christmas she was continually rapt and
pres aquella gloriosa festa esperitalmens, am la donna e am
took that glorious feast spiritually with the lady and with
l'enfant; que non fon paguda d'autre conduch aquel jorn.
the-child for not she-was fed with-other food that day
47 Mais cant tornava d'aquels sans raubimens, dizia totas
But when she-returned from-those holy raptures she-said all
ves paraulas de l'escriptura que apartenian a la festa, ho
times words of the-scripture that belonged to the feast or

az aquell benifici. E adoncs ill era mot alegra, e per
to that benefit And then she was very glad and through
la novelleza dell gauch, e per l'ardor de l'esperit, era
the newness of-the joy and through the-ardor of the-spirit was
vermella e aflamada en la cara; jassiaisso que davant ill fos
red and aflame in the face although that before she was
mortificada, per la gran e longa penetencia ques avia fach.
mortified by the great and long penance that-she had done
Cascun an, lo jorn de Venres santz, ill estava raubida 48
Each year the day of Friday holy she was rapt
continuamens tot aquell jorn, e neis aquella nuech. E estava
continually all that day and even that night And she-was
serrada en lo sieu oratori, per so que res non la pogues
shut in the her oratory for this that anyone not her could
vezer; entro que per forsa, alcunas ves, las donnas metian
to-see until that by force some times the ladies put
lains las portas, e totas ves trobavan la raubida. Cascun an,
in the doors and all times they-found her rapt Each year
aquell jorn, era tan grans aquell sentiment qu'illi avia de Ihesu
that day was so great that feeling that-she had of Jesus
Crist en aquella rennembransa, que semblava quais tota defallis
Christ in that remembrance that it-seemed almost all she-failed
en la passion del Seinnhor, e en la dolor de la Verge.
in the passion of-the Lord and in the sorrow of the Virgin
E era tan grans aquella terribilitat de dolor e d'engoissa
And was so great that terribleness of sorrow and of-anguish
que mostrava la sieva cara, que a penas res la podia
that showed the her face that with difficulty anyone it could
sufrir d'esgardar aquell jorn, cant ill era raubida. Tan gran
to-bear of-looking-at that day when she was rapt So great

affliccion mostrava li sieva cara adoncs en aquels raubimens
affliction showed the her face then in those raptures
de Venres santz, que a penas res ho podia sostenir.
of Friday holy that with difficulty anyone it could to-sustain
49 Don s'esdevenc una ves aquell jorn, qu'ill estant raubida,
Whence it-happened one time that day that-she being rapt
plorava mot engoissozamens la dolor de la Verge e de son
wept very anguishedly the sorrow of the Virgin and of her
fill. Cridava autamens, am tan amara dolor, que totas n'eran
son She-cried loudly with so bitter sorrow that all thereof-were
afligidas de la gran engoissa qu'illi mostrava, si que de mot
afflicted from the great anguish that-she showed so that from very
lueinh l'auzia hom cridar. Tan gran compassion avia a la
far her-heard one to-cry So great compassion she-had to the
Verge, que amb ella semblava degues morir, que tota era
Virgin that with her it-seemed she-must to-die for all she-was
plena de la sieua dolor. Aissi que certamens connoissian
full of the her sorrow So that certainly they-knew
a totz seinnhals qu'ill en fazia, ab trop gran amaror,
by all signs that-she thereof made with too great bitterness
ques adoncs li era revelada e mostrada li passions que
that then to-her was revealed and shown the passion that
sufri Ihesu Crist. La qual illi sentia tan afortidamens que
suffered Jesus Christ The which she felt so strongly that
semblava totas las venas de son cors li morissan, d'aquell
it-seemed all the veins of her body to-her died from-that
gran sentiment ques avia sobre so que vezia.
great feeling that-she had upon that which she-saw
50 E adoncs illi, ab amars critz, dizia a la Verge: «Donna,
And then she with bitter cries said to the Virgin Lady
veias que ti fan de ton fill, con lo ti nafran, con
see what to-thee they-do of thy son how him to-thee they-wound how

lo t'esquintan, con lo t'aucizon, e can mal lo tractan!»
him to-thee-they-tear how him to-thee-they-kill and how ill him they-treat
E adoncs illi plorava am tan gran amaror, que non si
And then she wept with so great bitterness that not itself
poiria dire. E apres, dis que non podia plus, e remas
could to-say And after said that not she-could more and remained
defallida, acorada de dolor, que non podia sufrir aquell
fainted heartsick from sorrow for not she-could to-bear that
torment. E estet en aissi tot aquell jorn de Venres santz,
torment And she-was in such all that day of Friday holy
el seras atressi, ses manjar e ses beure; en tal
and-the evening likewise without eating and without drinking in such
maniera que semblava qu'illi fos del tot morta.
manner that it-seemed that-she were of-the all dead
Cant viron las donnas que dichas eran matinas, e passat 51
When saw the ladies that said were matins and passed
de la nuech gran espazi, que non si movia, agron mot
of the night great space that not herself she-moved they-had very
gran temor; car non semblava, qui la vezia, que l'esperit i
great fear for not it-seemed who her saw that the-spirit there
fossa remazutz. Adoncs soneron la mot, e la tireron; e
were remained Then they-called her much and her pulled and
per ren que fezesson, non la podian moure; e en aissi
for anything that they-did not her they-could to-move and in such
estet ques era passatz le premier son. Cant venc que fon
she-stayed that it-was passed the first sleep When it-came that it-was
ben mieja nuech, illi si comenset a moure; mais tant
well mid night she herself began to move but so-much
era plena de la renembransa d'aquel jorn, que non si
she-was full of the remembrance of-that day that not herself
connoissia, ni a penas entendia ren ques hom li disses.
she-knew nor with difficulty understood anything that one to-her said

52 Adoncs venc una donna que li Sancta apellava sa prioressa, car
Then came a lady whom the Saint called her prioress for
li avia promes obediencia; e fes metre la taula, e dis
to-her she-had promised obedience and made to-put the table and said
li que manjes. Mais illi era tant tirada az aquella benaurada
to-her that she-eat But she was so drawn to that blessed
contemplacion en ques avia estat, que desnembrat avia tota
contemplation in which-she had been that forgotten she-had every
ren temporal. E demandava ques era manjar; car li sieu arma
thing temporal And she-asked what was eating for the her soul
era az alre atenduda. E aquilli donna comandava li que
was to else intent And that lady commanded to-her that
manjes, quell taula era messa, el jorn era passatz, que matinas
she-eat for-the table was put and-the day was passed for matins
eran dichas, e hora era de manjar; qu'ill o volia. E li sancta
were said and hour it-was of eating for-she it wished And the holy
femena respondia: «Que ben era vers quel taula era messa e
woman answered That well it-was true that-the table was put and
aparellada a totz, aquilli taula en ques era l'ainnhel[s] sacrifiatz.»
prepared to all that table on which was the-lamb sacrificed
53 E de mantenent, ill estava raubida, e ren alre non podia
And at once she was rapt and anything else not she-could
entendre, de ques hom li parles, mais aquella taula bezeneta
to-understand of what one to-her spoke but that table blessed
de la cros, en la qual illi avia pauzat tot son entendement.
of the cross in the which she had placed all her understanding
E cant li donna ques era sa vicaria li comandava que
And when the lady who was her vicar to-her commanded that
manjes, dizia que li ho comandes per aquella obediencia
she-eat she-said that to-her it she-commanded by that obedience
que Crist puiet sus la cros. E de mantenent, illi tornava
that Christ climbed upon the cross And at once she returned

en aquell raubiment. En aquest contra[s]t esteron tant que
into that rapture In this contest they-were so-long that
totas n'eran tormentadas. E non la podian far manjar,
all thereof-were tormented And not her they-could make to-eat
per ren que li dissessan; que tant era tirada a la
for anything that to-her they-said for so-much she-was drawn to the
cros, qu'illi non respondia mais aquellas paraulas que son
cross that-she not answered but those words that are
dichas desus, e tantost tornava apres en aquel raubiment.
said above and at-once returned after into that rapture
Cant fon gran nuech passada, tant la soissideron e la 54
When was great night passed so-much her they-shook and her
tireron, que per forsa la mogron, e am gran treball, feron
pulled that by force her they-moved and with great toil made
la manjar un petit. Mens que manjava, so li fon dich que
her to-eat a little While that she-ate this to-her was said that
una nobla donna, que li era devota meravillozamens, per
a noble lady who to-her was devoted marvelously by
nom ma donna Mabilia de Ginnhac, maire de l'onrat paire
name my lady Mabilia of Ginhac mother of the-honored father
fraire R. de Ginnhac, li avia trames un vedell. Tantost
brother R of Ginhac to-her had sent a calf As-soon
cant li Sancta ho auzi, nembret li d'aquell vedell pascal;
as the Saint it heard remembered to-her of-that calf paschal
e de mantenent e ill estet raubida, per la rennembransa
and at once and she was rapt through the remembrance
ques ac sobre aquell vedell. En aquell tirament estet tota la
that-she had upon that calf In that drawing she-was all the
nuech, que per ren que fezessan non la 'n pogron partir.
night that for anything that they-did not her thence they-could to-part
E cant venc lendeman, e illi fon alegra de gauch esperital,
And when came next-day and she was glad with joy spiritual

e non semblet que ren fossa agut, tant era curoza de
and not it-seemed that anything had been so-much she-was careful of
la[s] res del covent, e de tot so que lur era mestier.
the things of-the convent and of all that which to-them was need
55 Autre temps, aquell jorn, illi ac fach annar a la gleiza aquellas
Another time that day she had made to-go to the church those
ques avian cura d'ella; e enans que s'eissausses li cros, ellas
who had care of-her and before that itself-raised the cross they
l'aneron regardar, si ren li era mestier. Cant foron a la
her-went to-see if anything to-her was need When they-were at the
porta de Robaut, auziron de la carriera la sancta maire cridar
door of Roubaud they-heard from the street the holy mother to-cry
autamens, am gran forsa de cor, que semblava c'om lo li
loudly with great force of heart that it-seemed that-one it to-her
arrabessa. E vengron tost az ella, e hubriron per forsa la
tore-away And they-came quickly to her and opened by force the
porta de l'oratori, on ill era serrada; e ja fon venguda
door of the-oratory where she was shut and already was come
l'ora d'eissausar la cros. Et intreron, e troberon la raubida,
the-hour of-raising the cross And they-entered and found her rapt
qu'estava estenduda en cros, e non tocava de pe en terra: tan
for-she-was stretched in cross and not touched with foot on earth so
fort era eslevada en aquell raubiment. E plorava autamens,
strongly she-was raised in that rapture And she-wept loudly
amb amars critz, la passion del Seinnhor, am tan gran
with bitter cries the passion of-the Lord with so great
dolor que non si pot retraire; tot en aissi engoissozamens
sorrow that not itself can to-recount all in such anguishedly
cant si davant sos huols ho vissa tot prezentmens.
as if before her eyes it she-saw all as-present

Cridava amaramens: «Ecce lignum crucis. Trachors peccadors, 56
She-cried bitterly Behold wood of-the-cross Traitors sinners
que per un cannon ieis totz le vins de que vos
for through one spout comes-out all the wine with which yourselves
enebrias, e aquist cannon que rajan son .v.! Fals crestian,
you-make-drunk and these spouts that flow are five False Christian
que de mezallada de vin ti enebrias tot jorn, e d'aquestos
who with halfpenny's-worth of wine thyself makest-drunk all day and with-these
.v. cannons que rajan continuamens, non ti sabes enebriar!
five spouts that flow continually not thyself knowest to-make-drunk
Denairada de vin cambia home tan fort, el convertis a
Pennyworth of wine changes man so strongly and-him converts to
si en tal maniera, que d'enjuria c'om li fassa non quer
itself in such manner that of-injury that-one to-him does not he-seeks
venjansa; e aquist .v. cannon, que rajan tan aondozamens
vengeance and these five spouts that flow so abundantly
del sanc de Crist, non podon convertir home, que d'enjuria
of-the blood of Christ not can to-convert man that of-injury
que li sia facha non requera venjansa!» E semblava del
that to-him be done not he-seeks vengeance And it-seemed of-the
tot que lo cor li partissa, sobre la dolor de Ihesu Crist.
all that the heart to-her split upon the sorrow of Jesus Christ

On Good Friday she calls all to gather into the ship whose anchors are glued with Christ's blood; at Easter she rises a palm, crying out for him who comes from Edom; on the Ascension vigil she walks rapt through the dormitory singing and traces the diadem of God's majesty; at Pentecost she speaks of the Spirit's wine. She tells a lector that God speaks to angels as they look into him, leads the friars' choir at the Assumption, and converts the unbelieving Huga de Fos.

57 Un'autra ves, lo jorn de Venres santz, e ill era raubida. E az
Another time the day of Friday holy and she was rapt And at
ora d'eissaussar la cros, illi s'eslevet mot aut, e comenset a
hour of-raising the cross she herself-raised very high and began to
cridar, am grans plors e amb engoissos, dizent: «Fals mont,
cry with great weeping and with anguishes saying False world
fals mont, can greu ponch ti ven desus!» E pueis dizia:
false world how grievous point to-thee comes upon And then she-said
«Reculles vos, reculles vos, intras vos en la nau, que
Gather yourselves gather yourselves enter yourselves into the ship for
tot cant sera trobat defora sera perit.» E pueis illi esforsant
all that will-be found outside will-be perished And then she straining
sa voutz, cridava plus fort, e dizia am gran forsa de cor: «E
her voice cried more strongly and said with great force of heart And
non auzes cridar lo nauchier? Non auzes con crida, intras en
not you-hear to-cry the boatman Not you-hear how he-cries enter into
la nau, que tot cant sera trobat fora, sera perit? E aquellas
the ship for all that will-be found outside will-be perished And those
ancoras, sa dizia, son gludadas de sanc de Crist!» E aisso
anchors this she-said are glued with blood of Christ And this
dizia am gran sentiment de cor, e amb amaras lagremas.
she-said with great feeling of heart and with bitter tears
Adoncs li demandet una de las donnas, e dis li: «E
Then to-her asked one of the ladies and said to-her And

serem i nos, donna, en aquella nau?» A la cal demanda
will-we-be there we lady in that ship To the which question
li sancta maire respondet, am gran largueza de cor, e dis:
the holy mother answered with great largeness of heart and said
«Veraiamens, sotz las alas de sant Frances, totas seres salvas.»
Truly under the wings of saint Francis all you-will-be saved
Esdevenc si una festa de Pascas, qu'illi era raubida en son 58
It-happened so one feast of Easter that-she was rapt in her
oratori, e estava eslevada sus en l'aer, suferta per forsa de
oratory and was raised up in the-air borne by force of
meravillos raubiment; en tant que una donna mezuret am
marvelous rapture in so-much that a lady measured with
sa man l'espazi qu'estava sobre terra. E trobet largamens
her hand the-space that-she-was above earth And found amply
un palm que non tocava en terra, ni s'apillava a ren.
a palm that not she-touched on earth nor herself-propped on anything
E era afflamada en la cara, per aquella gran ardor
And she-was aflame in the face through that great ardor
ques avia. E hubria d'esperit, cridava e dizia am gran
that-she had And drunk with-spirit she-cried and said with great
fervor, e am meravillos alegrier: «Quis est iste qui venit
fervor and with marvelous gladness Who is this who comes
de Edom, tinctis vestibus de Bosra?» E mostrava tan
from Edom with-dyed garments from Bozrah And she-showed so
meravillos gauch que non semblava qu'en lo sieu cor caupes
marvelous joy that not it-seemed that-in the her heart could-fit
aquel alegrier esperital, ni aquella pleneza de gauch que
that gladness spiritual nor that fullness of joy that
li sieu arma avia ni recebia de Dieu.
the her soul had or received from God

59 Autra ves, una vegilia de l'Asension de Ihesu Crist, e totas
Another time one vigil of the-Ascension of Jesus Christ and all
eran annadas auzir vespras de la festa, el sancta maire era
were gone to-hear vespers of the feast and-the holy mother was
remazuda. E sotz un albre illi si mes en oracion, pregar
remained And under a tree she herself put in prayer to-pray
Nostre Sennhor, e pensar de la festa. E cant vengron de
Our Lord and to-think of the feast And when they-came from
vespras, troberon la desotz l'albre, raubida. Passet aquell espazi
vespers they-found her beneath the-tree rapt Passed that space
que disseron completa e matinas, ques illi non si moc; e
that they-said compline and matins that she not herself moved and
sonet le sentz de Salvaterra. E cant viron las donnas qu'illi non
rang the bell of Salvaterra And when saw the ladies that-she not
si movia, disseron que per razon de la serena, gran mal li
herself moved they-said that for reason of the night-dew great harm to-her
pogra far, si aqui remazes; car illi avia mot malannans lo cap.
could to-do if there she-remained for she had very ailing the head
60 Mens que pensavan de metre la el dormidor, illi si va
While that they-thought of putting her in-the dormitory she herself goes
levar, e mes si premiera. Comenset s'en anar tota
to-rise and put herself first She-began herself-thence to-go all
drecha e tenduda per aquel raubiment a ques era fort
straight and stretched through that rapture to which-she was strongly
tirada, los huols fermatz al cel, e tot lo cor tirat sus
drawn the eyes fixed on-the heaven and all the heart drawn up
meravillozamens. Mais cant intret el dormidor, tantost cant
marvelously But when she-entered the dormitory as-soon as
fon desotz las reliquias ques estavan al som, car non
she-was beneath the relics that stood at-the top for not
avian anquars oratori azordenat, on poguessan estar, estant
they-had yet oratory ordered where they-could to-be being

raubida, illi si va aginollar, e fes lur reverencia. E
rapt she herself goes to-kneel and made to-them reverence And
pueis, ill si levet, e apres comenset a cantar, annant
then she herself rose and after began to sing going
per dormidor, de l'un cap tro a l'autre, tot en aissi
through dormitory from the-one end as-far-as to the-other all in such
con si seguis procession. E cant avia una pessa annat
as if she-followed procession And when she-had a while gone
cantant, illi si restancava apres, e escoutava; e cant
singing she herself stopped after and listened and when
avia una pessa escoutat, e s'era restanquada, pueis illi
she-had a while listened and herself-was stopped then she
respondia, e tornava cantar, annant siguent so que vezia.
answered and returned to-sing going following that which she-saw
E era aquell cant meravillos a totas cellas que l'auzian, 61
And was that song marvelous to all those who it-heard
e ben mostrava que d'aquest mont non era; car neguna
and well showed that of-this world not it-was for any
non podia entendre aquell son, ni la verba. E semblava
not could to-understand that sound nor the words And seemed
aquell cant que tota la begues e li susses las mezollas
that song that all her it-drank and to-her sucked the marrows
del cors. E cant era al som del dormidor, e illi
of-the body And when she-was at-the end of-the dormitory and she
si girava, e prennia aquell cors entro a l'autre som.
herself turned and took that course up to the-other end
E en aissi giret tantas vegadas que non si poiria dire,
And in such she-turned so-many times that not itself could to-say
annant et tornant, cantant azordenadamens, tot en aissi
going and returning singing orderly all in such
cant s'illi fos en la procession. E era aquel cant de tan
as if-she were in the procession And was that song of so

gran doussor que tota la languia. Alcunas ves, lur era
great sweetness that all her it-made-languish Some times to-them was
semblant qu'illi disses: «Novell Ihesus, novell!» Autra ves,
seeming that-she said New Jesus new Another time
lur semblava qu'illi cantes: «Nove Ihesu, nova Iherusalem,
to-them seemed that-she sang New Jesus new Jerusalem
nova civitas sancti!» Mais certamens non podian compenre
new city of-the-holy-one But certainly not they-could to-grasp
la vertat de la verba, ni aquell son qu'illi dizia.
the truth of the words nor that sound that-she said

62 E totas am procession seguian la apres, am ciri abrazat, e
And all with procession followed her after with candle lit and
annavan amb ella, am tant de gauch e de consolacion, que
went with her with so-much of joy and of consolation that
non si poiria dire. E era tan grans aquell renovellament
not itself could to-say And was so great that renewal
esperital que totas avian, e sentian de Dieu en lur cor
spiritual that all had and felt from God in their heart
una novella cauza, que semblant lur era qu'ellas sentissan
a new thing that seeming to-them it-was that-they felt
en part l'alegrier d'aquella cort celestial, e seguissan ab
in part the-gladness of-that court celestial and followed with
ella aquella procession meravilloza que, segon que totas
her that procession marvelous that according as all
crezian, illi vezia el cel.
believed she saw in-the heaven

63 E adoncs, totas entenderon e perceupron a so qu'illi fazia,
And then all understood and perceived by that that-she did
que grans cauza li era revelada e mostrada en aquell
that great thing to-her was revealed and shown in that
raubiment, de l'auteza e de la granneza de la majestat de
rapture of the-height and of the greatness of the majesty of

Dieu. Car alcuns grans seinnhals en fazia, mostrant am lo
God For some great signs thereof she-made showing with the
bras drech, ab trop gran meravilla, l'auctoritat qu'illi vezia en
arm right with too great wonder the-authority that-she saw in
Dieu. Car adoncs illi, cant si restancava, levava son bratz
God For then she when herself stopped raised her arm
aitant aut cant podia, e menava lo en maniera de celcle sobre
as high as she-could and moved it in manner of circle over
son cap, am gran auctoritat, meravillozamens, mostrant la
her head with great authority marvelously showing the
diadema de la gran magnificencia de Dieu, que tota la longueza
diadem of the great magnificence of God for all the length
de son bras hi metia. E era tan grans aquilli reverencia,
of her arm there she-put And was so great that reverence
el gran auctoritat que mostrava e figurava, fazent aquell
and-the great authority that she-showed and figured making that
gran signe, que totas n'eran pauzadas en gran temor, e
great sign that all thereof-were placed in great fear and
en gran reverencia dell Seinnhor que lur reprezentava.
in great reverence of-the Lord whom to-them she-represented
E crezeron certamens, per la prezensa de totz los santz, que 64
And they-believed certainly by the presence of all the saints that
Dieus dones benediccion sobr'aquella maizon, per los seinnhals
God gave blessing upon-that house by the signs
qu'ill en fazia. E adoncs si bastia e si edificava en
that-she thereof made And then itself was-built and itself was-raised in
Marsella li maizon de Robaut, e le dormidors era adoncs fach
Marseille the house of Roubaud and the dormitory was then made
de nou. En aquest raubiment estet, passada l'ora de matinas.
of new In this rapture she-was past the-hour of matins
E era li sieua cara adoncs meravilloza a regardar, que per
And was the her face then marvelous to behold so-that for

gran deliech la remiravan, de la novelleza celestial ques avia
great delight her they-gazed-at for the newness celestial that-she had
en los huols, e [de] l'alegrier esperital ques avia en la cara.
in the eyes and for the-gladness spiritual that-she had in the face
65 Una ves, lo jorn de Pandecosta, tota ardent tornant del
One time the day of Pentecost all burning returning from-the
raubiment en ques avia estat tot aquell jorn, am meravilloza
rapture in which-she had been all that day with marvelous
fervor, hubria d'esperit, dizia cant largamens Dieus le Paires
fervor drunk with-spirit she-said how largely God the Father
donet son don als sans apostols, aquell bezenet jorn, e lur
gave his gift to-the holy apostles that blessed day and to-them
trames aquellas noblas joias, quels va enebriar del sieu
sent those noble jewels that-them goes to-make-drunk with-the his
Sant Esperit, lo qual le Fils lur avia promes. E parlava am
Holy Spirit the which the Son to-them had promised And she-spoke with
gran abrazament d'aquell bon vin ferriet, lo qual celcles, so dis,
great kindling of-that good wine strong the which hoops this she-said
non lo podon tenir, tan aondozamens e tan larga s'escampa
not it can to-hold so abundantly and so largely itself-spills
ves totas partz, e enebria totz cels que de lui tastan. E
toward all parts and makes-drunk all those who of it taste And
semblava fos hubria d'aquella gran ardor que eslampava e
it-seemed she-were drunk with-that great ardor that flashed both
fuec e flamas, e que en lo sieu cor non caupes aquella
fire and flames and that in the her heart not could-fit that
pleneza ni aquella largueza d'esperit; que semblant era agues
fullness nor that largeness of-spirit for seeming it-was she-had
tastat de so de que parlava, per que n'era tota enebriada.
tasted of that of which she-spoke for which thereof-she-was all made-drunk

E dizia meravillas d'aquell cavallier ques aquest don nos 66
And she-said wonders of-that knight who this gift to-us
avia acabat per vertut de son sanc, lo cal per nos tot avia
had achieved by virtue of his blood the which for us all he-had
escampat, e am sas proprias armas avia vencut son mortal
spilled and with his own arms had conquered his mortal
enemic. E con am sos clavels l'avia sobrat, e am la
enemy And how with his nails him-he-had overcome and with the
lansa de Longin en son propri cors, so dis, l'avia nafrat,
lance of Longinus in his own body this she-said him-he-had wounded
e sus la cros n'avia agut victoria, vencent en aquell
and upon the cross thereof-he-had had victory conquering on that
fust trastotz sos enemics. E motas autras gloriozas paraulas
wood all his enemies And many other glorious words
dizia ques eran de mot gran e de mot aut entendement;
she-said that were of very great and of very high understanding
las cals fort ben non podia hom compenre ni entendre, mais
the which very well not could one to-grasp nor to-understand but
que parlava am meravillos sentiment, e am sobeirana fervor.
that she-spoke with marvelous feeling and with sovereign fervor
Un'autra ves, ilh era en lo covent d'Ieras, el jorn de calennas. 67
Another time she was in the convent of-Hyères on-the day of Christmas
Illi cumeneguet a la messa de l'alba, e d'aquel'hor'enant, estet
She communicated at the mass of the-dawn and from-that-hour-forward was
raubida trol sera. E cant fon gran nuech, que retornet
rapt until-the evening And when it-was great night that she-returned
d'aquell sant raubiment, dizia alegramens: «Puer natus est
from-that holy rapture she-said gladly A-child born is
nobis, et filius datus est nobis.» E cantava ho doussamens,
to-us and a-son given is to-us And she-sang it sweetly
am tan de gauch, e am tan gran ardor, que non si
with so-much of joy and with so great ardor that not herself

connoissia, tant era plena dell sentiment de la doussor
she-knew so-much she-was full of-the feeling of the sweetness
d'aquel tenre enfant. E li fraire estavan li entorn, per gran
of-that tender child And the friars stood to-her around for great
devocion, auzent am reverencia las sieus sanctas paraulas, que
devotion hearing with reverence the her holy words that
parllava mot gloriozamens sobrel sant benifici de l'encarnacion.
she-spoke very gloriously upon-the holy benefit of the-incarnation
68 E adoncs uns fraires li dis, qu'era lectors del luoc:
And then a friar to-her said who-was lector of-the place
«Donna Doucelina, digas mi com parla Dieu[s] als angels ni
Lady Douceline tell me how speaks God to-the angels or
al[s] santz de Paradis, que non a boca ni lenga?» Adoncs li
to-the saints of Paradise who not has mouth nor tongue Then the
Sancta tota fervent respondet, am meravilloza pleneza de cor,
Saint all fervent answered with marvelous fullness of heart
e dis: «Fraire, Dieus parlla en aissi als angels e als santz,
and said Brother God speaks in such to-the angels and to-the saints
qu'esgardant en ell, vezon e entendon tot so que Dieus vol
that-looking into him they-see and understand all that which God wishes
dire.» Adoncs dis le lectors mot consolatz que tut li maistre
to-say Then said the lector much consoled that all the masters
de Paris non pogran aver miels respondut a la question.
of Paris not could to-have better answered to the question
69 Esdevenc si, una festa de Nostra Donna de miech aost, qu'ill
It-happened so one feast of Our Lady of mid August that-she
ac cumenegat en aquel mezeus luoc, lo ben matin, am gran
had communicated in that same place the very morning with great
devocion; e remas raubida tot lo jorn, aissi cant costumava.
devotion and remained rapt all the day just as she-was-wont
E cant venc a l'ora de completa, ill s'eslevet mot aut,
And when came at the-hour of compline she herself-raised very high

si que de pe non tocava en terra de mais d'un torn; e
so that with foot not she-touched on earth by more than-a turn and
li fraire dizian completa. E parti si d'aquell autar onn
the friars said compline And parted herself from-that altar where
era, e annet de la capella de sant Johan entro l'autar
she-was and went from the chapel of saint John up-to the-altar
de la maire de Dieu, ques es davant lo cor dels fraires
of the mother of God that is before the choir of-the friars
menors d'Ieras; e aqui fes reverencia a la sancta Verge,
minor of-Hyères and there made reverence to the holy Virgin
e li fraire entoneron l'antifena. E adoncs li sancta maire,
and the friars intoned the-antiphon And then the holy mother
davant l'autar de Nostra Donna, am gran eslevament e
before the-altar of Our Lady with great raising both
de cor e de cors, comenset a cantar, e dire ardentmens
of heart and of body began to sing and to-say ardently
e alegra: «Assumpta est Maria in celum, gaudent angeli;»
and glad Taken-up is Mary into heaven rejoice the-angels
am meravillos gauch que mostrava li sieva cara.
with marvelous joy that showed the her face
E adoncs li fraire responderon li tut, prennent so qu'ill 70
And then the friars answered to-her all taking that which-she
dizia, e laisseron l'antifena, am meravillos alegrier d'esperit que
said and left the-antiphon with marvelous gladness of-spirit that
tut avian. E pueis, ill s'en intret per ins lo cor dels
all had And then she herself-thence entered through within the choir of-the
fraires, cantant am gran fervor del puiament de Nostra Donna.
friars singing with great fervor of-the ascent of Our Lady
E li fraire cantavan ab ella tot so qu'illi dizia, am tant
And the friars sang with her all that which-she said with so-much
de consolacion que non si poiria dire. E enn aissi annet
of consolation that not itself could to-say And in such she-went

eslevada que non tocava en terra, cantant per tot lo cor dels
raised that not she-touched on earth singing through all the choir of-the
fraires, entro fora la rieia, raubida totas ves, que semblava
friars up-to outside the grille rapt all times so-that it-seemed
seguis procession aquella que li sant angel feron a la verge
she-followed procession that-one that the holy angels made to the virgin
Maria, cant s'en puiet'el cel. E li fraire, de mais
Mary when herself-thence she-climbed-to-the heaven And the friars for more
de reverencia, seguian la apres, am gran devocion; menavan
of reverence followed her after with great devotion they-led
la suferta, am mot gran alegrier, e am gran reverencia.
her borne with very great gladness and with great reverence

71 Autras ves, lo jorn de Nostra Donna, ill fon raubida as Ieras,
Other times the day of Our Lady she was rapt at Hyères
en la maison del covent de las donnas. E cant ac estat
in the house of-the convent of the ladies And when she-had been
ganren en aquell raubiment, comenset a cantar las lauzors de
much in that rapture she-began to sing the praises of
la Verge, segon ques apartenia a la festa, am gran fervor, e
the Virgin according as-it belonged to the feast with great fervor and
amb alegra cara. Pueis, comenset a parllar mot ferventmens,
with glad face Then she-began to speak very fervently
e am gran alegrier, d'aquella taula glorioza redonna, on
and with great gladness of-that table glorious round where
totas dizia que devian venir. E dizia meravillas sobre
all she-said that they-must to-come And she-said wonders upon
aquella taula, en la qual prennia hom refeccion complida.
that table at the which took one refection complete

72 Adoncs, una de las novicias que li era devota, li
Then one of the novices who to-her was devoted to-her
demandet: «Donna, donna, e serai hi ieu en aquella taula?»
asked Lady lady and will-I-be there I at that table

El sancta maire li respondet, am gran largueza de cor:
And-the holy mother to-her answered with great largeness of heart
«Hoc, filla, veraiamens, finalmens hi seras.» Don li tozeta
Yes daughter truly finally there thou-wilt-be Whence the girl
remas mot consolada de la sieua promessa, sperant fermamens,
remained much consoled by the her promise hoping firmly
am gran fe, que en aissi seria cant illi si ac dich.
with great faith that in such it-would-be as she so had said
Una donna qu'era del seinnhor dell castell, e neis ques 73
A lady who-was of-the lord of-the castle and even who
avia part en la seinnhoria d'Ieras, que avia nom ma donna
had share in the lordship of-Hyères who had name my lady
Huga de Fos, era mot mescrezens en los bens de la Sancta,
Huga of Fos was very unbelieving in the goods of the Saint
e doptava mot d'aquels santz raubimens, cant n'auzia
and doubted much of-those holy raptures when thereof-she-heard
parllar; en aissi cant fazia Ieronimes, le noble clerge, en los
to-speak in such as did Jerome the noble cleric in the
sagratz seinhals de sant Frances, ques ac de Ihesu Crist. E
sacred signs of saint Francis that-be had from Jesus Christ And
dezirava la avezer en aquell tirament. El jorn de miech
she-desired her to-see in that drawing And-the day of mid
aost, illi l'annet vezer, e aduis de bons fraires que parleron
August she her-went to-see and brought some good friars who spoke
mot ben e mot devotamens del puiament de la verge Maria.
very well and very devoutly of-the ascent of the virgin Mary
A las cals paraulas, li Sancta contemplet aquella gran gloria
At the which words the Saint contemplated that great glory
en que li Verge sancta, maire de Dieu, venc novellamens
in which the Virgin holy mother of God came newly
aquell besenet jorn; e de mantenent illi estet raubida.
that blessed day and at once she was rapt

74 E cant ac en aissi una pessa estat, comenset a tornar,
And when she-had in such a while been she-began to return
alegramens cantant: «Assumpta est Maria in celum, gaudent
gladly singing Taken-up is Mary into heaven rejoice
angeli, laudantes benedicunt dominum;» am tan gran doussor,
the-angels praising they-bless the-Lord with so great sweetness
que semblava issis de la boca d'un angel. E cant
that it-seemed it-came-out of the mouth of-an angel And when
aquilli femena mescrezent ho vi e ho auzi, laisset sa
that woman unbelieving it saw and it heard she-left her
mescrezensa, e ac en ella mot gran devocion, e l'ac
unbelief and had in her very great devotion and her-had
per azenant en mot gran reverencia; tan gran cambiament
for henceforth in very great reverence so great change
de cor senti a la vista d'aquell sant raubiment.
of heart she-felt at the sight of-that holy rapture

75 Mot soven eran li sieu ver raubiment, e per motas personas
Very often were the her true raptures and by many persons
foron proatz, qu'en porteron verai testimoni de la gran
were proved who-thereof bore true testimony of the great
gloria que dels huols li ihissia adoncs, e de la sieua
glory that from-the eyes to-her came-out then and from the her
cara que semblava uns angels, e de la vertat que n'avian
face that seemed an angel and of the truth that thereof-they-had
conneguda, e de las meravillas que d'ella avian vist, diversas
known and of the wonders that of-her they-had seen diverse
ves, estant en aquell estament d'aquels santz raubimentz,
times being in that estate of-those holy raptures
li qual eran verai, e sobre autz meravillozamens.
the which were true and exceeding high marvelously

She sheds every care in prayer as easily as she puts down her veil, as brother Jaucelin, the friar the Virgin gave her as a brother, preached after her death. Angels console her; a countess dreams of pure oil flowing from her breast and burning before the Virgin's altar; she sees the Child at the end of a ray of sun, a hill of lilies, and Christ in the host, bruised by those he loved. After Hugh's death some urge her to join another order; John of Parma bids her stand firm, and she is assured her estate will last.

Le dezens capitols es de la fermeza de sa contemplacion,
The tenth chapter is of the firmness of her contemplation
e de las revelacions que Dieus li fazia, e de la sieua
and of the revelations that God to-her made and of the her
gran constancia cant a son prepauzament.
great constancy as to her purpose
Entre las autras gracias que li bontatz el largueza de 1
Among the other graces that the goodness and-the largess of
Dieu avia autreiat a la sieua humil serveiris ma donna
God had granted to the his humble servant my lady
sancta Doucelina, sil era aquesta, que totas ves qu'illi si
saint Douceline so-it was this that all times that-she herself
volgues metre pensar de Dieu, en aissi soptamens tot aquest
wished to-put to-think of God in such suddenly all this
mont avia desnembrat, que totz aqui mezeis tornava en son
world she-had forgotten that all there same returned in her
cor aissi cant un nient, e neis si mezesma. Son propri
heart just as a nothing and even her self Her own
cors avia mes en oblit; per que, neguna cura temporal
body she-had put in oblivion for which any care temporal
non la enpachava, car ren terrenal non la tirava.
not her hindered for anything earthly not her drew

2 Ren non era adoncs que lo sieu cor torbes, cant illi si
Anything not was then that the her heart troubled when she herself
donava a la oracion. Illi pauzava en Dieu tota s'afeccion e tot
gave to the prayer She placed in God all her-affection and all
son dezirier, e en el metia e fermava tot son entendement.
her desire and in him put and fixed all her understanding
E cant to[s]t, alcunas ves, li convenia tractar alcuns
And as soon-as some times to-her it-behooved to-treat some
negocis ques eran dell covent, cant partia dell negoci,
affairs that were of-the convent when she-parted from-the affair
tornava en la oracion; e si alcunas ves, apres, la venian
she-returned into the prayer and if some times after her they-came
regardar, trobavan la raubida. Una ves, ill ac parllat amb una
to-look-at they-found her rapt One time she had spoken with one
d'alcun negoci gran, e donat son consell; e de mantenent
of-some affair great and given her counsel and at once
aquilli li tornet, e trobet la raubida en sa oracion.
that-one to-her returned and found her rapt in her prayer
3 Aquesta gracia dis illi a son confessor ques avia de la
This grace said she to her confessor that-she had from the
largueza del Seinhor receupuda, que cant illi venia a la
largess of-the Lord received that when she came to the
oracion, aitan leugier li era de gitar tota ren de son cor,
prayer as easy to-her it-was of throwing every thing from her heart
cant de pauzar lo vell que portava en son cap, ses tot
as of putting-down the veil that she-wore on her head without all
trebaill e ses negun contrast. En aissi ho prediquet, apres
toil and without any struggle In such it preached after
la sieua mort, fraire Jaucelin, davant lo pobol, evesques que
the her death brother Jaucelin before the people bishop who
fon d'Aurenga, lo qual li Verge li avia dat per fraire, cant
was of-Orange the which the Virgin to-her had given for brother when

li aparec apres la mort del Sant son fraire, e la confortet
to-her appeared after the death of-the Saint her brother and her comforted
en son gran treball, e det li aquell fraire am qui si
in her great distress and gave to-her that friar with whom herself
conselles. E aquell sabia mais de sos secretz que neguna
she-counseled And that-one knew more of her secrets than any
persona; per que, alcunas cauzas, apres la sieua mort, e ell
person for which some things after the her death and he
en revelet. E car l'avia per recomandament de la maire
thereof revealed And for her-be-had by commendation of the mother
de Dieu; e special amor avia l'uns a l'autres, e hobediencia
of God and special love had the-one to the-other and obedience
que li avia promes li Sancta, per mais aprofichar, e
that to-him had promised the Saint for more profiting and
per so atressi qu'en totas cauzas illi gazainnhes mais.
for this likewise that-in all things she gained more
De la sieua fermeza non poiria hom pron dire, car illh era 4
Of the her firmness not could one enough to-say for she was
ferma aissi cant peira anglar, ho aissi cant colompna; li cals era
firm just as stone corner or just as column the which was
fermada e fondada sobre la ferma peira, so era Crist. Per que,
fixed and founded upon the firm stone that was Christ For which
neguna cauza non li poc anc mudar son bon prepauzament.
any thing not to-her could ever to-change her good purpose
En aissi ho revelet sos confessors, apres la sieua mort, que
In such it revealed her confessor after the her death that
pueis qu'illi si fon a Dieu donada, anc negun temps en sa
since that-she herself was to God given ever any time in her
pensa non li venc lo contrari, e[n] tot lo temps de sa vida.
thought not to-her came the contrary in all the time of her life

5 Avia dezirat, deus sa enfancia, de servir puramens a Dieu;
She-had desired from her childhood of serving purely to God
e per aquo, per bon drech, gazainhet d'aver las vistas el
and for that by good right she-earned of-having the sights and-the
solas dels angels. Car s'esforset, am gran estudi, ressemblar
solace of-the angels For herself-strove with great study to-resemble
vida d'angel; per que, le Seinnhers la consolet motas ves
life of-angel for which the Lord her consoled many times
de las vistas dels angels, per sovennieras vesitacions que li
with the sights of-the angels by frequent visitations that the
sant angel li fazian, aissi cant az amiga; que la gardavan
holy angels to-her made just as to friend for her they-guarded
de totz mals, e la rendian de totz bens aondoza.
from all evils and her rendered with all goods abounding

6 Atressi fon mostrat e proat, aissi cant per certz signes,
Likewise was shown and proved just as by certain signs
qu'en sa oracion li eran revelat mot gran sicret de
that-in her prayer to-her were revealed very great secrets of
la savieza de Dieu; jassiaisso qu'illi non ho reveles, ni
the wisdom of God although that-she not it revealed nor
ho publiques a las autras, sinon aitant cant li amors de
it published to the others except as-much as the love of
Dieu la'n costreinnhia, e le profietz del pruesme en
God her-thereto constrained and the profit of-the neighbor thereof
requeria. Per que, alcunas cauzas a son confessor revelet.
required For which some things to her confessor she-revealed

7 Acostumat avia li Sancta de pagar a Dieu las horas, e de
Accustomed had the Saint of paying to God the hours and of
dir son hofici, am gran devocion e am gran reverencia.
saying her office with great devotion and with great reverence
E jassiaisso qu'illi fos trebaillada per motas passions de son
And although that-she was troubled by many sufferings of her

cors ques avia, am tot aquo, non s'apilava a ren cant
body that-she had with all that not herself-propped on anything when
dizia l'ufici de Nostre Seinnhor; mais estava tota drecha,
she-said the-office of Our Lord but stood all upright
e non volia esgardar sa ni la, mais que entieramens, de
and not wished to-look here nor there but that entirely with
boqua e de cor, rendia al Seinnhor so que devia.
mouth and with heart she-rendered to-the Lord that which she-owed
Una ves, en avens, illi dizia matinas de la benaurada maire 8
One time in Advent she said matins of the blessed mother
de Dieu; e cant venc que dis aquella paraula, Ecce
of God and when it-came that she-said that word Behold
ancilla domini, soptamens illi si moc davant totas, am
the-handmaid of-the-Lord suddenly she herself moved before all with
gran ardor, e dis: «Ve la vos veramens la maire de Dieu!»
great ardor and said Behold her you truly the mother of God
E cant ac aisso dich, illi si va aginollar, baizant las
And when she-had this said she herself goes to-kneel kissing the
pezadas per onn era passada li Verge. E aqui illi remas
footsteps by where was passed the Virgin And there she remained
raubida en terra longamens, per la sobeirana devocion e
rapt on earth long through the sovereign devotion and
amor qu'illi avia a la maire de Dieu, de la quall recebia
love that-she had to the mother of God from the which she-received
motas gracias; e li Verges li si rendia mot familiars.
many graces and the Virgin to-her herself rendered very familiar
Don una ves, fon vist per una devota comptessa, en vesion 9
Whence one time was seen by a devout countess in vision
de sompni, segon ques illi al compte recomptet, qu'illi vezia
of dream according as she to-the count recounted that-she saw
issir del pietz de la sancta maire oli mot pur, e dous,
to-come-out from-the breast of the holy mother oil very pure and sweet

e clars, aissi cant aur; le quals cremava en una lampeza bella
and clear just as gold the which burned in a lamp fair
e resplandent, davant l'autar de la bezeneta Verge maire de
and shining before the-altar of the blessed Virgin mother of
Dieu. En que si mostrava la puritat e la fervor de sa oracion,
God In which itself showed the purity and the fervor of her prayer
el fruch que s'en seguia; li quals era plazens a Dieu e
and-the fruit that itself-thence followed the which was pleasing to God and
a la Verge, e digna d'esser eissauzida. Car era mot fructuoza
to the Virgin and worthy of-being heard For was very fruitful
e profichoza a las jens del mont li sieua sancta oracion.
and profitable to the people of-the world the her holy prayer
Esdevenc si una ves, lo sera de calennas, qu'ill era en son
It-happened so one time the evening of Christmas that-she was in her
oratori, aquella nuech, en gran oracion; e sentent sobrevenir
oratory that night in great prayer and feeling to-come-over
en si la suau onccion d'esperit, fon tota alienada en aut
in herself the gentle unction of-spirit was all estranged in high
ecces de pensa. E cant senti venir l'ora de mieja nuech,
excess of thought And when she-felt to-come the-hour of mid night
que le vers Dieus el verais homs nasquet, comenset a
that the true God and-the true man was-born she-began to
pensar, am gran afeccion e am gran sentiment, sobre la
think with great affection and with great feeling upon the
nativitat dell filh de Dieu, cant puramens nasquet dell
nativity of-the son of God how purely he-was-born from-the
sacrat cors de la verge Maria. Mens qu'ill aisso pensava
sacred body of the virgin Mary While that-she this thought
reverentmens, am gran devocion, soptamens fon transportatz
reverently with great devotion suddenly was carried-away
sos esperitz, per gracia de Dieu, la onn era li Verge,
her spirit by grace of God there where was the Virgin

e vi hubertamens e clara la precioza maire de Dieu.
and saw openly and clear the precious mother of God
E vi un rai de solelh ques ihssia del ventre de la
And saw a ray of sun that came-out from-the womb of the
Verge sagrada, e al som dell rai illi vi l'enfant.
Virgin sacred and at-the end of-the ray she saw the-child
Autra ves, s'esdevenc en lo rennovellament de la pleneza del 11
Another time it-happened in the renewal of the fullness of-the
temps, li fon mostratz uns pasquiers on li Verges maire
time to-her was shown a pasture where the Virgin mother
pauzet l'amat filh, antrels ilis; e aqui recebia refeccion
placed the-beloved son among-the lilies and there he-received refection
dell Sant Esperit, enblanquezit de fervor de la sieua
from-the Holy Spirit whitened with fervor of the his
caritat. E aquell pasquiers fon portatz, am lo filh e am la
charity And that pasture was carried with the son and with the
maire, en un luoc on decorrian fluvi de deliechtz, los quals
mother into a place where ran rivers of delights the which
ni angels, ni entendement d'ome non bastava a compenre.
nor angels nor understanding of-man not sufficed to grasp
Autra vegada, li fon mostratz uns puectz, autz sobre totz 12
Another time to-her was shown a hill high above all
los puecz d'aquest mont, redons e escursatz; en lo qual non
the hills of-this world round and steep in the which not
era carriera, ni via per on hom posques puiar. E era desus
was road nor way by where one could to-climb And it-was above
redons aissi cant si fos fach a compas; e li clauzura d'aquell
round just as if it-were made by compass and the enclosure of-that
puei era d'ilis. E aquill ques abitavan en aquell glorios luoc,
hill was of-lilies And those who dwelt in that glorious place
eran portat per lo Sant Esperit; e d'aquell luoc eran portat
were carried by the Holy Spirit and from-that place were carried

davant la majestat de Dieu, e aqui cantavan continuamens,
before the majesty of God and there they-sang continually
Sanctus, sanctus, sanctus, dominus deus exercituum. E denfra
Holy holy holy Lord God of-hosts And within
la redonneza d'aquell puei, era quais uns celcles, e era
the roundness of-that hill was almost a circle and was
entorn claus de flor[s] d'ilis; e aqui estava li reina maire de
around enclosed with flowers of-lilies and there stood the queen mother of
Dieu sola. E aquil ques abitavan en aquell puei, que volian
God alone And those who dwelt on that hill who wished
pregar la Donna, venian per un viol mot estrech entro a la
to-pray the Lady came by a path very narrow up to the
clauzura dell luoc. E denfra la clauzura non era receupuda
enclosure of-the place And within the enclosure not was received
neguna autra persona mais illi, a la qual Nostra Donna avia
any other person but she to the which Our Lady had
acostumat de far motas consolacions e motas cortezias.
accustomed of making many consolations and many courtesies
13 Totas ves qu'illi fos en la glieza, il avia tot son cor tirat lai
All times that-she were in the church she had all her heart drawn there
en lo tabernacle, on sabia ques estava aquill hostia sacrada
into the tabernacle where she-knew that was that host sacred
del precios Seinnhor. Car le bons Seinnhers de mantenent la
of-the precious Lord For the good Lord at once her
tirava en si, e tantost illi per amor tota si convertia
drew into himself and at-once she through love all herself converted
en lui, e aquieus tot son cor avia eslevat per gran devocion
into him and thereupon all her heart had raised through great devotion
en Dieu. Don una ves qu'ill era en la glieza, mot eslevada en
in God Whence one time that-she was in the church much raised in
son entendement, pensant la reverencia d'aquell sant tabernacle,
her understanding thinking the reverence of-that holy tabernacle

en quel sant sacrifisi esta rescostamens, fon mot tirada per
in which-the holy sacrifice stands hiddenly she-was much drawn by
coral afeccion de Ihesu Crist en l'ostia sagrada. E tota alienada
heartfelt affection of Jesus Christ in the-host sacred And all estranged
en aut exces de pensa, soptamens fon transportada ins en
in high excess of thought suddenly she-was carried within into
lo tabernacle, el qual si reculli am sobre gran doussor.
the tabernacle in-the which herself she-gathered with exceeding great sweetness
Mens qu'illi era en aissi unida e ajostada per coral amor amb 14
While that-she was in such united and joined by heartfelt love with
aquella sancta hostia, hubertamens e clara illi vi en aquell
that holy host openly and clear she saw in that
sacrifisi Ihesu Crist tot nus, en mitat de persona, las mans en
sacrifice Jesus Christ all naked in middle of person the hands in
cros plegadas davant si, am cara mot benigna; e fon totz
cross folded before himself with face very kind and was all
blaus, e plens de blavairols, e las plagas en las mans e el
blue and full of bruises and the wounds in the hands and in-the
latz. E adoncs illi plena de coral sentiment, dis: «Seinnher, con
side And then she full of heartfelt feeling said Lord how
iest aitals?» E respondet, am mot piatoza cara: «Aquels qu'ieu
thou-art such And he-answered with very piteous face Those that-I
ami, e que tant ai amat, li mieu amic, m'an aital arezat.»
love and whom so-much I-have loved the my friends me-have so arrayed
Autra ves, recomptet sos confessors qu'ill avia vist hubert lo 15
Another time recounted her confessor that-she had seen open the
tabernacle de la glieza dels fraires menors de Massella, en
tabernacle of the church of-the friars minor of Marseille in
qu'esta Corpus Cristi. E adoncs, am los huols corporals, illi vi
which-stands Body of-Christ And then with the eyes bodily she saw
claramens Ihesu Crist ins en lo tabernacle, tot estrassat, sacnos
clearly Jesus Christ within in the tabernacle all torn bloody

daus totas partz, e grueumens plagat, e le sanc que li
on all parts and grievously wounded and the blood that to-him
corria tot frescalmens per las plagas, aissi cant si de fresc fos
ran all freshly through the wounds just as if of fresh he-were
baissat de la cros. E con illi adoncs lo regardes am gran dolor
lowered from the cross And as she then him beheld with great sorrow
de cor, plorant amaramens, e am greus gememens, en amaror
of heart weeping bitterly and with grievous groans in bitterness
de s'arma, illi li demandet: «Ai! seinnher, e qui t'a
of her-soul she to-him asked Ah lord and who thee-has
aitall arezat?» Respondet Ihesu Crist: «Li trachor de ma taula.»
so arrayed Answered Jesus Christ The traitors of my table

16 En aquell temps que le sans paires fraire Hugo fon passatz
In that time that the holy father brother Hugh was passed
d'aquest segle, li sancta maire remas desconsolada, e en
from-this world the holy mother remained disconsolate and in
mot gran treball. Don illi si tornava a la maire de gracia,
very great distress Whence she herself turned to the mother of grace
aissi con a refuch, qu'illi la capdelles, e que fos garda
just as to refuge that-she her led and that she-were guardian
de si e de sas filhas, de las quals illi era en mot gran
of herself and of her daughters of the which she was in very great
pensament. E li maires de Dieu, plena de gran doussor,
anxiety And the mother of God full of great sweetness
aparec li adoncs am gran benignitat, e consolet la mot
appeared to-her then with great kindness and consoled her much
en aquell gran treball. Car alcunas personas s'esforceron de
in that great distress For some persons themselves-strove of
desfar so que le Sans ni illi avian fach d'aquell sant
undoing that which the Saint and she had made of-that holy

estament; dizent que per ren non podia durar aquell
estate saying that for anything not could to-last that
estament freol, e consellavan li que prezessa autr'orde.
estate frail and counseled to-her that she-took another-order
Adoncs Dieus li trames .i. sant fraire menor ques avia nom 17
Then God to-her sent a holy friar minor who had name
fraire Johan de Parma, sans homs verais ques era; le quals
brother John of Parma holy man true that he-was the which
era adoncs menistres generals, e fes apres penedencia lonc
was then minister general and did after penance long
temps, sus en una montannha, dezamparat l'ufici. E era
time up on a mountain having-abandoned the-office And he-was
de gran vida meravillozamens, e de gran esperit. E adoncs
of great life marvelously and of great spirit And then
per volontat de Dieu e ell venc a Marsella, apres la mort
by will of God and he came to Marseille after the death
dell Santz, mens que li Sancta era en aquell gran contrast,
of-the Saint while that the Saint was in that great struggle
que non ausavan creisser. E li sancta femena ac gran plazer
that not they-dared to-grow And the holy woman had great pleasure
de la sieua venguda, e amb el e ill ac son consell dell
of the his coming and with him and she had her counsel of-the
bon plazer de Dieu, azubrent li son bon prepauzament.
good pleasure of God opening to-him her good purpose
E cant le santz homs entendet la maniera e l'intrament 18
And when the holy man understood the manner and the-entry
d'aquell sant estament, sauput ques ac tot son entendement,
of-that holy estate known that he-had all her understanding
totz plens de Dieu, e hubritz d'esperit, levet la sieua
all full of God and drunk with-spirit raised the his
man e pauset la sobrel cap de la Sancta, e dis li
hand and placed it upon-the head of the Saint and said to-her

mot ardentmens: «Estai, filha, estai fermamens en so ques
very ardently Stand daughter stand firmly in that which
as ben comensat, e non vaugas alre querent, ni as
thou-hast well begun and not go else seeking nor thou-hast
a far d'autr'orde. Non ti movas per ren de so
to do with-another-order Not thyself move for anything from that
en que Dieus t'a pauzada; car sapias per cert quel
in which God thee-has placed for know for certain that-the
Seinnhers t'a plantada en aquest estament.»
Lord thee-has planted in this estate

19 Adoncs dis que senti una tan gran fermeza concebre en
Then she-said that she-felt a so great firmness to-conceive in
son cor e en son esperit, a la paraula que le sans homs
her heart and in her spirit at the word that the holy man
li dis, ques anc pueis d'aquell'hora enant, per negun quas
to-her said that ever after from-that-hour forward for any case
que li esdevengues, en ren non si crollet, ni d'un
that to-her happened in anything not herself she-shook nor by-one
ponch non si moc per azenant, cant al prepauzament
point not herself moved for henceforth as to-the purpose
d'aquell sant estament; ans fon en aissi ferma per
of-that holy estate rather she-was in such firm for
tostemps, cant si li mans de Dieu l'agues fermada. Aissi
always as if the hand of God her-had fixed So
senti que le sans homs parlet per esperit de Dieu. E
she-felt that the holy man spoke by spirit of God And
remas consolada mot en Nostre Seinnhor, e fes gracias a
remained consoled much in Our Lord and gave thanks to
Dieu; car li avia plagut de consolar lo sieu paur'esperit.
God for to-her it-had pleased of consoling the her poor-spirit

E pueis, d'aqui enant comenseron a creisser. E cant las gens 20
And then from-there forward they-began to grow And when the people
dizian motas ves, qu'apres la vida d'ella l'estamens periria,
said many times that-after the life of-her the-estate would-perish
respondia li Sancta, am gran ardor: «Que per cert non
answered the Saint with great ardor That for certain not
faria; car Dieu[s], sa dis, es garda d'aquest sant estament.
it-would-do for God this she-said is guardian of-this holy estate
Veramens, sa dizia apres, ieu volria esser morta, per so que
Truly this she-said after I would-wish to-be dead for this that
las gens vissan so que Dieus a en cor d'aquest paure e
the people saw that which God has in heart of-this poor and
humill estament, e que aparegues en qual maniera per azenant
humble estate and that it-appeared in what manner for henceforth
tostemps durara, per volontat de Dieu.» E d'aisso si rendia
always it-will-last by will of God And of-this herself she-rendered
sobre segura davant totas las autras. D'aisso fon consolada en
exceeding sure before all the others Of-this she-was consoled in
Nostre Seinnhor, per una vezion que Dieus li volc mostrar.
Our Lord by a vision that God to-her wished to-show

Rapt at Hyères she sees a golden ladder and learns the Trinity guards her estate; she orders a daily antiphon to the Trinity and tells her sisters that charity alone binds them, a cord stronger than any rule. On Maundy Thursday she tells of a dove that droops on Good Friday and revives on Saturday. She has both convents vow to elect one head after her, blessing those who keep the estate and cursing those who scatter it.

21 Az Ieras s'esdevenc una ves qu'ill ac estat raubida un
At Hyères it-happened one time that-she had been rapt a
lonc temps; e segon que recomptet sos confessors, en
long time and according as recounted her confessor in
aquell raubiment illi ac vist una escala tota d'aur, que tenia
that rapture she had seen a ladder all of-gold that reached
del cel tro a terra. Per la qual gran multitudi d'angels
from-the heaven down to earth By the which great multitude of-angels
puiavan e deissendian, e venian davant la majestat de
climbed and descended and came before the majesty of
Dieu, e aqui s'aginollavan, e fazian reverencia a la Sancta
God and there themselves-knelt and made reverence to the Holy
Trinitat. E adoncs, ill fon certificada que per tota la
Trinity And then she was assured that by all the
Trinitat era confermatz sos estamens, et era en la garda
Trinity was confirmed her estate and was in the keeping
e en la proteccion de la Sancta Trinitat.
and in the protection of the Holy Trinity

22 E cant fon retornada d'aquell sant raubiment, connoc li
And when she-was returned from-that holy rapture knew to-her
hom rennovellament singular e de cor e de cara; car
one renewal singular both of heart and of face for
meravillozamens semblava consolada. E apres, fes acampar
marvelously she-seemed consoled And after she-made to-gather

capitol, e dis lur motas meravillozas paraulas, fazen lur
chapter and said to-them many marvelous words making to-them
gran sermon, con fossan connoissens a Dieu de totz sos
great sermon how they-were grateful to God for all his
benificis, e de totas sas gracias; e con fossan ben fermas
benefits and for all his graces and how they-were well firm
en lur relegion, e en lur estament, que per cert fermamens
in their religious-life and in their estate that for certain firmly
duraria. E parlant lur am generals paraulas, rendia si
it-would-last And speaking to-them with general words she-rendered herself
sobre segura, apres la sieua mort, dizent: «Que per cert la
exceeding sure after the her death saying That for certain the
testa hi metria, que tostemps estaria aquell sant estament.»
head there she-would-put that always would-stand that holy estate
«E sertamens, sa dizia, tostemps en aquell luoc seria fatz le 23
And certainly this she-said always in that place would-be done the
servizis de Dieu.» E d'aisso, ses tot dopte, rendia si
service of God And of-this without all doubt she-rendered herself
fort segura; «Car per cert, sa dizia, tota li Trinitatz a cura
very sure For for certain this she-said all the Trinity has care
d'aquest sant estament.» E parllava am tan gran aondanza,
of-this holy estate And she-spoke with so great abundance
e am tan gran ardor, que per meravilla la escoutavan; e
and with so great ardor that for wonder her they-listened and
non semblava que remazes en si mezesma, tant era plena
not it-seemed that she-remained in her self so-much she-was full
de Dieu. Per que, crezeron que alcunas grans cauzas devia
of God For which they-believed that some great things she-must
aver vistas, que non es hom dignes de saber; car sobre
to-have seen that not is one worthy of knowing for above
maniera semblava que fos plena de mot gran meravilla.
measure it-seemed that she-were full of very great wonder

24 E apres, azordenet en cascuns dels covens, que cascun jorn
And after she-ordained in each of-the convents that each day
fezessan rennembransa a la Sancta Trenitat, am gran devocion;
they-made remembrance to the Holy Trinity with great devotion
«Car totas eran, sa dis, en sa proteccion e en sa garda.» E
For all were this she-said in its protection and in its keeping And
per aisso, illi azordenet que cascun jorn deguessan totas dire,
for this she ordained that each day they-should all to-say
a la fin de matinas, car es fins de la nuech e intramens
at the end of matins for it-is end of the night and entering
del jorn, l'antifena de la Sancta Trenitat, am gran reverencia,
of-the day the-antiphon of the Holy Trinity with great reverence
levant si totas d'en pes, e pueis baissant ab venia,
raising themselves all on feet and then lowering with prostration
totas ensemps, dizent azordenadamens, e apres, lo verset e
all together saying orderly and after the versicle and
la oracion. E apres completa, aquo mezeis, car es li rediera
the prayer And after compline that same for it-is the last
ora del jorn; fazen li gracias totas ves, car las avia gardadas.
hour of-the day making to-it thanks all times for them it-had guarded
25 E cant li sancta maire las enduzia az amor fervent de
And when the holy mother them led to love fervent of
lur sant estament, dizia lur ardentmens: «Estas, filhas, en
their holy estate she-said to-them ardently Stand daughters in
unitat en l'amor dell Seinnhor; car en l'amor de Crist est
unity in the-love of-the Lord for in the-love of Christ you-are
aissi acampadas, e Crist vos a liadas en la sieu caritat. Tut
thus gathered and Christ you has bound in the his charity All
li autri sant orde an fort liam de regla; mai vos autras, sa
the other holy orders have strong bond of rule but you others this
dis, non est a plus liadas, mai sol a caritat. Aquist pauca
she-said not are to more bound but only to charity This little

cordeta, li caritatz de Crist, vos a en si liadas, per qu'es
cord the charity of Christ you has in itself bound for which-is
plus fort liams que negun'autra regla. Car aquilli amors de
more strong bond than any-other rule For that love of
Dieu ques a liat los ordes per forsa de gran regla, aquill
God that has bound the orders by force of great rule that
amors, ques es una mezesma caritatz de Dieu, a vos autras
love that is one same charity of God has you others
totas en si liadas. E tal nos i a fach le Seinnhers que
all in itself bound And such knot there has made the Lord that
non si pot desfar, que totas vos a jonchas en la sieua
not itself can to-undo for all you he-has joined in the his
amor. E qui vos departra de la sieu caritat? Per cert vos
love And who you will-part from the his charity For certain to-you
dic qu'en tot lo mont non progras aver tan fort regla con
I-say that-in all the world not you-could to-have so strong rule as
aquisti es, que tan ben ni tan fort vos lies; car ren
this is that so well nor so strongly you bound for anything
non es que de la caritat de Crist vos puesca departir.»
not is that from the charity of Christ you can to-part
Una ves, lo jorn de Jous santz, illi partent de sa oracion, 26
One time the day of Thursday holy she parting from her prayer
remas am gran fervor, e obtenc devotamens que pogues dire
remained with great fervor and obtained devoutly that she-could to-say
a profiech de las autras. E cant venc l'ora de far lo sant
to profit of the others And when came the-hour of doing the holy
mandat, las donnas s'acamperon azordenadamens, segon ques
maundy the ladies themselves-gathered orderly according as-it
es costuma de far aquel sant jorn. Entre las cals, li sancta
is custom of doing that holy day Among the which the holy

maire, heissemples e mirals de contemplacion, estet entre las
mother example and mirror of contemplation stood among the
autras, en aissi con espell de gran humilitat e de perfeccion.
others in such as mirror of great humility and of perfection
27 E davant lo mandat, comenset a parllar am gran ardor e
And before the maundy she-began to speak with great ardor and
am gran sentiment, amonestant las totas de penre aquell
with great feeling admonishing them all of taking that
sant jorn am gran devocion, e am gran rennembransa de la
holy day with great devotion and with great remembrance of the
greu mort de lur piatos Seinnhor; e am gran languiment
grievous death of their piteous Lord and with great languishing
de cor devian estar e esser d'aquella passion. E enflamet
of heart they-must to-stand and to-be of-that passion And inflamed
las fort con la devian sentir. E adoncs, recomptet lur
them greatly how it they-must to-feel And then she-recounted to-them
un heissemple, aissi con l'avia apres de Nostre Seinnhor,
an example just as it-she-had learned from Our Lord
d'un bon home que dezirava saber con aquell jorn de
of-a good man who desired to-know how that day of
Venres santz si devia captenir; e regardant son dezirier,
Friday holy himself he-must to-conduct and regarding his desire
plac a Dieu que li ho demostres.
it-pleased to God that to-him it he-showed
28 El jorn de Jous santz, venc li una columba, et tot
On-the day of Thursday holy came to-him a dove and all
lo jorn entro al vespre, estet cumenalmens. Mais cant
the day until to-the evening it-stayed ordinarily But when
venc lo vespre, le colomps parec mortificatz; e comenseron
came the evening the dove appeared mortified and began
li las alas a cazer, e a clinar lo coll el cap ves
to-it the wings to fall and to bow the neck and-the head toward

terra, e aparec totz tritz e totz macatz. On mais venc
earth and appeared all sad and all bruised The more came
ves la nuech, ni mais s'aprobenquet d'aquell jorn piatos,
toward the night and more itself-neared to-that day piteous
plus mortificatz aparec. Mais lo jorn de Venres santz, as
more mortified it-appeared But the day of Friday holy at-the
ora nona, cazec dell tot en terra, aissi cant mortz, las alas
hour ninth it-fell of-the all to earth just as dead the wings
estendudas dell tot, lo coll cazuch, que semblet del tot rot;
stretched of-the all the neck fallen that it-seemed of-the all broken
e tenc lo cap en terra, e fon totz estendutz, e semblet
and held the head on earth and was all stretched and seemed
del tot mort. E en aissi parec d'aquell'hora enant, tot
of-the all dead And in such it-appeared from-that-hour forward all
lo jorn e la nuech, que non semblet mais mortz.
the day and the night that not it-seemed but dead
E cant venc lo Disapte, ell si reviscolet, e parec del 29
And when came the Saturday it itself revived and appeared of-the
tot rennovellatz, alegres e joios; e joinnhent sas alas, volet
all renewed glad and joyous and joining its wings flew
s'en autamens. «Aissi, sa dis li Sancta, devem nos penre
itself-thence on-high So this said the Saint must we to-take
heissemple, que siam puras e simplas de corage, en aissi cant
example that we-be pure and simple of heart in such as
colomba, e pareisser, aquest bezenet jorn, totas mortificadas
dove and to-appear this blessed day all mortified
e languidas am lo piatos Seinnhor, e esser per tristor
and languishing with the piteous Lord and to-be through sadness
aissi cant mortas, tro que sintam de Crist sa resurreccion.
just as dead until that we-feel of Christ his resurrection

30 Alcun temps li sancta maire fon pauzada en mot gran
Some time the holy mother was placed in very great
pensament sobre son estament; e dezirava de tot son cor
anxiety upon her estate and desired with all her heart
trobar en call maniera pogues aquell sant estament, lo quall
to-find in what manner she-could that holy estate the which
avia a Dieu edificat, apres la sieua mort laissar unit en caritat
she-had to God built after the her death to-leave united in charity
de Dieu, per liam d'unitat. E aisso dezirava sobeiranamens; e
of God by bond of-unity And this she-desired sovereignly and
en aisso era trastot son pensament, en qual maniera ill ho fezes,
in this was all her thought in what manner she it did
que fos plazers de Dieu. E adoncs, illi det tota si mezesma
that were pleasure of God And then she gave all her self
ad oracion, requerent humilmens sobr'aisso lo plazer de Dieu.
to prayer beseeching humbly upon-this the pleasure of God
31 E esdevenc si ques ill estet az Ieras raubida un lonc temps, e
And it-happened so that she was at Hyères rapt a long time and
retornant d'aquell sant raubiment, parec mot consolada. E tota
returning from-that holy rapture appeared much consoled And all
plena de Dieu, fes acampar capitol, e mot benignamens
full of God she-made to-gather chapter and very kindly
amonestet las totas, am gran affeccion, con fossan volontozas,
admonished them all with great affection how they-were willing
e de gran cor, a gardar e aver unitat en lur sant estament.
and of great heart to keep and to-have unity in their holy estate
E dis que longamens avia dezirat e quist a Nostre Sennhor,
And said that long she-had desired and asked to Our Lord
de tot son cor, que li laisses trobar en qual maniera
with all her heart that to-her he-let to-find in what manner
l'estamens, apres la sieua vida, estes en unitat tostemps. E
the-estate after the her life stood in unity always And

que per voluntat de Dieu, az aisso ill s'era acordada, que le
that by will of God to this she herself-was agreed that the
plazers de Dieu era, que volia que tostemps n'i agues
pleasure of God was that he-wished that always thereof-there were
una, elegida per cumenal consentiment d'amdos aquels covens,
one elected by common consent of-both those convents
que tengues en unitat aquell sant estament. A la quall cauza
who kept in unity that holy estate To the which thing
far, humilmens e illi las produis per son sant amonestament.
to-do humbly and she them led by her holy admonition
E vengron totas, l'una apres l'autra, am gran amor, az ella, 32
And came all the-one after the-other with great love to her
prometre e vodar en las sieus sanctas mans, de gardar e
to-promise and to-vow in the her holy hands of keeping and
de tenir per tos temps la unitat d'aquell sant estament, en
of holding for all time the unity of-that holy estate in
aquella maniera ques illi lur ac dich: ques apres la sieua
that manner that she to-them had said that after the her
vida, totas fossan tengudas per tos temps, aquellas ques i
life all were held for all time those who there
eran e que devian apres esdevenir, d'elegir en caritat de
were and who were-to after to-come of-electing in charity of
Dieu, una, per cumenall consentiment, a qui totas en unitat
God one by common consent to whom all in unity
las filhas d'aquest sant estament fossan tengudas d'obezir
the daughters of-this holy estate were held of-obeying
humilmens, e que non defallis aquilli unitatz. Que tantost con
humbly and that not failed that unity That as-soon as
aquilli moria, vo trobaria misericordia, n'elegissan un'autra.
that-one died or would-find mercy thereof-they-elected another
E aquest vot fes far a totas, en cascuns dels covens.
And this vow she-made to-make to all in each of-the convents

33 E cant las ac aduchas sanctamens e humil a la sieu
And when them she-had brought holily and humble to the her
volontat, que las ac totas en caritat liadas en liam d'unitat,
will that them she-had all in charity bound in bond of-unity
e vi que fon complitz les sieus bons deziriers, fon plena
and saw that was fulfilled the her good desires she-was full
de tan gran gauch que non si pot retraire. E hubria
of so great joy that not itself can to-recount And drunk
d'esperit, am meravilloza afeccion, en gran ardor et en ecces
with-spirit with marvelous affection in great ardor and in excess
de s'arma, donet mot larguamens a totas sa benediccion.
of her-soul gave very largely to all her blessing
E bezeni ferventmens aquell sant estament, e dis quell
And blessed fervently that holy estate and said that-the
benediccions de Dieu, e dell sant paire fraire Hugo, e
blessing of God and of-the holy father brother Hugh and
li sieua, fos donada a totas cellas que fizelmens gardarian
the hers were given to all those who faithfully would-keep
aquell vot, ni que en caritat conservarian aquella unitat.
that vow and who in charity would-preserve that unity
34 E era mot ardens a conservar aquell sant estament,
And she-was very ardent to preserve that holy estate
e comolava soven de sobregrans e autas benediccions
and heaped often with exceeding-great and high blessings
totas aquellas que per lur vida, ni per lur bon heissemple,
all those who by their life and by their good example
tirarian las autras, ni adurrian tot ben e tot profiech
would-draw the others and would-bring all good and all profit
az aquel luoc, e que ajudarian a mantenir e conservar,
to that place and who would-help to maintain and to-preserve
de lur poder, aquell paure e humill estament.
with their power that poor and humble estate

Dizent: «De la boqua de Dieu, e de la sieua maire, e del 35
Saying From the mouth of God and of the his mother and of-the
bezenet paire mosseinher sant Frances, e de tota la Sancta
blessed father my-lord saint Francis and of all the Holy
Trenitat, e de la sieua cort, sian bezenidas totas aquellas que
Trinity and of the its court may-be blessed all those who
perseveraran, ni mantenran en ben aquest sant estament; el
will-persevere and will-maintain in good this holy estate and-the
benediccions dell nostre sant paire fraire Hugo, e de mi, lur
blessing of-the our holy father brother Hugh and of me to-them
sia donada. Car per cert, desotz las alas de sant Frances,
may-be given For for certain beneath the wings of saint Francis
seran salvas totas aquellas que perseveraran, e si regiran,
will-be saved all those who will-persevere and themselves will-rule
ni vivran sotz lo consell de l'orde; car especials gracia es donada
and will-live under the counsel of the-order for special grace is given
a moseinnhor sant Frances, e especials consolacions sera
to my-lord saint Francis and special consolation will-be
facha a tota persona que fizelmens segra lo consell de lui e
made to every person who faithfully will-follow the counsel of him and
dell sieu orde. Per que, si nos perseveram fermamens, podem
of-the his order For which if we persevere firmly we-can
esperar que nos aurem lo regne de Dieu amb els veramens.»
to-hope that we will-have the kingdom of God with them truly
E per lo contrari, dizia mot aspramens quell malediccions 36
And for the contrary she-said very harshly that-the curse
de Dieu venria sobre la testa d'aquellas que per lur aul
of God would-come upon the head of-those who by their vile
vida, ni per lur mal heissemple, las autras redurrian a negun
life or by their evil example the others would-lead to any
mal. Per cert dizia quell greus ira de Dieu lur venria
evil For certain she-said that-the grievous wrath of God to-them would-come

desobre. E maldizia sobre terriblamens totas aquellas que
upon And she-cursed exceeding terribly all those who
destruirian, ni confundrian per lur malvaizas obras, la puritat
would-destroy or would-confound by their wicked works the purity
d'aquell sant estament. Dizent: «De la boqua de Dieu, e
of-that holy estate Saying From the mouth of God and
de la Sancta Verge, e dell bollier de Crist, e de nostre
of the Holy Virgin and of-the bull-bearer of Christ and of our
sant paire fraire Hugo que aquest estament a enseinnhat, e
holy father brother Hugh who this estate has taught and
de totz lo[s] santz, sian maldichas totas aquellas personas
of all the saints may-be cursed all those persons
que dessiparan aquest paure e humil estament, ni seran
who will-scatter this poor and humble estate or will-be
huccaizon per que negun dessipament venga al luoc.»
occasion for which any dissipation comes to-the place

37 E era li fort greu cant hom dizia que si illi non
And it-was to-her very grievous when one said that if she not
era, l'estamentz periria; que non poiria durar. E mot
were the-estate would-perish for not it-could to-last And much
ho reprennia, dizent: «Que Dieus per ella ren non hi
it she-reproved saying That God for her anything not there
avia fach, ans era ben le Seinnhers principals fazeires
had done rather was indeed the Lord principal maker
e plantaires d'aquell sant estament. Per que, am la sieu
and planter of-that holy estate For which with the his
maire, e am son seinhairier, am lo sant paire, n'era
mother and with his standard-bearer with the holy father thereof-be-was
principals garda e defendeires. E manifestamens, ses
principal guardian and defender And manifestly without
tot dopte, Dieus lo conservaria, aissi con l'avia fach.»
all doubt God it would-preserve just as it-he-had done

Unlettered, she answers questions of scripture better than lectors. She counsels Charles to take the crown of Sicily, promising victory if he stays humble, and warns him later of God's rods; after her death, forgetful of God, he is attacked by the king of Aragon, his son is captured, and he dies of grief, disinherited. She foretells a young wife's troubles, draws a secular girl into the house at Roubaud, reads her daughters' hearts and secret faults, and holds a girl of twelve tempted to leave.

L'onzens capitols es dell entendement de las escripturas, e
The-eleventh chapter is of-the understanding of the scriptures and
dell esperit de profecia.
of-the spirit of prophecy
A tan gran esclarziment de pensa era venguda li humil 1
To so great enlightening of thought was come the humble
serveiris de Crist, per lo continu estudi d'oracion, am lo
servant of Christ through the continual study of-prayer with the
meravillos excercici de vertutz ques avia, que ja l'avia
marvelous exercise of virtues that-she had that already her-had
menada l'auteza de sa contemplacion a l'entendement de las
led the-height of her contemplation to the-understanding of the
escripturas; jassiaisso que d'autramens ill non agues sotileza
scriptures although that otherwise she not had subtlety
de letras. Alcunas ves, avian li fraire collacion ab ella
of letters Some times had the friars conference with her
de sancta escriptura, e li fazian d'alcunas questions; illi
of holy scripture and to-her made of-some questions she
respondia lur tan autamens e tan clara, per esperit de
answered to-them so highly and so clearly by spirit of
Dieu, que li gran clergue de l'orde s'en meravillavan.
God that the great clerics of the-order themselves-thereof marveled

2 Una ves, uns grans lectors de l'orde qu'estava a Marsella, li
One time a great lector of the-order who-was at Marseille to-her
demandet d'alcunas questions ques eran d'aut entendement.
asked of-some questions that were of-high understanding
E li Sancta de Dieu respondet li am fervor d'esperit, tan
And the Saint of God answered to-him with fervor of-spirit so
hubertamens, e am tan clar entendement, que jassiaisso que le
openly and with so clear understanding that although that the
lectors, per sa sciencia, ho entendes d'autramens, manifestamens
lector by his learning it understood otherwise manifestly
e huberta connoc qu'en aissi era veramens con illi li dizia.
and openly he-knew that-in such it-was truly as she to-him said
E adoncs, aquell grans homs connoc e dis, que l'entendementz
And then that great man knew and said that the-understanding
de la Sancta puiava plus aut, per esperit de contemplacion,
of the Saint climbed more high by spirit of contemplation
que non fazia le sieu, per razon de la sciencia ques avia. La
than — did the his by reason of the learning that-he had The
qual cauza comptava pueis als fraire[s] am mot de meravilla.
which thing he-told afterward to-the friars with much of wonder
3 Atressi resplandia en ella esperit de profecia, per l'auta
Likewise shone in her spirit of prophecy through the-high
contemplacion a ques era puiada, que vezia so en que
contemplation to which-she was climbed so-that she-saw that in which
non era prezentz, e sabia so ques era esdevenir. E
not she-was present and knew that which was to-come And
entendia los corajes de las gens, e dava consell d'aquellas
she-understood the hearts of the people and gave counsel of-those
cauzas, a profiech de las armas.
things to profit of the souls

En aquell temps que le reis Karlle era comps de Prohensa, 4
In that time that the king Charles was count of Provence
le Papa, per azorde[na]ment de Dieu, lo regesme de Cezilia
the Pope by ordinance of God the kingdom of Sicily
li prepauzet de penre. Adoncs le comps fon en gran
to-him proposed of taking Then the count was in great
pensament con penria aquell negoci, lo quall li rei
anxiety how he-would-take that affair the which the kings
avian tut soannat. E per l'amor e la gran reverencia
had all refused And for the-love and the great reverence
qu'el avia a la Sancta, demandet l'en consell.
that-he had to the Saint he-asked to-her-thereof counsel
El sancta femena encorajet lo fort, dizent. «Que seguramens 5
And-the holy woman encouraged him strongly saying That securely
prezessa lo negoci, lo quals per volontat de Dieu li era
he-took the affair the which by will of God to-him was
presentatz. E non tempses ren; quell Seinnhers volia d'ell
presented And not he-feared anything for-the Lord wished of-him
far campion de sa gleiza. E que per cert saupes ques ell
to-make champion of his church And that for certain he-knew that he
auria victoria, e levaria lo camp, am l'ajuda del Seinnhor,
would-have victory and would-carry the field with the-help of-the Lord
e de la Donna, e dell gonfanonier de Crist moseinnhor sant
and of the Lady and of-the standard-bearer of Christ my-lord saint
Frances. Pero, ben convenria que si des sueinnh, apres
Francis But well it-would-behoove that himself he-gave care after
de so que Dieus faria per ell, e en el, que non s'en
of that which God would-do for him and in him that not himself-thereof
esleves per erguell, ni fezessa aissi con fes le premier rei dell
he-raised through pride nor did just as did the first king of-the

poboll d'Israel, qu'en fon desconnoissens. Que si ho era,
people of-Israel who-thereof was ungrateful For if it he-were
Dieus lo reproaria, aissi cant reprohet dell regesme Saüll.»
God him would-reject just as he-rejected from-the kingdom Saul
6 Adoncs le comps pres lo negoci per consell de la Sancta;
Then the count took the affair by counsel of the Saint
recomandant si fort a sas oracions, esperet fermamens d'aver
commending himself strongly to her prayers he-hoped firmly of-having
la victoria quell sancta maire li avia promes. Et esdevenc si
the victory that-the holy mother to-him had promised And it-happened so
qu'ell gazainnhet lo regesme, e ac victoria dels enemics de
that-he won the kingdom and had victory over-the enemies of
la gleiza de Dieu, tot en aissi con li sancta femena li avia
the church of God all in such as the holy woman to-him had
davant dich. E cant ell ac proat tan manifestamens l'esperit
before said And when he had proved so manifestly the-spirit
de la Sancta, e la vertat de la[s] sieuas paraulas, ac en ella
of the Saint and the truth of the her words had in her
mot gran devocion, e l'ac per azenant e[n] major reverencia.
very great devotion and her-had for henceforth in greater reverence
7 Atressi, li mandava alcunas ves, e li fazia saber per sas
Likewise to-him she-sent some times and to-him made to-know by her
letras, que Dieu[s] si tenia per mal pagat d'ell, ni con era
letters that God himself held for ill paid of-him and how he-was
aparellatz alcunas ves de punir lo, dizent: «Ques anquars avia
prepared some times of punishing him saying That still he-had
d'autras vergas en lo sieu vergier, am que lo puniria; e
of-other rods in the his orchard with which him he-would-punish and
que si dones sueinnh que per peccat de desconnoissensa
that himself he-gave care for through sin of ingratitude
seria greumens punitz; car Dieus metria la sieua man
he-would-be grievously punished for God would-put the his hand

poderoza sobr'ell.» E li mandava motas cauzas secretas e
powerful upon-him And to-him she-sent many things secret and
rescostas, don le Reis mot si meravillava con ho podia saber.
hidden whence the King much himself marveled how it she-could to-know
Atressi li fazia saber motas ves las cauzas que li devian 8
Likewise to-him she-made to-know many times the things that to-him were-to
esdevenir, enans que fos; e de tot si trobava, que en aissi con
to-happen before that it-were and of all itself found that in such as
illi davant ho avia dich, esdevenia. E neis de sa fin, s'estalvet
she before it had said it-happened And even of his end it-happened
qu'en aissi termenet con ill li avia dich: que tant con ell
that-in such he-ended as she to-him had said that so-long as he
huzet de la temor de Dieu, tut siei negoci li esdevengron
used of the fear of God all his affairs to-him happened
ben, e Dieus obrava mot grans cauzas per ell. De la quall
well and God worked very great things through him Of the which
cauza, tant cant visquet, li Sancta l'en tenia rennembrat,
thing so-long as lived the Saint him-thereof kept reminded
mandant soven per letra: «Con illi mot si meravillava de las
sending often by letter How she much herself marveled of the
grans cauzas que Dieus fazia en ell, e que mot doptava l'en
great things that God did in him and that much she-feared him-thereof
fos desconnoissens; e si ho era, de tot li penria mal, e
were ungrateful and if it he-were of all to-him would-take ill and
greumens ho perdria. Que per cert li ho fazia saber.»
grievously it he-would-lose That for certain to-him it she-made to-know
Apres un pauc de temps, cant li Sancta fon morta, e ell 9
After a little of time when the Saint was dead and he
non rennembrans de la temor de Dieu en aissi cant devia,
not mindful of the fear of God in such as he-ought
non triguet gaire ques ell fon desfizatz per lo rei d'Aragon e
not delayed much that he was defied by the king of-Aragon and

per son fraire, e mogron li gran guerra. E fon en gran
by his brother and they-moved to-him great war And he-was in great
treball, que sos fils li fon pres, e pauzat en gran carcer;
distress for his son to-him was taken and placed in great prison
dont le reis fon tan treballat, e tant ac de dolor, quel cor
whence the king was so distressed and so-much had of sorrow that-the heart
li va partir. E mori dezeretatz e gitatz de son regne.
to-him goes to-split And he-died disinherited and cast-out from his kingdom
10 Una donna jove, ques era mot devota, venc vezitar la Sancta,
A lady young who was very devout came to-visit the Saint
li quals la consolet per sas bonas paraulas, e ammonestet
the which her consoled by her good words and admonished
la d'amar son creator, e con degues mesprezar tota favor de
her of-loving her creator and how she-ought to-despise all favor of
segle. «E a tu sembla, car as tot cant vols ara, e
world And to thee it-seems for thou-hast all that thou-wishest now and
iest ben envezada, non ti deia fallir; car tu, sa dis li
thou-art well content not to-thee it-should to-fail for thou this said the
Sancta, as espos jove. E sapias per cert que mestier t'es
Saint hast spouse young And know for certain that need to-thee-is
que t'esforses d'aver gran paciencia, car grans hobs ti sera.»
that thyself-strive of-having great patience for great need to-thee will-be
11 E aquestas paraulas li donna mes el cor, si que pueis
And these words the lady put in-the heart so that after
non li poc desnembrar. E non triguet lonc temps qu'illi
not to-her could to-forget And not delayed long time that-she
venc en trebals; e tantost nembret li so que li Sancta
came into troubles and at-once remembered to-her that which the Saint
li avia davant dich. E proet certamens que las sieuas
to-her had before said And she-proved certainly that the her
paraulas eran veraias; car lonc temps pueis apres sostenc
words were true for long time then after she-bore

mot de trebals que li det son espos. Per que, illi dizia
much of troubles that to-her gave her spouse For which she said
que en aquels trebals, gran ben li avia fach car l'amiga
that in those troubles great good to-her had done for the-friend
de Dieu li ho avia davant anunciat.
of God to-her it had before announced
Estant li sancta maire alcun temps en lo covent del Robaut 12
Being the holy mother some time in the convent of-the Roubaud
d'Ieras, per consolar las donnas d'aquell covent, una douzella
of-Hyères for consoling the ladies of-that convent a damsel
era en lo castell, en abiti seglar, e en prepauzament d'esser
was in the castle in habit secular and in purpose of-being
el segle, de volontat de paire e de maire, e dels autres
in-the world by will of father and of mother and of-the other
amics. E esdevenc si lo jorn de Pandecosta, e ill fon en la
friends And it-happened so the day of Pentecost and she was in the
gleiza dels fraires menors d'Ieras, on li benaurada maire estava
church of-the friars minor of-Hyères where the blessed mother was
adoncs raubida, li qualls nul temps mais non l'avia vista. E
then rapt the which any time ever not her-had seen And
tantost con auzi parllar d'ella, deziret esser de sa compannhia,
as-soon as she-heard to-speak of-her desired to-be of her company
de la quall cauza nul temps non avia agut voluntat.
of the which thing any time not she-had had will
E per la voluntat de Dieu ill intret a Robaut; la quall li 13
And by the will of God she entered at Roubaud the which the
Sancta vesti de sas proprias mans. E illi pres la en tan gran
Saint clothed with her own hands And she took her in so great
amor e devocion, que nul temps non volgra partir d'ella.
love and devotion that any time not she-would-wish to-part from-her
E dezirava continuamens aver certeza de la sieua amor; que
And desired continually to-have certainty of the her love for

semblant li era, si illi l'ames, ren non li pogra nozer,
seeming to-her it-was if she her-loved anything not to-her could to-harm
e que agra l'amor de Dieu. E en aquell temps, illi fon
and that she-would-have the-love of God And in that time she was
en secret amb ella, e ammonestant la, dis li so que tant
in secret with her and admonishing her said to-her that which so-much
dezirava: «Sapias, filha, que antre totas las autras ieu ti ami,
she-desired Know daughter that among all the others I thee love
e podes ho connoisser.» E det li seinnhal d'alcuna gracia
and thou-canst it to-know And gave to-her sign of-some grace
que li avia fach, e adoncs illi ac certeza que Dieus li
that to-her had done and then she had certainty that God to-her
avia revelat son cor, per alcunas autras cauzas que li dis.
had revealed her heart by some other things that to-her she-said
14 Autra ves, fon soleta amb ella, volent sa licencia de cauza
Another time she-was alone with her wishing her leave of thing
que li fora consolacion; e de vergoinnha, non ho
that to-her would-be consolation and for shame not it
auzava dire. E ses dire, la benaurada maire, per esperit
she-dared to-say And without saying the blessed mother by spirit
de Dieu, vi e connoc son dezirier, e det li la licencia
of God saw and knew her desire and gave to-her the leave
que volia. Autra ves, illi estan[t] li davant, dezirava auzir
that she-wished Another time she being to-her before desired to-hear
paraulas de consolacion de la sieua boqua; e illi regardant
words of consolation from the her mouth and she looking-at
la per la cara, dis li rizent so que dezirava. E aquilli ac
her in the face said to-her laughing that which she-desired And that-one had
vergoinnha car tan clar vezia sos deziriers e sas cogitacions;
shame for so clear she-saw her desires and her thoughts
per que connoc certamens qu'illi avia esperit de profecia.
for which she-knew certainly that-she had spirit of prophecy

Una douzella d'etat de .xii. ans, era intrada en aquell 15
A damsel of-age of twelve years was entered in that
covent de Robaut, e fon temptada d'iisser s'en, e
convent of Roubaud and was tempted of-going-out herself-thence and
dezamparar l'estament de las donnas secretamens, que non
leaving the-estate of the ladies secretly that not
fos conneguda. E un jorn, illi venc a la porta, prepauzant
she-were known And one day she came to the door purposing
fermamens d'annar s'en, e de tornar el segle. El
firmly of-going herself-thence and of returning to-the world And-the
sancta maire senti en esperit la temptacion, e venc li
holy mother felt in spirit the temptation and came to-her
encontra. E apellet la per son nom, e la si fes
to-meet And called her by her name and her to-herself made
venir, e dis, abrassant la mot familiarmens: «Estai, filha,
to-come and said embracing her very familiarly Stand daughter
fermamens e segura.» E tenent la man sobre son cap,
firmly and sure And holding the hand upon her head
dis li: «Filha, non timias; car sans Pauls dis, qui non es
said to-her Daughter not fear for saint Paul says who not is
temptatz non sera cononatz.» E de mantenent aquilli perdet
tempted not will-be crowned And at once that-one lost
la temptacion, e anc pueis aital treball non senti; e en
the temptation and ever after such distress not she-felt and in
bona conversacion vivent, feni sos jorns en lo sant estament.
good way-of-life living ended her days in the holy estate
Un'autra de Marsella avia portat lonc temps treball d'alcuna 16
Another-one of Marseille had borne long time distress of-some
cauza de sa consiencia; e un jorn qu'illi era en secret am
thing of her conscience and one day that-she was in secret with
la Sancta, li sancta maire li dis claramens lo treball qu'illi
the Saint the holy mother to-her said clearly the distress that-she

portava en s'arma. De que aquilli si meravillet fort con ho
bore in her-soul Of which that-one herself marveled greatly how it
avia sauput; e am gran vergoinnha li reconnoc sa colpa.
she-had known and with great shame to-her acknowledged her fault
El sancta maire repres la fort car ho avia tant portat,
And-the holy mother reproved her strongly for it she-had so-long borne
que non ho avia volgut revelar, e l'en donet meravillos
that not it she-had wished to-reveal and to-her-thereof gave marvelous
consell a sa salut. E am doussas paraulas consolet la fort
counsel to her salvation And with sweet words consoled her greatly
del treball que n'avia agut; si que pueis aquell treball mais
of-the distress that thereof-she-had had so that after that distress ever
non ac, ni senti. E en aissi lo secret qu'illi per paraula non
not she-had nor felt And in such the secret that-she by word not
avia volgut revelar, li sancta maire saup per esperit de Dieu.
had wished to-reveal the holy mother knew by spirit of God
17 Estalvet si d'una serveiris de Robaut, ques era annada per
Happened so of-a servant of Roubaud who was gone for
compainnha d'un'autra en un castell onn avia sos parens;
company of-another to a castle where she-had her kin
e cant tornet, li sancta maire li dis, reprennent
and when she-returned the holy mother to-her said reproving
duramens, que ben sabia en cal maniera ill s'era
harshly that well she-knew in what manner she herself-was
captenguda, e tot cant avia fach la on avia estat.
conducted and all that she-had done there where she-had been
E neis, alcuna cauza de sa conciencia li revelet, la cal
And even some thing of her conscience to-her she-revealed the which
cauza aquilli non avia volgut revelar a neguna persona.
thing that-one not had wished to-reveal to any person

Esdevenc si un jorn qu'ill era en la gleiza en sa oracion, 18
It-happened so one day that-she was in the church in her prayer
e una de sas compainhieras era li de pres; e comenset
and one of her companions was to-her from near and began
pensar sobre alcun vet de sancta obediencia quell sancta
to-think upon some ban of holy obedience that-the holy
maire avia fach. E aquilli dezirava fort de far alcuna
mother had made And that-one desired greatly of doing some
cauza; e cant li nembrava que vedat ho avia li Sancta,
thing and when to-her it-came-to-mind that forbidden it had the Saint
non auzava recebre la cogitacion. Mens qu'illi era en aquest
not she-dared to-receive the thought While that-she was in this
pensament, li sancta maire si giret vez ella, e respondet
thought the holy mother herself turned toward her and answered
a la cogitacion, e pueis satisfes li a son dezirier.
to the thought and then satisfied to-her to her desire
Un'autra ves, ill era en sa cambra amb un'autra, e parllant 19
Another time she was in her chamber with another and speaking
li bonas paraulas, e d'edificacion, aquilli comenset a
to-her good words and of-edification that-one began to
pensar alcunas cauzas. Adoncs li sancta maire la pres a
think some things Then the holy mother her took to
resgardar, e somrizent dis li so que pensava. Meravillet
look-at and smiling said to-her that which she-thought Marveled
si fort aquilli, e tota esperduda autreiet que vers era.
herself greatly that-one and all bewildered granted that true it-was

Her touch heals a crippled child, a notary's dying horse, and a nun's useless hand; the wine left in her cup cures two women, and her washing of feet a swollen beguine. Her cry stops a sword fight. A deaf, mute, and misshapen boy of four with a rotting head begins to heal under her hand and that day rises and walks to his mother whole; he becomes a friar. She cures a woman's legs and a boy's scrofula, a mother who lost every child unbaptized bears them easily, and the flour chest she found nearly empty is full the next morning.

Le dozens capitols es dels miracles que Dieus fazia per
The twelfth chapter is of-the miracles that God did through
ella.
her

1 En motas de manieras rendia Dieus veraia la sieua paura
In many of manners rendered God true the his poor
e humil serveiris ma donna sancta Doucelina, implent la
and humble servant my lady saint Douceline filling her
de mot autas vertutz. Car ja era venguda li Sancta
with very high virtues For already was come the Saint
a compliment de sa perfeccion; don li vertatz de sa gran
to fulfillment of her perfection whence the truth of her great
sanctitat, el gran certeza de sa bona vida, hubertamens
holiness and-the great certainty of her good life openly
si mostra per los miracles ques apres s'en seguian.
itself shows through the miracles that after themselves-thence followed

2 En lo castell d'Ieras avia un enfant malaut d'enfermetat per
In the castle of-Hyères there-was a child sick with-infirmity through
la quall perdia us natural de totz sos nembres, ni s'en
the which he-lost use natural of all his limbs nor himself-thereof
podia ajudar de minga. E fon aportatz l'enfant a la Sancta; e
could to-help of any And was brought the-child to the Saint and

per requista humil, e per preguieras de las donnas e d'autras
by request humble and by prayers of the ladies and of-other
bonas gens ques eran am l'enfant, vencuda, per compassion
good people who were with the-child overcome by compassion
de l'enfant, toquet lo am sas mans, e de mantenent fon
of the-child she-touched him with her hands and at once he-was
sanatz e garitz, e recobret la vertut de totz sos nembres.
healed and cured and recovered the strength of all his limbs
En lo temps qu'ellas estavan josta lo fluvi de Robaut, az 3
In the time that-they were beside the river of Roubaud at
Ieras, uns homs, abitaires dell castell, ques avia nom Folco
Hyères a man dweller of-the castle who had name Folco
de Ramatuella, le quals era notaris, venc a las donnas,
of Ramatuelle the which was notary came to the ladies
e reques a la portiera que li fezes venir la sancta
and asked to the portress that to-him she-made to-come the holy
maire; qu'ell la volia vezer. E aquell avia un cavall, lo qual
mother for-he her wished to-see And that-one had a horse the which
menava, qu'era prop de morir. E jassiaisso qu'illi non saupes
he-led that-was near of dying And although that-she not knew
per ques era requista, venc al notari, lo quall trobet am
for what-she was asked she-came to-the notary the which she-found with
la bestia. E preguet li mot humilmens, e am lagremas,
the beast And he-prayed to-her very humbly and with tears
que toques lo cavall, que mot doptava de la sieua mort. E
that she-touched the horse for much he-feared of the its death And
li Sancta moguda per pietat e per compassion, volc satisfar
the Saint moved by pity and by compassion wished to-satisfy
a las plorosas preguieras d'aquell, e toquet lo quavall qu'era
to the tearful prayers of-that-one and touched the horse that-was
greumens malautz, e de mantenent fon garitz e sanatz.
grievously sick and at once it-was cured and healed

4 Una monega dell monestier d'Almanarra, ques apellavan dona
A nun of-the monastery of-Almanarre whom they-called lady
Huga Blanca, avia sostengut e sufert lonc temps greu malautia
Huga Blanca had sustained and suffered long time grievous sickness
en sa man, per la qual venc a despoderament de la man,
in her hand through the which she-came to powerlessness of the hand
que non s'en podia ajudar. E estalvet si que li monega
so-that not herself-thereof could to-help And happened so that the nun
era en lo castell d'Ieras, e li benaurada maire era adoncs en
was in the castle of-Hyères and the blessed mother was then in
aquel covent, el luoc on estan ara presentmens. E con li
that convent in-the place where they-are now presently And as the
monega saupes la sieua sanctitat, e la sieua presencia, crezet
nun knew the her holiness and the her presence she-believed
que per los sieus meritis Dieus li fera gracia, tollent
that through the her merits God to-her would-make grace taking-away
lo despoderament e l'enfermetat a sa man contracha.
the powerlessness and the-infirmity from her hand contracted
5 E venc s'en a Robaut, e reques con la pogues vezer;
And came herself-thence to Roubaud and asked how her she-could to-see
e li Sancta era adoncs raubida en l'oratori, o selleta d'alcuna
and the Saint was then rapt in the-oratory or cell of-some
de las donnas, en lo quall raubiment avia ganren estat.
of the ladies in the which rapture she-had much been
E preguet caramens c'om la menes al luoc on ill era
And she-prayed dearly that-one her led to-the place where she was
raubida. E cant la fon, ab gran fe e gran esperansa,
rapt And when there she-was with great faith and great hope
toquet e manejet li sas mans am las sieuas; e anc
she-touched and handled to-her her hands with the hers and ever
pueis aquill monega non ac mal en la man, e fon garida
after that nun not had ill in the hand and was cured

dell despoderament. E comtava a diversas partz aquest
of-the powerlessness And told in diverse parts this
miracle, con per los meritis de la Sancta era garida; e
miracle how through the merits of the Saint she-was cured and
s'ajudava plenieramens d'aquella man en aissi con de l'autra.
herself-helped fully with-that hand in such as with the-other
Cant estavan en lo premier luoc de Robaut, estalvet si que 6
When they-were in the first place of Roubaud happened so that
una nobla donna ques era dell[s] seinnhors del Pujet, ques
a noble lady who was of-the lords of-the Puget who
avia nom ma donna Ricssens del Pujet, am sa filha, si fon
had name my lady Ricssens of-the Puget with her daughter herself was
ajostada per servir Dieu en la compannhia de la sancta maire;
joined for serving God in the company of the holy mother
e motas d'autras d'aquell linnhaje del[s] senhor[s] del Pujet
and many of-others of-that lineage of-the lords of-the Puget
tiret lains am si, que feron totas bon fruc. E aquist donna
she-drew within with herself who made all good fruit And this lady
encorrec greu enfermetat dells huols. E am gran devocion,
incurred grievous infirmity of-the eyes And with great devotion
requis e preguet az aquella que servia e menistrava a la
asked and prayed to that-one who served and ministered to the
Sancta, que li retengues del vin que remanria en la copa,
Saint that to-her she-kept of-the wine that would-remain in the cup
cant li sancta femena n'auria begut. E d'aquel vin aquill
when the holy woman thereof-would-have drunk And with-that wine that
donna, am gran devocion, lavet sos huols; e bannhat ques
lady with great devotion washed her eyes and bathed that-she
ac los huols d'aquell vin de que li Sancta avia begut, fon
had the eyes with-that wine of which the Saint had drunk she-was
entieramens garida e sanada d'aquella enfermetat ques hi avia.
entirely cured and healed of-that infirmity that there she-had

7 Per semblant maniera fon garida un'autra de greu enfermetat,
By like manner was cured another of grievous infirmity
la quall sostengut e sufert avia pres de dos ans. E
the which sustained and suffered she-had near of two years And
pres del vin ques era remazutz en la copa de la Sancta,
she-took of-the wine that was remained in the cup of the Saint
apres cant ill n'ac begut. E d'aquella malautia, de la
after when she thereof-had drunk And of-that sickness of the
qual non esperava nul temps sanitat, al bainnhar d'aquell
which not she-hoped any time health at-the bathing with-that
vin fon garida e sanada.
wine she-was cured and healed

8 El covent de Marsella, una beguina jove de Robaut era
In-the convent of Marseille a beguine young of Roubaud was
greumens malauta de greu enfladura dels pes, e de las
grievously sick with grievous swelling of-the feet and of the
cambas, e del ventre; e era li semblant que li pell
legs and of-the belly and it-was to-her seeming that the skin
si volgues fendre. E non si podia moure del liech, vo
itself wished to-split And not herself could to-move from-the bed or
pauc, ni mens annar. E le covens de las donnas de Marsella,
little nor less to-go And the convent of the ladies of Marseille
lo jorn de Jous santz, feron lo mandat del lavament dels
the day of Thursday holy did the maundy of-the washing of-the
pes; entre las qual[s] era prezens li benaurada maire, li
feet among the which was present the blessed mother the
quals per compassion volc lavar los pes a la malauta. E
which for compassion wished to-wash the feet to the sick-woman And
cant los li ac lavatz, e baizatz am gran devocion, e
when them to-her she-had washed and kissed with great devotion and
am gran afeccion, illi fon sanada de sa enfermetat e de
with great affection she was healed of her infirmity and of

sa malautia; la quall li meje avian per mort dezamparada,
her sickness the which the physicians had for dead abandoned
aissi cant dezesperat de sa salut e de son gariment.
just as despaired of her health and of her cure
Una ves, li sancta femena annava vezitar una gleiza de 9
One time the holy woman went to-visit a church of
Sancta Catharina ques es en la ciutat. E troberon en la
Saint Catherine that is in the city And they-found on the
via entorn .x. ho .xii. omes que tenian espazas trachas,
way about ten or twelve men who held swords drawn
que si volian nafrar, qu'eran en gran discordia. E
who themselves wished to-wound for-they-were in great discord And
cant ho vi li Sancta, clamet tres ves: «Maire de Dieu!»
when it saw the Saint she-called three times Mother of God
E aquieus cesset rancor e mala volontat en los homes;
And thereupon ceased rancor and ill will in the men
e partiron si de mantenent, ses nafra e ses dan.
and parted themselves at once without wound and without harm
En la ciutat de Marsella era una donna vezoa, ques avia 10
In the city of Marseille was a lady widow who had
nom Matieva, e avia un filh de .iiii. ans, le quals de sa
name Matieva and had a son of four years the which from his
nativitat era e mutz e sortz. E negun temps non avia
birth was both mute and deaf And any time not he-had
annat, car ell era tan desfatz que per meravilla l'esgardava
walked for he was so misshapen that for wonder him-looked-at
hom. Qu'ell era gibos per lo pietz e per las espallas,
one For-he was bunched by the breast and by the shoulders
e quais totz era amolonatz, els pes tenia totz jons, e
and almost all was heaped and-the feet he-held all joined and
las mans tenia clauzas; e alcuns de sos osses avia tant
the hands held closed and some of his bones he-had so

deissazegatz que fora issian de lur luoc. Ab tot aisso, avia
dislocated that outside they-came of their place With all this he-had
malautia fera de festola, que li rozia la testa, en aissi
sickness fierce of fistula that to-him gnawed the head in such
qu'ell avia tan grans nafras el cap, d'aquella malautia, que
that-he had so great wounds in-the head of-that sickness that
ben era degrueissa de .iii. detz so ques hom i metia.
well it-was of-thickness of three fingers that which one there put
11 E era a tant vengut quell test de la testa li rozia;
And it-was to so-much come that-the skull of the head to-him it-gnawed
e l'aurella li pendia sus las gautas, qu'era tota desfacha
and the-ear to-him hung upon the cheeks that-was all undone
e roza d'aquella malautia; que non si tenia mais un
and gnawed by-that sickness that not itself held but a
pauc, e cascun jorn esperavan li fos cazucha. E tota
little and each day they-expected to-him it-were fallen And all
la gauta li prennia, el coll; e era tan grans e
the cheek to-him it-took and-the neck and was so great and
tan fera aquilli flairors que n'issia, que res non la
so fierce that stench that thereof-came-out that anyone not it
podia sufrir. Ell maires era mot treballada d'aquell enfant,
could to-bear And-the mother was much distressed by-that child
quel paires era mortz; pregava tot jorn Nostre Seinnhor
for-the father was dead she-prayed all day Our Lord
que lo li aucizes, aissi con aquell ques era eretiers de
that him to-her he-killed just as that-one who was heir of
sa gran dolor, e creissemens de lagremas e de plors.
her great sorrow and increase of tears and of weeping
12 E una nuech, ill fon amonestada per revelacion de Nostre
And one night she was admonished by revelation of Our
Seinhor, que li venc una vos, e dis li tres ves: «Femena,
Lord for to-her came a voice and said to-her three times Woman

prin l'enfant, e porta lo a Robaut, e fai lo toquar a
take the-child and carry him to Roubaud and have him touched by
Doucelina, e sera garitz per la vertut de Dieu.» El jorn, li
Douceline and he-will-be cured by the virtue of God In-the day the
maires lo portet a Robaut, e demandet la Sancta, e mostret
mother him carried to Roubaud and asked-for the Saint and showed
li son treball; dis li d'aquell enfant la malautia ques avia
to-her her distress told to-her of-that child the sickness that-he had
el cap, e mostret li l'aurella que li volia cazer. E vi
in-the head and showed to-her the-ear that to-him wished to-fall And she-saw
las nafras ques avia en la testa; e flairet tan fort e tan
the wounds that-he had in the head and it-stank so strongly and so
mal ques a penas ho podian sufrir, neis li maires mezesma.
ill that with difficulty it they-could to-bear even the mother herself
E cant li sancta femena lo vi, ques era mot piatoza, 13
And when the holy woman him saw who was very compassionate
dis, tota plena de lagremas: «Poderos es le Seinnhers de
she-said all full of tears Powerful is the Lord of
far tot cant li plas; e ren non es a Dieu garir aquest
doing all that to-him pleases and anything not is to God to-cure this
enfant, si plas a la sieua bontat.» E per compassion
child if it-pleases to the his goodness And for compassion
e per pietat que li avia, menava li la man, am
and for pity that to-him she-had she-moved to-him the hand with
gran benignitat, per totz aquels luocs de la testa on avia
great kindness over all those places of the head where he-had
lo mal. E tantost con li sancta femena lo toquet am sa
the ill And as-soon as the holy woman him touched with her
sancta man, aquellas nafras comenseron sanar, e las calgas
holy hand those wounds began to-heal and the scabs
sauteron foras de las nafras, e tantost las nafras paregron
leapt out of the wounds and at-once the wounds appeared

vermellas, en aissi que semblava agues tres jorns ho catre
red in such that it-seemed it-had three days or four
comenses a garir; e li flairors fon cessada tantost.
begun to heal and the stench was ceased at-once

14 Li maires, cant ho vi, estet meravillada, e non auzet
The mother when it saw was amazed and not dared
mostrar que ren en connogues. Mais mostret li apres
to-show that anything thereof she-knew But showed to-her after
con era totz contratz, e totz los nembres de l'enfant, ques
how he-was all contracted and all the limbs of the-child that
eran ennaibat, per gran pietat li fazia toquar. E cant illi
were crippled for great pity to-her she-made to-touch And when she
vezia aquell desfazement d'aquell enfant, era moguda a gran
saw that misshaping of-that child she-was moved to great
compassion, e avia n'en meravillozamens gran sentiment. E
compassion and had thereof marvelously great feeling And
bainnhada de lagremas, tenia los pes e las mans de l'enfant,
bathed with tears she-held the feet and the hands of the-child
las quals l'enfas tenia totas clauzas, e negun temps non las avia
the which the-child held all closed and any time not them had
hubertas. E aquieus que li Sancta las pres, de mantenent las
opened And the-moment that the Saint them took at once the
man si van hubrir, e estendet los detz, els artels atressi.
hands themselves go to-open and stretched the fingers and-the toes likewise

15 Adoncs li mostret la boqua que tenia clauza, e non
Then to-her she-showed the mouth that he-held closed and not
podia parllar; e dis li maires a l'enfant: «Huebre la
could to-speak and said the mother to the-child Open the
boqua.» L'enfas non auzia ren; el sancta femena li
mouth The-child not heard anything and-the holy woman to-him
dis: «Huebre la, el nom de Crist.» Aitan tost a la sieua
said Open it in-the name of Christ As soon at the her

paraula, l'enfas hubri la boqua tan fort que li maires li
word the-child opened the mouth so wide that the mother to-him
menava lo det de la Sancta per la boca, tocant li la
moved the finger of the Saint through the mouth touching to-him the
lenga e tota la boqua, mostrant li con non podia parllar.
tongue and all the mouth showing to-her how not he-could to-speak
E en aissi li maires, am gran fe, li fes toquar totas las 16
And in such the mother with great faith to-her made to-touch all the
aibas els desfaissonamens d'aquell enfant. Mais li sancta
parts and-the deformities of-that child But the holy
femena era adoncs tan plena de sentiment de Dieu sobre
woman was then so full of feeling of God upon
aquell enfant, que a penas fort ben si connoissia, que tota
that child that with difficulty very well herself she-knew for all
n'era tirada sus a Nostre Seinnhor. E dizia a la maire,
thereof-she-was drawn up to Our Lord And she-said to the mother
am gran compassion: «Veramens, leugiera cauza es a Dieu de
with great compassion Truly easy thing is to God of
far aissi sa misericordia, e mostrar la sieua bontat en aquest;
doing so his mercy and showing the his goodness in this-one
e ren non es aisso de far al Seinnhor, si li platz.» E
and anything not is this of doing to-the Lord if to-him it-pleases And
en apres, li maires parti si d'ella mot plorant, e recomandet
in after the mother parted herself from-her much weeping and commended
si az ella am gran devocion, e portet en l'enfant.
herself to her with great devotion and carried thence the-child
E cant s'en fon annada, pauzet l'enfant aqui on lo 17
And when herself-thence she-was gone she-put the-child there where him
tenia, liat e olopat, e anc de tot lo jorn nol det
she-kept bound and wrapped and ever of all the day not-him she-gave
autre consell. E domens que li maires parllava amb una
other care And while that the mother spoke with a

donna qu'era en son alberc venguda, l'enfas si va levar per
lady who-was into her house come the-child himself goes to-rise by
si mezeus, e annet s'en la hon era sa maires, totz
him self and went himself-thence there where was his mother all
garitz e dreissatz per la vertut de Dieu. E cant li fon
cured and straightened by the virtue of God And when to-her he-was
de pres, l'enfas sonet sa maire, e dis alegramens: «Donna,
from near the-child called his mother and said gladly Lady
donna.» Li maires estet meravillada, e tota espautada dizia
lady The mother was amazed and all frightened said
que non era sos fils, car l'auzia parllar. L'autri ques
that not he-was her son for him-she-heard to-speak The-other who
era amb ella, li [de]mandava si era Pellegrin, qu'en
was with her to-him asked if he-was Pellegrin for-in
aissi avia nom. Ell respondia ques hoc; ques aquilli que
such he-had name He answered that yes that that-one who
li avia menat lo det per la boqua, l'avia garit.
to-him had moved the finger through the mouth him-had cured
18 El maires pres l'enfant, e regardet li lo cap, e trobet
And-the mother took the-child and looked-at to-him the head and found
totas las nafras clauzas, garidas e soudadas meravillozamens.
all the wounds closed cured and knit marvelously
E semblava que bens agues .viii. jorns ques ell fossa garitz, tan
And it-seemed that well it-had eight days that he were cured so
bella ac la testa tota, e tan novella, li quals davant era tota
fair he-had the head all and so new the which before was all
poirida. E l'aurella que si crezia li fos cazucha, car non si
rotten And the-ear that one believed to-him were fallen for not itself
tenia mais al som un petit, cant illi lo laisset, trobet adoncs
held but at-the top a little when she him left she-found then
que fon tornada en son luoc, e si tenc aitan fort con si
that it-was returned to its place and itself held as strongly as if

degun mal non i agues agut. E ac fach cordura desus,
any ill not there had been And it-had made seam above
en aissi con s'om l'agues agullada; li quals cordura hi remas
in such as if-one it-had needled the which seam there remained
pueis tostemps, en seinnhal dell miracle, per volontat de Dieu.
afterward always in sign of-the miracle by will of God
Era atressi vermella, e parec que novellamens era garida.
It-was likewise red and seemed that newly it-was cured
Li maires fon esperduda cant vi aquell miracle; e per 19
The mother was bewildered when she-saw that miracle and for
trop de gauch, plena de lagremas, correc meravillada a
too-much of joy full of tears ran amazed to
maizon de son paire, cridant aissi cant reissabida; e l'enfas
house of her father crying just as frantic and the-child
segui la. Le paires e tut cill que la eran, que l'avian
followed her The father and all those who there were who him-had
vist enant, viron aquell miracle; e a mais de certeza a
seen before saw that miracle and for more of certainty to
proar, tractavan de lurs proprias mans e manejavan la
prove they-handled with their own hands and felt the
testa de l'enfant. E per gran meravilla lo regardavan tot,
head of the-child And for great wonder him they-looked-at all
e atrobavan li sobre gran sanament, que negun mal en
and found to-him exceeding great healing that any ill in
ell non era remazut, e totas las tortezas de son cors e
him not was remained and all the crookednesses of his body and
las gibas troberon esdreissadas, e aplanadas meravillozamens.
the humps they-found straightened and flattened marvelously
Tut vezian la novelleza dell miracle, e lauzavan Dieu 20
All saw the newness of-the miracle and praised God
meravillozamens, am gran gauch. El paires de la donna
marvelously with great joy And-the father of the lady

dizia davant totz, am gran devocion: «Veramens, aquist
said before all with great devotion Truly this
donna es sancta, que Dieus per ella a fach aquest tan
lady is holy for God through her has done this so
gran miracle. Digna cauza es, sa dizia, que sia recomptat,
great miracle Worthy thing it-is this he-said that it-be recounted
e non es de celar; qu'ieu non cre que plus sancta d'ella
and not is of concealing for-I not believe that more holy than-her
si puesca atrobar. E qui ho pot celar que non ho
itself can to-find And who it can to-conceal that not it
manifesti? Vai t'en, filha, tost la, so dis le paires, e
I-manifest Go thyself-thence daughter quickly there this said the father and
mena li l'enfant, per so que li doni sa benediccion.»
lead to-her the-child for this that to-him she-give her blessing
21 El maires am l'enfant s'en annet a Robaut, e mostret a
And-the mother with the-child herself-thence went to Roubaud and showed to
las donnas lo tozet ques avian vist enaibat, le quals fon totz
the ladies the boy whom-they had seen crippled the which was all
sanatz. E totas s'alegreron cant lo viron garit; e encauteron
healed And all themselves-rejoiced when him they-saw cured and warned
la donna que per ren non fezessa semblant qu'illi crezes que
the lady that for anything not she-made seeming that-she believed that
per la sancta femena fos fatz aquel miracles; car illi non volia
through the holy woman were done that miracle for she not wished
honors, ni las podia sufrir. Apres, meneron la, am l'enfant, la
honors nor them could to-bear After they-led her with the-child there
hon era li Sancta; el donna plena de gauch mostret li
where was the Saint and-the lady full of joy showed to-her
lo miracle, dizent: «Donna, veias de la bontat de Dieu, cant
the miracle saying Lady see of the goodness of God how
grans es, e li sieua pietatz, que m'a garit aquest enfant.»
great it-is and the his pity that to-me-has cured this child

Cant li Sancta lo vi garit, una pessa estet tota en Dieu 22
When the Saint him saw cured a while she-was all into God
tirada meravillozamens; e plena de lagremas esgardava l'enfant,
drawn marvelously and full of tears looked-at the-child
e dizia a la maire, que rendes gracias a Dieu, e a sant
and said to the mother that she-rendered thanks to God and to saint
Frances, e que li promezessa que fora fraire menres, e
Francis and that to-him she-promised that he-would-be friar minor and
al Sant lo vodessa am gran devocion. Aquest miracles fon
to-the Saint him she-vowed with great devotion This miracle was
juratz per la maire de l'enfant, en las mans des fraires, lonc
sworn by the mother of the-child in the hands of-the friars long
temps apres, e bonas garentias ques i ac dels fraires e
time after and good witnesses that there were of-the friars and
de las donnas de Robaut, e d'autras gens seglars, avant qu'illi
of the ladies of Roubaud and of-other people secular before that-she
moris, el temps que sos fils era capellans e predicaires en
died in-the time that her son was chaplain and preacher in
l'orde de sant Frances; le quals i fon prezens, e receup
the-order of saint Francis the which there was present and received
en sas mans lo sagrament que sa maire fes d'aquest miracle.
in his hands the oath that his mother made of-this miracle
Era una donna en la ciutat mezesma de Marsella, ques avia 23
There-was a lady in the city same of Marseille who had
sufert lonc temps malautia en sas cambas, de mal mort. E non
suffered long time sickness in her legs of ill mortified And not
podia garir per art de medecina; e ren que neguns mejes
she-could to-heal by art of medicine and anything that any physician
li conselles de far, non li valia, ni li tenia profiech. E
to-her counseled of doing not to-her availed nor to-her held profit And
cant ill ac auzit lo miracle d'aquest enfant, ac fe que si
when she had heard the miracle of-this child she-had faith that if

li sancta femena las cambas li toques, qu'illi fora garida.
the holy woman the legs to-her touched that-she would-be cured
E requis am gran instancia con la pogues vezer; e cant li
And asked with great urgency how her she-could to-see and when to-her
fon davant, mostret li sa malanansa. El Sancta ac en
she-was before showed to-her her ailment And-the Saint had thereof
pietat, e per compassion toquava li las cambas, regardant
pity and for compassion touched to-her the legs looking-at
aquella malautia. E aitan tost li malautia mori; si que
that sickness And as soon the sickness died so that
denfra tres jorns ill fon del tot garida, ses autra medecina.
within three days she was of-the all cured without other medicine
24 Una paura femena avia un sol filh, le quals avia malautia
A poor woman had an only son the which had sickness
mot greu suferta, en lo coll, d'escroulas, que tot lo
very grievous suffered in the neck of-scrofula that all him
desfazia; e avia li lonc temps durat, que non podia
undid and had to-him long time lasted that not he-could
garir. E am gran sentiment aduis lo a la Sancta,
to-heal And with great feeling she-brought him to the Saint
mostrant li son treball e sa gran pauretat. E li Sancta
showing to-her her distress and her great poverty And the Saint
ac en mot gran pietat; e mot benignamens e illi pres
had thereof very great pity and very kindly and she took
a regardar la malautia en lo coll dell tozet. E confortant
to look-at the sickness in the neck of-the boy And comforting
la maire am sas dousas paraulas, toquet li lo coll; e
the mother with her sweet words touched to-him the neck and
aquieus, li malautia sequet, e fon dell tot garit.
thereupon the sickness dried and he-was of-the all cured

Na Micholava Arnauda era en la ciutat mezesma, que totz 25
Lady Micholava Arnauda was in the city same who all
los enfantz ques avia perdia ses baptisme; car tan greus
the children that-she had lost without baptism for so grievous
torssions e dolors sostenia, qu'entro a la mort n'era,
wrenchings and pains she-bore that-until to the death thereof-she-was
per que los enfans non podia portar. E era tan marrida
for which the children not she-could to-carry And she-was so grieved
d'aisso, que non si poiria dire; majormens, car a baptisme
by-this that not itself could to-say chiefly for to baptism
non podian venir. E ac pleniera fe que si li Sancta
not they-could to-come And she-had full faith that if the Saint
preguessa Dieu per ella, qu'illi trobera gracia. E venc
prayed God for her that-she would-find grace And came
s'en az ella, e mostret li son perill, e reques li,
herself-thence to her and showed to-her her peril and asked to-her
am gran devocion, que pregues Dieu per ella. E prennent
with great devotion that she-prayed God for her And taking
cumjat, li donna, am gran fe pauzet la man de la sancta
leave the lady with great faith put the hand of the holy
femena sobre si, la quall cauza illi refuidet fort. Anc
woman upon herself the which thing she refused strongly Ever
pueis aquella dolor ni aquel mal non senti; e pueis totz
after that pain nor that ill not she-felt and after all
sos enfantz portet leugieramens, e tut vengron a ben, e
her children she-carried easily and all came to good and
foron batejats, e pueis tut li visqueron, d'aquel'hora enant.
were baptized and after all to-her lived from-that-hour forward
Esdevenc si una ves quel sancta maire regardava l'archa de la 26
It-happened so one time that-the holy mother looked-at the-chest of the
farina ques era del covent, e atrobet la quais vuega. E dis
flour that was of-the convent and found it almost empty And said

complannent: «E non si a plus de farina.» Meravillet si
lamenting And not there has more of flour Marveled herself
con tan pauc n'i atrobet. E cant venc lo matin, cill
how so little thereof-there she-found And when came the morning that-one
ques avia la provezion dell covent, volent far cuecha de
who had the provision of-the convent wishing to-make baking of
pan azordenada, venc a l'archa am doas autras, las cals eran
bread ordered came to the-chest with two others the which had
agudas am la Sancta, lo jorn enans, al regardar de l'archa.
been with the Saint the day before at-the looking of the-chest
E troberon la plena de farina, la qual, am la sancta maire,
And they-found it full of flour the which with the holy mother
avian laissat quais vuega. E foron plenas de gran gauch e
they-had left almost empty And were full of great joy and
de gran meravilla, e anneron ho manifestar a la Sancta.
of great wonder and went it to-reveal to the Saint
E illi lur comandet que d'aisso a persona non parlessan,
And she to-them commanded that of-this to person not they-spoke
mais que rendessan gracias a Dieu e a sant Frances. E
but that they-rendered thanks to God and to saint Francis And
certamens crezian que Dieus, a requista sieua, agues fach
certainly they-believed that God at request hers had done
aquel miracle, car ganren apres avia estat en oracion.
that miracle for much after she-had been in prayer

XIII · HER PASSING

Near sixty and frail, she burns the more; rapt on the Assumption vigil she rises so high her daughters seize her. Fever takes her, and the physicians can do nothing. Rapt three days, she commends her daughters to God, the order, Our Lord, and Saint Francis, says the Holy Spirit will set one in her place, blesses them with arms in a cross, and dies. Crowds tear her clothing for relics, the viguier's guards hold them off while the best men of the city carry her to the friars' church, and she appears to a daughter, passed rather than dead.

Le trezens capitols es de son traspassament.

The thirteenth chapter is of her passing

E con per razon de longueza de temps que li Sancta avia, e 1

And as for reason of length of time that the Saint had and

per la longa e aspra penetencia ques avia fach, ill fos freols

for the long and harsh penance that-she had done she were frail

de cors, ab tot aquo, ardia le sieu cor per dezirier de far

of body with all that burned the her heart for desire of doing

anquara mais; car non li semblava ren agues anquars fach.

yet more for not to-her it-seemed anything she-had yet done

Non prennia espavent sos esperitz per nulla freoleza que sentis 2

Not took fright her spirit for any frailty that she-felt

de son cors, ans adonquas prennia mais de vigor; car am la

of her body rather then it-took more of vigor for with the

freoleza del cors li creissia l'ardors de l'esperit. E en aissi

frailty of-the body to-her grew the-ardor of the-spirit And in such

con si comenses de novell, ardia de volontat, e esforsava

as if she-began of new she-burned with will and strove

si con pogues a las autras laissar major heissemple. E per

herself how she-could to the others to-leave greater example And for

aisso, a son las cors ni a sa freoleza non perdonava. Et en

this to her weary body nor to her frailty not she-spared And in

aissi, era tals li benaurada maire, que li sola vida sieua era
such was such the blessed mother that the only life hers was
heissemples de totas; tro que plac al Seinnhor que l'apelles
example of all until that it-pleased to-the Lord that her-he-called
d'aquest mont a la vida durabla, en lo temps qu'illi avia entorn
from-this world to the life lasting in the time that-she had about
.lx. ans, en ques era venguda a compliment de sa perfeccion.
sixty years in which-she was come to fulfillment of her perfection
3 Adoncs foron plus autz sos raubimens, e major e soven,
Then were more high her raptures and greater and often
e plus fervens e plus continua [fon] en sa oracion. Car
and more fervent and more continual she-was in her prayer For
aitant cant mais s'aprobenquava ves la fin de sos jorns,
as-much as more herself-she-neared toward the end of her days
avia major fervor, e plus sos esperitz s'enflamava en Dieu.
she-had greater fervor and more her spirit itself-inflamed in God
A tan aut estament era venguda, que tota ren que vis,
To so high estate she-was come that every thing that she-saw
e auzis, e sentis, tot la tirava sus per contemplacion
and heard and felt all her drew up through contemplation
a Dieu, dell quall la departia sola li paretz de la carn.
to God from-the which her parted only the wall of the flesh
4 Tan gran e tan fort sentiment avia de Nostre Seinnhor, que
So great and so strong feeling she-had of Our Lord that
non semblava agues negun sentiment d'aquest mont; car on
not it-seemed she-had any feeling of-this world for where
miels manjera a taula, s'om li aportes una flor, ho un aucel,
best she-would-eat at table if-one to-her brought a flower or a bird
ho un pom, ho autra cauza que li dones plazer, de mantenent
or an apple or other thing that to-her gave pleasure at once
ill estava raubida, que tantost era tirada sus a cell ques ho
she was rapt for at-once she-was drawn up to him who it

avia creat. E ren non era ques aquell sentiment li pogues
had created And anything not was that that feeling to-her could
destorbar; car tota l'avia implida li gracia del Sant Esperit,
to-disturb for all her-had filled the grace of-the Holy Spirit
tota l'avia enfuguezida e enblanquezida l'amors de Dieu. En
all her-had set-afire and whitened the-love of God In
tal maniera que ren non era en ella que taques l'amor[s] del
such manner that anything not was in her that stained the-love of-the
mont, mais ardors continua e ennebriamens d'alagarda amor.
world but ardor continual and drunkenness of-glad love
Esdevenc si, la festa de Nostra Donna de miech aost, enans 5
It-happened so the feast of Our Lady of mid August before
qu'illi rendes l'esperit a Dieu, quel sancta maire ac cumenegat
that-she rendered the-spirit to God that-the holy mother had communicated
la vegilia, e remas raubida davant l'autar, aissi cant
the vigil and remained rapt before the-altar just as
costumava. En lo quall raubiment, illi fon tan tirada, que tot
she-was-wont In the which rapture she was so drawn that all
lo jorn i estet, deus prima entro passadas e dichas vespras.
the day there she-stayed from prime until past and said vespers
E con ill fos adoncs, plus aondozamens que non solia, 6
And as she were then more abundantly than — she-was-wont
absorbida tota en Dieu, en aquell raubiment, cant venc l'hora
absorbed all in God in that rapture when came the-hour
que li fraire comenseron vespras de la benaurada maire de Dieu,
that the friars began vespers of the blessed mother of God
ell capellans entonet la premiera antifena, que dis, Assumpta
and-the chaplain intoned the first antiphon that says Taken-up
est Maria in celum, gaudent angeli, soptamens illi s'eslevet
is Mary into heaven rejoice the-angels suddenly she herself-raised
adoncs sus en l'aer, tan aut que quais semblet s'en volgues
then up in the-air so high that almost it-seemed herself-thence she-wished

puiar sus, tan autamens fon raubida en Dieu. La qual cauza
to-climb up so highly she-was rapt in God The which thing
sentiron fort las filhas que li eran entorn, que cant la viron
felt strongly the daughters who to-her were around that when her they-saw
ena[i]ssi montar sus tan vertuozamens, dopteron fort que le
thus to-mount up so powerfully they-feared greatly that the
sieus esperitz s'en annessa a Dieu, e lur pauzes lo cors.
her spirit itself-thence went to God and to-them left the body
7 Adoncs, totas ensemps s'abriveron ves ella, cridant per
Then all together themselves-rushed toward her crying for
retenir la; car tenramens l'amavan, e temian la mot perdre.
holding her for tenderly her-they-loved and feared her much to-lose
Non era meravilla si aital maire lur era cara; car illi estant
Not was wonder if such mother to-them was dear for she being
en terra, era quais facha ciutadana de la gloria de Dieu; vivent
on earth was almost made citizen of the glory of God living
en carn, era celestials. E per forsa de meravillos tirament
in flesh she-was celestial And by force of marvelous drawing
ques ac sos esperitz, li sieva cara fon adoncs resplandens,
that had her spirit the her face was then shining
e aflamada meravillozamens per ardor d'esperit, e li sieu
and aflame marvelously through ardor of-spirit and the her
huell foron clar e luzent, que per meravilla la esgardavan.
eyes were clear and shining that for wonder her they-looked-at
8 E cant tornet d'aquell gran raubiment, qu'era pres de
And when she-returned from-that great rapture that-was near of
completa, connoc li hom sobre gran mudament; car grans
compline knew to-her one exceeding great change for great
cambis adoncs ac pres en totas cauzas, e neis en sa faisson;
change then she-had taken in all things and even in her features
e en sa cara laisset singular meravilla, que semblava uns
and in her face it-left singular wonder that she-seemed an

angels. E remas tan tirada en Nostre Seinnhor, que semblava
angel And remained so drawn in Our Lord that it-seemed
tot aquest mont aguessa desnembrat. E pueis, d'aquell'hora
all this world she-had forgotten And after from-that-hour
enant, li connogron continuamens sobre gran tirament,
forward to-her they-knew continually exceeding great drawing
que a penas sentia ni connoissia ren ques hom li fezes.
that with difficulty she-felt or knew anything that one to-her did
Tant era le sieus esperitz sus absorbitz totz en aquella amor,
So-much was the her spirit up absorbed all in that love
que tota era sospenduda en Dieu. Don certamens crezeron
that all she-was suspended in God Whence certainly they-believed
que tan grans cauzas li foron demostradas e reveladas en
that so great things to-her were shown and revealed in
aquell raubiment meravillos, que non es hom dignes de saber.
that rapture marvelous that not is one worthy of knowing
E segon ques hom cres, illi adoncs saup lo terme de sa vida, 9
And according as one believes she then knew the term of her life
e son traspassament; car alcunas paraulas l'en auzian dire
and her passing for some words her-thereof they-heard to-say
alcunas en cubert, per que connogron pueis que revelat li
some in covert for which they-knew after that revealed to-her
era. Mais per la tenra amor qu'illi lur avia, claramens non ho
it-was But for the tender love that-she to-them had clearly not it
volc manifestar, per lo gran sentiment qu'ellas n'avian, que
she-wished to-reveal for the great feeling that-they thereof-had for
semblava morissan cant l'en auzian parlar. Per aisso, aitant
it-seemed they-died when her-thereof they-heard to-speak For this as-much
cant podia lunnhava, que non la enpachessan [d'annar] a son
as she-could she-kept-away that not her they-hindered of-going to her
Seinnhor, del quall ill ardia tota, per dezirier d'annar dell
Lord for-the which she burned all for desire of-going of-the

tot en tot ajostar si amb ell, ses departir jamais. E per
all in all to-join herself with him without parting ever And for
aisso, tot autr'amor avia desnembrat, que ren non la tirava.
this all other-love she-had forgotten for anything not her drew
10 Cant venc a cap d'uech jorns, la pres febre continua mot
When came at end of-eight days her took fever continual very
afortidamens, e dis az una donna de lains que la venc
strongly and she-said to a lady from within who her came
vezitar: «Sabes, sa dis, que fa le Seinnhers aissi con li
to-visit Knowest-thou this she-said what does the Lord just as the
maires pais lo petit enfant? Lo morsell que li vol dar,
mother feeds the little child The morsel that to-him she-wishes to-give
illi ten en la man, e adoncs cant l'enfas non s'en
she holds in the hand and then when the-child not himself-thereof
garda, mes lo li en la boqua. En aissi, sa dis, fara le
guards she-puts it to-him in the mouth In such this she-said will-do the
Seinnhers.» Pueis, cascun jorn comenset a greujar; e disseron
Lord Then each day she-began to worsen and said
li meje qu'en lo sieu cors non podian ren obrar. Car tan
the physicians that-in the her body not they-could anything to-work For so
grans era le tiramens qu'illi avia a Dieu, que totz sos cors
great was the drawing that-she had to God that all her body
cremava d'aquella gran ardor de l'esperit; tant era aflamatz
burned with-that great ardor of the-spirit so-much it-was aflame
e abrazatz en Dieu, que totz sos cors n'era en defallir.
and kindled in God that all her body thereof-was in failing
11 E cant las donnas auziron aisso, agron mot gran dolor;
And when the ladies heard this they-had very great sorrow
e am gran aondansa de lagremas, ploravan a Dieu per lo
and with great abundance of tears they-wept to God for the
restaurament de la sancta maire. E feron motas cauzas per
restoring of the holy mother And they-did many things for

la sieua salut; e pres totz le covens, lo Venres, deceplinas,
the her health and took all the convent the Friday disciplines
quel Mercres l'avia preza le mals, e cridavan a Dieu que
for-the Wednesday her-had taken the illness and they-cried to God that
la lur restaures. E lendeman, lo Sapta, manjeron totas
her to-them he-restored And next-day the Saturday ate all
pan e aiga, el sol, az onor de la Verge; pregavan li
bread and water on-the ground to honor of the Virgin they-prayed to-her
humilmens qu'illi la lur salves.
humbly that-she her to-them saved
Mais tan forta s'era joncha li sieu arma e ajostada am 12
But so strongly itself-was joined the her soul and united with
Dieu per amor, que non podia tornar. Ni era de partir;
God through love that not it-could to-return Nor was of parting
car tres jorns e tres nuetz enti[e]ramens estet continuamens
for three days and three nights entirely she-was continually
raubida, enans que traspasses. El mejes lur ac dich
rapt before that she-passed And-the physician to-them had said
qu'en aissi la perdrian. E li fraire que la venian vezer, la
that-in such her they-would-lose And the friars who her came to-see there
estavan lo jorn continuamens. E con tut fossan dezesperat de
stayed the day continually And as all were despaired of
la sieua salut corporalmens, disseron li: «Donna Doucelina,
the her health bodily they-said to-her Lady Douceline
e a qui laissares aquestas?» Respondet: «Ques a Dieu e
and to whom will-you-leave these She-answered That to God and
a l'orde.» E ill dizian li: «Mais a qui las giques?» Totas
to the-order And they said to-her But to whom them leavest-thou All
ves respondia: «Ques a Nostre Seinnhor e a sant Frances.»
times she-answered That to Our Lord and to saint Francis

Apres e ill li disseron: «Donna, qui laissares en vostre
After and they to-her said Lady whom will-you-leave in your
luoc?» E illi respondet: «Que le Santz Esperitz la hi metria.»
place And she answered That the Holy Spirit her there would-put
13 Las filhas ploravan amaramens, que eran feridas de doloiros
The daughters wept bitterly for they-were struck with sorrowful
glazi de sentiment; e am gran dolor totas li estavan
sword of feeling and with great sorrow all to-her stood
entorn, e vezian la morir. E li fraire vezent la lur dolor,
around and saw her to-die And the friars seeing the their sorrow
requeron li am gran pietat que lur dones sa benediccion.
asked to-her with great pity that to-them she-gave her blessing
Adoncs, totas ensemps, am gran tristor, s'abriveron el sol;
Then all together with great sadness themselves-rushed to-the ground
ell sancta maire estendet sos brasses en cros, e bezeni sas
and-the holy mother stretched her arms in cross and blessed her
filhas, presens e non presens, en lo sant nom de Crist. E
daughters present and not present in the holy name of Christ And
li Sancta reques de penre tot son orde. E non fazia mais dire
the Saint asked of taking all her order And not did but to-say
a si mezesma: «In te, Domine, speravi, non confundar in
to her self In thee Lord I-have-hoped not let-me-be-confounded for
eternum; e, In manus tuas, Domine, comendo spiritum meum.»
ever and Into hands thy Lord I-commend spirit my
E complit tot so que li era mestier, aquill sancta arma, al
And fulfilled all that which to-her was need that holy soul at-the
seten jorn, am mot gran gauch, si repauzet en Dieu, e feni
seventh day with very great joy itself rested in God and ended
en aquell raubiment ques avia estat tres jorns e tres nu[e]tz.
in that rapture that-she had been three days and three nights

Aquella nuech que li Sancta passet d'aquesta vida, li porta 14
That night that the Saint passed from-this life the gate
principals de Robaut non fon serrada a res, car tan grans
principal of Roubaud not was shut to anyone for so great
pobols s'acampet cant tost que saupron lo sieu traspassament,
people itself-gathered as soon as they-knew the her passing
que tot cant l'a s'impli de gens qu'est[r]einnher la
that all that there-was itself-filled with people who-to-embrace her
volian. En tant, ques a gran perill n'eran las donnas, am
wished In so-much that at great peril thereof-were the ladies with
lo treball qu'estavan de gran dolor, aissi cant mortas; car le
the distress that-they-were of great sorrow just as dead for the
glazis de la sieua mort avia traucadas trastotas las lurs armas.
sword of the her death had pierced all the their souls
Li fraire la velleron tota aquella nuech, li quall eran agut al 15
The friars her watched all that night the which had been at-the
sieu traspassament; e anc non s'en partiron tro que tot
her passing and ever not themselves-thence parted until that all
fon complit, mais ill capdelleron e regiron l'ostal. Foron la
was fulfilled but they led and ruled the-house Were there
atressi las donnas de Sion, que la velleron tota aquella nuech;
likewise the ladies of Sion who her watched all that night
e motas autras gens relegiozas e devotas, que plainnhian am
and many other people religious and devout who lamented with
las filhas, e ploravan amb ellas amaramens lo sostrazement
the daughters and wept with them bitterly the withdrawal
que Dieus fazia a lurs huols de la prezensa de la sancta
that God made to their eyes of the presence of the holy
maire, la qual crezian e tenian per Sancta davant Dieu.
mother the which they-believed and held for Saint before God

16 E cant venc lo matin, fon divulgada li sieua mortz. E cant
And when came the morning was divulged the her death And as
tost ques hom saup lo sieu traspassament, e fon espandida li
soon as one knew the her passing and was spread the
fama per la vila, e venia totz le pobols am gran abrivament,
fame through the town and came all the people with great eagerness
per vezer e per toquar lo sant cors, per gran devocion quel
for seeing and for touching the holy body for great devotion that-the
pobols hi avia. E qui que pogues penre ren que d'ella
people there had And whoever that could to-take anything that of-her
fos, prennian per far relequias; e gitavan lurs paternosters
were they-took for making relics and they-threw their paternosters
e lur[s] anels, e li autri lur[s] capions, sobr'ella.
and their rings and the others their hoods upon-her

17 E venian am coutels, per trenquar entr'els la rauba;
And they-came with knives for cutting among-them the robe
e tot cant podian d'ella prennian, am gran devocion; e
and all that they-could of-her they-took with great devotion and
agron gran paor lo cors santz destruissessan, e que entier
they-had great fear the body holy they-might-destroy and that whole
de la maizon de Robaut non lo poguessan traire. Car tot
from the house of Roubaud not it they-could to-draw For all
son vestir tallavan, que per ren que fezessan li fraire
her clothing they-cut that for anything that did the friars
non ho podian defendre; si que, am pauc, uns fraires non
not it they-could to-prevent so that with little a friar —
hi perdet lo bras, car la lur defendia.
there lost the arm for it from-them he-defended

18 E en aissi, non la podian sebelir, per la prieissa dell
And in such not her they-could to-bury for the press of-the
pobol. E adoncs, preron consell li fraire entr'els, que
people And then took counsel the friars among-them that

tramezessan al Viguier qu'ell fezes gardar lo sant cors
they-sent to-the Viguier that-he made to-guard the holy body
as aquels de la cort. E tantost le Viguiers, am los autres
by those of the court And at-once the Viguier with the other
rectors, e am totz los majors de la ciutat, s'en
rectors and with all the chief of the city themselves-thence
anneron al luoc, per far tota honor e tota reverencia,
went to-the place for doing all honor and all reverence
e tramezeron per garda los armatz de la cort.
and sent for guard the armed-men of the court
E acamperon si tut, e li laïc e li clergue, am totas 19
And gathered themselves all both the laymen and the clerics with all
las processions; e prezeron ganren de ciris e de brandons,
the processions and took many of candles and of torches
e am dignas lauzors alumeneron, e honreron lo santz cors.
and with worthy praises illumined and honored the holy body
E porteron l'en, am gran honor, en la gleiza dels fraires de
And carried it-thence with great honor into the church of-the friars of
Massella. E fon tan grans li reverencia e li devocions de
Marseille And was so great the reverence and the devotion of
tot lo pobol, e de totas las gens, que non si poiria dire.
all the people and of all the folk that not itself could to-say
E corria totz le pobols, e am meravilloza devocion s'abrivavan 20
And ran all the people and with marvelous devotion themselves-pressed
sobrell sant cors, que per ren li armat non ho p[od]ian
upon-the holy body that for anything the armed-men not it could
defendre. Que enans que fossan entro la gleiza, .iii. gonellas li
to-prevent For before that they-were up-to the church three gowns to-her
agron mes desus, que totas foron de mantenent talladas; neis
they-had put above that all were at once cut even
que uns fraires son mantell li estendet desus, tantost fon
when a friar his mantle to-her stretched over at-once it-was

totz per lo pobol tallatz. E en aissi, fon hobs, mens que la
all by the people cut And in such it-was need while that her
enportavan, cubertura .iii. ves li fos mudada; que ren non
they-carried covering three times to-her were changed for anything not
li laissavan c'om li mezes desus, que tot non ho tallessan.
to-her they-left that-one to-her put over that all not it they-cut
21 A penas pogron li armat gardar, que defendian amb
With difficulty could the armed-men to-guard who defended with
espazas e am massas, aitant cant plus podian, quel sant cors
swords and with maces as-much as more they-could that-the holy body
non ta[l]lessan, per gran devocion. E en aissi, a grans penas
not they-cut for great devotion And in such with great pains
pogron onradamens portar lo sant cors a la gleiza; e per
they-could honorably to-carry the holy body to the church and for
gran reverencia li mellor home la porteron de tota la ciutat.
great reverence the best men her carried of all the city
22 E mot devotamens pauzeron la en aquel luoc on le santz
And very devoutly they-placed her in that place where the holy
paires fraire Hugo premieramens era agutz pauzatz. E tengron
father brother Hugh first was been placed And held
li fraire .iii. jorns honradamens, am grans lauzors, cascun jorns,
the friars three days honorably with great praises each day
sobrel sant cors venir am gran procession, cantant alegramens
upon-the holy body to-come with great procession singing gladly
de Nostra Donna e respons e antiphenas, per mais de
of Our Lady both responses and antiphons for more of
reverencia. E en totas manieras fon honrada li Sancta per
reverence And in all manners was honored the Saint by
los relegios, majormens per los fraires, aissi cant lur seror, li
the religious chiefly by the friars just as their sister the
quals era en Crist veraia filha de mon seinnhor sant Frances.
which was in Christ true daughter of my lord saint Francis

En aquel temps que li Sancta passet d'aquesta vida, ill aparec 23
In that time that the Saint passed from-this life she appeared
az una de sas filhas, am cara mot benigna, dizent alegramens:
to one of her daughters with face very kind saying gladly
«Non mi plores, que non sui morta, mais traspassada sui
Not me weep for not I-am dead but passed I-am
d'aquest mont al paire; e aquell que langui en la cros
from-this world to-the father and that-one who languished on the cross
per mi, m'a tota languida en si.» Ab tant dezaparec.
for me me-has all languished in himself With so-much she-disappeared

XIV · THE TRANSLATION

She dies on 1 September 1274 and is buried, and miracles begin at her tomb; a year later the friars translate her body into a marble tomb given by Guilhem de la Font. When the Marseille convent disputes whether to praise her, a sister doubts her sanctity. A sick novice is healed by an unseen visitor, and the doubter meets an unknown beguine in the dormitory and hears in her heart that Douceline of Digne is worthy among the holy virgins. The sisters feel the saint among them through matins, and the doubter repents and swears to what she saw.

Le catorzens capitols es de la sieua traslacion.
The fourteenth chapter is of the her translation
E l'onrada maire ma donna sancta Doucelina passet dell 1
And the-honored mother my lady saint Douceline passed from-the
naufrach d'aquesta prezent vida, l'ann de l'encarnacion de
shipwreck of-this present life the-year of the-incarnation of
Ihesu Crist .m. e cc.lxxiiii., lo premier jorn de
Jesus Christ thousand and two-hundred-seventy-four the first day of
Setembre, un dimercres, al vespre, entorn completa; ell
September a Wednesday at-the evening about compline and-the

matin dell dijous, le sieu santz cors fon depauzatz en terra.
morning of-the Thursday the her holy body was laid in earth
E fon honrada li Sancta e per laïcs e per clergues;
And was honored the Saint both by laymen and by clerics
car mot li ric home e totz le pobols li feron gran
for many the rich men and all the people to-her made great
honor, mostrant meravilloza devocion ques avian tut en ella.
honor showing marvelous devotion that they-had all in her
2 E comenset li Sancta resplandir per miracles; car venian
And began the Saint to-shine through miracles for came
am gran fe motz malautes sobre son moniment, am mot
with great faith many sick upon her tomb with very
gran reverencia, e recobravan aqui, per los sieus meritis,
great reverence and recovered there through the her merits
la salut ques avian dezirada. Car motz de diversas malautias
the health that they-had desired For many of diverse sicknesses
garian, cant si tornavan az ella. E motz en vengron
were-cured when themselves they-turned to her And many thereof came
al sieu moniment hufrent images, e siris, e suzaris, e
to-the her tomb offering images and candles and shrouds and
autras perhufertas motas, per diverses votz que li avian
other offerings many for diverse vows that to-her they-had
fach, ques avian acabat am Dieu, per los sieus meritis,
made that they-had achieved with God through the her merits
la gracia ques avian demandada.
the grace that they-had asked
3 En l'an de l'encarnacion de Ihesu Crist .m. e
In the-year of the-incarnation of Jesus Christ thousand and
cc.lxxv., s'ajusteron li fraire e tut li orde de
two-hundred-seventy-five themselves-joined the friars and all the orders of
Marsella per translatar lo cors de la benaurada maire ma donna
Marseille for translating the body of the blessed mother my lady

sancta Doucelina, am mot gran reverencia, e am dignas lauzors.
saint Douceline with very great reverence and with worthy praises
E las filhas fizels velleron la tota aquella nuech, e garderon
And the daughters faithful watched her all that night and guarded
lo cors de lur amada maire, am grans lagremas, e am gran
the body of their beloved mother with great tears and with great
sentiment d'aquella rennembransa, que fon al cap de l'ann.
feeling of-that remembrance that was at-the end of the-year
E adoncs, uns rics homs de la villa, ques avia nom en Guilhem 4
And then a rich man of the town who had name Sir Guilhem
de la Font, am gran devocion reques de far la festa, la quall
de la Font with great devotion asked of making the feast the which
ell fes mot honradamens. E fon allumenada per brandons,
he made very honorably And it-was illumined by torches
e per siris, e per diverses lums; e en totas manieras parec
and by candles and by diverse lights and in all manners appeared
sollempna, ab imnes, e am cantz esperitalz alegramens cantant.
solemn with hymns and with songs spiritual gladly singing
E fon portatz le cors per reverencia en un ric drap 5
And was carried the body for reverence in a rich cloth
daurat, e fon pauzatz am gran procession el sepulcre
gilded and was placed with great procession in-the sepulcher
de marme lo qual le rics homs avia fach far per ella,
of marble the which the rich man had made to-make for her
en la gleiza antigua dels fraires menors de Marsella, en
in the church ancient of-the friars minor of Marseille in
que adoncs solian celebrar. E mot devotamens compli
which then they-were-wont to-celebrate And very devoutly he-fulfilled
tota la festa, am gran sollempnitat, e am gran reverencia.
all the feast with great solemnity and with great reverence

6 Esdevenc si alcun temps, que per alcuna lauzor de la Sancta,
It-happened so some time that for some praise of the Saint
si mogron alcunas torbacions, e alcuns contra[s]tz ell
themselves moved some troubles and some disputes in-the
covent de Marsella, sobre la sieua vida, cant fon premieramens
convent of Marseille upon the her life when it-was first
escricha, per alcun dupte que lur era manifestatz. Eran
written through some doubt that to-them was manifested They-were
en gran contrast de la sieua lauzor, si n'uzarian ho non.
in great dispute of the her praise if thereof-they-would-use or not
Per aisso agron torbacion entr'ellas, que las unas ho volian,
For this they-had trouble among-them for the ones it wished
las autras, per aquella temensa, hi contradizian. E l'enemics
the others for that fear there opposed And the-enemy
de tot ben comenset a sagitar lo cor de l'una d'aquellas, que
of all good began to shoot the heart of the-one of-those who
per sobre gran treball, e tristor ques avia del contrast
for exceeding great distress and sadness that-she had of-the dispute
en ques eran, comenset a pensar un mot fals pensament.
in which-they were began to think a very false thought
7 Soptamens li venc en sa cogitacion si li Sancta non fora
Suddenly to-her came in her thought if the Saint not were
Sancta, que non fos digna de lauzor. E per ren que
Saint that not she-were worthy of praise And for anything that
fezessa, aquesta cogitacion del cor non podia partir, cant tot
she-did this thought from-the heart not she-could to-part though all
i contrastava, aitant cant plus podia. Pueis acorderon si,
there she-struggled as-much as more she-could Then agreed themselves
per volontat de Dieu, d'onrar la Sancta en aissi cant devian.
by will of God of-honoring the Saint in such as they-ought
E denfra aquel temps de la sieua lauzor, s'estalvet en aissi.
And within that time of the her praise it-happened in such

Una novicia que li era devota, avia mot sentit lo contrast 8
A novice who to-her was devoted had much felt the dispute
de la sieua lauzor, e illi am l'autra avian ho mot greu
of the her praise and she with the-other had it very grievously
pres. Ez una nuech, aquill novicia si senti mot gran mal,
taken And one night that novice herself felt very great ill
en tant ques en lo liech non si podia girar; e per sa
in so-much that in the bed not herself she-could to-turn and for her
malannansa, ill remas de matinas. Totas las autras eran ben
illness she remained from matins All the others were well
encautas, que neguna non l'auzava sonar, per lo mal ques avia.
warned that any not her-dared to-call for the ill that-she had
Mens que sonavan la rediera sonada de matinas, ques aquilli 9
While that they-rang the last ringing of matins that that-one
dormia, li venc una persona [que] comenset li tirar la
slept to-her came a person who began to-her to-pull the
flassada desus, [e] tant la tiret tro que la desperec. Cant
blanket above and so-much it pulled until that her awoke When
fon despereguda, tiret la autra ves. E non auzava mot sonar,
she-was awakened pulled it another time And not she-dared word to-utter
ni demandar qui era; car alcuna temor d'esperit sentia josta
nor to-ask who it-was for some fear of-spirit she-felt beside
si, mais meravillava si qui era. E continuamens avia
herself but marveled herself who it-was And continually she-had
memoria de la sancta maire, que cant si desperec, illi l'ac
memory of the holy mother for when herself she-awoke she her-had
en son cor, am sobeirana consolacion qu'en sentia de la
in her heart with sovereign consolation that-thereof she-felt from the
sieua memoria, que li tollia tota l'autra temor. Mais per
her memory that to-her took-away all the-other fear But for
ren que fezessa, non si podia girar, per lo mal ques avia.
anything that she-did not herself she-could to-turn for the ill that-she had

10 E adoncs, parti si d'ella, que li era davant, e venc li
And then parted herself from-her that to-her was before and came to-her
daus los pes, e menava li benignamens desus los pes la
toward the feet and moved to-her kindly over the feet the
man, desobre la flassada. E per aitant, illi non si movia;
hand upon the blanket And for so-much she not herself moved
mais tan grans era le plazers qu'illi prennia en lo benigne
but so great was the pleasure that-she took in the kind
toquar que li fazia des pes, que tot son mal desnembrava,
touching that to-her it-did of-the feet that all her ill she-forgot
que nol sentia, de gran plazer que recebia en s'arma. E
that not-it she-felt for great pleasure that she-received in her-soul And
cant vi que per tot aisso non si movia, va li levar
when it-saw that for all this not herself she-moved goes to-her to-lift
la flassada de sus, que quais li descubri los pes.
the blanket from above so-that almost to-her it-uncovered the feet

11 Adoncs li venc en sa pensa una antiphena de lauzor de
Then to-her came in her thought an antiphon of praise of
la Sancta, e fon li en son cor soptamens, aissi cant si
the Saint and it-was to-her in her heart suddenly just as if
persona li disses: «Ad te de luce vigilans.» E soptamens,
person to-her said To thee from light watching And suddenly
ill si levet leugieramens, e trobet si sanada e garida de
she herself rose lightly and found herself healed and cured of
tot so ques avia. E fon tan grans aquell gauch esperital que
all that which-she had And was so great that joy spiritual that
laisset en son cor, e aquell creissement de devocion qu'illi
it-left in her heart and that increase of devotion that-she
senti en s'arma az aquella paraula, ad te de luce vigilans, ques
felt in her-soul at that word to thee from light watching that
anc aital consolacion d'esperit mais non ac ni senti. E amb
ever such consolation of-spirit ever not she-had nor felt And with

aquel gauch, annet dire matinas. Mais al girar que fes, illi
that joy she-went to-say matins But at-the turning that she-made she
vi una persona que s'en annava, e que si partia d'ella.
saw a person who herself-thence went and who herself parted from-her
E adoncs, aquilli ques avia agut aquel foll pensament de 12
And then that-one who had had that mad thought of
la Sancta, era en dormidor, ques annava a matinas; e
the Saint was in dormitory who went to matins and
vi de sos huols una donna beguina que partia e movia
saw with her eyes a lady beguine who parted and moved
de la luoga, vo d'aqui on li douzella era ques es dicha
from the place or from-there where the damsel was who is said
desus. E crezet si fos autra, e penset la repenre, car
above And she-believed if she-were other and thought her to-reprove for
l'avia sonada; e vi l'annar azordenadamens, e esgardet
her-she-had called and saw her-to-go orderly and looked
qui era, e anc non la connoc.
who she-was and ever not her she-knew
E fon drecha e auta, e de cumenal talh; e fon 13
And she-was upright and tall and of common build and it-was
li semblant que sos brasses portes plegatz davant si,
to-her seeming that her arms she-carried folded before herself
quais en cros; mais las mans eran cubertas dell mantell
almost in cross but the hands were covered with-the mantle
que portava. E li vel que portava eran clar, blanc e
that she-wore And the veils that she-wore were clear white and
pur; ell mantels era bruns de singular color. E era
pure and-the mantle was brown of singular color And she-was
tota de meravilloza beutat; que per meravilla esgardava son
all of marvelous beauty that for wonder she-looked-at her

tall, tant era ben formada. E annava per dormidor,
build so-much she-was well formed And she-went through dormitory
am sobre gran azordenament, ten[d]ent ves l'oratori.
with exceeding great orderliness tending toward the-oratory
14 E con aquisti la esgardes, e li vengues davant, per
And as this-one her beheld and to-her came before for
ren que fezes, la cara non li podia vezer, jassiaisso que
anything that she-did the face not to-her could to-see although that
fortmens la esgardes per cara. E meravillava si mot qui
strongly her she-beheld in face And marveled herself much who
era, car ben sabia lains non avia aital femena. E ab
she-was for well she-knew within not there-was such woman And with
aitant, illi passet per ella; e cant li fon de pres, aquisti
so-much she passed by her and when to-her she-was from near this-one
li demandet qui era, que non la connoissia. E tantost
to-her asked who she-was for not her she-knew And at-once
fon respost en son cor: «Dulcelina hec de Digna, Sede
was answered in her heart Douceline this of Digne Of-the-seat
polorum est digna, Inter sacras virgines.» E passet s'en.
of-the-heavens is worthy Among holy virgins And passed herself-thence
15 E adoncs, aquilli vi tota la forma de las sieuas espallas,
And then that-one saw all the form of the her shoulders
e tot son tall vi adoncs claramens. Mais tan grans fon le
and all her build saw then clearly But so great was the
gauchz ell plazer esperital que laisset en son cor az aquella
joy and-the pleasure spiritual that it-left in her heart at that
resposta, am creissement de gran devocion, de la qual negun
answer with increase of great devotion of the which any
temps non avia sentit. E aitan tost aquilli s'abrivet per
time not she-had felt And as soon that-one herself-rushed for
seguir la, e sos huols presens, mens que la esgardava, illi
following her and her eyes present while that her she-beheld she

dezaparec. Mais ben la vi issir per la porta dell dormidor,
disappeared But well her she-saw to-go-out by the door of-the dormitory
e crezet fos intrada per la porta que li esta davant, que
and believed she-had entered by the door that to-it stands before that
va a l'oratori, per onn las donnas van lo matin a matinas.
goes to the-oratory by where the ladies go the morning to matins
E cant tost ilh li issi de vista, ques anc pueis non la 16
And as soon she to-her went-out of sight that ever after not her
vi, correc tantost apres mot abrivadamens, e demandava a
she-saw she-ran at-once after very eagerly and asked to
totas per on era tenguda, ni onn era annada aquilli que
all by where was gone and where she-was gone that-one who
davant li annava. Las autras respondian que negun'autra
before to-her went The others answered that any-other
non avian vist mais ella; e non semblava que fos en si
not they-had seen but her and not it-seemed that she-were in her
mezesma, d'aquell gauch ques avia. E intreron ensemps en
self from-that joy that-she had And they-entered together into
l'oratori. Mais cant intreron en aquella maizon, tan grans
the-oratory But when they-entered into that house so great
fon aquella gloria que lains atroberon, e una angelical
was that glory that within they-found and an angelic
consolacion agron totas ensemps, amb una frescor esperital,
consolation had all together with a freshness spiritual
que per paraula manifestar non si poiria, ni dire.
that by word to-manifest not itself could nor to-say
E sentiron una odor celestial que negun temps non avian 17
And they-felt an odor celestial that any time not they-had
sentida; que semblant lur era aquill maizons fos tota plena
felt that seeming to-them it-was that house were all full
d'angels. E ab aitant, venc l'autra qu'era la nuech malauta, que
of-angels And with so-much came the-other who-was the night sick who

fon de tot garida; e venc alegramens, am meravillos gauch, e
was of all cured and came gladly with marvelous joy and
demandava a las autras qui l'avia sonada. E totas s'esdizian
asked to the others who her-had called And all themselves-denied
que non l'avian sonada; e comtet lur con si li era pres.
that not her-they-had called and told to-them how itself to-her was befallen
18 E per tot aisso, aquell gauch non mermava, ans ades lur
And for all this that joy not lessened rather always to-them
creissia a totas ensemps. E era un gauch de Dieu, e un
grew to all together And it-was a joy of God and a
alegrier esperital que sentian en lurs armas, amb un gran
gladness spiritual that they-felt in their souls with a great
creissiment de devocion en Dieu e en la Sancta; que negun
increase of devotion in God and in the Saint that any
temps mais aital gauch, ni aitan alegrier non avian sentit.
time ever such joy nor such gladness not they-had felt
Si qu'en las caras de totas pareissia, e laissava seinnhal
So that-in the faces of all it-appeared and left sign
d'aquella gloria que sentian en lurs armas. E am gran
of-that glory that they-felt in their souls And with great
plazer l'una esgardava l'autra, que semblant lur era que
pleasure the-one looked-at the-other for seeming to-them it-was that
so que sentian en lur cor vis l'una en la cara de l'autra.
that which they-felt in their heart saw the-one in the face of the-other
19 E adoncs, fon nusa e aperta li conciencia de l'una a l'autra,
And then was bare and open the conscience of the-one to the-other
e acorderon si az un accordi en lur bon pensament, car
and agreed themselves to one accord in their good thought for
ho vezian l'una el cor de l'autra, aissi con en lo sieu, que
it they-saw the-one in-the heart of the-other just as in the her-own that
li sancta maire era aqui presens; per que sentian alcuna part
the holy mother was there present for which they-felt some part

de la sieua gran gloria, e la sancta compainnhia que sentian
of the her great glory and the holy company that they-felt
dels santz angels, dels cals li Sancta era acompainnhada, segon
of-the holy angels by-the which the Saint was accompanied according
qu'ellas crezian ni sentian. E amb aquel gauch disseron matinas
as-they believed and felt And with that joy they-said matins
mot devotamens, los lumes abrazatz, per honrar miels la Sancta.
very devoutly the lights lit for honoring better the Saint
E tant cant disseron de nou le[s]sons de Nostra Donna, 20
And so-long as they-said of nine lessons of Our Lady
la sentiron estar en la maizon, e de matinas del jorn, tro
her they-felt to-be in the house and of matins of-the day until
al segon nocturn. Non vezian la persona, mais l'annar el
at-the second nocturn Not they-saw the person but the-going and-the
tornar auzian que fazia pres d'ellas, e l'aprobenquament
returning they-heard that she-made near them and the-approach
de la persona el luinnhament sentian que fazia, e
of the person and-the withdrawing they-felt that she-made and
l'auzian en aissi con annava. E continuamens en lur cor
her-they-heard in such as she-went And continually in their heart
aquel gauch lur creissia, e lur duret tant cant aqui
that joy to-them grew and to-them lasted so-long as there
estet; entro ques alcuna bruda si moc d'autras personas
she-was until that some noise itself moved from-other persons
ques avian fazennas; e de mantenent, a la bruda que
who had tasks and at once at the noise that
venc, sentiron que si parti d'aqui.
came they-felt that herself she-parted from-there
E de mantenent, aquel creissement de gauch ques avian, si 21
And at once that increase of joy that they-had itself
parti de lur cor, que pueis non lo sentiron, ni aquella gran
parted from their heart that after not it they-felt nor that great

gloria que sentian enans. E entenderon tantost a un acordi,
glory that they-felt before And they-understood at-once with one accord
totas ensemps, que partida s'en era. E compliron
all together that parted herself-thence she-was And they-fulfilled
devotamens lo sieu servizi e la sieua lauzor. E remazeron mot
devoutly the her service and the her praise And remained much
consoladas en Nostre Seinhor longamens, que sol li memoria
consoled in Our Lord long for only the memory
ell rennembransa d'aquell jorn las rendia consoladas.
and-the remembrance of-that day them rendered consoled

22 E aquilli ques avia agut aquel fals pensament de la Sancta,
And that-one who had had that false thought of the Saint
si reconnoc tantost; entendent la paraula, connoc que
herself acknowledged at-once understanding the word she-knew that
respost era a la falsa cogitacion ques ill avia agut, cant
answered was to the false thought that she had had when
penset si non fora sancta, ni digna de lauzor. Car li
she-thought if not she-were holy nor worthy of praise For the
paraula de la resposta dis: «Dulcelina hec de Digna, Sede
word of the answer said Douceline this of Digne Of-the-seat
polorum est digna, Inter sacras virgines; Aquisti Dulcelina
of-the-heavens is worthy Among holy virgins This Douceline
de Dinnha de la serilla celestials es digna, entre las sanctas
of Digne of the seat celestial is worthy among the holy
verges.» E adoncs, aquilli si penti, e ac mot gran dolor
virgins And then that-one herself repented and had very great sorrow
de la follia ques avia pensada, e mot gran desplazer; e
of the folly that-she had thought and very great displeasure and
crezet certamens qu'en aissi era li vertatz cant li paraula dis.
believed certainly that-in such was the truth as the word said

Aquisti cauza fon recomtada certamens per aquellas que aisso 23
This thing was recounted certainly by those who this
viron ni sentiron, davant la major prioressa e las donnas
saw and felt before the great prioress and the ladies
plus antigas de lains; e a major fermeza, en las mans
most ancient of within and to greater firmness in the hands
de ma donna Felipa Porcelleta, ques era majers prioressa de
of my lady Philippa Porcellet who was great prioress of
l'estament, o juret sobrel[s] santz evangelis, aquilli ques avia
the-estate it swore upon-the holy gospels that-one who had
agut la cogitacion, ni de sos huols o avia vist, en aissi cant
had the thought and with her eyes it had seen in such as
dich es. E las autras que hi eran agudas, garentiron e
said is And the others who there had been witnessed and
confermeron qu'en aissi ho avian sentit cant illi dich avia.
confirmed that-in such it they-had felt as she said had

XV · THE SECOND TRANSLATION

At Hyères, on her anniversary, the sisters see her enter at matins and sing among them. A dead sister of Roubaud, questioned by the saints because she wears no known habit, is claimed by Christ as one of an estate he loves under Francis's hand, so no faithful daughter need fear. On 17 October 1278 the bodies of Hugh and Douceline are carried in procession through Marseille and laid in marble tombs in the friars' new church.

Semblant cauza s'estalvet en l'autre covent d'Ieras, l'an 24
Like thing itself-happened in the-other convent of-Hyères the-year
apres ques aisso fon agut. Esdevenc si aquell jorn que
after that this was had It-happened so that day that
las donnas d'aquel covent fazian rennembransa de la sancta
the ladies of-that convent made remembrance of the holy

maire, segon ques avian costumat de far entr'ellas; e
mother according as-they had accustomed of doing among-them and
feron aquella rennembransa al plus sollempnamens que
they-made that remembrance at-the most solemnly that
pogron, dizent la sieu lauzor am mot gran alegrier. E
they-could saying the her praise with very great gladness And
fon aquil maizons de l'oratori esclarzida e alumenada
was that house of the-oratory brightened and illumined
meravillozamens per diverses lums.
marvelously by diverse lights

25 E disseron la sieu lauzor am tan gran reverencia e devocion,
And they-said the her praise with so great reverence and devotion
que negun temps aital consolacion non avian aguda, ni anc
that any time such consolation not they-had had nor ever
mais aital sollempnitat non l'avian facha; en aissi que fora
more such solemnity not it-they-had made in such that outside
la carriera dels fraires, las auzia hom legir. E sentian de
the street of-the friars them heard one to-read And felt from
fora las gens aquella gran consolacion qu'ellas avian lains,
outside the people that great consolation that-they had within
meravillant d'aquella sollempnitat con era tan grans; car non
marveling at-that solemnity how it-was so great for not
sabian per que la si fezessan. E non semblava que fos
they-knew for what it themselves they-made And not it-seemed that it-were
gauch d'aquest mont aquel que las donnas avian, fazent aquel
joy of-this world that-one that the ladies had making that
novell mestier; car singulars cauzas hi foron vistas e auzidas.
new office for singular things there were seen and heard

26 Que alcunas de las plus complidas viron claramens la sancta
For some of the most perfect saw clearly the holy
maire a matinas, intrar per lo coronell; e mes si en miei
mother at matins to-enter by the choir and put herself in midst

d'aquellas quatre qu'estavan al letril, am tan gran lutz que
of-those four who-stood at-the lectern with so great light that
totas aquellas n'eran alumenadas. E ganren lan n'ac
all those thereof-were illumined And many there thereof-there-were
que l'auziron aqui cantar per l'espazi d'un vers, am sobre
who her-heard there to-sing for the-space of-a verse with exceeding
gran sentiment de devocion que totz le covens sentia d'ella,
great feeling of devotion that all the convent felt from-her
del qual mais non avian sentit. E cant las donnas anneron
of-the which ever not they-had felt And when the ladies went
dire lo verset, e illi las segui, e pueis dezaparec. Mais tan
to-say the versicle and she them followed and then disappeared But so
grans fon aquell gauch de Dieu, e aquella consolacion e
great was that joy of God and that consolation and
devocion que laisset en lurs armas, que non si poiria dire.
devotion that she-left in their souls that not itself could to-say
Non qual duptar a res de neguna que fizelmens perseveri 27
Not it-needs to-fear to anyone of any who faithfully perseveres
en aquest estament, que sia dezamparada per Nostre
in this estate that she-be abandoned by Our
Seinnhor, ni que la desconnosca en la fin de sos jorns;
Lord nor that her he-disown at the end of her days
segon que az una donna de l'estament Dieus volc mostrar
according as to a lady of the-estate God wished to-show
per consolacion de totas.
for consolation of all
El covent d'Ieras, s'esdevenc que una donna de Robaut 28
In-the convent of-Hyères it-happened that a lady of Roubaud
mori; e un'autra estant a si mezesma en sa oracion, va
died and another being to her self in her prayer goes
si repauzar. E fon li semblant qu'illi fos en un luoc
herself to-rest And it-was to-her seeming that-she were in a place

on aquill arma era; e vi la estar mot humilmens az una
where that soul was and saw it to-stand very humbly at one
part; e era li semblant degues esser paradis terrenal. E
side and it-was to-her seeming it-ought to-be paradise earthly And
vezia totz los Santz per orde, e venian tut az aquest'arma,
she-saw all the Saints by order and came all to this-soul
e demandavan li qui era, ni de qual estament, ni de
and asked to-it who it-was or of what estate or of
qui era l'abiti que portava, que non lo conoissian.
whom was the-habit that it-wore for not it they-knew

29 E illi respondet: «Que sotz la man de sant Frances
And she answered That under the hand of saint Francis
s'era regida.» E aisso dizia mot humilmens. E li
herself-she-was ruled And this she-said very humbly And the
Sant li dizian, retornant sa resposta: «Sotz la man de sant
Saints to-her said returning her answer Under the hand of saint
Frances ti est regida! E tu con non portas lo sieu abiti,
Francis thyself art ruled And thou how not wearest the his habit
ni l'abiti de sancta Clara, ni de las autras relegions? Qui
nor the-habit of saint Clare nor of the other orders Who
ies[t] tu que sotz la man de sant Frances ti sies regida,
art thou that under the hand of saint Francis thyself art ruled
e non portes son abiti? Qui iest tu, ni de qual estament?»
and not wearest his habit Who art thou or of what estate

30 Ab aitant venc Ihesu Crist, le seinnhers drechuriers e piatos,
With so-much came Jesus Christ the lord righteous and piteous
e termenet las questions, dizent: «Que demandas vos autri?»
and ended the questions saying What ask you others
E li Sant disseron: «Senher, aissi a un'arma la quall non
And the Saints said Lord here has a-soul the which not
connoissem, ni sabem de qual estament sia, ni connoissem
we-know nor we-know of what estate it-be nor we-know

son abiti. E dis que sotz la man de sant Frances s'es
its habit And it-says that under the hand of saint Francis itself-is
regida, e non porta son abiti, ni de sancta Clara, ni dels
ruled and not wears his habit nor of saint Clare nor of-the
autres religios; ni monega non es, ni non sabem qui sia.»
other religious nor nun not it-is and not we-know who it-be
El Seinnhers dousamens respondet, am benigna cara: 31
And-the Lord sweetly answered with kind face
«Hieu la connosc; illh es, so dis, d'un estament qu'ieu
I her know she is this he-said of-an estate that-I
ami, lo qual ai en ma garda, e le quals si regihis
love the which I-have in my keeping and the which itself rules
desotz la man de sant Frances. E ben dis ver que sotz
beneath the hand of saint Francis And well she-says true that under
la sieua man s'es regida; mais non porta son abiti; e
the his hand herself-is ruled but not she-wears his habit and
ieu sai qui es.» Sa dis Nostre Seinnhers, e salvet la,
I know who she-is This said Our Lord and saved her
e la pres a sa part, en aissi cant sa feda ques avia car
and her took to his side in such as his sheep that-he had dearly
comprada. Per que non quall duptar d'aquest sant estament,
bought For which not it-needs to-fear of-this holy estate
que sotz la man nil regiment de sant Frances perisca,
that under the hand nor-the rule of saint Francis it-perish
le quals continuamens sia en la garda de Nostre Seinnhor.
the which continually is in the keeping of Our Lord
D'aisso avem ferm testimoni e certa garentia en tota la vida 32
Of-this we-have firm testimony and certain witness in all the life
de la sancta maire; car en diverses luocs de sa vida, e en sos
of the holy mother for in diverse places of her life and in her
raubimens, on plus autz eran, nos prometia e nos fermava
raptures where most high they-were to-us she-promised and to-us confirmed

que totas siam en la garda de Dieu, e en la proteccion de
that all we-are in the keeping of God and in the protection of
la Sancta Trenetat era totz l'estamens; e que sotz las alas
the Holy Trinity was all the-estate and that under the wings
de sant Frances, totas nos salvariam. Aisso eran las sieus
of saint Francis all we would-be-saved These were the her
promessions mot souvenieras; las cals Dieus en aquesta volc
promises very frequent the which God in this-one wished
claramens mostrar, per donar a las autras ferma esperansa
clearly to-show for giving to the others firm hope
de tot cant ill dizia. E que miels ho crezessan, volc
of all that she said And that better it they-believed he-wished
mostrar que vers era so que li sancta maire lur prometia.
to-show that true was that which the holy mother to-them promised
33 E cantz que butz ques aia, ni cals qu'evens lo fieran,
And however-many that blows that it-have or what that-winds it strike
aquest sant estamens non es paors perisca; car continuamens
this holy estate not is fear it-perish for continually
es en la garda de Dieu. Ni a neguna d'aquest sant
it-is in the keeping of God And to any of-this holy
estament non cal aver paor, si puramens lo garda; que
estate not it-needs to-have fear if purely it she-keeps for
Dieus si parara per nos, e respondra a totas questions
God himself will-stand for us and will-answer to all questions
que nos sian fachas. Car ell sap l'estament, e lo connois,
that to-us be made For he knows the-estate and it knows
e l'ama; per los meritis de la sancta maire, e dell
and it-loves through the merits of the holy mother and of-the
sant paire fraire Hugo, que donet la doctrina e la nos
holy father brother Hugh who gave the doctrine and it to-us

confermet. E non es duptes que Dieus laisse perir neguna
confirmed And not is doubt that God lets to-perish any
que sotz la man de sant Frances si sia ben regida.
who under the hand of saint Francis herself be well ruled
En l'an de l'encarnacion de Ihesu Crist .m. e 34
In the-year of the-incarnation of Jesus Christ thousand and
.cc.lxxviii., al .xvii. jorns denfral mes d'Uchovre, a
two-hundred-seventy-eight at-the seventeen days within-the month of-October on
un dimenegue, foron translatatz li cors santz del benaurat
a Sunday were translated the bodies holy of-the blessed
paire e sant fraire Hugo de Dinnha, e de la benaurada maire
father and holy brother Hugh of Digne and of the blessed mother
soror sieua ma donna sancta Doucelina, en la gleiza nova dels
sister his my lady saint Douceline into the church new of-the
fraires menors de Marsella. E adoncs, a reverencia de Dieu e
friars minor of Marseille And then to reverence of God and
de Nostra Donna, ganren dels prozomes de l'orde s'acamperon
of Our Lady many of-the worthy-men of the-order themselves-gathered
el covent de Marsella; e tot lo plus de las donnas dell
in-the convent of Marseille and all the most of the ladies of-the
covent d'Ieras vengron; e fon acampament de bonas gens,
convent of-Hyères came and was gathering of good people
am meravillos gauch d'aquella festa, per honrar los cors santz.
with marvelous joy of-that feast for honoring the bodies holy
E tut li orde de Marsella s'ajusteron adoncs, e las 35
And all the orders of Marseille themselves-joined then and the
processions; e adoncs prezeron los sans cors, cascun pauzat
processions and then took the holy bodies each placed
en un ric drap daurat. Los quals porteron, per mais de
in a rich cloth gilded The which carried for more of
reverencia, li prozome major de l'orde, menistres, custodis, e
reverence the worthy-men chief of the-order ministers custodians and

lectors, e d'autres de mot gran dignitat, am gran devocion.
lectors and of-others of very great dignity with great devotion
E am gran sollempnitat per los barris de Marsella los
And with great solemnity through the quarters of Marseille them
porteron, am gran procession, cantant alegramens las lauzor[s]
they-carried with great procession singing gladly the praises
de Dieu e de Nostra Donna, e de mon seinnhor sant
of God and of Our Lady and of my lord saint
Frances. E adoncs totz le pobols de Marsella hi fon, e
Francis And then all the people of Marseille there was both
major e menut; e abriva[va]n si am gran fe sobrels
great and small and pressed themselves with great faith upon-the
cors santz, en tal maniera que las processions non podian
bodies holy in such manner that the processions not could
en la gleiza intrar, per la prieissa dell pobol. E mostravan
into the church to-enter for the press of-the people And showed
tut, petitz e grans, meravilloza devocion en los sans cors.
all small and great marvelous devotion in the holy bodies
36 E porteron los en la gleiza dels fraires nova, mot honradamens
And they-carried them into the church of-the friars new very honorably
alumenatz de diverses brandons. E apres, diis si li messa
illumined with diverse torches And after said itself the mass
mot sollempna; e pueis, alegramens e dignamens honratz,
very solemn and then gladly and worthily honored
pauzeron los am gran reverencia el[s] sepulcres del marme,
they-placed them with great reverence in-the sepulchers of-the marble
el cor de Nostra Donna; el qual luoc son ancara, a la
in-the choir of Our Lady in-the which place they-are still to the
honor de Dieu tot poderos. Qui es[t] benedictus in secula.
honor of God all powerful Who is blessed into the-ages

Rainaut of Cabrières and his wife have a son after vowing his weight in wax, and a second is restored when thought dead. A Marseille mother who has lost every child is promised one who lives. A damsel's bleeding eyes, a blind woman of Saint-Maximin, a dying sister, and Laura of Hyères's swollen face are healed. Bertolmieu Martin's infant daughter, judged dead of fever and five abscesses, recovers when her parents vow her to Roubaud, and later water in which the saint's finger was washed cures her of a swelling, as it cures a servant who could not eat.

Le quinzens capitols es dels miracles que Dieus fes per
The fifteenth chapter is of-the miracles that God did through
la Sancta, apres lo sieu traspassament.
the Saint after the her passing
Ar s'alegri Robaut d'Ieras e de Marsella, car tan digne cap 1
Now itself-may-rejoice Roubaud of-Hyères and of Marseille for so worthy head
ha agut en son comensament, con servi lo seinnhers en tota
it-has had in its beginning as served the lord in all
sanctitat, con tostemps i sia amatz e servitz puramens, per
holiness as always there be loved and served purely by
los gracios meritis de la maire que l'a edificat; per los cals
the gracious merits of the mother who it-has built through the which
meritis Dieus a accorregut a mot de gens, segon ques auzires.
merits God has succored to many of people according as-you will-hear
En Prohensa era un noble baron ques avia nom Rainaut, 2
In Provence was a noble baron who had name Rainaut
seinnhers d'un castell ques a nom Cabrier; e ell e li
lord of-a castle that has name Cabrières and he and the
donna, ques avia nom Constansa, deziravan fill meravillozamens,
lady who had name Constance desired son marvelously
e nol podian aver. E am gran fe, voderon a la Sancta
and not-it they-could to-have And with great faith they-vowed to the Saint

lo pes de l'enfant en siera, si lur volgues dar fill. Non
the weight of the-child in wax if to-them she-wished to-give son Not
triguet gaire ques agron un bell filh, que lur fes mot
delayed much that they-had a fair son who to-them made very
gran gauch; car el si fes tan savis, que per meravilla auzia
great joy for he himself made so wise that for wonder heard
hom sas paraulas, que non semblava enfant. E ben paria
one his words for not he-seemed child And well it-appeared
que fils era de gracia, tan sotils era en son entendement.
that son he-was of grace so subtle he-was in his understanding
3 Estalvet si d'un autre filh ques agron, cazec en malautia,
Happened so of-an other son that they-had he-fell into sickness
per la qual fon menatz sus lo ponch de la mort; en
by the which he-was led upon the point of the death in
tant que certamens li viron far los tratz, e
so-much that certainly to-him they-saw to-make the death-throes and
neis crezian que l'arma fos partida dell cors. Ab tant
even they-believed that the-soul were parted from-the body With so-much
li maires de mot gran dolor plena, amb amars critz si
the mother of very great sorrow full with bitter cries herself
tornet a la Sancta, e vodet de bon cor que son sepulcre
turned to the Saint and vowed with good heart that her sepulcher
illi vezitaria, e que li portaria l'enfant, am son suzari.
she would-visit and that to-her would-carry the-child with his shroud
E aissi fach son vot, l'enfas fon restauratz a pleniera salut.
And so made her vow the-child was restored to full health
4 E en aissi, con per los meritis de la benaurada Sancta, lo
And in such as through the merits of the blessed Saint the
premier filh Dieus lur avia donat, aissi per los sieus meritis,
first son God to-them had given so through the her merits
aquest que crezian que fos mortz, piatozamens lo lur
this-one that they-believed that he-were dead piteously him to-them

va restaurar. Don li maires am gauch li atendet son vot,
goes to-restore Whence the mother with joy to-her kept her vow
e comtava e dizia que per cert li Sancta l'avia ressuscitat.
and told and said that for certain the Saint him-had resuscitated
A Marsella era una femena que totz los enfantz ques avia 5
At Marseille was a woman who all the children that-she had
perdia tant tost ques eran natz; e era en tan marrida
lost as soon as-they were born and was thereof so grieved
que non semblava remazes en son sentz, de dolor que
that not it-seemed she-remained in her senses from sorrow that
menava a cascun dels enfantz. E una ves qu'ill era pres
she-made at each of-the children And one time that-she was near
de son enfantament, era mot consiroza, car doptava de
of her childbirth she-was very anxious for she-feared of
la mort de l'enfant, e plorava lo enans que fossa nat.
the death of the-child and wept it before that it-were born
E una nuech, en sompni, lo li aparec li benaurada maire, 6
And one night in dream it to-her appeared the blessed mother
si trezena de donnas de Robaut, que l'acompainhavan
herself thirteenth of ladies of Roubaud who her-accompanied
mot honradamens, traspassadas totas d'aquest mont; e eran
very honorably passed all from-this world and were
totas de meravilloza beutat. E dis li li Sancta mot
all of marvelous beauty And said to-her the Saint very
benignamens: «Sapias, femena, que tu portas .i. filh del
kindly Know woman that thou carriest a son of-the
cal seras alegra. E per cert sapias que grans bens
which thou-wilt-be glad And for certain know that great goods
t'en venra; car ieu ti fas saber ques aquest ti
to-thee-thereof will-come for I to-thee make to-know that this-one to-thee
viura, qu'ieu ai pregat a Dieu que lo ti salvi.» Adoncs
will-live for-I have prayed to God that him for-thee he-save Then

li femena li demandet qui era. «Ieu, sa dis li Sancta,
the woman to-her asked who she-was I this said the Saint
sui Doucelina de Dinnha, beguina de Robaut, e sorre de
am Douceline of Digne beguine of Roubaud and sister of
fraire Hugo de Dinnha, qu'en aquest an sui transpassada
brother Hugh of Digne who-in this year am passed
d'aquest mont a Dieu, e la qual tu avias reclamat.»
from-this world to God and the which thou hadst invoked

7 Adoncs li femena si gitet a sos pes, e reques li, am
Then the woman herself threw at her feet and asked to-her with
gran devocion, que bezenis son ventre. E li Sancta adoncs
great devotion that she-blessed her womb And the Saint then
pauzet sa man sobr'ella, e bezeni la, e pueis parti si
placed her hand upon-her and blessed her and then parted herself
d'ella. E li femena remas mot consolada, e ac pleniera fe
from-her And the woman remained much consoled and had full faith
en las paraulas quel Sancta li ac dich, e speret que per
in the words that-the Saint to-her had said and hoped that through
los sieus meritis trobera gracia am Dieu. Azimpli si le
the her merits she-would-find grace with God Fulfilled itself the
sompnis quel femena ac vist; e enfantet un filh de ques
dream that-the woman had seen and she-bore a son of which-she
ac mot gran gauch. Car aquell li visquet, e li fes mot
had very great joy For that-one to-her lived and to-her did much
de bens; qu'ell fon bons mercadiers, e lonc temps la noiri.
of goods for-he was good merchant and long time her nourished

8 Una nobla douzella, ques avia nom Cezilia, era en la ciutat de
A noble damsel who had name Cecilia was in the city of
Marsella, li quals per un an avia sostengut enfermetat greu
Marseille the which for a year had sustained infirmity grievous
en sos huols. Que neguna clardat a penas podia sostenir;
in her eyes For any brightness with difficulty she-could to-bear

quel blanc dins dels huols avia tan vermels, que semblava
for-the white within of-the eyes she-had so red that it-seemed
continuamens que li huel li sacnessan; e mejes non
continually that the eyes to-her bled and physicians not
la 'n podian garir per colliri, ni per ren que fezessan.
her thereof could to-cure by eyewash nor by anything that they-did
E con s'aprobenques l'anniversari de la benaurada Sancta, el 9
And as itself-neared the-anniversary of the blessed Saint on-the
quall jorn fan memoria las donnas e renembransa d'ella, una
which day make memory the ladies and remembrance of-her a
sieua seror ques era receupuda d'aquell sant estament, per esser
her sister who was received of-that holy estate for being
filha de la sancta maire, per nom Carpenella, devia intrar a
daughter of the holy mother by name Carpenella was-to to-enter at
Robaut, en aquell temps mezeus. E aquisti diis li que si
Roubaud in that time same And this-one said to-her that if
vodes az ella; que per cert non crezia que d'autramens garis.
she-vowed to her that for certain not she-believed that otherwise she-healed
E li douzella tornet si devotamens a la Sancta, e 10
And the damsel turned herself devoutly to the Saint and
vodet de bon cor que si al jorn de la sieu rennembransa
vowed with good heart that if at-the day of the her remembrance
l'avia garida, illi portera aquell jorn sa perhuferta d'una
her-she-had cured she would-carry that day her offering of-a
libra de siera, en huols; e que tota sa vida li servira
pound of wax in eyes and that all her life to-her she-would-serve
az aquel jorn un siri especial. E aitan tost cant ill ac fach
at that day a candle special And as soon as she had made
son vot, de mantenent si senti melliurar; si que az aquell
her vow at once herself she-felt to-improve so that at that
jorn que li avia requist de la sieua memoria, ill fon del
day that to-her she-had asked of the her memory she was of-the

tot garida, e anc pueis aquell treball non senti. Li quals
all cured and ever after that distress not she-felt The which
fizelmens e devota, tant cant visquet, li atendet son vot.
faithfully and devout so-long as she-lived to-her kept her vow

11 En lo castell de Sant Maissimin, era una femena ques era
In the castle of Saint Maximin was a woman who was
quais cega, car una greus malautia li era venguda en los
almost blind for a grievous sickness to-her was come in the
huols, que semblava fos sancs, tan vermels los avia; e
eyes that it-seemed it-were blood so red them she-had and
tollia li que non podia vezer. E avia estat en aissi
took-away to-her that not she-could to-see And she-had been in such
per motz jorns, am gran dolor que sostenia dels huols.
for many days with great pain that she-bore of-the eyes

12 E una nuech qu'illi era d'aquella dolor trop afligida, e sezia
And one night that-she was by-that pain too afflicted and sat
en son liech, que non podia pauzar en neguna maniera, e era
in her bed for not she-could to-rest in any manner and was
del tot dezesperada, que mais dels huols non crezia vezer,
of-the all despairing that ever with-the eyes not she-believed to-see
ni consell non trobava de neguna persona que ren li
nor counsel not she-found from any person that anything to-her
profiches. Mens qu'illi era en aquest pensament, nembret li de
profited While that-she was in this thought remembered to-her of
la Sancta, e comenset la am lagremas mot fort a reclamar. E
the Saint and she-began her with tears very strongly to invoke And
soptamens senti ques una man li passet per los huols; e de
suddenly she-felt that a hand to-her passed over the eyes and at
mantenent illi vi claramens, e aitan tost li dolors fon cessada.
once she saw clearly and as soon the pain was ceased

Adoncs li femena esperduda de gauch demandet qui era, 13
Then the woman bewildered with joy asked who it-was
ni [qui] l'avia garida. E fon li respondut: «Doucelina de
or who her-had cured And was to-her answered Douceline of
Dinnha; e vai a son sepulcre.» E vi la davant si,
Digne and go to her sepulcher And she-saw her before herself
am tres donnas beguinas ques annavan amb ella. E pueis
with three ladies beguines who went with her And after
tostemps li femena li era mot devota; e tenc lonc temps,
always the woman to-her was very devoted and kept long time
cant venia a Marsella, premieramens a son sepulcre era
when she-came to Marseille first to her sepulcher was
sos romavajes. E pueis d'aqui enant aquell mal non senti.
her pilgrimage And after from-there forward that ill not she-felt
Esdevenc si ques una donna de Robaut, el covent de Marsella, 14
It-happened so that a lady of Roubaud in-the convent of Marseille
fonn fort greumens malauta entro la mort; en tant ques hom
was very grievously sick until the death in so-much that one
las huliet, e neis ques avia perdut la paraula, e totz seinnhals
her anointed and even that-she had lost the speech and all signs
avia de mort, e a vista de totas planamens s'en annava.
she-had of death and to sight of all plainly herself-thence went
E adoncs, una de lains, am grans lagremas, det dels ginols
And then one from within with great tears gave with-the knees
en terra, e avoquet la Sancta, e li fes alcun vot per la
on earth and invoked the Saint and to-her made some vow for the
salut d'aquella. Aqui mezeis comenset a parlar, e aquella nuech
health of-that-one There same she-began to speak and that night
illi atermenet, ell febres la laisset, e fon del tot garida.
she passed-the-crisis and-the fever her left and she-was of-the all cured

15 Donna Laura d'Ieras, el Robaut d'Ieras, fon mot greumens
Lady Laura of-Hyères in-the Roubaud of-Hyères was very grievously
malauta per enflament del coll e de la cara; e li meje
sick through swelling of-the neck and of the face and the physicians
si desesperavan de sa vida. Adoncs, li filha malauta,
themselves despaired of her life Then the daughter sick
denfra son cor, reclamet l'ajuda de la benaurada maire, e
within her heart invoked the-help of the blessed mother and
am gran devocion reques de las reliquias sieuas. E aporteron
with great devotion asked of the relics hers And they-brought
li un det de la sancta verge, lo cal illi pres am gran
to-her a finger of the holy virgin the which she took with great
reverentia. E am gran fe e devocion, li malauta lo
reverence And with great faith and devotion the sick-woman it
pauzet denfra sa boqua, el luoc on principalmens sentia
placed within her mouth in-the place where chiefly she-felt
la dolor; car gran confizansa avia de garir per lo sieu
the pain for great confidence she-had of healing through the her
aitueri. E en a[i]ssi li filha devota receup sanitat dezirada,
help And in such the daughter devout received health desired
per los meritis de la sancta maire, en la qual avia gran
through the merits of the holy mother in the which she-had great
fe e gran esperansa. E l'enfladura del cap, e del
faith and great hope And the-swelling of-the head and of-the
col, e de la cara, per aviament de l'umor corrompuda,
neck and of the face through draining of the-humor corrupted
s'en parti, e pueis semblant greuge non senti.
itself-thence parted and after like grievance not she-felt

16 Una filha d'un ric home de Marsella ques avia nom en
A daughter of-a rich man of Marseille who had name Sir
Bertolmieu Martin, fon mot greumens malauta de febre
Bertolmieu Martin was very grievously sick with fever

continua mot afortida; e era li petita d'un an. E ac .v.
continual very strong and was the little-one of-one year And had five
postemas l'enfas sobre son cors, las quals non si podian
abscesses the-child upon her body the which not themselves could
esclatar, e partian li lo cor. Ni negun consell non hi podian
to-burst and split to-her the heart And any counsel not there could
hom penre; car mejes en l'enfant non podian obrar, ni neguna
one to-take for physicians on the-child not could to-work nor any
persona, per razon de la gran tenreza ques avia en si. E tut
person for reason of the great tenderness that-she had in herself And all
li meje jujavan la per morta, dizent qu'en neguna maniera,
the physicians judged her for dead saying that-in any manner
per forsa de natura, non podia escapar. E en aissi l'enfas fon
by force of nature not she-could to-escape And in such the-child was
fort greujats, en tant qu'a la mort fon; e a vista de totz
very worsened in so-much that-at the death she-was and to sight of all
illi fazia los tratz; e certamens breumens la crezian sebelir.
she made the death-throes and certainly shortly her they-believed to-bury
Le paires e li maires torneron si am gran devocion, 17
The father and the mother turned themselves with great devotion
reclamant l'aitueri de la Sancta; e voderon la li, que
invoking the-help of the Saint and vowed her to-her that
si la restaurava, ni illi vivia tant, passat los premiers ans,
if her she-restored and she lived so-much past the first years
la metrian a Robaut. Meravilloza cauza de la bontat de
her they-would-put at Roubaud Marvelous thing of the goodness of
Dieu! Aqui mezeis ques agron fach lur vot, l'enfas pres
God There same that-they had made their vow the-child took
mellurier, totas las postemas soptamens s'esclateron, el
improvement all the abscesses suddenly themselves-burst and-the
febres s'en annet, e fon del tot garida.
fever itself-thence went and she-was of-the all cured

18 Autras ves, aquell mezeus enfant, ques apellavan Alaieta
Other times that same child whom they-called Alaieta
Martina, ho Raolina, cant fon d'entorn .ii. ans, fon mot
Martina or Raolina when she-was of-about two years was much
greujada per greu enfermetat, si que tota enflet, e ac tan
worsened by grievous infirmity so that all she-swelled and had so
gros lo ventre, que del tot semblava li degues esclatar. E
big the belly that of-the all it-seemed to-her it-ought to-burst And
era quais tota blava; e avia mais de .v. jorns que non avia
she-was almost all blue and had more than five days that not she-had
tetat, ni neguna ren pres; e planamens moria, e a vista
suckled nor any thing taken and plainly she-was-dying and to sight
de totz que la gachavan, fort greumens la mort illi penava.
of all who her watched very grievously the death she suffered
19 E las donnas de Robaut tramezeron li d'un'aiga en la
And the ladies of Roubaud sent to-her of-a-water in the
qual avian lavat un det ques era de la Sancta, qu'ellas
which they-had washed a finger that was of the Saint that-they
avian encastrat en argent. E mantenent quel maires li
had set in silver And at-once that-the mother to-her
ac abeurat l'aiga, l'enfas comenset a garir, si que denfra
had given-to-drink the-water the-child began to heal so that within
.iii. jorns fon tota dezenflada, e pueis gari del tot,
three days she-was all unswollen and then healed of-the all
cella que cascun jorn la crezian sebelir.
that-one whom each day her they-believed to-bury
20 D'aquell'aiga mezesma bec una serveiris de Robaut, ques avia
Of-that-water same drank a servant of Roubaud who had
nom Douceta, li quals pres de dos ans avia sufert mot greu
name Douceta the which near of two years had suffered very grievous
malautia de ventrell, si que ren que manjes non podia dejestir.
sickness of stomach so that anything that she-ate not she-could to-digest

E era a tal venguda, que a penas podia manjar ren, ni
And she-was to such come that with difficulty she-could to-eat anything nor
recebre; que semblant li era fos tota enfla, en tant qu'illi
to-receive for seeming to-her it-was she-were all swollen in so-much that-she
non si podia clinar, ni si podia caussar. E sequava tota
not herself could to-bend nor herself could to-shoe And dried-up all
de gran malanansa que sufria, e en aissi e illi morinava.
from great illness that she-suffered and in such and she was-dying
E negun consell non podia atrobar que ren li profichessa; 21
And any counsel not she-could to-find that anything to-her profited
e tot cant ill fazia de medecina, ni per consell de mejes, ades
and all that she did of medicine or by counsel of physicians always
pus fort greujava, e adoncs n'avia pietz. E pueis qu'ill
more strongly worsened and then thereof-she-had worse And after that-she
ac begut am gran devocion d'aquell'aigua en la qual le detz
had drunk with great devotion of-that-water in the which the finger
de la sancta maire era agutz mullatz, aquella nuech mezesma,
of the holy mother was been wetted that night same
ill fon dell tot garida, e recobret manjar tantost, e que si
she was of-the all cured and recovered eating at-once and that herself
descausset. E avia en .i. an e plus malavejat; e pueis
she-unshod And she-had in one year and more ailed and then
d'aqui enant non sufri negun greuje d'aquella malanansa.
from-there forward not she-suffered any grievance of-that illness

Water that washed her finger cures Maragda Porcellet's hiccups; mute before the saint's anniversary, Maragda hears a voice in a dream restore her speech and foretell its loss and return. Her relics turn a wayward son, and a man howling through the night is cured by crying her name. Pellegrin Repellin, whom the saint had vowed to the Friars Minor, is twice taken by his brother to become a monk, and twice his ear and throat swell until the friars receive him. The writer ends the Life, gives God the credit for its good, and leaves out every miracle without oath or witness.

22 Maragda Porcelleta, beguina de Robaut, ques era nessa de ma
Maragda Porcellet beguine of Roubaud who was niece of my
donna Felipa, li quals donna lonc temps fon majors prioressa
lady Philippa the which lady long time was great prioress
e regeiris d'aquell sant estament, e aquilli dousella avia
and ruler of-that holy estate and that damsel had
greu malautia, en tant que sovenieramens li tollia lo
grievous sickness in so-much that frequently to-her it-took-away the
parllar. E entre motz d'autres mals divers qu'illi avia, avia
speech And among many of-other ills diverse that-she had she-had
sanglotz tan grans que de mot lueinh l'auzia hom sanglotir.
hiccups so great that from very far her-heard one to-hiccup
E neguns mejes non la 'n podia garir. E bec de
And any physician not her thereof could to-cure And she-drank of
l'aiga que las autras bevian, en quel detz de la Sancta
the-water that the others drank in which-the finger of the Saint
era agutz lavatz. E de mantenent que n'ac begut,
was been washed And at once that thereof-she-had drunk
per vertut de la sancta maire, li filha ac remedi d'aquell
by virtue of the holy mother the daughter had remedy of-that
sanglot que li avia ganren durat, que tantost la laisset.
hiccup that to-her had much lasted for at-once her it-left

Autra ves, aquill douzella ac perdut la paraula, car aquill 23
Another time that damsel had lost the speech for that
malautia tirava a[i]ssi la lenga que tota s'en intrava
sickness drew so the tongue that all itself-thence entered
lains el gargasson, si que am penas la podia hom ni
within into-the throat so that with difficulty it could one either
vezer ni toquar; e avia .iiii. jorns que non avia parlat.
to-see or to-touch and it-had-been four days that not she-had spoken
E con s'aprobenques le jorns de la rennembransa que las
And as itself-neared the day of the remembrance that the
donnas fan cascun an a la sieua honor, totas las donnas
ladies make each year to the her honor all the ladies
eran desconsoladas, de gran compassion ques avian az
were disconsolate from great compassion that-they had to
aquella. E requerian humilmens, am devotas preguieras, la
that-one And they-besought humbly with devout prayers the
sancta maire, qu'illi per sa pietat fezes gracia a la filha,
holy mother that-she through her pity made grace to the daughter
con az aquell jorn sieu la poguessa honrar, ez acabes am
how at that day hers her she-could to-honor and achieved with
Dieu que li rendes la lengua, e cobres la paraula.
God that to-her he-rendered the tongue and she-recovered the speech
Cant venc lo sapta al vespre, aquilli am celenci, que non 24
When came the Saturday at-the evening that-one with silence for not
podia parlar, fazia alcunas obras az onor de la Sancta, e
she-could to-speak did some works to honor of the Saint and
dizian li las autras agues gran fe en ella; que per sert
said to-her the others she-had great faith in her for for certain
si crezian ques illi la garria. Illi sennava lur e
themselves they-believed that she her would-cure She signed to-them and
mostrava per signe, que ferma fe avia ques al sieu jorn
showed by sign that firm faith she-had that at-the her day

cobrera sa paraula. Ab tant, e una dis, quais tota
she-would-recover her speech With so-much and one said almost all
enpaciens: «Veramens, gloriosa maire, non en serai pagada,
impatient Truly glorious mother not thereof I-will-be satisfied
si davant la lesson de la taula, deman, illi non a parlat, per
if before the reading of the table tomorrow she not has spoken for
tal que plus alegramens puscam, so dis, auzir legir la vostra
such that more gladly we-can this she-said to-hear to-read the your
vida;» ques aquel jorn si devia legir de novell en covent.
life that that day itself was-to to-read of new in convent
25 Cant venc la nuech apres ques aisso fon agut, aquil
When came the night after that this was had that
Maragda, que non podia parlar, mens que dormia, en sompni
Maragda who not could to-speak while that she-slept in dream
ill auzi una voutz que li parlava mot benignamens e am
she heard a voice that to-her spoke very kindly and with
gran compassion, e dizia li: «Sapias, Maragda, que per
great compassion and said to-her Know Maragda that for
las grans oracions que son fachas per tu, Dieus ti rent
the great prayers that are made for thee God to-thee renders
ta paraula; e cant ti despereisseras, trobaras ti que
thy speech and when thyself thou-wilt-wake thou-wilt-find thyself that
tu poiras parlar. E parlaras, sa dis, entro la festa que
thou wilt-be-able to-speak And thou-wilt-speak this she-said until the feast that
deu esser ara de Nostra Donna.» So era a l'uchen jorn.
must to-be now of Our Lady That was at the-eighth day
26 «Mais ieu ti fas saber, sa dis apres am gran compassion,
But I to-thee make to-know this she-said after with great compassion
que non trigara .v. jorns apres la festa de la maire de Dieu,
that not it-will-delay five days after the feast of the mother of God
que tu l'auras perduda; en tal maniera que lassa seras, cant
that thou it-wilt-have lost in such manner that weary thou-wilt-be when

la recobraras. E tornara s'en hom a ganren de santz,
it thou-wilt-recover And will-turn himself-thence one to many of saints
e motz n'avocaran; e sapias que per negun ta paraula
and many thereof-will-invoke and know that through any thy speech
tu non recobraras, tro que Dieus per sa volontat la ti
thou not wilt-recover until that God by his will it to-thee
renda. E estaras en tant ques hom sera totz dezesperatz
render And thou-wilt-be in so-much that one will-be all despairing
que jamais non parles; mais finalmens tu la recobraras.»
that ever not thou-speak but finally thou it wilt-recover
Aquil non vezia la persona que li parlava, mais auzia la 27
That-one not saw the person who to-her spoke but heard the
paraula. E tantost en son cor entendet quel sancta maire era
word And at-once in her heart she-understood that-the holy mother was
cella que li parlava, la qual illi, la nuech, denfra son cor
that-one who to-her spoke the which she the night within her heart
avia reclamat, e las donnas que la pregavan devotamens per
had invoked and the ladies who her prayed devoutly for
ella, ques aquell jorn li rendes la paraula. Ab tant, si
her that that day to-her she-rendered the speech With so-much herself
desperec, e trobet si quel lengua li era tant creguda
she-awoke and found herself that-the tongue to-her was so-much grown
que leugieramens podia parlar. E fach premieramens lo
that easily she-could to-speak And made first the
seinnhal de la cros, illi sonet sa donna ma donna Felipa, ques
sign of the cross she called her lady my lady Philippa who
era maire sieua e de totas las autras. E adoncs e illi si
was mother hers and of all the others And then and she herself
levet, e venc s'en a las autras, e mot alegramens e
rose and came herself-thence to the others and very gladly and
illi lur dizia con sa paraula li sancta maire li avia rendut.
she to-them said how her speech the holy mother to-her had rendered

28 E en aissi con li fon dich el sompni, parlet tot aquell
And in such as to-her was said in-the dream she-spoke all that
temps que li Sancta li ac determenat. E pueis estalvet li,
time that the Saint to-her had determined And then happened to-her
que en aissi cant illi li ac dich, al sinquen jorn de Nostra
that in such as she to-her had said at-the fifth day of Our
Donna, ac perdut la paraula; la qual non recobret de
Lady she-had lost the speech the which not she-recovered of
mais de .vi. semanas, per negun[s] santz a qui ellas si
more than six weeks through any saints to whom they themselves
tornessan, entro que plac a Dieu quel rendet lo parlar.
turned until that it-pleased to God that-to-her he-rendered the speech

29 Motas autras personas gariron per la semblant maniera,
Many other persons were-cured by the like manner
que cant bevian de l'aigua en que le detz de la sancta
for when they-drank of the-water in which the finger of the holy
maire era agutz mullatz, eran de mantenent garidas de
mother was been wetted they-were at once cured of
quallqu'enfermetat que fossan treballatz.
whatever-infirmity that they-were troubled

30 Uns homs de Marsella era de mot mala vida, en tant que
A man of Marseille was of very evil life in so-much that
quais semblava, per aquell greu peccat, que fos fora del
almost it-seemed through that grievous sin that he-were out of-the
sentz. El paires e li maires eran mot treballat, e neis
senses And-the father and the mother were much distressed and even
tut li amic; car a Dieu e a totz era mot dezobediens. Ni
all the friends for to God and to all he-was very disobedient And
non si connoissia, ni sabia que si fezes, ni volia res
not himself he-knew nor knew what himself he-did nor wished anything
entendre; car totz era erratz; e avia ganren perseverat en
to-understand for all he-was strayed and had much persevered in

aquell mal. Mens que li amic eran en aissi tut treballat
that evil While that the friends were in such all distressed
d'aquest, fon lur donat, per gran devocion, de las relliquias
by-this-one was to-them given for great devotion of the relics
de la Sancta. E li parent plen de dolor prezeron las
of the Saint And the kin full of sorrow took the
relliquias, e am pleniera fe pauzeron las el vestir que
relics and with full faith placed them in-the garment that
portava, fermat en tal maniera qu'ell non ho connogues.
he-wore fastened in such manner that-he not it knew
E de mantenent qu'ell las ac sobre si, per la vertut de 31
And at once that-he them had upon himself by the virtue of
Dieu e ell si reconnoc ses plus d'alongui, e tornet
God and he himself recognized without more of-delay and turned
si a Dieu, am gran dolor de cor dels mals que fach avia,
himself to God with great sorrow of heart of-the evils that done he-had
e esmendet sos tortz. E tot'aquell'aul vida de mantenent
and amended his wrongs And all-that-vile life at once
e ell gitet de si, e pueis d'aqui enant visquet mot
and he cast from himself and then from-there forward lived very
justamens, ni tornet en los mals; ans fon obediens a paire
justly nor returned into the evils rather was obedient to father
e a maire, e fes ben sas fazennas, e mori lialmens.
and to mother and did well his affairs and died loyally
A ganren de personas a Dieus fach gracia de melliurar 32
To many of persons has God done grace of bettering
lur vida, e gitatz de peccat, per los meritis de la
their life and cast-out from sin through the merits of the
Sancta, cant de bon cor s'en tornavan az ella. E
Saint when with good heart themselves-thence they-turned to her And
diversas vegadas es aguda proada qu'especials remedis es
diverse times it-is been proved that-special remedy is

li Sancta d'arma desconsolada, cant en sa desconsolacion la
the Saint of-soul disconsolate when in its disconsolation her
vol hom reclamar; e que hubertamens consola e ajuda
wishes one to-invoke and that openly she-consoles and helps
en trebals esperitals, cant hom s'en torna az ella.
in troubles spiritual when one himself-thence turns to her
33 Uns homs era devotz a la Sancta, e sovennieramens venia
A man was devoted to the Saint and frequently came
a la glieza, vesitar son sepulcre. E cant venc una nuech,
to the church to-visit her sepulcher And when came one night
soptamens lo pres greu malautia, en tant que tota nuech
suddenly him took grievous sickness in so-much that all night
lo gacheron per mort las gens de son hostal. E semblava que
him watched for dead the people of his house And it-seemed that
fos fora del sentz, en aissi si viutava per tot l'alberc,
he-were out of-the senses in such himself he-rolled through all the-house
que nol podian tenir, e volia si gitar de l'escalier avall.
that not-him they-could to-hold and wished himself to-throw from the-stair down
E non parlava, mais fazia tan greu brams, que semblava
And not he-spoke but made so grievous howls that it-seemed
que le cor li partis. Aquest treball duret breumens tota
that the heart to-him split This distress lasted in-short all
la nuech; e non podian entendre quain mal el s'agues,
the night and not they-could to-understand what ill he himself-had
mais crezian si que fossa enrabiatz, segon que pareissia.
but believed themselves that he-were rabid according as it-appeared
34 Cant ac aisso durat gran temps, en tant que li mollers
When had this lasted great time in so-much that the wife
e tut n'eran mot afligit, e neis totz espautatz, e ell
and all thereof-were much afflicted and even all frightened and he
fes un gran bram, e cridet autamens: «Sancta Doucelina,
made a great howl and cried loudly Saint Douceline

ajuda mi.» E neis denfra son cor dis que la reclamava,
help me And even within his heart he-said that her he-invoked
cant non ho podia dire. E de mantenent que ell l'ac
when not it he-could to-say And at once that he her-had
mentauguda, e ell trobet remedi e verai gariment; que
named and he found remedy and true cure for
gitet per la boqua tot lo verin, ho la postema que li
he-cast-out through the mouth all the venom or the abscess that to-him
dava treball, e fon del tot desliures, e garitz, e sanatz.
gave distress and he-was of-the all delivered and cured and healed
E non volc esser le prozoms desconnoissens del benifici
And not wished to-be the good-man ungrateful of-the benefit
ques avia receuput; mais aquieus que fon garitz del mall,
that-he had received but the-moment that he-was cured of-the ill
lo matin s'enn annet a la Sancta portar son estadall.
the morning himself-thence went to the Saint to-carry his candle
Fraire Pellegrin Repellin, lo qual li Sancta avia garit del 35
Brother Pellegrin Repellin the which the Saint had cured of-the
despoderament de totz sos nembres, qu'era contratz de
powerlessness of all his limbs who-was contracted from
sa nativitat, cant per la vertut de Dieu el fon garitz e
his birth when by the virtue of God he was cured and
eforeissatz, en aquell temps li sancta femena fes vodar
strengthened in that time the holy woman made to-vow
a la maire qu'el fora fraire menres, e filh de sant
to the mother that-he would-be friar minor and son of saint
Frances. E can tost fon d'etat, fon receuputz a l'orde;
Francis And as soon he-was of-age he-was received to the-order
le quals perseveret, que fon pueis predicaires, e lonc
the which persevered that he-was then preacher and long
temps confessor, e fon chantres alcun temps de Marsella.
time confessor and was precentor some time of Marseille

36 E estant en aquell covent, recomptava motz miracles e
And being in that convent he-recounted many miracles and
motas gracias que Dieus li avia fach per los meritis de
many graces that God to-him had done through the merits of
la sancta maire, apres lo sieu traspassament. E dis que
the holy mother after the her passing And he-said that
cant ell fon de temps d'intrar en l'orde, ell avia un fraire
when he was of time of-entering into the-order he had a brother
seglar, le quals non volia per ren que fos fraire menor,
secular the which not wished for anything that he-were friar minor
ans volia que fos monegue. E esdevenc li en aissi.
rather wished that he-were monk And it-happened to-him in such
37 Un jorn, ell l'enmenava al monestier de Sant Vetor, per far
One day he him-led to-the monastery of Saint Victor for making
lo recebre lains; e ell annava la forssatz, per temensa dell
him to-receive within and he went there forced for fear of-the
fraire. Soptamens senti tan gran dolor en l'aurella, la quall per
brother Suddenly he-felt so great pain in the-ear the which by
vertut de la Sancta era agutz sanatz; e on mais annava enant,
virtue of the Saint was been healed and the more he-went forward
ni mais s'aprobenquava del monestier, plus li creissia aquilli
and more himself-neared to-the monastery more to-him grew that
dolors. Can tost intret en la gleiza dels monegues, quell
pain As soon he-entered into the church of-the monks that-him
penseron vestir, l'aurella, e le cols, el gargasson, li enflet
they-thought to-clothe the-ear and the neck and-the throat to-him swelled
tan fort, ques a penas poc parllar, e tornet s'en.
so strongly that with difficulty he-could to-speak and turned himself-thence
38 E cant fon a maison, e ell non poc parlar, tro que si
And when he-was at home and he not could to-speak until that himself
fon reconnegutz del vot quel Sancta li fes far. E
he-was acknowledged of-the vow that-the Saint to-him made to-make And

tornet si az ella denfra son cor, prepauzant e vodant, que
turned himself to her within his heart purposing and vowing that
s'illi lo garia, nil rendia lo parllar, de tot son poder ell
if-she him cured and-to-him rendered the speech with all his power he
compliria lo vot d'intrar en l'orde de sant Frances, ques illi avia
would-fulfill the vow of-entering into the-order of saint Francis that she had
fach far. E de mantenent ques ell ac en son cor conceuput
made to-make And at once that he had in his heart conceived
aquesta volontat, le cols e l'aurella comenset desenflar,
this will the neck and the-ear began to-unswell
el gargasson si deslieuret tantost, e ell pres a parlar.
and-the throat itself freed at-once and he took to speak
Si que manifesta cauza fon e uberta a totz, ques en 39
So that manifest thing it-was and open to all that in
totas manieras li Sancta volia qu'ell atendes lo votz ques ill
all manners the Saint wished that-he kept the vow that she
avia fach far. Car do[a]s ves, per la semblant maniera, lo
had made to-make For two times by the like manner him
torneron del monestier, que totas ves li enflava le cols,
they-turned from-the monastery for all times to-him swelled the neck
en aissi cant dich es. E li fraire non lo volian recebre; mais
in such as said is And the friars not him wished to-receive but
cant viron doas ves aquell miracle, non pogron contrastar,
when they-saw two times that miracle not they-could to-resist
mais per reverencia de la Sancta e de sa promession, van
but for reverence of the Saint and of her promise go
lo recebre a l'orde, e fon fatz fraire menres.
him to-receive to the-order and he-was made friar minor
Ganren d'autres miracles a fach li Sancta, li quall per 40
Many of-other miracles has done the Saint the which through
negligencia non son agutz enquist. Car a motas personas
negligence not are been inquired For to many persons

a Dieu[s] acorregut, e acorre ancaras, per los sieus
has God succored and succors still through the her
meritis, en lurs necessitatz, cant de bon cor las gens
merits in their necessities when with good heart the people
si retornan az ella.
themselves turn to her

41 Bezenetz sia Dieus per tostemps, car aquisti vida es venguda
Blessed may-be God for always for this life is come
a compliment. En la qual s'es mot mostrada li vertutz de la
to completion In the which itself-is much shown the virtue of the
Sancta, e del[s] sieus meritis, e li bontatz de Dieu; car so
Saint and of-the her merits and the goodness of God for that
que ben i es fach, non pot hom dar a savieza de persona, ni
which well there is done not can one to-give to wisdom of person nor
az entendement. Car motas cauzas i a escrichas e pauzadas,
to understanding For many things there has written and placed
que per sa rudeza non entendia: car persona grossiera e ruda,
that for her rudeness not she-understood for person coarse and rude
ses deguna sciencia, s'enn es enpachada. Mais le maistres
without any learning herself-thereof is engaged But the master
de vertatz, que sap totas las cauzas, e miels sap dels meritis
of truth who knows all the things and better knows of-the merits
de la Sancta, quals son, ni can grans, que neguna persona,
of the Saint what they-are and how great than any person
aquell sennher n'es agutz principals fazeires e maistres.
that lord thereof-is been principal maker and master

42 Per que, solamens a Dieu pot hom dar so que ben i es
For which only to God can one to-give that which well there is
pauzat; els grans defallimens que hi serian solamens son
placed and-the great failings that there would-be only are
per la grosseza el non saber de la persona. Li quals
through the coarseness and-the not knowing of the person The which

protesta per vertat autamens que neguna causa non hi a
protests for truth loudly that any thing not there has
pauzat per son sens, ni del sieu; mais totas las cauzas hi
placed by her sense nor of-the her-own but all the things there
son pauzadas am vertat, en aissi entieramens con las personas
are placed with truth in such entirely as the persons
ques ho sabian, dignas de fe, en veritat li avian recomtadas.
who it knew worthy of faith in truth to-her had recounted
Ni li miracle que hi son pauzat, non son doptos en ren; 43
And the miracles that there are placed not are doubtful in anything
car non n'i a minga escrich que ben non sia proat, e
for not thereof-there has any written that well not be proved and
sauput per las proprias personas a qui eran agutz fatz, ho am
known by the own persons to whom they-were been done or with
fermas garentias ques ho manifestavan, que de lurs huols avian
firm witnesses who it manifested that with their eyes they-had
vist e auzit. E a tolre tota duptansa, aguem per sagrament,
seen and heard And to take-away all doubt we-had by oath
per que ren non hi dupti, que so que n'es escrich, es
for which anything not there I-doubt that that which thereof-is written is
dich per veritat. Car ganren d'autres miracles n'avem laissatz
said for truth For many of-other miracles thereof-we-have left
estar quels aviam per las proprias personas; car non aviam
to-be that-them we-had from the own persons for not we-had
pron fermeza de garentias, ho sagrament, non los avem escritz.
enough firmness of witnesses or oath not them we-have written
Aissi fenisson li miracle de la Sancta, dels cals sia Dieus
Here end the miracles of the Saint of-the which may-be God
grazitz, e ara e tostemps. Amen.
thanked both now and always Amen

The writer bids Douceline's daughters rejoice and resemble their mother, and lists her virtues: humility, patience in adversity, poverty, justice and mercy in correction, kindness, care of the poor, devotion, chastity, and constancy. She shone like the morning star over Provence; Hyères, Aix, Marseille, the county, and every beguine rejoice, and her house of Roubaud has her blessing. A last line asks prayers for James the sinner.

1 Ar aian gauch las filhas de tan honrada maire, sobre
Now may-have joy the daughters of so honored mother exceeding
digna de tot ressemblament. E alegron si fort en
worthy of all resembling And may-rejoice themselves greatly in
Nostre Seinhor, car las ha apelladas al sieu sant
Our Lord for them he-has called to-the his holy
estament, seguir las sieus pezadas, e sa perfeccion. Ar
estate to-follow the her footsteps and her perfection Now
s'esforson las filhas de ressemblar lur maire.
themselves-may-strive the daughters of resembling their mother

2 Rennembri lur quain cap an agut; que certamens de
May-it-remind to-them what head they-have had for certainly of
nostres temps non fon anc miellers femena, ni plus complida
our times not was ever better woman nor more perfect
en totas vertutz. Car en ella fon tota perfeccion complida, ques
in all virtues For in her was all perfection fulfilled for
anc non comenset en neguna vertut, que non la consomes.
ever not she-began in any virtue that not it she-consummated

3 Car ill era plena de savieza esperital, e paura d'esperit; e
For she was full of wisdom spiritual and poor of-spirit and
en gracia de Dieu fon sobeirana, en humilitat, soteirana.
in grace of God was sovereign in humility lowly

En aversitatz e en despietz era paciens, e mot suaumens 4
In adversities and in spites she-was patient and very gently
ho portava. En sas tribulacions e en sas afliccions s'alegrava,
it bore In her tribulations and in her afflictions herself-rejoiced
e trop agradans si rendia.
and very pleasing herself she-rendered
Non metia s'esperansa en las falsas riquezas, mais en la 5
Not she-put her-hope in the false riches but in the
sancta paupertat; per que tota ren li aondava. Non metia
holy poverty for which every thing to-her abounded Not she-put
son cor ells fals delietz del mont, mais el sobeiran regne.
her heart in-the false delights of-the world but in-the sovereign kingdom
Fugia totz plazers temporals, e aorria totas honors, e tot 6
She-fled all pleasures temporal and abhorred all honors and all
l'erguell del mont.
the-pride of-the world
Razon seguia, e amava vertat. Contra totas pestilencias de 7
Reason she-followed and loved truth Against all pestilences of
peccatz era afortida.
sins she-was strengthened
En repenre e en castiar era terribla; en correccion, 8
In reproving and in chastising she-was terrible in correction
drechuriera, e en punir, aspra e autoroza.
righteous and in punishing harsh and authoritative
A far misericordia mot aparellada, en humil repentiment 9
To do mercy very ready in humble repentance
era mot piatoza.
she-was very piteous

10 En amenestrar e en consolar era mot benigna, suaus e
In admonishing and in consoling she-was very kind gentle and
pasibla si rendia. A totas era de gran benignitat, e
peaceable herself rendered To all she-was of great kindness and
meravillozamens cumenals.
marvelously approachable

11 Honrava las personas antigas e majors. Amava son pruesme,
She-honored the persons old and elder She-loved her neighbor
en caritat de Dieu, aissi cant si mezesma.
in charity of God just as her self

12 Am los treballs era treballada, e non era parezosa d'ajudar
With the troubled she-was troubled and not was lazy of-helping
lur. Am los quaitius e am los afligitz era afligida.
them With the wretched and with the afflicted she-was afflicted

13 Dels paures avia cura, los malautes servia, aquels avia
Of-the poor she-had care the sick she-served those she-had
acostumatz de vezitar am meravilloza compassion.
accustomed of visiting with marvelous compassion

14 A tota res ajudava per Dieu, e en aisso era mot
To every one she-helped for God and in this she-was very
engoissoza, cant, az aquo, a far segon son gran desir
anguished when to that to do according-to her great desire
non si trobava poderoza.
not herself she-found able

15 En oracion era mot devota; en devocion, plus affectuosa.
In prayer she-was very devout in devotion more affectionate

16 En amor de Dieu era sobre ardens; en contemplacion,
In love of God she-was exceeding ardent in contemplation
fervens.
fervent

De penre martiri plus aparellada, e mot deziroza s'en 17
Of taking martyrdom more ready and very desirous herself-thereof
mostrava.
showed
Entenduda era en so que fazia, e studioza en legir e 18
Intent she-was in that which she-did and studious in reading and
en orar; en dire sas oras era mot atenduda.
in praying in saying her hours she-was very attentive
En caritat plus gracioza, en neteza plus pura, en totas 19
In charity more gracious in cleanness more pure in all
cauzas plus honesta.
things more modest
A tota ren piatoza, en totas vertutz plus perfiecha. 20
To every thing piteous in all virtues more perfect
Car ill era plena de gran constancia e de gran fermeza, e non 21
For she was full of great constancy and of great firmness and not
era movens ni de leu cor. Car anc pus, mes sa man a l'araire
was moving nor of light heart For ever once she-put her hand to the-plow
de Dieu, non retornet a tras de sa perfeccion, en sa entencion,
of God not she-turned to back from her perfection in her intention
ni en sa obra, ni cant a son dezirier. Per que, li grans beutatz
nor in her work nor as to her desire For which the great beauty
de pura castitat, el grans nobleza de sa vergenitat, foron en
of pure chastity and-the great nobility of her virginity were in
ella, que giteron flors blancas, que son a Dieu de mot suau odor.
her that cast-forth flowers white that are to God of very sweet odor
Veraiamens pot dire quel mont a mesprezat am totz sos 22
Truly she-can to-say that-the world she-has despised with all its
ornamens, per la amor de Crist, lo qual ves ara, en lo qual
ornaments for the love of Christ the which she-sees now in the which
a crezut, lo qual tostemps ses terme ha amat, e quist
she-has believed the which always without term she-has loved and sought

ab tota sa vertut. Per que en paradis, ses terme, ab Dieu
with all her strength For which in paradise without term with God
ques a amat e dezirat, s'alegrara tostemps, ses fin.
whom-she has loved and desired herself-will-rejoice always without end
23 O quan meravilloza fon aquist femena, qu'en miei de las
O how marvelous was this woman who-in midst of the
neblas del mont resplandi, aissi con l'estela matinals qu'es
mists of-the world shone just as the-star of-morning that-is
apellada Lucifer! Car decasset totas tenebras d'errors, e
called Lucifer For she-drove-out all darknesses of-errors and
luzi per novellas manieras d'onestat, las quals ill atrobet. E
shone by new manners of-modesty the which she found And
li sieu rai d'onestat si son estendut per las partidas
the her rays of-modesty themselves are spread through the parts
de Prohensa, e neis fora Prohensa, e an alumenat
of Provence and even outside Provence and have illumined
diversas gens; e per la sieua caritat, las ha tiradas
diverse people and through the her charity them she-has drawn
al sieu sant estament, per son heissemple.
to-the her holy estate by her example
24 Veraiamens pot dire, en lo comensament de sa conversion:
Truly she-can to-say in the beginning of her conversion
«Ego sicut oliva fructifera in domo Dei. Ieu fructificarai
I as olive fruitful in house of-God I will-bear-fruit
en aissi con oliva en la maizon de Dieu.»
in such as olive in the house of God
25 E en lo bell creissement de sa conversacion, hi pot mais
And in the fair increase of her way-of-life there she-can more
ajostar e dir[e] alegramens: «Ego mater pulcre dilectionis,
to-add and to-say gladly I mother of-fair love
mater supra modum mirabilis, et bonorum memoria digna.
mother above measure marvelous and of-the-good memory worthy

Ieu sui maire de bella amor, maire sobre meravilloza per
I am mother of fair love mother exceeding marvelous by
obras de perfeccion, e digna de benaurada memoria.»
works of perfection and worthy of blessed memory
Veraiamens, e en sa consomacion hi pot mais metre: 26
Truly and in her consummation there she-can more to-put
«Ego sicut vitis fructificavi suavitatem odoris, et flores mei
I as vine have-borne-fruit sweetness of-odor and flowers my
fructus honoris et honestatis. En aissi con vitz fructificans,
fruit of-honor and of-modesty In such as vine fruiting
ieu ai rendut suau odor, e an portat las mieuas flors
I have rendered sweet odor and have borne the my flowers
e rendut fruch d'onor e d'onestat.»
and rendered fruit of-honor and of-modesty
Gauch a la terra d'Ieras, car en ella tan sanctamens 27
Joy to the land of-Hyères for in her so holily
comenset, e tan perfiechamens.
she-began and so perfectly
Gauch a la vila d'Aics, car aqui mot benignamens profichet, 28
Joy to the town of-Aix for there very kindly she-profited
e mot devotamens.
and very devoutly
Gauch a la ciutat nobla de Marsella, car en tu benauradamens 29
Joy to the city noble of Marseille for in thee blessedly
consomet, e tan gloriosamens.
she-consummated and so gloriously
Gauch, e salut, e pas, al comptat de Prohensa, car 30
Joy and salvation and peace to-the county of Provence for
per la sieua honestat es huei alumenada.
through the her modesty it-is today illumined

31 Gauch a totas cellas ques an pres lo sant nom de beguina, car
Joy to all those who have taken the holy name of beguine for
per ella, via de salut de sancta penedensa lur es mostrada.
through her way of salvation of holy penance to-them is shown
32 Gauch, pas de Dieu, e benediccion, a totas las veraias, humils,
Joy peace of God and blessing to all the true humble
amadas filhas de la sancta maire, car per ella, via d'umilitat,
beloved daughters of the holy mother for through her way of-humility
de caritat, de tota puritat, e de perfeccion, lur es ensennhada.
of charity of all purity and of perfection to-them is taught
33 Pas, fermeza, e segurtat, a la maison de Robaut d'Ieras e
Peace firmness and safety to the house of Roubaud of-Hyères and
de Marsella, car per aquesta maire lur sancta, benediccion,
of Marseille for through this mother their holy blessing
confermamens, e gracia lur es donada, e gloria de
confirmation and grace to-them is given and glory of
Dieu, am benauransa eternal a totas cellas que perseveraran
God with blessedness eternal to all those who will-persevere
fizelmens am gran amor, lur es autreiada. Prestante domino
faithfully with great love to-them is granted Granting Lord
nostro Ihesu Cristo, qui cum Deo Patre et Spiritu Sancto
our Jesus Christ who with God Father and Spirit Holy
vivis et regnas, Deus benedictus, in secula seculorum. Amen.
livest and reignest God blessed into ages of-ages Amen
Obsecro vos qui hoc legeritis, ut Jacobi peccatoris in
I-beseech you who this will-have-read that of-James the-sinner in
orationibus vestris memineritis. Amen.
prayers your you-be-mindful Amen

BERTRAN DE MARSELHA

The Life of Saint Enimia

Master Bertran of Marseille turns the Latin life into rhyme at the prior's request. Enimia, daughter of King Clovis and Astorga, fair beyond compare, serves the poor and wants no husband but Christ. When her father betroths her, she prays through the night to keep her virginity, and God strikes her with leprosy, so that no baron will have her and the court mourns. Physicians fail, and an angel sends her to the spring of Burle in Gévaudan.

Ad honor d'una gloriosa
To honor of-a glorious
verge sancta, de Crist esposa,
virgin holy of Christ spouse
que fo Enimia nominada,
who was Enimia named
de Fransa de rehal linhada,
of France of royal lineage
trais aquest romans de lati
drew this romance from Latin
per rima, si com es aysi,
into rhyme so as it-is here
maistre Bertrans de Masselha,
master Bertran of Marseille
ab gran trebalha et ab velha.
with great toil and with wakefulness
Car qui sap be e non l'essenha,
For who knows good and not it-teaches
segon la ley de dyeu non renha;
according-to the law of God not behaves

per que trais maystre Bertrans
for which drew master Bertran
de lati totz aquestz romans.
from Latin all this romance
E nous cuides qu'el ho fezes
And not-you think that-he it did
que lauzor de segle n'agues,
that praise of world thereof-he-had
ans [car] fo preguatz caramen
rather for he-was prayed dearly
daus part lo prior el coven.
on behalf the prior and-the convent
Mas majormen, si com say yeu,
But chiefly so as know I
o fes ha [la] lauzor de dieu
it he-did to the praise of God
e de mi dons sancta Enimia
and of my lady saint Enimia
de cui vos vuelh comtar sa via.
of whom to-you I-wish to-tell her life

Apres cant Jhesu Crist fo natz
After when Jesus Christ was born
mes en cros e resuscitatz
put on cross and resurrected
e fo a la dextra del payre
and was at the right of-the father
montatz, si com ausem retrayre,
ascended so as we-hear to-relate

lhi apostol cuminalmen
the apostles commonly
aduzion a salvamen
brought to salvation
las terras e las regios
the lands and the regions
per lurs sanctas predicatios.
by their holy preachings
Mas cant foron las encontradas
But when were the countries
vas dieu totas per pauc tornadas,
toward God all by little turned
tot deriers lo regne de Fransa
all last the kingdom of France
pres, pels discipols baptiza[n]sa,
took from-the disciples baptism
car totz temps fo ferma e dura
for all time it-was firm and hard
en aquo que cre per natura.
in that which it-believes by nature
Mas apres cant ac pres baptisme
But after when it-had taken baptism
us reys governet lo regisme
a king governed the kingdom
que fo Clodoveus apelatz,
who was Clovis called
onratz reis et apoderatz.
honored king and powerful
Aquest fo filhs de Dagobert,
This-one was son of Dagobert

si colh gesta ho dis apert.
so as-the chronicle it says openly
Sos avis ac nom Clodoveu
His grandfather had name Clovis
que totz primiers creset en dieu
who all first believed in God
que nulhs reis del regne de Fransa,
than any king of-the kingdom of France
e prumyers ac bona esperansa.
and first had good hope
Et enaysi cum syeu payro
And just as his ancestors
foron vas dyeu fizel e bo,
were toward God faithful and good
aquest Clodoveus atrestal
this Clovis likewise
ac vas dyeu bon cor e leal.
had toward God good heart and loyal
Sa molhers fo per l'encontrada
His wife was through the-country
Astorga per nom apelada.
Astorga by name called
Aquist doy agron una filha
These two had a daughter
que fo bela per miravilha,
who was fair for wonder
si que natura non poc far
so that nature not could to-make
negun temps de beltat sa par;
any time of beauty her equal

ans vos dic que per sa beltat
rather to-you I-say that for her beauty
tuich li ric home del regnat
all the rich men of-the kingdom
la venien vezer totz jorns.
her came to-see all days
* * *
(lacuna)
Mas la tozeta noy metia
But the girl not-there put
son pes ni s'en orgolhosia,
her care nor herself-thereof prided
car en dyeu avia son cor
for in God she-had her heart
et en luy servir son demor.
and in him serving her dwelling
E si vos play, dir vo[s] ay yeu,
And if to-you it-pleases tell you will I
de qual guiza servia ha dieu
in what manner she-served to God
la tozeta en sa enfansa
the girl in her childhood
que era filha del rey de Fransa.
who was daughter of-the king of France
Sabetz per que dir vos o vuelh?
Know-you for what to-say to-you it I-wish
Que ja non ajont tan d'orguelh
That ever not they-have so-much of-pride
rei, princep ni emperador,
king prince nor emperor

comte, marques ni varvassor,
count marquis nor vavasor
dompnas, reginas ni comtessas,
ladies queens nor countesses
emperaryze … ni deguessas
empresses … nor duchesses
que ja s'en layson per rictatz
that ever themselves-thence they-leave-off for riches
que ajon ni per nobletatz
that they-have nor for nobility
de servir al paure coytos
of serving to-the poor needy
per amor del rey glorios,
for love of-the king glorious
ans devon penre tuch essemps
rather they-must to-take all together
exemple e tener tostemps
example and to-hold always
en aquesta sancta pieusela
in this holy maiden
de cui vos recomtam novela.
of whom to-you we-recount news
Car ilh, si com vos dich ay yeu,
For she so as to-you said have I
era filha de Clodoveu,
was daughter of Clovis
e pogra aver, sis volgues,
and could to-have if-herself she-wished
marit rey, comte o marques,
husband king count or marquis

car mot ric home la querien
for many rich men her sought
per la beltat que en liey vezion,
for the beauty that in her they-saw
mas ilh de re menhs non trachava;
but she of anything less not cared
en dieu servir se delectava.
in God serving herself delighted

S'ilh vis lo paure desayzat,
If-she saw the poor destitute
de fam coytos et assedat,
with hunger pressed and thirsty
ilh l'abeurava el payscia
she him-gave-drink and-him fed
tro que ben sadolat l'avia.
until that well sated him-she-had
S'ilh vis lo mesquin nudamen,
If-she saw the wretch nakedly
hilh li donava vestimen;
she to-him gave clothing
mas totz sos majors gautz ades
but all her greatest joy always
era lavar los caps els pes
was to-wash the heads and-the feet
dels paures de Crist nuech e dia,
of-the poor of Christ night and day
on plus meschinetz los vesia.
the more wretched them she-saw

Als malautes fasia lieths
For-the sick she-made beds
et aquo era sos delieths.
and that was her delight
Lo clop, lo cec e lo lebros,
The lame the blind and the leper
de calque malautia fos,
of whatever sickness it-were
aque[l] banhava e colgava
that-one she-bathed and laid-down
e sos malavechs li curava;
and his ailments to-him she-cured
car ilh avia en memoria
for she had in memory
un vers que recomta l'estoria,
a verse that recounts the-story
lo qual dis dieus certanamen
the which said God certainly
qu'a luy fay hom propriamen
that-to him does one properly
aquo que hom fay al menor
that which one does to-the least
dels paures per la so'amor.
of-the poor for the his-love
E per aquesta escriptura
And for this scripture
avia els paure[s] sa gran cura,
she-had in-the poor her great care

si que la soa nobletat
so that the her nobility
que avia daus lo regnat
that she-had from the kingdom
non presava re segon Crist
not she-prized anything beside Christ
on avia fach son conquist,
where she-had made her conquest
ans istava molt humilmen
rather she-stayed very humbly
vestida de vil vestimen;
clothed in vile clothing
car nol venia ges per agrat
for not-to-her came at-all to liking
que portes polpra ni sendat.
that she-wore purple nor silk

Mas quan venc lai que la pieusela
But when came there that the maiden
Enimia fo grans e bela,
Enimia was grown and fair
fo per molher trop demandada
she-was for wife much asked
per los baros de l'encontrada
by the barons of the-country
qu'en prometien gran aver,
who-thereof promised great wealth
tant la volia quethz aver.
so-much her wished each to-have

E on quascus era plus rics
And the each was more rich
et avia melhors amics,
and had better friends
aquel prometia trop mays
that-one promised much more
d'aur e d'argen sinquanta fays.
of-gold and of-silver fifty loads
E queus iria comtar gaire?
And why-to-you would-I-go to-tell much
Lo reis autreget a la mayre
The king granted to the mother
a las pregieyras des baros,
at the prayers of-the barons
car ben era hueymais sazos;
for well it-was now season
mas davan totz un n'elesquet,
but before all one thereof-he-chose
celuy de que plus s'azautet,
that-one of whom most himself-pleased
a cui el sa filha dones
to whom he his daughter gave
e per molher lalh espozes.
and for wife her-to-him espoused
Pueis es vengutz a la regina
Then is come to the queen
a la donzela en arzina.
to the damsel in haste

Bela filha, so dis lo payre,
Fair daughter this said the father
aysi em yeu e vostra mayre,
here are I and your mother
e volem queus digatz lo ver:
and we-wish that-you tell the truth
qal voletz per marit aver
which you-wish for husband to-have
de Fransa dels onratz baros?
of France of-the honored barons
Car u n'avem elescut nos,
For one thereof-have chosen we
rics e honratz, bel chavalier,
rich and honored fair knight
que vos demanda per molher.
who you asks for wife
La domaysela li respon:
The damsel to-him answers
payre senher, per re del mon
father lord for anything of-the world
non auray marit ni espos
not I-will-have husband nor spouse
mas Jhesu Crist lo glorios,
but Jesus Christ the glorious
al cal ai promes castetat
to-the which I-have promised chastity
tener e ma virginitat.
to-keep and my virginity
Lo paire respon e la maire:
The father answers and the mother

filha, tot vos venra a fayre.
daughter all to-you will-come to do
La pieusela pres a plorar,
The maiden took to weep
car no lur poc ges contrastar.
for not to-them could at-all to-resist
Entretan lo reis, ses demora,
Meanwhile the king without delay
fes adobar dins e defora
made to-prepare inside and outside
per las salas e pels palays
through the halls and through-the palaces
tot so que a la cort s'atais;
all that which to the court itself-belongs
si que lendema, ses bisten,
so that next-day without delay
pogues hom far l'esposamen.
could one to-make the-wedding
E don mielhs que li servidor
And whence better that the servants
fan lo coman de lor senhor
do the command of their lord
et y meton tota lor cura,
and there put all their care
ve vos venguda la nuech escura,
behold you come the night dark
e van si jazer per palays,
and go themselves to-lie through palace
car del jorn non avia mays.
for of-the day not there-was more

Mas Enimia, la piuzela,
But Enimia the maiden
fo en una cambra mot bela,
was in a chamber very fair
e non dormi ges, ans preget
and not slept at-all rather prayed
lo syeu espos que la formet
the her spouse who her formed
que per la soa pietat
that by the his pity
li gardes sa virginitat
to-her he-guarded her virginity
e vieure sas corruptio,
and to-live without corruption
e que la gardes del felo,
and that her he-guarded from-the felon
que no la pogues enganar
that not her could to-deceive
lo sieus engans ni baltugar.
the his deceit nor to-lead-astray
Senher dieus, plen de gran dolsor,
Lord God full of great sweetness
garda mon cors de dissonor,
guard my body from dishonor
que nom puescha penre talen
that not-me may to-take desire
d'aquest deliech lait e puden,
of-this delight ugly and stinking

per so que tum pueschas aver
for this that thou-me canst to-have
casta, munda, al tieu plazer.
chaste clean at-the thy pleasure
Cant ac sa orazo complida,
When she-had her prayer finished
del senhal de Crist s'es garnida;
with-the sign of Christ herself-is armed
pueys a al rey de pietat
then has to-the king of pity
son cors e s'arma comandat.
her body and her-soul commended
Aqui eus us miracles venc
There behold a miracle came
que tota la donzela tenc,
that all the damsel held
car per la cara e pel cors
for over the face and over-the body
perdet la gran beltat defors,
she-lost the great beauty outside
que tota fo aysi tacada,
for all she-was so stained
que pueys no fo sol demandada
that after not she-was even asked
per baro ni per chavalier
by baron nor by knight
ad esposa ni a molhyer;
to spouse nor to wife

car ilh ac una malautia
for she had a sickness
que hom apela lebrosia
that one calls leprosy
quelh tota [a] sa gran beltat;
that-from-her taken has her great beauty
lo qual mal dyeus l'avia dat
the which ill God to-her-had given
en aquel loc, per so que ilh
in that place for this that she
fos estorta d'aquel perilh.
were escaped from-that peril

Mas cant venc assaber al payre
But when it-came to-know to-the father
et a la regina sa mayre
and to the queen her mother
et a son frayre Dagobert,
and to her brother Dagobert
ayso vos puesc ben dir per cert
this to-you I-can well to-say for certain
que anc nó fo faitz tan grans dols
that ever not was made so great grief
per homes savis ni per fols.
by men wise nor by fools
La bruyda leva pel palays
The noise rises through-the palace
dels plors, dels critz e dels esglais,
of-the weeping of-the cries and of-the terrors

pels palazis e pels comtors,
through-the palatines and through-the comtors
pels marques e pels varvassors,
through-the marquises and through-the vavasors
per dompnas e per domayzelas,
through ladies and through damsels
cant auso las malas novelas
when they-hear the evil news
de lur dompna jove, real,
of their lady young royal
que tan sobte aja tal mal
that so sudden she-has such ill
que l'aja enaysi tachada
that her-has thus stained
que ilh ne sia desfayssonada.
that she thereof is disfigured
E qui poyria remembrar
And who could to-recount
lo dol c'om comenset a far
the grief that-one began to make
per tot lo regisme de Fransa!
through all the kingdom of France
Car be vos puesc dir ses doptansa
For well to-you I-can to-say without doubt
que be a cel lo cor engres
that well has that-one the heart hard
que per aquel dol nos plores.
who for that grief not-himself wept

Mas quant lo reys vi e la maire
But when the king saw and the mother
que al re non podien fayre
that other thing not they-could to-do
de lur filha, feyron venir
for their daughter they-made to-come
rics metges per lyes a guerir;
rich physicians for her to cure
mas per metgias ni per artz
but by medicines nor by arts
qu'el[s] fezesson daus totas partz,
that-they made from all parts
ni per herbas ni per poyso,
nor by herbs nor by potion
a la toza non tengron pro.
to the girl not they-held profit
Car ges de metges lor metgia
For at-all of physicians their medicine
contrastar a dieu no podia.
to-resist to God not could

Mas quant venc apres ganre dias,
But when came after many days
quel verges per totz sos afans
that-the virgin for all her troubles
fezes gratz a dyeu humielmen,
made thanks to God humbly
l'angel venc quel dis belamen:
the-angel came who-to-her said fairly

Enimia, verges de dyeu,
Enimia virgin of God
messatges fizels ti suy yeu.
messenger faithful to-thee am I
Per me ti manda dieus de pla,
By me to-thee sends God in plain
que t'en anes en Gavalda,
that thyself-thence thou-go into Gévaudan
car lay trobaras una fon
for there thou-wilt-find a spring
quet redra ton cors bel e mun,
that-to-thee will-render thy body fair and clean
si te lavas en l'aygua clara.
if thyself thou-washest in the-water clear
Molt es la fons sancta e cara
Very is the spring holy and dear
et a nom Burla, vay t'en lay,
and has name Burle go thyself-thence there
non ho mudar per negun play.
not it change for any plea

With her parents' leave and a great company she rides into Gévaudan. A peasant woman offers her other healing baths, but the angel forbids them, and a church later stands where the voice spoke. Shepherds seeking lost cows name Burle, and a churl leads her there for gold. She bathes three times and is made clean, and the rock she leans on breaks out in water and shapes itself to her seat.

La donzela, cant ayso aus,
The damsel when this hears
fay a dieu gracias e laus,
makes to God thanks and praise
car l'es a pietat vengut
for to-her-it-is to pity come
quelh vuelha redre sa salut.
that-to-her he-wishes to-render her health
Mas lendema, engal lo dia,
But next-day at-first the day
venc a son payre dreita via
she-came to her father straight way
et a la regina sa mayre
and to the queen her mother
et a Dagobert, lo sieu frayre,
and to Dagobert the her brother
et a lor comtat la razo
and has to-them told the account
de la divina visio.
of the divine vision
Lo reis ac gauch e la regina,
The king had joy and the queen

cant aus la visio divina.
when they-hear the vision divine
Et apparelha ha sa filha
And prepares to his daughter
grans despessas a miravilha
great expenses to wonder
e rics homes per cumpanhos,
and rich men for companions
cavaliers et onratz baros,
knights and honored barons
e dompnas ganre e donzelas,
and ladies many and damsels
qu'ilh fos servida gen per elas.
that-she were served nobly by them

Cant foron tuch encavalgat,
When they-were all mounted
comandon a dieu lo regnat,
they-commend to God the kingdom
Enimia tota prumieyra;
Enimia all first
pueys se meton en la carieyra
then themselves put on the road
et enapres ganre jornadas
and thereafter many days'-journeys
son vengut en las encontradas
are come into the countries
de la terra de Gavalda.
of the land of Gévaudan

Adonc la verges say e la
Then the virgin here and there
garda, si ja vezer poyria
looks if ever to-see she-could
vas nulla part la dreita via
toward any part the straight way
que l'aduces lay ves la fon
that her-led there toward the spring
que lhi a promes lo reis del mon.
that to-her has promised the king of-the world
Et entretan e mei l'estrada
And meanwhile in amid the-road
vec un mas on fes estancada
she-sees a farm where she-made halt
et ha als homes demandat
and has to-the men asked
que ha en aquel mas trobat:
whom-she has in that farm found
baros, prohomes, mostrat[z] mi
barons worthy-men show me
la drech'estrada el chami.
the straight-road and-the way
E don menchs que fay son deman,
And no sooner than she-makes her asking
una femna li venc davan
a woman to-her came before
que s'era traita ves la via,
who herself-was drawn toward the way
quant vi aquela companhia;
when she-saw that company

pueys li a dich: e qui es tu
then to-her has said and who art thou
qui aissi passas ad estru
who so passest at rashness
per sesta nostra encontrada
through this our country
ab aitanta bela maynada?
with so-much fair household
Car bem semblas se[nes] bausia,
For well-me thou-seemest without deceit
que sias de gran baronia.
that thou-be of great baronage
Ma[y] no say quinha tacadura
But not I-know what stain
vey sobre ta bela faytura;
I-see upon thy fair form
per que non cre que ses razo
for which not I-believe that without reason
venhas en esta regio.
thou-come into this region
E digas mi senes bisten
And tell me without delay
la causa que sai vas queren.
the thing that here thou-goest seeking

Car per aventura seria
For by chance it-would-be
que yeu te endreyssaria
that I thee would-direct
e ti poyria tener pro
and to-thee could to-hold profit
en so que quers e diguas m'o;
in that which thou-seekest and tell me-it
car yeu fui en aquest loc nada,
for I was in this place born
e say ben tota l'encontrada.
and know well all the-country
E sem vols creire veramen,
And if-me thou-wishest to-believe truly
so que quers trobaras breumen.
that which thou-seekest thou-wilt-find shortly

Cant Enimia l'au parlar,
When Enimia her-hears to-speak
comensa se a perpessar,
begins herself to ponder
si jalh diria la razo
if ever-to-her she-would-tell the account
de la divina visio.
of the divine vision
E cant so ac molt perpessat,
And when this she-had much pondered

creset que per dieu voluntat
she-believed that by God's will
li fos aquilh femna venguda
to-her were that woman come
et a lo dich tot a laubuda:
and has it said all at open
pro femna, tu m'as demandat
good woman thou me-hast asked
que vauc queren e say t'en grat;
what I-go seeking and I-know to-thee-thereof thanks
la fon de Burla vauc queren,
the spring of Burle I-go seeking
sapchas, pel dieu comandamen.
know by-the God's commandment
Car sim puesc sol esser lavada
For if-me I-can only to-be washed
d'aquel'aygua, serai mundada.
with-that-water I-will-be cleansed
La pro femna un pauc istet
The good woman a little stayed
e per aventura pesset
and by chance thought
de Burla on esser poyria,
of Burle where it-to-be could
car ges d'ela re no sabia.
for at-all of-it anything not she-knew
E pueys cant ac un pauc istat
And then when she-had a little stayed
respon et a lo cap levat:
answers and has the head raised

domna, fay silh, per sa virtut
lady says she by his virtue
ti don dieus de ton cors salut,
to-thee may-give God of thy body health
car aquist aygua que demandas
for this water that thou-askest
no say yeu per aquestas landas
not know I through these lands
ni anc mays parlar no n'ausi.
and ever before to-speak not thereof-I-heard
Mas una aygua nays prop d'aissi
But a water rises near from-here
que es profeytabla e bona
that is profitable and good
a tota malauta persona.
to every sick person
E venon hi de loinh banhar
And come there from far to-bathe
cilh que volun lur cors mundar;
those who wish their body to-cleanse
e si lavar hi te volias,
and if to-wash there thyself thou-wouldst
yeu cre que ben gerir poyrias.
I believe that well to-heal thou-couldst
E va y, non ho mesprezar;
And go there not it despise

car aquel te pot ben sanar
for that-one thee can well to-heal
que sanet de sa lebrosia
who healed of his leprosy
Naaman, princep de Siria,
Naaman prince of Syria
el flum Jorda per Helyseu.
in-the river Jordan through Elisha
Vay t'en tost lay el nom de dieu.
Go thyself-thence soon there in-the name of God
Enimia no sap que far,
Enimia not knows what to-do
cant hau la pro femna parlar
when she-hears the good woman to-speak
e dopta se si banharia
and fears herself whether she-would-bathe
en aquels banhs, car no sabia,
in those baths for not she-knew
s'eron las ayguas per vertat
if-they-were the waters for truth
selas que dieus li ha mandat.
those that God to-her has sent
Per ho il dis als companhos
For this she said to-the companions
qu'albergesson per las maysos
that-they-lodged through the houses
et adobesson de mangar,
and prepared of eating
qui aqui volra albergar.
whoever there will-wish to-lodge

Aqui eus li baro descendon
There behold the barons dismount
et estables per lo mas prendon.
and stables through the farm they-take
Pueys an apres apparelhat
Then have after prepared
so que la dompna ac mandat.
that which the lady had commanded

Mas cant la nuech fo avenguda,
But when the night was come
Enimia sola, ses bruda,
Enimia alone without noise
s'en vay en una cort defors
herself-thence goes into a court outside
et esten en terra son cors
and stretches on earth her body
e prega dieu quelh do certansa
and prays God that-to-her he-give certainty
d'aquo que ilh es en doptansa.
of-that which she is in doubt
Mas quant fo myega nuech passada,
But when was mid night passed
quel donzela se fo pausada,
that-the damsel herself was rested
l'angels li venc en eis lo pas
the-angel to-her came at that-very the step
et ha li dich que non lay pas,
and has to-her said that not there she-pass

lay vas los banhs que dich l'avia
there toward the baths that said to-her-had
la femna, car ges nos tanhia,
the woman for at-all not-itself befitted
que per aquels banchs tornes sana
that through those baths she-returned healed
que eron fachs per ma humana;
that were made by hand human
ans volia deus ques n'anes
rather wished God that-she-thence went
lay vas Burla e ques banhes
there toward Burle and that-she bathed
en l'aygua freyda, sos la rocha,
in the-water cold beneath the rock
on apenas lo solelhs tocha.
where hardly the sun touches
Enimia fo esgausida
Enimia was gladdened
per la paraula qu'a ausida;
by the word that-she-has heard
mas quant venc lendema mati,
but when came next-day morning
ela si mes en lo chami
she herself put on the way
et ab ela syeu companho
and with her her companions
e chavalgant a gran rando.
and riding at great speed
Mas lay on ac la vos auzida,
But there where she-had the voice heard

fo pueys una glieyza bastida
was afterward a church built
en aquel mas sancta e bela
in that farm holy and fair
ad honor de la domayzela,
to honor of the damsel
on encaras fay dieus vertut
where still does God miracles
a cels que hy venon per salut.
to those who there come for health

Mas quan venc apres ganre dias
But when came after many days
que agron anat per longas vias,
that they-had gone by long ways
per terra molt aspra e dura,
through land very harsh and hard
esdevengron per aventura
they-happened by chance
en una val prionda e fera
into a valley deep and wild
on Burla el fluvi de Tarn era.
where Burle and-the river of Tarn was
E domens que [per] miey la val
And while that through amid the valley
descendion d'aqui aval
they-descended from-there down
per us desrancs, per us belencs,
through some gullies through some ravines

per unas rochas, per us bencs,
through some rocks through some ledges
car adoncas noi hi avia
for then not-there there had
per la val estrada ni via,
through the valley road nor way
auziro, si com a dieu plac,
they-heard so as to God pleased
pastors layns, per miey lo bac,
shepherds within through midst the hollow
que anavan vacas sercan
who went cows seeking
e l'us al autre demandan
and the-one to-the other asking
que avian adonc perdudas
that they-had then lost
inz per las landas escundudas.
within through the moors hidden
E bar! agras las tu vistas
And man wouldst-have them thou seen
las vacas que avem tan quistas,
the cows that we-have so-much sought
dis l'us al altre, pels boscatges?
says the-one to-the other through-the woods
Respondet l'us d'aquels salvatges:
Answered the-one of-those wild-men
yeu cre siunt, si dieus m'aon,
I believe they-are so God me-may-help
a Burla beure en la fon.
at Burle to-drink in the spring

Enimia quant au nomnar
Enimia when she-hears to-name
Burla, pren si ad alegrar
Burle takes herself to rejoice
et ha dich a sos companhos;
and has said to her companions
baro, donem dels esperos,
barons let-us-give of-the spurs
que yeu ay auzida nomnar
for I have heard to-name
la fon de Burla, so me par,
the spring of Burle this to-me seems
ves sayn a cal[a]com gen,
toward here to some people
et anem lay ades corren.
and let-us-go there at-once running
Aqui eus brocon los cavals
There behold spur the horses
li cavalyer per myei las vals
the knights through amid the vales
et an trobat inz per las blachas
and have found within through the thickets
d'aquels que van serchan las vachas.
of-those who go seeking the cows
Li pastor an paor avuda,
The shepherds have fear had
quant auziro aquela bruda,
when they-heard that noise
e quant viro los cavalyers,
and when they-saw the knights

fugon pels escondutz sendiers.
they-flee by-the hidden paths
Mas li cavalier an cridat:
But the knights have cried
no[u]s cal fugir! e son tornat.
not-to-you it-needs to-flee and they-are returned
Ab tan la dompna es venguda
With that the lady is come
qu'era derreyra remasuda
who-was behind remained
ab donas et ab domayzelas,
with ladies and with damsels
e demanda dece novelas.
and asks at-once news
Mas un n'a fayt vas se propjar
But one thereof-she-has made toward herself to-approach
a cuy las puescha demandar,
to whom them she-could to-ask
car l'era plus pres de nengu:
for to-her-be-was more near than any
amic, fay silh, digas mi tu,
friend says she tell me thou
que sabes aquestas montanhas
who knowest these mountains
e las ayguas e las fontaynas,
and the waters and the springs
on es ni en cal encontrada
where is or in what country
la fon que Burla es apelada?
the spring that Burle is called

Car per ela n'em vengut nos
For for it thereof-are come we
de molt longnas regios,
from very distant regions
e si tu lay nos vuels menar,
and if thou there us wilt to-lead
grant aver ne potz gazanhar.
great wealth thereof thou-canst to-gain

Lo vila cant au la donzela,
The churl when he-hears the damsel
grant aver cuida aver d'ela,
great wealth thinks to-have from-her
e respon li demantenen:
and answers to-her at-once
dompna, dompna, segon mossen,
lady lady according-to my-thinking
tu es de molt gran baronia,
thou art of very great baronage
mas per que ajas malautia,
but for what thou-hast sickness
car as tan bela companha;
for thou-hast so fair company
essenhar t'ay, ans que remanha,
to-show to-thee-I-will before that I-stay
Burla que m'as aysi gen quista,
Burle that me-thou-hast so nobly asked
per so que ueymay no sias trista.
for this that henceforth not thou-be sad

Mas empero aquel aver
But however that wealth
que m'as promes, [ieu] vuelh aver.
that me-thou-hast promised I wish to-have

Enimia molt largamen
Enimia very largely
li fay donar aur e argen.
to-him makes to-give gold and silver
Apparec ben a la largeza,
Appeared well by the largess
que era de gran[d] nobleza.
that she-was of great nobility
Lo vilas pres l'aur jausion
The churl took the-gold rejoicing
et als guidatz pueys vas la fon.
and has-them guided then toward the spring

La fonz es inz en una comba
The spring is within in a combe
qu'es pres de Tarn, gran e prionda;
that-is near of Tarn great and deep
d'una part daus solelh colgan
on-one side toward sun setting
a una rocha alta e gran,
there-is a rock high and great
on ha una balma prionda,
where there-is a cave deep

o istet pueys la verges munda.
where stayed after the virgin pure
Daus altra part d'aquela fon,
On other side of-that spring
vas orien, vas un pauc mon
toward east toward a little hill
es lo mostiers bels e onratz,
is the minster fair and honored
al laus d'ela hedificatz,
to-the praise of-her built
on encar lo sieu sainhs cor jay
where still the her holy body lies
aissi com ay vist e say.
so as I-have seen and know
De l'altra part, daus [lo] myech jor
On the-other side toward the mid day
lo fluvis de Tarn en traves cor,
the river of Tarn in across runs
l'ayga que d'aquela fon ieys
the-water that from-that spring comes-out
dreitamen intra per un flieys
straightly enters by a channel
el flum de Tarn, aygua prionda,
into-the river of Tarn water deep
e noy a ges un trach de fonda.
and not-there has at-all a cast of sling
Aytals es et en aytal luec
Such it-is and in such place
Burla, s[i] yeu saber ho puec.
Burle if I to-know it can

Cant Enimia fo venguda
When Enimia was come
lay a la fon e descenduda,
there to the spring and dismounted
mes se aqui de ginolhos
put herself there on knees
davan am totz sos companhos
before with all her companions
e preget dieu per pietat
and prayed God for pity
que li redes sa sanetat.
that to-her he-rendered her health
Cant fo de l'oratio levada,
When she-was from the-prayer risen
de sos vestirs s'es despolhada.
of her garments herself-is stripped
E servi li una donzela
And served to-her a damsel
que era aqui per servir ela.
who was there for serving her
E senhet son cors e sa chara;
And she-signed her body and her face
pueys s'en intra en l'aygua clara;
then herself-thence enters into the-water clear
e cant se fo tres ves lavada,
and when herself she-was three times washed
la malautia s'en es anada,
the sickness itself-thence is gone

et ac la carn bela e monda
and she-had the flesh fair and clean
plus non es coloms ni colomba.
more-than — is dove or she-dove
Ayso fes dyeus per sa virtut
This did God by his virtue
per so que conoguesson tut
for this that knew all
que el l'avia tormentada
that he her-had tormented
per so que pueys fos coronada.
for this that after she-were crowned
Et yeu non poyria ges retrayre
And I not could at-all to-recount
las laus que comenset a fayre
the praises that began to make
la verges ab sos companhos
the virgin with her companions
a Jhesu Crist, lo syeu espos;
to Jesus Christ the her spouse
mas dir vos ay la virtut bela
but tell to-you I-will the miracle fair
que dieus fes per la domaizela
that God did for the damsel
en aquel loc, que cant banhada
in that place for when bathed
se, fo en Burla e lavada,
herself she-was in Burle and washed

aqui ad una pauca rocha
there against a little rock
s'apilet que ab l'aygua si tocha;
herself-leaned that with the-water itself touches
car ges be suffrir nos podia
for at-all well to-bear not-herself she-could
pel greu mal que suffert avia.
for-the grievous ill that suffered she-had
Et aqui eus que s'apilet,
And there behold where herself-leaned
la rocha sobr'ela crebet
the rock over-her broke
e gitet a raitz et a fons
and cast in streams and in floods
aygua per un loc o per dos,
water through one place or through two
clareta, perluzens e bela
clear shining and fair
qu'arozet tota la pieuzela.
that-bedewed all the maiden
Et ancar mostra hom per ver
And still shows one for true
a cels que ho volun vezer,
to those who it wish to-see
als clergues ho a la gen laygua,
to-the clerics or to the people lay
los pertus pe[r] on eissi l'aygua.
the holes by where came-out the-water

Ar escoltaz altre miracle
Now listen other miracle
que dyeus i fes bel e mirable,
that God there did fair and marvelous
que yeu queus o dic o ay vist,
for I who-to-you it tell it have seen
aissi mi valha Jhesu Crist;
so me may-help Jesus Christ
car aqui on il si sufferc,
for there where she herself supported
la rocha un petit s'uberc
the rock a little itself-opened
e fes a la verge un loc,
and made to the virgin a place
on sezer e pauza[r] si poc.
where to-sit and to-rest herself she-could
Et encar i pareis ses dec
And still there appears without fault
lo sanz setis on ela sec;
the holy seat where she sat
lo loc del dos e del ladrier
the place of-the back and of-the side
hy pot hom vezer, s'om lo quier.
there can one to-see if-one it seeks
Del cap e del col eyssamen
Of-the head and of-the neck likewise
y es lo locs entieyramen.
there is the place entirely

Climbing the slope toward France, she falls leprous again; healed a second time at Burle, she sets out once more, is struck again, and understands that God wills her to stay. Three farms, Denhas, Branede, and Pessada, are named for what befell her at each. When she prays to remain, she bathes and is healed for good; she keeps those who will stay and sends the rest home with word for her family, asking that her inheritance go to the poor. The king and all France marvel, and her mother finds no joy.

Cant tot ayso fo accabat
When all this was achieved
et agron Jhesu Crist lauzat
and they-had Jesus Christ praised
e s'en retornavan ves Fransa
and themselves-thence returned toward France
per so ques desson alegransa,
for this that-themselves they-gave gladness
car ilh avia recobrat
for she had recovered
son bel cors e sa gran beltat,
her fair body and her great beauty
noi agro ges be sus montat
not-there they-had at-all well up climbed
la costa que n'es grans et alta,
the slope that thereof-is great and high
cant la verges, e miech la via,
when the virgin in midst the way
a recobrat la malautia,
has recovered the sickness

e fo enferma aissi fort,
and was sick so strongly
que ela n'ac gran desconort.
that she thereof-had great discomfort
Dieus no volia que s'en anes
God not wished that herself-thence she-went
ni que la soa amor perdes
nor that the his love she-lost
ni [per] las honors terrenals
nor for the honors earthly
perdes los gauchs celestials.
she-lost the joys celestial
Cant la verges sancta se sent
When the virgin holy herself feels
efferma ab tan gran tormen,
sick with so great torment
no sap per que altra vegada
not she-knows for what another time
es desdenhosa et irada.
she-is disdainful and angry
Enapres ves lo cel c'esbrassa
Thereafter toward the heaven she-stretches-her-arms
ayssi com dolenta e lassa
so as sorrowful and weary
et ac ab dieu aytal rancura:
and had with God such complaint
oy reis de tota creatura,
o king of all creature
per quem vols ayssi tormentar?
for what-me wishest-thou so to-torment

E senher, e que vols tu far?
And lord and what wishest thou to-do
Yeu ja era pel tieu coman
I already was by-the thy command
estorta del mieu gran affan
escaped from-the my great trouble
e n'era anada molt lonh
and thereof-was gone very far
e dav'i mi be tot jorn soinh,
and gave-there me well all day care
quel tieu mandamen non passes;
that-the thy commandment not I-transgressed
per que m'es tu donc tan engres?
for what to-me-art thou then so harsh
Bel senher, [e] que t'ay forfach
Fair lord and what to-thee-have-I wronged
quem punes altra ves tan lach?
that-me thou-punishest another time so foully
Sivals que no premieyramen
At-least that not first
me visson sana mieu paren,
me saw healed my kin
que aguesson alegretat
that they-had gladness
de me e de ma sanetat.
of me and of my health
E pueys, senher, pogra aver
And then lord I-could to-have
so que ti vengra a plazer.
that which to-thee would-come to pleasure

Cant s'es ab dyeu pro rancurada,
When herself-is with God much complained
sobre l'arso s'es apilada
upon the-saddle-bow herself-is leaned
et ha lo caval estancat,
and has the horse halted
los uelhs el cap ve[l]s cel levat.
the eyes and-the head toward heaven raised
Li companho cant la esgardon,
The companions when her they-behold
de grant ira e de dol ardon
with great anger and with grief burn
e cridon e planho plus fort,
and cry and lament more strongly
que se visson lur paire mort.
than if they-saw their father dead
Los cabelhs arrancon del cap,
The hairs they-tear from-the head
ferun los pietz, [que] negus sap
they-strike the breasts so-that none knows
ques fassa, mas plora e gaymenta
what-himself he-does but weeps and laments
et esquinta sa vestimenta.
and tears his clothing

Mas empero ab tota l'ira
But however with all the-anger
vas la do[m]pna cascus si vira
toward the lady each himself turns
e prendo la de son caval
and take her from her horse
e pauso la sua aval;
and put her down below
pueys tan can duret aquel jors,
then so-long as lasted that day
no feiro mas menar lu[r]s plors.
not they-did but to-make their weeping
Cant venc la nuech, en miech del sol
When came the night in midst of-the ground
Enimia fes estranh dol
Enimia made strange grief
e preget dyeu, si com solia,
and prayed God so as she-was-wont
que n'agues merce, sil plazia.
that thereof-he-had mercy if-to-him it-pleased

Cant venc lendema, al jorn clar,
When came next-day at-the day clear
sos companhos fes ajustar
her companions she-made to-gather
et a lor dit tot belamen:
and has to-them said all fairly

baro, ades tornem corren
barons at-once let-us-return running
vas Burla, e serai guerida;
toward Burle and I-will-be cured
ayssi o vol lo reys de vida.
so it wishes the king of life
Obs m'a quem banh altra vegada
Need to-me-has that-me I-bathe another time
e serai sana e mundada.
and I-will-be healed and cleansed
Las dompnas e li chavalier
The ladies and the knights
fan son coman molt volontier
do her command very willingly
e son s'en a Burla tornat,
and are themselves-thence to Burle returned
que no s'en erant fort lunhat.
for not themselves-thence they-were far removed
Car noy avia mas la costa
For not-there there-was but the slope
dura et rausta et emposta.
hard and rough and steep
Mas aqui on la sancta tota
But there where the saint all
se desdenhet, car fo lebrosa,
herself disdained for she-was leprous

basti hom pueys un petit mas
built one afterward a little farm
que encara a nom Denhas
that still has name Denhas
sus en la costa et al som
up on the slope and at-the top
aquel mas et a Denhas nom;
that farm and has Denhas name
car la verges si desdenhet
for the virgin herself disdained
aqui pel mal que hi recobret.
there for-the ill that there she-recovered
Mas cant la pieuzela venguda
But when the maiden come
fo a la fon ni descenduda,
was to the spring and dismounted
fes humilmen altra vegada
she-made humbly another time
sos precs a dyeu, pueys es intrada
her prayers to God then is entered
en l'aygua et ha recobrat
into the-water and has recovered
son bel cors e [sa] sanetat.
her fair body and her health
Lo plor s'en vay dels chavaliers
The weeping itself-thence goes of-the knights
el gauch se creis els alegriers,
and-the joy itself grows and-the gladnesses
cant vezo lor dompna estorta.
when they-see their lady escaped

Pueys dis li cascus el conorta
Then said to-her each and-her comforts
que mais en paor non istia
that more in fear not she-stay
que recobre la malautia,
that she-recover the sickness
por dyeus l'a reduda salut
for God her-has rendered health
doas ves per sa gran virtut,
two times by his great virtue
e que s'en [re]torne en Fransa
and that herself-thence she-return into France
per dar al regne alegransa.
for giving to-the kingdom gladness

La verges volc lor voler far
The virgin wished their will to-do
e comenson s'en a tornar,
and they-begin themselves-thence to return
mas non agron gaire passat
but not they-had much passed
Denhas lo mas queus ay comtat,
Denhas the farm that-to-you I-have told
cant la verges pres a pessar,
when the virgin took to ponder
cossi l'era pogut tornar,
how to-her-it-was been-able to-return
per que ni per qual destinada,
for what and by what destiny

lo malaveis autra vegada.
the ailment another time
E dis en son cor tot pessan:
And said in her heart all pondering
pogra esser que nulh engan
could to-be that any deceit
agues fait per noscen vas dyeu
I-had done through unknowing toward God
hyer cant me fuy banhada yeu,
yesterday when myself was bathed I
per que retornada m'agues
for which returned to-me-had
la malautia altra ves;
the sickness another time
o si per ayso ho faria
or if for this it he-would-do
que jamais a tota ma via
that ever in all my life
per neguna causa del mon
for any thing of-the world
me partes de la sancta fon,
myself I-parted from the holy spring
e que istes en aquel luec,
and that I-stayed in that place
no say seo fay car anc m'en muec.
not I-know if-he-it does for ever myself-thence I-moved
Pueys cant ac aysso perpessat,
Then when she-had this pondered
que non agron gayre anat,
that not they-had much gone

lo mals la pres altra vegada
the ill her took another time
et ha la tota abrazada;
and has her all burned
don encar en aquel logual,
whence still in that place
on abrazet tota del mal,
where she-burned all with-the ill
a dos mas qu'apelon la gen
has two farms that-call the people
Branede per l'abrazamen.
Branede for the-burning
Aqui meteis say en l'estrada,
There same here on the-road
on ela si fo perpessada,
where she herself was bethought
ha altre mas c'om appelet
has other farm that-one called
Pessada, car il s'i pesset.
Pessada for she herself-there pondered
Denhas, Branede e Pessada,
Denhas Branede and Pessada
aquist tres mas son en l'estrada
these three farms are on the-road
e son dins una mieja lega
and are within a half league
e pot ho saber qui quels sega.
and can it to-know who that-them follows

Pessada es entrels dos mas
Pessada is between-the two farms
de Branede e de Denhas.
of Branede and of Denhas

Retornem a nostra razo:
Let-us-return to our matter
la donzela malauta fo
the damsel sick was
e lo cors [a] tot abrazat
and the body has all burned
enayssi com vos ay comtat.
in-such as to-you I-have told
Car per re del mon no volia
For for anything of-the world not wished
dyeus quelh dava la malautia,
God who-to-her gave the sickness
que ja s'en retornes en Fransa
that ever herself-thence she-returned into France
a la terrenal benanansa,
to the earthly well-being
anz volia que s'en tornes
rather he-wished that herself-thence she-returned
a Burla el loc visites,
to Burle and-the place she-visited
on el l'avia gen guerida
where he her-had nobly cured
et aqui istes assa vida,
and there she-stayed all-her life

per so que per vezer son regne
for this that for seeing her kingdom
non perdes lo palais digne.
not she-lost the palace worthy
Adonc viratz la gran mesclanha
Then you-would-have-seen the great tumult
dels chavaliers de la companha
of-the knights of the company
e de las dompnas eyssamen
and of the ladies likewise
que ploron e menon gaimen,
who weep and make lament
torson las mas, rompon las cris,
twist the hands tear the hairs
fan dol lo plus fer c'om anc vis.
make grief the most fierce that-one ever saw
Per lor dol e per lor plorar
By their grief and by their weeping
fan totas las vals rezonar.
they-make all the vales to-resound

Cant la verges se sen malauta,
When the virgin herself feels sick
apila la ma sos la gauta
leans the hand beneath the cheek
e non a fe ni esperansa,
and not has faith nor hope
que mais [la] lays la malanansa.
that ever her leave the ill

Pueys si complanh e si gaymenta
Then herself complains and herself laments
ab dyeu, car aissi la tormenta;
with God for so her he-torments
mas pero pueys ha en cresensa,
but however then has in belief
que no ve ha dyeu per plazensa,
that not comes to God for pleasure
que ilh s'en torne en sa terra,
that she herself-thence return to her land
per que li mou aquela gerra;
for which to-her he-moves that war
e membret li d'aquest sermo,
and remembered to-her of-this saying
que bous non pot contr'agulho.
that ox not can against-goad
Et es s'en a Burla tornada
And is herself-thence to Burle returned
et ilh e tota sa maynada.
both she and all her household
Pueys s'es meza ad orazo
Then herself-is put to prayer
ela e tut syeu companho:
she and all her companions
senher, fai cilh, glorios payre,
lord says she glorious father

nom laysses mais e mon repayre
not-me let ever to my home
tornar, anz me fay remaner
to-return rather me make to-remain
en aquest loc al tyeu plazer.
in this place at-the thy pleasure
Mas, senher, de so qu'yeu ti quier,
But lord of that which-I to-thee ask
car tu sabe[s] que m'a mestier,
for thou knowest what me-has need
non sya fach al mieu agrat,
not be done at-the my liking
mas fai ne tu ta voluntat.
but do thereof thou thy will
E si vols negeys que yeu aja
And if thou-wishest even that I have
tostemps aquest mal que nom caja,
always this ill that not-me it-fall-away
senher, ja nom rancuraray
lord ever not-me I-will-complain
ni ja meins no t'en serviray.
nor ever less not thee-thereof I-will-serve
Cant ac la razo achabada,
When she-had the prayer finished
en la clar'aygua s'es banhada.
in the clear-water herself-is bathed
Aqui eus fo bela e pura;
There behold she-was fair and pure
dyeus hi ac pausada sa cura.
God there had placed his care

Ges no feyron pauca lauzor
At-all not they-made little praise
adoncs a dyeu nostre senhor
then to God our lord
la verges e sa companhia,
the virgin and her company
car del mal estorta l'avia.
for from-the ill escaped her-be-had
Ans pueys no l'a pres voluntat,
Rather after not her-has taken will
que s'en tornes en son regnat;
that herself-thence she-returned to her kingdom
pero lo cors ac cossiros,
but the heart she-had anxious
que fassa de sos companhos.
what she-does with her companions
E fay [los] davan si venir,
And she-makes them before herself to-come
pueys lur ha comensat a dir:
then to-them has begun to say

grans gracias, baros, vos fas,
great thanks barons to-you I-make
car anc nom laysses sol dos pas
for ever not-me you-left even two steps
per mal quem visses avenir;
for ill that-me you-saw to-befall
per que vos dech ganre grasir.
for which to-you I-owe much to-thank

Ben sabes com es avengut
Well you-know how it-is befallen
de mo mal e de ma salut
of my ill and of my health
e cossi dyeus me tormentava,
and how God me tormented
cant yeu restornar m'en cujava,
when I to-return myself-thence thought
et ayssi com vos avet[z] vist,
and so as you have seen
per la forsa de Jhesu Crist
by the force of Jesus Christ
reman sai en aquesta terra,
I-remain here in this land
car ges ab dyeu non puesc far gerra.
for at-all with God not I-can to-make war
Pero a me fora talens,
But to me would-be desire
si pogues, que vis mos parens;
if I-could that I-saw my kin
mas pos dieus mi vol retener,
but since God me wishes to-retain
ops a qu'ieu sega son voler.
need has that-I follow his will

E si n'i a minga de vos
And if thereof-there has any of you
que vulha al rey glorios
who wishes to-the king glorious
servir ab me, sel plas, remanha
to-serve with me if-it-him pleases may-he-remain
e menarem bona companha.
and we-will-lead good company
Mas pero cilh que retornar
But however those who to-return
s'en volran, podon o ben far.
themselves-thence will-wish can it well to-do
Cant Enimia ac parlat,
When Enimia had spoken
tot lo mai cridet ad un glat
all the most cried with one shout
e prometon a la donzela,
and promise to the damsel
que tostemps remanran ab ela.
that always they-will-remain with her
Adonc fes gracias a Crist,
Then she-gave thanks to Christ
car ac fait tam bel conquist.
for he-had made so fair conquest
Enimia la sancta toza
Enimia the holy girl
en fo alegra e joyosa,
thereof was glad and joyous

car volgron ab lieys remaner
for they-wished with her to-remain
per fayre a dieu son plazer.
for doing to God his pleasure
Mas empero de tals n'i ac
But however of such thereof-there were
a cui lo remaners non plac,
to whom the remaining not pleased
que volgron en Fransa tornar,
who wished into France to-return
per las meravilhas comtar,
for the wonders to-tell
o avion per aventura
or had by chance
en lor terra lor noyridura,
in their land their kin
que voliunt encar vezer,
whom they-wished still to-see
per que no volgrun remaner.
for which not they-wished to-remain
Enimia fes ajustar
Enimia made to-gather
totz cels que s'en volgrun anar;
all those who themselves-thence wished to-go
mas d'aquels non y ac gayre,
but of-those not there were many
que tornesson en lor repayre.
who returned to their home

Baro, en Fransa vos n'iretz
Barons into France yourselves-thence you-will-go
e las novelas comtaretz,
and the news you-will-tell
cossi m'es pres ni en cal guia
how to-me-it-is taken and in what guise
en aquest loc ni en la via.
in this place and on the way
E pregaret lo rey mon payre,
And you-will-pray the king my father
cant seretz vengutz, e ma mayre
when you-will-be come and my mother
el myeu car frayre atressi,
and-the my dear brother likewise
que non syon iratz de mi
that not they-be angry with me
nin fasson lach captenemen,
nor-thereof they-make ugly bearing
aysso lur prec yeu caramen,
this to-them pray I dearly
car tostemps lor profeitaray
for always to-them I-will-profit
ab los precs que per els faray
with the prayers that for them I-will-make
pueys diretz lor daus part de me,
then you-will-say to-them from part of me
que yeu lor clame per merce,
that I to-them call for mercy

que als paures sia donat
that to-the poor be given
aquo quem tanh per heretat.
that which-to-me befits by inheritance
Cant ac fenida sa razo,
When she-had ended her speech
la dompna det lor aver pro;
the lady gave to-them wealth enough
pueys si meton en las estradas
then themselves put on the roads
e so s'en vengut per jornadas
and are themselves-thence come by days'-journeys
a Clodoveu lo rey de Fransa
to Clovis the king of France
et an li dicha la certansa
and have to-him told the certainty
e trastota la miravilha
and all the wonder
de Enimia la soa filha,
of Enimia the his daughter
si quel reys n'ac miravilhansa
so that-the king thereof-had wonder
e tota l'altra gen de Fransa.
and all the-other people of France

De la mayre podes ben dire
Of the mother you-can well to-say
qu'il nos poc donar gauch ni rire,
that-she not-herself could to-give joy nor laughter
cant li es vengut a saupuda,
when to-her is come to knowledge
820 que sa filha es remasuda.
that her daughter is remained

IV · THE CAVE AND THE SERPENT

She takes a cave high in the rock with her goddaughter, also called Enimia, and settles her companions through the valley as hermits; angels visit her. Crowds come to be healed: a withered hand, a leper, and the drowned son of a woman of Masmurta, whom she raises, the rock she sits on sinking to her shape. She begins a church of Our Lady, but a serpent throws down each week's work, and she asks Bishop Ilère of Javols for help.

De Enimia parlem ueymay,
Of Enimia let-us-speak henceforth
cossi es remazuda de lay
how she-is remained from there
a la fon que aves auzida,
at the spring that you-have heard
on era de son mal guerida.
where she-was of her ill cured
825 Hilh serca d'aval e d'amon
She searches from-below and from-above
los locs que son viron la fon;
the places that are around the spring

pueys s'en monta per una rocha,
then herself-thence climbs by a rock
que diratz que sus al cel tocha.
that you-would-say that up to-the heaven it-touches
La rocha es daus sol tras mon,
The rock is toward sun beyond hill
d'aquela part on a la fon.
of-that side where has the spring
Domenhs que la roca sercava
While that the rock she-searched
e per l'austeza montava,
and by the-height climbed
e troba una balcha gran
and finds a cave great
en miech de la roca istan,
in midst of the rock being
en la balma s'en es intrada
into the cave herself-thence is entered
la pieuzela benaurada
the maiden blessed
et atroba una fonteta,
and finds a little-spring
on nayssia un pauc d'aygueta,
where rose a little of-little-water
mas dieus n'i fes venir ganre
but God thereof-there made to-come much
per amor d'ela endece.
for love of-her at-once

Cant ac la balma remirada
When she-had the cave gazed-at
per tot, fort s'en es agradada
over all greatly herself-thereof is pleased
et es li vengut a coratge,
and is to-her come to heart
que lains fassa [son] estatge,
that within she-make her dwelling
e retenc, per far companhia,
and kept for making company
una filhola que avia,
a goddaughter that she-had
qu'era atressi apelada
who-was likewise called
Enimia, deus que fo nada;
Enimia since that she-was born
los altres trames per la val
the others she-sent through the valley
viron Tarn amon et aval
around Tarn up and down
e dis a cascu que fezes
and said to each what he-did
ni com vas dieu se captengues
and how toward God himself he-conducted
e com pogues ben contrastar
and how he-could well to-resist
al sathan et al sieu afar;
to-the Satan and to-the his doing

e tot so que lur avenia
and all that which to-them befell
li venguesson dir cascun dia
to-her they-came to-say each day
sus a la balma on ilh era.
up to the cave where she was
Adoncs aquilh per la val fera
Then those through the valley wild
s'en van e prendo lur cazela
themselves-thence go and take their dwelling
pel mandamen de la pieuzela
by-the commandment of the maiden
et istan posc cadaus
and stay apart each-one
si com hermitas o reclus
so as hermits or recluses
e fan tot lo comandamen
and do all the commandment
de lur dompna entieyramen.
of their lady entirely

La verges menet sancta vida
The virgin led holy life
en la balma que ac causida,
in the cave that she-had chosen

si queil l'angels nostre senhor
so that-to-her the-angels of-our lord
venien lains cascun jor
came within each day
conortar la sancta donzela
to-comfort the holy damsel
e lauzar Jhesu Crist ab ela.
and to-praise Jesus Christ with her
Mas en apres cant fo auzida
But in after when was heard
per Gavalda la sua vida,
through Gévaudan the her life
vengro hi las gens a gran pleu
came there the people in great crowd
per vezer las virtus de dyeu;
for seeing the miracles of God
car enayssi cum dis Jhesus,
for in-such as said Jesus
que lums, cant es en un puech sus,
that light when it-is on a hill up
non pot esser per ren celatz,
not can to-be for anything hidden
que no sia manifestatz,
that not it-be manifested
tot aissi fo de la pieuzela.
all so was of the maiden
Car la soa sanctat novela
For the her holiness new
non poc esser per re celada,
not could to-be for anything hidden

ans fo per tot manifestada.
rather was through all manifested
Adoncs venon de Gavalda,
Then come from Gévaudan
si com ay dich, ad una ma
so as I-have said with one hand
a la virtut miravilhosa
to the miracle marvelous
que dyeus fazia per la toza,
that God did through the girl
car li cec el clop el lebros
for the blind and-the lame and-the leper
de cal que malautia fos
of what that sickness it-were
recebien demantenen
received at-once
salut pel sieu comandamen.
health by-the her command
E si retraire vos volia
And if to-recount to-you I-wished
las virtutz que dyeus li fazia
the miracles that God to-her did
per ela sanctissimas e grans,
through her most-holy and great
serion passatz ganre d'ans;
would-be passed many of-years
perho un pauc vos ne diray
however a little to-you thereof I-will-say
d'aquelas que auzidas ay.
of-those that heard I-have

Las gens, si com auzit aves,
The people so as heard you-have
venion de luenh e de pres
came from far and from near
a la verge, de dyeu amia,
to the virgin of God friend
per guerir de lor malautia.
for healing of their sickness
Esdevenc se una vegada,
It-happened so one time
que us hom d'aquela encontrada
that a man of-that country
avia la ma secca cum tronc,
had the hand dry as trunk
deus que fo effans tro adonc.
since that he-was child until then
E venc a la sancta pieuzela
And came to the holy maiden
e cobret sa ma bona e bela.
and recovered his hand good and fair

Altra vegada s'esdevenc
Another time it-happened
que us lebros ves ela venc
that a leper toward her came
e dis li: sancta domayzela,
and said to-her holy damsel
fay sobre me ta virtut bela,
do upon me thy miracle fair

munda me, munda de mo mal,
cleanse me cleanse of my ill
o tu domayzela real,
o thou damsel royal
car cel que te mundet prumieyra
for he who thee cleansed first
me mundara per ta pregieyra.
me will-cleanse through thy prayer
La sancta verges endesse
The holy virgin at-once
ac pietat d'el e merce
had pity of-him and mercy
e toca lo cors del lebros
and touches the body of-the leper
e fo mundatz e deleytos.
and he-was cleansed and delighted
Cant lo lebros mondatz se sen,
When the leper cleansed himself feels
lauza dieu e torna s'en.
praises God and turns himself-thence

Altra ves s'esdevenc un dia,
Another time it-happened one day
que una pro femna issia
that a good woman came-out
d'un mas que ha nom Masmurta.
from-a farm that has name Masmurta
E menet son efan pel ma.
And led her child by-the hand

La femna era appelada
The woman was called
Murta per aquel'encontrada;
Murta through that-country
per que fo appelat de pla
for which was called of plain
pueys aquel loc lo Masmurta.
after that place the Masmurta
Mas no say ges per cal affar
But not I-know at-all for what affair
la pro femna volc Tarn passar,
the good woman wished Tarn to-cross
e cant fo ins el miey del gua,
and when she-was in in-the midst of-the ford
sos filhz l'escapa de la ma,
her son her-escapes from the hand
aqui eus l'aygua lo trestorna
there behold the-water him overturns
et entro ins al fons l'entorna.
and until in to-the bottom him-turns
La mayre pres ad udolar,
The mother took to howl
cant ne vi son efan intrar,
when thereof she-saw her child to-enter
e vay per la ripa cridan:
and goes along the bank crying
dyeus, que faray de mon efan!
God what will-I-do of my child
Lassa caitiva, com soy morta,
Alas wretched how I-am dead

que l'aygua mon efan ne porta!
for the-water my child thence carries
Tan vay la femna e tan crida
So-much goes the woman and so-much cries
que son efan troba a riba,
that her child she-finds on bank
que l'aygua l'ac gitat defors;
for the-water him-had thrown outside
mas l'arma no fo ges el cors.
but the-soul not was at-all in-the body

Cant la femna vec so filh mort,
When the woman sees her son dead
adonc ac doble desconort;
then she-had double discomfort
clama se caitiva e lassa,
calls herself wretched and weary
pueis leva l'efan en sa brassa,
then lifts the-child in her arms
e vai s'en ploran e plangen
and goes herself-thence weeping and lamenting
ayssi com poc, gran dol fazen,
so as she-could great grief making
vas la santa verges de dyeu
toward the holy virgin of God
per so quelh reda lo filh sieu.
for this that-to-her she-render the son hers
Tuch li boyer e li pastor,
All the oxherds and the shepherds

cant ason lo gran dol el plor,
when they-hear the great grief and-the weeping
desamparo tot lur afayre
abandon all their affair
e segon la caytiva mayre,
and follow the wretched mother
per veser la miracla bela
for seeing the miracle fair
que fara la sancta pieuzela.
that will-do the holy maiden
A la balma es ja venguda
To the cave is already come
la femna am plor et am bruda
the woman with weeping and with noise
e prega am grant remestori
and prays with great clamor
de la verge son adjutori.
of the virgin her help
Verge sancta, ret mi mon filh!
Virgin holy render me my son
Si non, tostemps soy en perilh;
If not always I-am in peril
que faray, lasseta! jamays?
what will-I-do wretched ever
Car re non avia yeu mays.
For anything not had I more
Ren lo mi, dompna, ren lo mi!
Render him to-me lady render him to-me

Sinon yeu remanray ayssi
If-not I will-remain here
e morray davan mon effan,
and will-die before my child
lassa, ab plor et ab affan.
wretched with weeping and with distress
Et entretan la femna baissa
And meanwhile the woman stoops
et en terra cazer si laissa
and on earth to-fall herself lets
e playnh e gaymenta e plora
and laments and wails and weeps
e prega la verge et ora,
and prays the virgin and implores
que sos filhs li sia redutz
that her son to-her be rendered
per las sanctas virtutz.
by the holy miracles
Cant la verges vi la dolor
When the virgin saw the sorrow
de la femna e l'estranh plor,
of the woman and the-strange weeping
ploret de pietat fortmen
wept for pity strongly
e tuch cilh que hi eron presen.
and all those who there were present
Pueis dins sa cela s'en intret
Then within her cell herself-thence entered
et aqui Jhesu Crist preget,
and there Jesus Christ prayed

que per la soa pietat
that by the his pity
ressuscite l'effan negat.
he-raise the-child drowned
Cant ac orat, la domayzela
When had prayed the damsel
leva sus et ieys de sa cela
rises up and comes-out of her cell
et es venguda lay defors,
and is come there outside
on erun trastuch ab lo cors
where were all with the body
que era pausat en lo sol,
that was placed on the ground
aqui en un petit planiol.
there in a little level-place
Cant Enimia fo aqui,
When Enimia was there
el planiol asetet si
in-the level-place sat herself
en una roqueta delausa.
on a little-rock of-stone
E comtaray vos una causa
And I-will-tell to-you a thing
que dyeus hi fes per la virtut
that God there did through the virtue
de la pieuzela a saubut,
of the maiden to knowledge
aqui eus ques fo assetada,
there behold that-she was seated

car la roqueta s'es bayssada
for the little-rock itself-is lowered
enins tan can nogron tener
within so-much as could to-hold
las ancas, don encar vezer
the haunches whence still to-see
pot hom lo loc tot en redon
can one the place all in round
en la rocha un pauc prion.
in the rock a little deep
Aqui pres en eissa la mola
There near in same the mill
par lo locs on sec la filhola.
appears the place where sat the goddaughter
Cant la verges se fo pausada
When the virgin herself was rested
aqui on s'era assetada,
there where herself-she-was seated
pres l'efantet pel ma e crida:
took the-little-child by-the hand and cries
vay sus effas, recobra vida,
go up child recover life
leva sus tost el nom de dyeu;
rise up quickly in-the name of God
el nom de luy t'apele yeu.
in-the name of him thee-call I
Aqui mezeis non hi ac plus,
There same not there had more
que l'efas se leva vieus sus,
that the-child himself rises alive up

don foro tuch miravilhan
whence were all marveling
silh que eran aqui istan
those who were there being
e deron essemps gran lauzor
and gave together great praise
a Jhesu Crist nostre senhor.
to Jesus Christ our lord
Pueis pres son effan vyeu la mayre
Then took her child alive the mother
e tornet s'en en son repayre
and returned herself-thence to her home
ab gauch et ab alegretat,
with joy and with gladness
car ac son effan recobrat.
for she-had her child recovered

Tot so e mais queus comte yeu
All this and more that-to-you tell I
fes la sancta verges de dyeu
did the holy virgin of God
en la balma qu'aves auzida,
in the cave that-you-have heard
Domeihns que istet en sa vida.
While that she-stayed in her life
Mas esdevenc s'una vegada,
But it-happened so-one time
que la verges s'es perpessada,
that the virgin herself-is bethought

que bastis glieysa ad honor
that she-built church to honor
de la mayre nostre senhor,
of the mother of-our lord
on poguesson moynjas istar
where could nuns to-stay
per servir dyeu e coltivar;
for serving God and worshiping
et ayssi com so perpesset,
and so as this she-bethought
tot enayssi ho acabet,
all in-such it she-achieved
car ad honor sancta Maria
for to honor of-saint Mary
fes glieysa la donzela pia
made church the damsel pious
pres del flum de Tarn, sobre Burla.
near of-the river of Tarn above Burle
Mas molt hi sufferc gran taburla.
But much there she-suffered great trouble
Car domeinhs que bastia l'obra,
For while that she-built the-work

venia una grans colobra
came a great serpent
no say don a quela rebieyra
not I-know whence to that riverside
e derrocava tot a tyeira
and threw-down all in row
de nuech negra ho ab lugana
by night black or with moonlight
lo bastimen de la septmana,
the building of the week
et aysso tota hora tenc
and this all time it-held
entro que sainz Yles hi venc,
until that saint Ilère there came
que era en aquela sazo
who was in that season
evesques de la regio,
bishop of the region
d'una ciutat qu'era apelada
of-a city that-was called
Gavols per cela encontrada.
Javols through that country
Mas pueys mudet hom l'evescat
But after moved one the-bishopric
del tot a Memde la ciutat.
of-the all to Mende the city
E diray vos entyeiramen,
And I-will-tell to-you entirely

coyssi o fes d'aquel serpen
how it did of-that serpent
l'evesques que aves auzit
the-bishop that you-have heard
por forssa de sanht esperit.
by force of holy spirit

Aquest evesques ac auzida
This bishop had heard
de Enimia la sancta vida
of Enimia the holy life
e venc a la balma un jor
and came to the cave one day
per far a la verge honor.
for doing to the virgin honor
Enimia fort s'esgauzi
Enimia greatly herself-rejoiced
dece quel sanch evesque vi.
at-once that-the holy bishop she-saw
Pueys que essems agron istat
After that together they-had stayed
e de dyeu longamen parlat,
and of God long spoken
ela li dis los destorbiers
she to-him said the hindrances
que li fay aquel adversiers.
that to-her makes that adversary
Payre, fay cilh, preire de dyeu,
Father says she priest of God

en aquest loc ay istat yeu
in this place have stayed I
gran temps per la dieu voluntat
great time by the God's will
per rochas e per aspretat,
through rocks and through harshness
e puesc ti, bel payre, ben dir,
and I-can to-thee fair father well to-say
qu'en est loc non poc mays venir
that-in this place not could ever to-come
ren don agues cossir ni ira,
anything whence I-had care nor anger
mas ar una causa quem tira,
but now a thing that-me pulls
car yeu volia glieysa fayre
for I wished church to-make
ad honor dyeu e de sa mayre.
to honor of-God and of his mother
Mas, senher, tot lo bastimen
But lord all the building
qu'ay fayt la setmana tot gen
that-I-have made the week all nobly
us fers serpens tot lo derrocha
a fierce serpent all it throws-down
que say yeis no say de cal rocha,
that here comes-out not I-know from what rock
et aysso fay de nuech escura
and this does by night dark
aquela fera creatura.
that fierce creature

Per que te prec [molt] humielmen,
For which thee I-pray much humbly
car payre, que tu caramen
dear father that thou dearly
pregues del mon lo salvador,
pray of-the world the savior
quem trameta lo syeu socor.
that-to-me he-send the his help
Se non, sapchas que yeu so morta.
If not know that I am dead
Adoncz lo sanhz hom la coforta
Then the holy man her comforts
e promet qu'el ne pregara
and promises that-he thereof will-pray
tot jorns, cant tornatz s'en sera.
all days when returned himself-thence he-will-be
Pueys saluda la domayzela
Then greets the damsel
e retorna s'en vas sa cela.
and returns himself-thence toward his cell

Adonc preget dyeu humielmen
Then he-prayed God humbly
per la verge contral serpen
for the virgin against-the serpent
de jorn e de nuech atressi
by day and by night likewise
tan cant istet que no la vi.
so-long as he-stayed that not her he-saw
Apres la venc vezer soen
After her he-came to-see often
per aver ab lieys parlamen.
for having with her speech

V · THE DRAGON

While Ilère sleeps in her lap the dragon comes, and she wakes him. With two sticks set as a cross he chases it; it splits a rock and hides inside until he prays, vowing a minster to Our Lady on the spot, and it bursts out; he wounds it, its blood still marking a stone, and the minster is built there. He conjures it, and it falls into the Tarn as the mountains crash down on it at Sossic. Then her minsters of Our Lady and Saint Peter are built, she becomes abbess, and the king endows the house.

Mas esde[ve]nc se una vegada
But it-happened so one time
que sanz Yles vengutz hi fo.
that saint Ilère come there was

Et aqui eus que fo aqui
And there behold that he-was there
fo lasses et adormic si
he-was weary and fell-asleep himself
en la falda de la donzela,
in the lap of the damsel
domenz que parlava ab ela.
while that he-spoke with her
Aqui eus que fon adormitz
There behold that he-was fallen-asleep
vevos que venc us sobdes critz
behold-you that came a sudden cry
e tempesta de la colobra
and tempest of the serpent
que venia desfar la obra.
that came to-undo the work
Cant la verges au lo fer glat,
When the virgin hears the fierce yell
leval cap e vi lo malfat
raises-the head and saw the evil-one
e comenset si a plorar,
and began herself to weep
que l'evesque fes revelhar.
so-that the-bishop she-made to-wake
Lo sanhz hom no volc far demora
The holy man not wished to-make delay
e demanda li per ques plora.
and asks to-her for what-she weeps
La sancta toza respon li:
The holy girl answers to-him

e, senher pavre, que vec ti
eh lord father that behold thee
aquel serpen qu'ieu ti dizia,
that serpent that-I to-thee told
esgarda com ven per la via
look how it-comes along the way
per rompre nostre bastimen.
for breaking our building
Mas tu, payre, tost e corren
But thou father quickly and running
del senhal Jhesu Crist ti senha
with-the sign of-Jesus Christ thyself sign
e vay contra luy ans que venha
and go against him before that he-come
e comfus [lo] ab ta pregieyra,
and confound him with thy prayer
domenz que es en la carrieyra,
while that he-is on the road
per so que jamais destorbiers
for this that ever hindrance
nom fassa aquest adversiers.
not-to-me he-make this adversary

Adoncz lo sanhz hom, ses demora,
Then the holy man without delay
senha son cors, pueys s'en yeis fora
signs his body then himself-thence goes-out outside
e venc contra lo fer serpen
and came against the fierce serpent
per la costa viassamen.
along the slope swiftly
E domeins que el lav corria
And while that he there ran
per aventura en la via,
by chance on the way
troba dos fustz e leva los
he-finds two sticks and lifts them
e met los en semblan de cros
and puts them in semblance of cross
e a guiza de gonfayno
and in guise of banner
et vengutz contra lo drago.
and (is)-come against the dragon
Lo serpens cant lo vec venir,
The serpent when him it-saw to-come
la cros el ma, pres a fugir,
the cross in-the hand took to flee
car ges non l'auzet esperar,
for at-all not him-it-dared to-await
cant vi la cros el ma portar.
when it-saw the cross in-the hand to-carry

Lo bos homs si met al encals
The good man himself puts to-the chase
el dracs a la fuja ha saltz.
and-the dragon to the flight has leaps

Adoncs fora miravilhans
Then he-would-be marveling
qui vis las miravilhas grans
who saw the wonders great
del bon home, coyssi seguia
of-the good man how he-followed
e del drago coyssi fugia.
and of-the dragon how it-fled
Mas hom per veritat recomta,
But one for truth recounts
qu'una grans roca fo encontra
that-a great rock was against
al drago, domenz que s'en fugh;
to-the dragon while that itself-thence it-flees
mas l'enemis gieta un bruch
but the-enemy casts a noise
que cibla e fremis e brocha
that hisses and roars and charges
e vay tal donar a la rocha
and goes such to-give to the rock
del pyeis, que tota [l'a] fenduda
with-the breast that all it-has split
et es se lains esconduda.
and is itself within hidden

Cant lo serpens fo dins intrat[z],
When the serpent was within entered
sanz Yles s'es meravilhatz
saint Ilère himself-is marveled
e prega dyeu, lo rey del tro,
and prays God the king of-the throne
qu'el giet de lains lo drago
that-he cast from within the dragon
e la verge mayre [de] dyeu
and the virgin mother of God
prega quel do lo socors syeu;
prays that-to-him she-give the help hers
e promet que el l'en fara
and promises that he to-her-thereof will-make
mostier on ilh colta sera,
minster where she worshiped will-be
en aquel loc e non en altre,
in that place and not in other
sol que lo dracs de lains salte.
only that the dragon from within leap

Cant fo la orazos finida,
When was the prayer ended
lo dracs brama lains e crida
the dragon roars within and cries
et ab lo bram es fors anatz
and with the roar is out gone
per yeis loc on era intratz,
by same place where it-was entered

si quel loc e la fendedura
so that-the place and the cleft
son encar en la roca dura.
are still in the rock hard
Aqui eus quel dracs fo issitz,
There behold that-the dragon was gone-out
sainchz Ylis fo amanoitz
saint Ilère was at-hand
et a lo ferit ab la crotz
and has it struck with the cross
si quel sancs cazet fers e ros
so that-the blood fell fierce and red
en una roca on encar
on a rock where still
per senhal lo pot hom trobar,
for sign it can one to-find
so dizon li clerc el gens layga;
this say the clerics and-the people lay
e la roca es dins un'aiga
and the rock is within a-water
et ins l'ayga pot hom vezer
and within the-water can one to-see
lo sanc, s'om lo hi querir.
the blood if-one it there seek

Aqui fo faichs pueis us mostiers
There was made then a minster
que es encar bels et entiers
that is still fair and whole
que fes sanhz Yles ad honor
that made saint Ilère to honor
de la mayre nostre senhor,
of the mother of-our lord
ayssi com avia promes.
so as he-had promised
Adonc cant lo dracs si fo mes
Then when the dragon itself was put
en la roca per segurtat,
in the rock for safety
enayssi com vos ay comtat,
in-such as to-you I-have told
una legua hi a entyeira,
a league there has entire
qui ben vol segre la carrieyra,
who well wishes to-follow the road
d'aquel mostier tro a la balma,
from-that minster until to the cave
on istava la verges alma.
where stayed the virgin holy
Tot aysso sabem be ueymay.
All this we-know well henceforth
A ma materia tornaray.
To my matter I-will-return
Cant lo drac vi cazer son sanc,
When the dragon saw to-fall its blood

brama e sailh de ranc en ranc
roars and leaps from crag to crag
et es se totz espelofitz,
and is itself all bristling
cant sen que enayssi es feritz.
when it-feels that in-such it-is struck
L'evesques ac lo cor alegre
The-bishop had the heart glad
et adoba se del ben segre;
and prepares himself of-the well following
mas ges tan corre non podia
but at-all so-much to-run not he-could
com aquel enemics fazia.
as that enemy did

Aytan cant poc s'en fuch lo drac[s]
As-much as it-could itself-thence fled the dragon
nafratz pels rans e per los blacs
wounded through-the crags and through the thickets
sobre Tarn aval la rebeyra,
over Tarn down the riverbank
on anc mays res non ac carrieyra,
where ever more anyone not had road
si quel bos hom n'ac desconort,
so that-the good man thereof-had discomfort
cant vi qu'el s'en fuch aytan fort,
when he-saw that-it itself-thence fled so strongly
car ges cossegre nol podia,
for at-all to-pursue not-it he-could

per ques pesset que ses falh[i]a
for which-himself he-thought that without fail
fos d'iffe[r]n dyables vertens
it-were of-hell devil true
e non colobres ni serpens; 1210
and not snake nor serpent
car gens serpens non pot aver
for any serpent not can to-have
de corre aytan gran poder.
of running so great power
E pesset si qu'al re no fos
And thought himself that-other thing not it-were
mas de Sathan temptatios,
but of Satan temptation
e leva la cros endese. 1215
and raises the cross at-once
Pueys tan cant poc ves lo drac ve
Then as-much as he-could toward the dragon he-comes
e conjura lo mantenen
and conjures it at-once
pel poder dyeu omnipoten,
by-the power of-God omnipotent
que s'estanque e plus non an
that itself-it-stop and more not it-go
ni fuja atras ni avan 1220
nor flee back nor forward
ni de far mal poder non aja
nor of doing ill power not it-have
e que dels rancx jos aval caja.
and that from-the crags down below it-fall

Cant lo serpens au lo conjur
When the serpent hears the conjuring
contra se trop cozen e dur,
against itself very burning and hard
aqui eus cay aval en Tarn
there behold falls down into Tarn
un tal esclat que totz s'esparn.
a such crash that all itself-scatters
Adonc viratz lo remestili
Then you-would-have-seen the tumult
per lo mandamen de sanh Yle
by the command of saint Ilère
que feron las rocas adoncz.
that made the rocks then
Car ins en Tarn de bruncs en broncs
For within into Tarn from rocks into rocks
cazon belencs, rocas e rancs,
fall ravines rocks and crags
montanhas feras e grans rancs,
mountains fierce and great crags
pel fer drago a sebelhir,
for-the fierce dragon to bury
que jamays non pogues issir.
that ever not it-could to-come-out
E puesc vos ben dir per certansa,
And I-can to-you well to-say for certainty
qu'encar hi par la trabucansa,
that-still there appears the tumbling
per proar la virtut de Crist,
for proving the virtue of Christ

car yeu queus o dic o ay vist.
for I who-to-you it tell it have seen
Us locs es estrehs sobrel fluvi,
A place is narrow above-the river
on fo fachs aquest esdeluvi
where was made this deluge
de say e de lay grans montanhas,
from here and from there great mountains
altas e feras et estranhas,
high and fierce and strange
et el mey de l'estreycedat
and in-the midst of-the narrowness
del fluvi a dos rancs pauzatz
of-the river has two crags placed
que casec sobre l[o] drago
that fell upon the dragon
adoncs en aquela sazo,
then in that season
que neys encar vezer poyriatz
that even still to-see you-could
aqui montanhas erocatz
there mountains thrown-down
que tenon ves tan per fereza
that hold toward so-much for fierceness
enclenada lur agudeza;
inclined their sharpness
car aquelas resteron sus,
for those remained up
cant fo lo dracs mortz e confus,
when was the dragon dead and confounded

que s'adobant del descendre
that themselves-made-ready of-the descending
per lo draco aucir e tendre,
for the dragon to-kill and to-crush
entro quel serpens fo coffus,
until that-the serpent was confounded
et enayssi resteron sus.
and in-such remained up
Et encar lo locs per trazah
And still the place for its-feature
en reten nom per aquel fach;
thereof keeps name for that deed
car la gen l'apela Sossic
for the people it-calls Sossic
pel samcimen del enimic.
for-the sinking of-the enemy
Quatre legas en terras son
Four leagues in lands are
de la balma tro al dracon,
from the cave until to-the dragon
d'aquela balma vos dic yeu,
from-that cave to-you I-say I
on la verges servi'a dyeu.
where the virgin served to-God
Assas d'aysso parlat avem;
Enough of-this spoken we-have
a nostra razo retornem.
to our matter let-us-return

Cant [a]quel dracs fo derrocatz,
When that dragon was thrown-down
lo sanhs hom s'en es retornatz
the holy man himself-thence is returned
a la balma ves la donzela;
to the cave toward the damsel
pueys lauzon dyeu et el et ela.
then praise God both he and she
Adonc si meton ad obrar
Then themselves put to work
lo mostiar qu'il volia far,
the minster that-she wished to-make
homes; femnas cuminalmen,
men women commonly
que non i ac destrigamen.
so-that not there had delay
Li un arranco las peyrieyras
The ones dig-out the stones
el artre porton las civieyras,
and-the others carry the barrows
l'un an els fundemens lur cura,
the-ones have in-the foundations their care
li altre en bastir la mura
the others in building the wall
el altre en far lo mortier.
and-the others in making the mortar
Tuth fan lur obra volontier.
All do their work willingly

E queus anaria dizen?
And why-to-you would-I-go saying
Lo mostiar an fach belamen.
The minster they-have made fairly

Cant lo mostier fo acabatz,
When the minster was finished
ad honor de dyeu fo sagratz
to honor of God it-was consecrated
e de mi dons sancta Maria,
and of my lady saint Mary
enaissi com promes avia
in-such as promised had
la sancta donzela reals,
the holy damsel royal
cant fo venguda en las vals,
when she-was come into the vales
pueys de l'altra part pres d'aqui
then from the-other side near from-there
fan altre mostier atressi
they-make other minster likewise
et sagron lo a la honor
and they-consecrate it to the honor
de sant Peyre lo ric senhor;
of saint Peter the rich lord
don encaras es dyeus honratz
whence still is God honored
en ambedos e selebratz.
in both and celebrated

Cant li mostier foron bastit,
When the minsters were built
lo sanz bisbe ha establit,
the holy bishop has established
que monga sia la donzela
that nun be the damsel
e las altras totas ab ela,
and the others all with her
domnas e vergas issamen
ladies and virgins likewise
e fassan lo sieu mandamen.
and do the her command
Pueis cant ac totas sacradas
Then when he-had all consecrated
per mongas e gen doctrinadas,
as nuns and nobly instructed
coyssi ves dyeu si captenguesson
how toward God themselves they-conducted
ni cal mestier quech jorn dicesson,
or what office each day they-said
l'evesques s'en es retornatz
the-bishop himself-thence is returned
lay on era sos evesquatz.
there where was his bishopric

Enimia fo abbadessa
Enimia was abbess
et establi sa prioressa,
and established her prioress

e meneron d'aqui avant
and led from-there forward
orde mongil digne e sant,
order monastic worthy and holy
si que dompnas e cavalier
so that ladies and knights
venon vezer lo monestier
come to-see the monastery
e davon terras per conquist
and gave lands for acquisition
a l'espoza de Jhesu Crist
to the-spouse of Jesus Christ
e prendion benecios,
and took blessings
pueys tornavant vas lur maysos.
then returned toward their houses
Enayssi istet longamen
In-such stayed long
Enimia ab son coven,
Enimia with her convent
que tot jorn, tot jorn li venion
that every day every day to-her came
las gens, car sancta la sabion.
the people for holy her they-knew
Mas cant auzi lo reis de Fransa
But when heard the king of France
de la filha la renomnansa,
of the daughter the renown

qu'ilh era monja abadessa
that-she was nun abbess
e de dos mostiers senhoressa,
and of two minsters mistress
trames li grant argen et aur
sent to-her great silver and gold
e ganre d'altre bel thesaur.
and much of-other fair treasure
Comte, baro e chavalier
Counts barons and knights
foron trastuch li messatgier
were all the messengers
e comandet que lor redesson
and commanded that to-them they-render
lo monestier e li acaptesson
the monastery and to-it they-acquire
totas las viletas els mas
all the hamlets and-the farms
e tot aquo que entorn jas.
and all that which around lies
Et anayssi com ac mandat,
And in-such as he-had commanded
tot enayssi fo acabat.
all in-such was achieved

Car lay s'en vengro al mostier
For there themselves-thence came to-the minster
aquilh ric home messatgier
those rich men messengers
et hereteron la majon
and endowed the house
de tot aquo qu'es deviron,
with all that which-is around
vilas, terras, mas eissamen,
towns lands farms likewise
feu et alo entieyramen;
fief and freehold entirely
don encar ten tot per entier
whence still it-holds all in whole
so que li fo dat em primier
that which to-it was given in first
senes tot cas e ses rancura,
without all claim and without complaint
aquitiadamen e pura.
quit and pure

Knowing her end near, she gathers her community and tells it she will die and that her goddaughter will soon follow, and orders the goddaughter buried in the upper tomb under the name Enimia, her own tomb nameless below. She dies at the octave of Saint Michael, and the goddaughter follows. Dagobert, now king and gathering saints' bodies for Saint-Denis, comes for his sister; the nuns plead and refuse, but he finds the tomb that bears her name.

Mas cant ac istat longamen
But when she-had stayed long
Enimia ab son coven,
Enimia with her convent
conoc lo dia de la fi
she-knew the day of the end
e fes ajustar davan si
and made to-gather before herself
tota la soa companhia,
all the her company
monjas e laycs e la clercia;
nuns and laymen and the clergy
e cant foron tuch ajustat,
and when they-were all gathered
dolsamen lur a sermonat:
sweetly to-them she-has preached

cars frayres, fay cilh, e sorors,
dear brothers says she and sisters
a dyeu rede gratz e lauzo[r]s,
to God render thanks and praises

car li plas qu'ieu d'aquest mon yesca
for to-him it-pleases that-I from-this world go-out
e del durable me vyesca;
and of-the lasting me clothe
e prec vos fort per caritat,
and I-pray you strongly for charity
que el be qu'avetz comensat
that in-the good that-you-have begun
vollatz perseverar tostems,
you-wish to-persevere always
[car] dyeus vos n'onrara essems.
for God you thereof-will-honor together
Aras sapchat[z] per veritat,
Now know for truth
que a dyeu ven per voluntat,
that to God it-comes by will
que yeu icha uey d'aquest mon
that I go-out today from-this world
et intre el regne d'amon.
and enter into-the kingdom from-above
Mas pero desconortamen
But however discomfort
nos dat[z] del myeu trespassamen,
not-yourselves give of-the my passing
car layssus vos acaptaray
for up-there for-you I-will-acquire
lo sceti on estaretz may.
the seat where you-will-be ever

Yeu suy segon dyeu vostra mayre
I am according-to God your mother
e dech pessar de vostre fayre,
and must to-think of your affair
per que cove que an primiera
for which it-befits that I-go first
d'aquest mon la dreyta carrieyra.
of-this world the straight road
E nous vuelhas miravilhar,
And not-yourselves wish to-marvel
car vos me coven a layssar;
for you me it-befits to leave
car aquesta mort non perdona
for this death not spares
per ren a neguna persona,
for anything to any person
a rey ni ad emperador,
to king nor to emperor
a negu non porta honor.
to any-one not it-bears honor
Vyelh home, paure ni manen
Old man poor or rich
totz los perpren cuminalmen,
all them it-takes commonly
per que vos prec, filhas de dyeu,
for which you I-pray daughters of God
que vos crezatz lo cosselh myeu,
that you believe the counsel mine

[e] que velhetz en totas horas
and that you-watch at all hours
sanctamen, car no sabes coras
holily for not you-know when
venra aquel jorn doloyros,
will-come that day sorrowful
que partira los mals des bos.
that will-part the bad from-the good
Aras vos dic altra paraula,
Now to-you I-say other word
e no la tenhatz ges a faula,
and not it hold at-all for fable
car ayssi com o diray yeu,
for so as it will-say I
es plazers e volers de dieu:
it-is pleasure and will of God
sapchatz, gayre non tarzara,
know much not it-will-delay
que ma filhola mi segra
that my goddaughter me will-follow
cilh qu'es nomada del nom myeu,
she who-is named with-the name mine
car yeu n'ay faitz grans precs a dyeu,
for I thereof-have made great prayers to God
que ses ela gayre nom lays
that without her much not-me he-let
estar sus el syeu sainht palais,
to-stay up in-the his holy palace

car no vuelh que ja sos remanha
for not I-wish that ever below she-remain
ni mi parta bona companha.
nor from-me part good company
Prec vos que cant sera issida
I-pray you that when she-will-be gone-out
d'aquesta doloirosa vida,
from-this sorrowful life
coman vos per obediensa,
I-command you by obedience
que vos senes tota falhensa
that you without all failing
lo sepulcre d'ela pauzetz
the sepulcher of-her place
plus al del myeu, non ho mudetz,
more high than-the mine not it change
car dyeus [ha] mandat la razo
for God has sent the word
d'aysso per que ni per que no.
of-this for what or for what not

Cant ac Enimia parlat,
When had Enimia spoken
las monjas el laic el clergat
the nuns and-the laity and-the clergy
que eron aqui per lo sol
who were there by the ground
leveron un plor et un dol,
raised a weeping and a grief

cant auzon quel verges de dyeu
when they-hear that-the virgin of God
los layssara ayssi em breu;
them will-leave so in brief
mas la verges de Jhesu Crist
but the virgin of Jesus Christ
los conorta no sion trist.
them comforts that-not they-be sad
Mas cant senti lo ponh venir
But when she-felt the point to-come
que l'arma volc del cors issir,
that the-soul wished from-the body to-go-out
lo cors de Crist ha receubut;
the body of Christ she-has received
pueys [son] li angel descendut
then are the angels descended
e resceubon l'arma del cors
and received the-soul from-the body
que era issida defors
that was gone-out outside
e porteron l'en ab lauzor
and carried it-thence with praise
lay sus en paradis alsor,
there up into paradise higher
on dyeus li donet la corona
where God to-her gave the crown
que a las soas verges dona.
that to the his virgins he-gives

A l'octava de saint Michel
At the-octave of saint Michael
fo coronada sus el cel;
she-was crowned up in-the heaven
car ad aquel jorn ses falhida
for at that day without fail
issi d'aquesta presen vida.
she-went-out from-this present life
Las monjas prendo lo saint cors,
The nuns take the holy body
cant l'arma fo issida fors,
when the-soul was gone-out outside
et ac aissi bela e clara
and it-had so fair and clear
tota la color de la cara
all the color of the face
e del altre cors issamen,
and of-the other body likewise
que semblet un resplandemen.
that it-seemed a shining
E[n]tretan fan la sebultura
Meanwhile they-make the tomb
el mostier en la rocha dura
in-the minster in the rock hard
aqui on ilh ac comandat.
there where she had commanded
E cant tot fo apparelhat
And when all was prepared
et ac hom cantada la messa,
and had one sung the mass

ilh es en son sepulcre messa
she is into her sepulcher put
onradamen, ab grant honors,
honorably with great honors
ab psalmes, ab cans, ab lauzors.
with psalms with songs with praises

Apres cant sancta Enimia
After when saint Enimia
fo issida d'aquesta via
was gone-out from-this life
et ac lo gauch celestial,
and had the joy celestial
on es totz bes ses negu mal,
where is all good without any ill
seguentre gayre non tarzet
following much not it-delayed
que sa filhola la seguet,
that her goddaughter her followed
si cum la verges, sa mayrina,
so as the virgin her godmother
avia dich per vos divina.
had said by voice divine
Adonc cant fo foras issitz
Then when was out gone-forth
de la filhola l'esperitz,
of the goddaughter the-spirit

sebelhiron ab grant honor
they-buried with great honor
lo cors el sepulcre alsor;
the body in-the sepulcher higher
lo cal cors apres enportet
the which body after carried-off
Dagobertz lo reis, car cuidet,
Dagobert the king for he-thought
que [fos] lo cors de sa seror;
that was the body of his sister
car era el tom plus alsor.
for it-was in-the tomb more high
Per que crezem be veramen,
For which we-believe well truly
que per aquest trasportamen
that for this carrying-away
saint'Enimia, en sa vida,
saint-Enimia in her life
comandet, qu'ilh fos sebelhida
commanded that-she were buried
el sepulcre pausat dejus
in-the sepulcher placed below
el filhola en cel desus,
and-the goddaughter in that-one above
car de son fraire ben sabia,
for of her brother well she-knew
qu'en Gavalda venir devia
that-into Gévaudan to-come he-was-to
pel syeu cors en Fransa portar,
for-the her body into France to-carry

si jal podia atrobar.
if ever-it he-could to-find
Mas ela non ho volc suffrir,
But she not it wished to-suffer
que enaissi s'en saub gandir.
for in-such herself-thence she-knew to-escape
Mas metray vos en la carrieyra
But I-will-put you on the road
d'aquest fach, com [fo] fach a tieyra.
of-this deed how was done in row
E cant vos ho auray comtat,
And when to-you it I-will-have told
dirai vos apres per vertat,
I-will-tell to-you after for truth
com fo trobat ni de cal guia
how was found or in what guise
lo cors de sancta Enimia,
the body of saint Enimia
es escoltat[z] ho ses tenso,
and listen it without dispute
que fort belas novelas so.
for very fair news they-are

Cant Clodoveus, lo reis de Fransa,
When Clovis the king of France
fo issitz de la malanansa
was gone-out from the misery
e del caytivier d'aquest aire,
and from-the captivity of-this air

lo filh renhet apres lo paire
the son reigned after the father
e governet tot lo regisme;
and governed all the kingdom
Dagobert ac nom per baptisme.
Dagobert he-had name by baptism
Cant aquest fo reis del pais,
When this-one was king of-the country
onret lo mostier saint Danis
he-honored the minster saint Denis
de bels palis e de cortinas
with fair silks and with curtains
e d'altras onradas aizinas,
and with-other honored furnishings
e tenc lo en gran reverensa.
and held it in great reverence
Car del[s] santz de quela proensa
For of-the saints of that province
e de las altras loinh e pres,
and of the others far and near
en qual que loc los atrobes,
in what that place them he-found
prendia lo cors e la ossa,
he-took the body and the bones
so que trobava en la fossa,
that which he-found in the grave
e portava ho tot en Fransa
and carried it all into France
a saint Danis ab grant onransa,
to saint Denis with great honoring

et anayssi tan cant visquet
and in-such so-long as he-lived
lo mostier saint Danys onret.
the minster saint Denis he-honored
Mas cant venc que auzi un dia,
But when it-came that he-heard one day
que dieus per sa soror fazia
that God through his sister did
miracles e belas virtutz,
miracles and fair wonders
es s'en en Gavalda vengutz,
and-is himself-thence into Gévaudan come
per so quel cors de sa soror
for this that-the body of his sister
ne portes ab granda honor
thence he-carried with great honor
al mostier saint Danys en Fransa,
to-the minster saint Denis in France
on istes tostemps en onransa.
where it-stayed always in honoring
Mas cant fo per dreyta carrieyra
But when he-was by straight road
vengutz en aquela rebieyra
come into that riverside
que aoras appela hom
that now calls one
saint Enimia per dreit nom,
saint Enimia by right name

demanda belamen e quier
asks fairly and seeks
a las monjas d'aquel mostier,
to the nuns of-that minster
que l'essenhon per dyeu amor,
that-him they-show for God's love
on jay lo cors de sa soror.
where lies the body of his sister

Dompnas, fay cel, ayci suy yeu
Ladies says he here am I
filhs, que fuy del rey Clodoveu,
son that I-was of-the king Clovis
frayres de la vostra pieusela
brother of the your maiden
a cuy [det] dieus honor tan bela;
to whom gave God honor so fair
e suy vengutz plan per amor,
and I-am come plainly for love
quem detz lo cors de ma soror,
that-me you-give the body of my sister
car portar l'ay en mon pais,
for carry it-I-will into my country
al ric mostier de saint Danis,
to-the rich minster of saint Denis
on sera en caissa d'aur messa.
where it-will-be in chest of-gold put
Adonc li respon l'abadessa:
Then to-him answers the-abbess

e senher reis, e quens demandas!
eh lord king and what-of-us askest-thou
Que faram nos en cestas landas,
What will-do we in these lands
se la sancta verges non era,
if the holy virgin not were
quens quers per portar en ta terra.
whom-of-us thou-seekest for carrying into thy land
Lo reis respon a l'abadessa
The king answers to the-abbess
e fai li molt bela promessa:
and makes to-her very fair promise
dompna, dis el, si ma soror
lady said he if my sister
mi voletz redre, gran honor
to-me you-wish to-render great honor
e gran terra vos donaray,
and great land to-you I-will-give
don poyres istar tostemps may
whence you-will-be-able to-stay always more
onradamen en est mostier.
honorably in this minster
Fachs ho, per merce vos o quier.
Do it for mercy to-you it I-ask
Car tot aysso e mays ganre
For all this and more much
queus ay promes auret[z] de me.
that-to-you I-have promised you-will-have from me

L'abbadessa cant lo rei au,
The-abbess when the king she-hears
fai li respos bel e suau:
makes to-him answer fair and gentle
senher reis, per quens desconortas!
lord king for what-us dost-thou-discomfort
Que farem nos, si tu l'enportas!
What will-do we if thou her-carriest-off
Si tu l'enportas, que farem!
If thou her-carriest-off what will-we-do
Certas, reis, certas nos morrem.
Certainly king certainly we will-die
Ilh es nostra dompna carnals
She is our lady fleshly
e nostra dompna spiritals
and our lady spiritual
ens garda de tot encombrier,
and-us guards from all trouble
nos totas et aquest mostier;
us all and this minster
e per re non la ti daram,
and for anything not her to-thee we-will-give
qu'avans ausir nos laysaram.
for-sooner to-kill ourselves we-will-let
E ja vos ay ieu, na abbadessa,
And already to-you have I lady abbess
so dis lo reis, fach gran promessa,
this said the king made great promise
per que lam deuriatz ben layssar.
for which her-to-me you-ought well to-leave

Faytz ho, non o podetz mudar,
Do it not it you-can to-change
e mostratz mi lo monumen.
and show me the tomb
Adonc respon tot lo coven:
Then answers all the convent
e senher reis, per dyeu no sya
eh lord king for God not may-it-be
e per mi dons sancta Maria,
and for my lady saint Mary
no vuelhas far tan gran peccat
not wish to-do so great sin
encontra aquest coventat,
against this convent
quens vuelhas nostra dompna tolre,
that-us thou-wish our lady to-take-away
e tu noca ho degras colre,
and thou never it oughtest to-suffer
si altre lan volgues portar:
if another her-thence wished to-carry
e doncs per que o vols tu far?
and then for what it wishest thou to-do
Senher, merce ajas de nos.
Lord mercy have on us
Pueys si gieton de ginolhos
Then themselves throw on knees
e clamon li per dyeu merce,
and call to-him for God mercy
que non ho vuelha far per re.
that not it he-wish to-do for anything

Mas el lor dis tot en derrier,
But he to-them said all at-the last
que non remanra el mostier
that not will-remain in-the minster
lo cors en neguna manieyra,
the body in any manner
abans tenra ab luy carrieyra.
rather it-will-hold with him road
Non portaray doncs ma soror
Not will-I-carry then my sister
lay ont aura major honor?
there where she-will-have greater honor
Si faray, sapchas, veramen.
Yes I-will-do know truly
Mostrat[z] m'ades lo monumen.
Show to-me-at-once the tomb
Ab tant es intratz el mostier
With so-much is entered into-the minster
et ab luy tuit syeu cavalier
and with him all his knights
e las sanctas monjas ab els,
and the holy nuns with them
tiran e derumpen lors vels,
pulling and tearing their veils
et a lur demandat soen
and has to-them asked often
lo reis el loc el monumen,
the king the place and-the tomb
on sa seror fo sebelhida.
where his sister was buried

Mas queja li respon e crida:
But each-one to-him answers and cries
reis, ja per nos non lo sabras,
king ever through us not it thou-wilt-know
quer lo tu, que bel trobaras.
seek it thou for well thou-wilt-find

Ab tan lo reis ha tan sercat
With so-much the king has so-much searched
quel monumen ha atrobat;
that-the tomb he-has found
mas ges non conoys cal sya,
but at-all not he-knows which it-be
car dos monumens hi avia,
for two tombs there there-were
l'un de sa sor lo soteyra,
the-one of his sister the lower
de la filholal sobeyra.
of the goddaughter-the upper
Mas cant ac istat un petit,
But when he-had stayed a little
el sobeyra vas vi escrich
on-the upper tomb he-saw written
Enimia, e pesset si
Enimia and thought himself
que cors de sa sors fos aqui.
that body of his sister were there

Et aujatz del nom per que fo
And hear of-the name for what it-was
en aquel vas et el syeu no.
on that tomb and on-the hers not
Cant sanct'Enimia passet
When saint-Enimia passed
d'aquest mon, et ilh comandet,
from-this world and she commanded
que sa filhola sebelhisson
that her goddaughter they-buried
el plus al vas et escriusesson
in-the more high tomb and wrote
lo nom d'Enimia desus
the name of-Enimia above
el sieu vas ses nom jus,
and-the her tomb without name below
car ela conogut avia,
for she known had
tant era de dyeu bon'amia,
so-much she-was of God good-friend
quel reis, sos frayres Dagobertz,
that-the king her brother Dagobert
devia venir ben totz certz
was-to to-come well all certain
de Fransa la terra real
from France the land royal
en aquela prionda val,
into that deep valley
pel syeu cors querir e portar.
for-the her body to-seek and to-carry

E per aquo volc comandar,
And for that she-wished to-command
quel syeu vas istes ses escrich,
that-the her tomb stayed without writing
enaysi com yeu vos ay dich,
in-such as I to-you have said
et en aquel de sa filhola
and on that-one of her goddaughter
mesesson lo nom sus la mola,
they-put the name upon the slab
que cant el veyria lo nom
that when he would-see the name
de Enimia sobrel tom,
of Enimia upon-the tomb
aquel cors dedins ne portes,
that body within thence he-carried
el sieu desos estar laysses.
and-the hers below to-stay he-let
Car ges lo loc on dyeus l'avia
For at-all the place where God her-had
fach tan de vertut nuech e dia,
made so-much of miracle night and day
no volc per re desamparar
not she-wished for anything to-abandon
apres sa mort per altre istar.
after her death for other to-stay

E ges en aysso non pechet,
And at-all in this not she-sinned
si tot enayssi ho mandet,
if all in-such it she-commanded
car atressi nomnava hom
for likewise named one
la filhola per lo syeu nom.
the goddaughter by the her name

VII · THE BODY FOUND

The poet tells the valley that it bears vines and grain only through Enimia. Dagobert carries the goddaughter's body to Saint-Denis, thinking it his sister's, while the nuns feign grief. Long after, when a monastery of black monks is built, an angel three times reveals to the monk John that Enimia lies in the old minster. He doubts, then tells the convent; the bishop of Mende comes, the tomb is opened, a heavenly odor and light fill the place, the sick are healed, and she is enshrined in silver.

Baro, pro home, ar vejatz,
Barons worthy men now see
vos qu'en aquela val istatz,
you who-in that valley stay
home e femnas, laics e clergue,
men and women laymen and clerics
si deuratz ben a cesta verge
so you-ought well to this virgin
portar honor digna e bona,
to-carry honor worthy and good

car ilh no volc que sa persona
for she not wished that her person
en fos en altre luec portada,
thence were into other place carried
per so que la vals grans e lada
for this that the valley great and wide
que non portava negu fruch
that not bore any fruit
adoncs, et aquo sabem tuch,
then and that we-know all
ni neguna ren don hom viva,
nor any thing whence one lives
tan era sela vals esquiva,
so was that valley wild
pogues tostemps pel sieu estar
could always for-the her staying
vinhas e blatz e fruchs portar
vines and grain and fruits to-bear
e tot aysso portar per [ver]
and all this to-bear for true
per ley e poyratz ho vezer;
through her and you-will-be-able it to-see
car aqui istan ganre gens
for there stay many people
cuminalmen mays que dos cens,
commonly more than two hundred
et ha hi ben cent e vinht fuecs.
and has there well hundred and twenty hearths
Ples e vestitz es ben lo luecs.
Full and clothed is well the place

Ar retornem a nostra materia
Now let-us-return to our matter
et a nostra razo primieyra.
and to our account first
Cant Dagobert ac ben legit
When Dagobert had well read
lo nom desobrel vas escrit,
the name above-the tomb written
ac gauh e gieta se sobr'el,
he-had joy and throws himself upon-it
car cuidet que aquel fos el
for he-thought that that-one were it
e ploret si fort a sobrier
and wept so strongly to excess
et el e tuch syeu cavalier.
both he and all his knights
Pueys cant si fo del vas levat
Then when himself he-was from-the tomb risen
et ac assas planh e plorat,
and had enough lamented and wept
comandet que tot belamen
he-commanded that all fairly
ubriguesson lo monumen.
they-open the tomb
Li cavalier en eus lo pas
The knights in same the step
acomenson ubrir lo vas.
begin to-open the tomb
Las mongas cant vezon aquo,
The nuns when they-see that

dins lo coratge lur sap bo,
within the heart to-them it-tastes good
cant vezon qu'el cuida aver
when they-see that-he thinks to-have
lo cors de sa soror per ver.
the body of his sister for true
Mas no fan ges semblan ni bruch,
But not they-make at-all show nor noise
per so que el no fos descuch,
for this that he not were undeceived
ans fan semblan que sion tristas.
rather they-make show that they-be sad
Lassas, qu'a mala fom anc vistas,
Alas that-in evil-(hour) we-were ever seen
c'om ne porte nostre thesaur:
that-one thence carries our treasure
que farem mays en cesta vaur?
what will-we-do more in this rocky-land
Lassetas e que poyrem far,
Alas and what will-we-be-able to-do
c'om nos vuelha aissi raubar?
that-one us wishes thus to-rob
Tot so diz[i]on en ploran,
All this they-said in weeping
per so quel reis s'an mielhs pessan,
for this that-the king himself-goes better thinking
que lo cors d'aquel monumen
that the body of-that tomb
fos de sa soror veramen.
were of his sister truly

Dagobertz cant plorar las au,
Dagobert when weep them he-hears
belamen lur dis e suau:
fairly to-them says and gently
dompnas, e per que ploratz vos?
ladies and for what weep you
Ja vos seray yeu tostemps bos.
Ever to-you will-be I always good
Yeus daray terras et honors,
I-to-you will-give lands and honors
don poyras aver gran socors.
whence thou-wilt-be-able to-have great help

Las dompnas an al rey respos
The ladies have to-the king answered
en semblansa que mal lor fos:
in semblance that ill to-them it-were
e, senher, sapchas per vertat,
eh lord know for truth
ja no volgram altra rictat
ever not we-would-wish other riches
ni altras terras ni honor,
nor other lands nor honor
mas lo sanh cors de ta soror.
but the holy body of thy sister
Car el nos era bels thezaurs
For it to-us was fair treasure
trop plus bels que argens ni aurs.
very more fair than silver or gold

Mas, senher, por es enayssi
But lord since it-is in-such
que tu l'enportes, membre ti
that thou it-carriest-off remember thee
d'aquest mostier religios,
of-this minster religious
quel sias bos e caritos.
that-to-it thou-be good and charitable
Lo reis respon que volontier
The king answers that willingly
sera tostemps bos al mostier.
he-will-be always good to-the minster
Pueys pren lo cors ses demora
Then takes the body without delay
que l'avien ja trach defora,
that it-they-had already drawn outside
non ges aquel de sa soror,
not at-all that-one of his sister
mas de la filhola alsor;
but of the goddaughter higher
car per lo nom e pels escrichs
for by the name and by-the writings
fo enganatz e escarnitz.
he-was deceived and mocked

Cant lo reis e li chavalier
When the king and the knights
agron pausat sus un saumier
had placed upon a packhorse
lo cors, an essemps saludat
the body they-have together greeted
tot lo mostier el covendat.
all the minster and-the convent
Pueys son tornat en lor pais,
Then they-are returned to their country
dreit al mostier de saint Danis,
straight to-the minster of saint Denis
on lo reis met onradamen
where the king puts honorably
lo cors en un vaycel d'argen;
the body in a vessel of-silver
don encar cudon ben aver
whence still they-think well to-have
sancta Enimia per ver;
saint Enimia for true
mas ilh son falhit en lur cuch
but they are failed in their thought
et aquilh que so cudon tuch;
and those who this think all
car ilh remas lay veramen,
for she remained there truly
on pres del mon trespassamen,
where she-took from-the world passing

on encar dyeus per ela fay
where still God through her does
grans vertutz ayssi com yeu say.
great miracles so as I know

Ar vos dirai senes doptansa,
Now to-you I-will-tell without doubt
coyssi ni per cal demostransa
how and by what showing
lo cors saint'Enimia fo
the body of-saint-Enimia was
trobatz ni per cal vizio.
found and by what vision
E escoltatz ho belamen,
And listen it fairly
queus ho dirai entieyramen.
for-to-you it I-will-tell entirely

Apres cant Dagobert lo reis
After when Dagobert the king
n'ac portat lo cors el mezeis
thence-had carried the body he himself
de la filhola la soror
of the goddaughter the sister
e ganre ans e ganre jorns
and many years and many days
foron passat e l'abadia
were passed and the-abbey
que fes mi dons sancta Enimia
that made my lady saint Enimia
no hi ac mongas per gran vilhesc,
not there had nuns for great age
fes hom laissus un mostier fresc
made one up-there a monastery new
fort pres d'aqui en un costat
very near from-there on a side
a mo[n]ges ners per veritat,
to monks black for truth
ad honor de sancta Enimia,
to honor of saint Enimia
on es lauzada nuech e dia.
where she-is praised night and day
Cant hom lo monestier bastic,
When one the monastery built
fo voluntatz del saint esperit,
it-was will of-the holy spirit

quel cors de la soa espoza
that-the body of the his spouse
Enimia la gloriosa
Enimia the glorious
fos revelatz, qu'encar non era
were revealed for-still not it-was
saubutz per home de la terra.
known by man of the land
Ans neis [crezion] per certansa,
Rather even they-believed for certainty
que fos a saint Danis e Fransa;
that it-were at saint Denis in France
car avion auzit retaire,
for they-had heard to-recount
que pel rei Dagobert so fraire
that by-the king Dagobert her brother
en fo portada en sa terra,
thence was carried into his land
mas res d'aquo vertatz non era,
but anything of-that truth not was
qu'encar era el vielh mostier
for-still she-was in-the old minster
que ilh avia fait en primier.
that she had made in first
E per aquo dyeus volc mostrar
And for that God wished to-show
lo cors d'ela e revelar.
the body of-her and to-reveal

Esdevenc si novelamen,
It-happened so newly
quel mostier fo faitz belamen
that-the minster was made fairly
el covens fo religios
and-the convent was religious
e de dyeu servir voluntos.
and of God to-serve willing
Et entres monges queus dic yeu,
And among-the monks that-to-you tell I
ac per la voluntat de dyeu
there-was by the will of God
un monge plen de sanctetat
a monk full of holiness
que era Johans appelat,
who was John called
al cal lo filhs sancta Maria
to-the which the son of-saint Mary
revelet, on lo cors jazia
revealed where the body lay
d'Enimia la verges soa.
of-Enimia the virgin his
Pueys li mostret per cal proa
Then to-him showed by what proof
certamen ni per cal manieyra
certainly and by what manner
fos la vizio vertadieyra.
were the vision true

Aquesta vos nostre senhor
This voice of-our lord
li venc al liet el dormidor.
to-him came in-the bed in-the dormitory
Lo bos homs, cant venc lendema,
The good man when came next-day
la visio si perpessa
the vision himself ponders
et istet en pessamen.
and stayed in thought
Pueys ho mes a noncuramen.
Then it put to neglect
Mas cant ac anayssi istat,
But when he-had in-such stayed
no say cans dias, noncurat,
not I-know how-many days neglected
l'angels li venc en vizio
the-angel to-him came in vision
et a li dit en sa razo.
and has to-him said in his speech
Mas lo bos homs per tot lo dir
But the good man for all the saying
non volia ren issauzir;
not wished anything to-grant
mas pero en dopte istava,
but however in doubt he-stayed

car ayssi soen li tornava
for so often to-him it-returned
en era en molt gran cossire
and-thereof was in very great anxiety
nuech e jorn, que non ho say dire.
night and day that not it I-know to-say

Mas cant venc pueys una sazo,
But when came then a season
cant lo bos homs colgatz si fo
when the good man lain himself was
la nuech en son liech, ses tot bruch,
the night in his bed without any noise
e li altre dormion tuch,
and the others slept all
el non dormi ges, ans velhet
he not slept at-all rather watched
et en oratio istet.
and in prayer stayed
Mas cant ac pregat com solia
But when he-had prayed as he-was-wont
dyeus [e] mi dons sancta Maria,
God and my lady saint Mary
istet gran pessa en velhan,
he-stayed great while in watching
de moltas caussas perpessan,
of many things pondering
si com fay bos hom moltas ves,
so as does good man many times

non ges de las mondanas res;
not at-all of the worldly things
ans pessava sobre l'afayre
rather he-thought upon the-affair
de dyeu e de la soa mayre,
of God and of the his mother
com pogues a tota sa vida
how he-could in all his life
far so que l'escriptura crida
to-do that which the-scripture cries
ni com totas [sas] falhizos
and how all his failings
mundes ab sanctas orazos.
he-cleansed with holy prayers
Tot aysso enaissi pessava
All this in-such he-thought
lo bos homs, domeinz que velnava,
the good man while that he-watched
mas sobre totz lo[s] pessamens
but above all the thoughts
li era aquest plus cozens
to-him was this more burning
et hi pessava en son cor
and there he-thought in his heart
daus totas partz dins e defor
from all sides within and without
d'ayso que l'angels dich l'avia
of-this that the-angel said to-him-had
del cors de sancta Enimia,
of-the body of saint Enimia

ni sabia de cal manieyra
nor knew in what manner
pogues esser ja vertadieyra
could to-be ever true
la visio qu'avia vist
the vision that-he-had seen
doas vetz pel messatge de Crist.
two times by-the messenger of Christ
Pueys dis suau, car fort non ausa:
Then said softly for loudly not he-dares
que pot esser aquesta causa
what can to-be this thing
que m'es de nuech doas ves venguda?
that to-me-is by night two times come
Sera ja doncs per me saubuda?
Will-it-be ever then by me known
Car yeu n'estau fort a sobrer
For I thereof-stand very to excess
nuech e jorn en gran cossirer.
night and day in great anxiety
El dis lo qu'es angels de dyeu,
He said it that-he-is angel of God
mas no say com ho creza yeu,
but not I-know how it believe I

car yeu ai vist moltas vegadas
for I have seen many times
de nuech causas imaginadas
by night things imagined
que mi venien en figura
that to-me came in figure
d'angel ho d'altra creatura;
of-angel or of-other creature
e pueys d'aquela visio
and then of-that vision
nom venia ni dans ni pro
not-to-me came nor harm nor profit
part tot aisso ay auzit dire,
beside all this I-have heard to-say
que hom no sia en cossire
that one not be in anxiety
ni se vuelha levar enuech
nor himself wish to-raise vexation
de ren que hom vega de nuech.
for anything that one sees by night
Car sompnis es e vay s'en breu,
For dream it-is and goes itself-thence briefly
ayssi com es vengut de leu.
so as it-is come with ease
Aras parlem doncs a razo,
Now let-us-speak then with reason
fay cel, d'aquesta visio.
says he of-this vision

Non pot esser en nulha guia
Not can to-be in any guise
que sompnis et images sia.
that dream and images it-be
Car doas vegadas d'un semblan
For two times of-one semblance
l'ay vista e mon liech velhan;
it-I-have seen in my bed watching
car s'yeu dormis, assas crezera
for if-I slept enough I-would-believe
que sompnis ho ymages era.
that dream or images it-was
Mas yeu velhava veramen
But I watched truly
si com fau ara yssamen;
so as I-do now likewise
per que cre sya veritatz
for which I-believe it-be truth
e non sompnis ni falsetatz.
and not dream nor falsehood
E per que donc non ho diray
And for what then not it will-I-tell
dema, cant levatz mi seray?
tomorrow when risen myself I-will-be
Si faray, que ja pus celat
Yes I-will-do that ever more hidden
non ho tenray al conventat.
not it I-will-hold to-the convent

E que as dit? que ja tenrieu
And what hast-thou said that ever they-would-hold
per fantauma si ho auzieu,
for phantom if it they-heard
car la verges si cum hom dis
for the virgin so as one says
es al moster sanh Danis.
is at-the minster saint Denis
E per aysso si ho dizias,
And for this if it thou-saidst
per fantauma tengutz serias
for phantom held thou-wouldst-be
e dirian que sompnis es;
and they-would-say that dream it-is
car non pot esser altra res.
for not can to-be other thing
Et yeu ho cre, se dyeus [me] gar;
And I it believe so God me may-keep
per que ho layssaray istar,
for which it I-will-let to-stay
que ya sol no m'en levaray
that ever even not myself-thence I-will-raise
cossir ni pessamen yamay.
anxiety nor thought ever
Enayssi lo bos hom parlava
In-such the good man spoke
ab se meteys e tensonava.
with himself same and disputed

Mas cant si fo pro deramatz,
But when himself he-was enough disputed
del dormir s'es apparelhatz;
for-the sleeping himself-is prepared
mas ges adormitz no si fo,
but at-all fallen-asleep not himself he-was
que el auzi un sobde so
that he heard a sudden sound
et ac paor e grant esglach
and had fear and great terror
pueys ho lo cap deforas trach,
then has the head outside drawn
per auzir que a tabustat.
for hearing what has clattered
Dece que ac lo cap levat,
At-once that he-had the head raised
vi una resplanden lumieyra,
he-saw a shining light
si com de jorn en la carrieyra.
so as by day on the road
Adonc s'es fort miravilhatz
Then himself-is greatly marveled
et es s'en sos los draps tornatz,
and is himself-thence beneath the cloths turned
espaventatz et esperdutz.
frightened and bewildered
Ab tan l'angels es avengutz
With so-much the-angel is come
et a li dit per gran estru:
and has to-him said with great rashness

Johan, Johan, e dormes tu?
John John and sleepest thou
Johans istet, no volc respondre,
John stayed not wished to-answer
non pessava mas de rescondre.
not he-thought but of hiding
L'angels li ha dit altra ves:
The-angel to-him has said another time
Johan, Johan, aisso que es?
John John this what is
Dormes ho velhas? respon mi.
Sleepest-thou or watchest answer me
Adoncs si leva del coyssi
Then himself rises from-the pillow
e respon per molt gran estru:
and answers with very great rashness
nomine patris, qui es tu?
in-the-name of-the-Father who art thou
Si mala causa es, vay t'en,
If evil thing thou-art go thyself-thence
si bona, digas belamen
if good say fairly
qui es, que vols ni que mi quiers.
who art-thou what wishest-thou or what me seekest
Angels de dyeu soy vertadiers,
Angel of God I-am true
so ha li dich la vizios,
this has to-him said the vision
e tenh te fort per enojos,
and I-hold thee greatly for troublesome

car tantas ves mi fas tornar, 1895
for so-many times me thou-makest to-return
que non vulhas manifestar
that not thou-wishest to-manifest
aisso que t'ay manifestat
this that to-thee-I-have manifested
doas ves per la dyeu voluntat.
two times by the God's will
Johans respon: puesc t'en creire yeu
John answers can thee-thereof to-believe I
que tu sias angels de dyeu? 1900
that thou be angel of God
L'angels dis: creire ho potz be.
The-angel said to-believe it thou-canst well
Johans respon: senher, merce;
John answers lord mercy
car yeu non cudava que fos
for I not thought that were
vertadieyra la vizios,
true the vision
mas senher, bem tenh per falhit, 1905
but lord well-me I-hold for failed
car ho metia en oblit.
for it I-put in oblivion
E dir t'ai per que o fazia:
And tell to-thee-I-will for what it I-did
car lo cors de sancta Enimia
for the body of saint Enimia
dis om que es a sant Danis,
says one that it-is at saint Denis

e per aisso n'era desfis.
and for this thereof-I-was distrustful
L'angel respon: non crezas may
The-angel answers not believe ever
que sia lay, ans es ben say;
that it-be there rather it-is well here
mas Dagobert lo reis, sos fraires,
but Dagobert the king her brother
cant venc say en aquestz repaires
when he-came here into these dwellings
e sa soror aver cuidet,
and his sister to-have thought
ab sa filhola s'en anet
with her goddaughter himself-thence went
que Enimia fo appelada,
who Enimia was called
si com ilh, cant fo bategada.
so as she when she-was baptized
Mas tu cant sera jorn fatz,
But thou when will-be day made
tot aissi tu com t'o ay mostrat
all so thou as to-thee-it I-have shown
ho manifesta al coven.
it manifest to-the convent
Aissi dis l'angels, pueys vay s'en.
So said the-angel then goes itself-thence

Mas cant venc lendema sus lo jorn,
But when came next-day up the day
lo bos hom no fes gran sogorn,
the good man not made great tarrying
et a fach venir lo coven,
and has made to-come the convent
pueys lur a dich entieyramen
then to-them has said entirely
la vizio de Jhesu Crist,
the vision of Jesus Christ
si com avia la nuech vist,
so as he-had the night seen
e fay lur venir a saubuda,
and makes to-them to-come to knowledge
cossi l'ora tres ves venguda
how to-him-it-was three times come
ni com n'era agutz en plach,
and how thereof-be-was been in trouble
car non ho avia retrach.
for not it he-had recounted
Cant li mo[n]ge auziron aquo,
When the monks heard that
lauzeron dyeu e saub lur bo
they-praised God and tasted to-them good
e vaun s'en lay en eus lo pas
and go themselves-thence there at same the step
probar lo luoc on eral vas,
to-prove the place where was-the tomb

et an ho al bisbe mandat
and have it to-the bishop sent
corren a Memde la ciutat
running to Mende the city
que s'en velha ves els coytos.
that himself-thence he-wish toward them in-haste
Pueys als altres religios
Then to-the other religious
ho mandon, als laics et als clercs,
it they-send to-the laymen and to-the clerics
car atrobada es la verges
for found is the virgin
sancta Enimia veramen.
saint Enimia truly
Adoncs venon tuh ses bisten,
Then come all without delay
l'evesques el altre baro,
the-bishop and-the other barons
per vezer lo precios do.
for seeing the precious gift
Cant l'evesques e l'artra gen
When the-bishop and the-other people
foro vengut aqui presen,
were come there present

lo bos hom el mostier intret
the good man into-the minster entered
cel a cui dieus ho revelet
he to whom God it revealed
e mostral loc on eral vas
and shows-the place where was-the tomb
el cal la sancta verges jas.
in-the which the holy virgin lies
L'evesques el clerc mantenen,
The-bishop and-the clerics at-once
cant veson [lo] loc, son gauzen
when they-see the place are rejoicing
e canton una antiphena
and sing an antiphon
ad honor de la vergena,
to honor of the virgin
pueys fozon lo sol belamen
then they-dig the ground fairly
et atrobon lo monumen
and find the tomb
lo soteyra desotz la terra,
the lower beneath the earth
hon la sancta pieuzela era.
where the holy maiden was
Lo vas uobron, trobon [lo] cors
The tomb they-open they-find the body
e prendon lo, trazol defors.
and they-take it they-draw-it outside

Adoncs sentiro un'odor
Then they-felt an-odor
que n'eissi, tota la melhor,
that thereof-came-out all the best
non es girofles, cost ni menta,
not is clove costus nor mint
ni basmes ni altra pimenta,
nor balsam nor other spice
si que tuch aquilh que hi eron
so that all those who there were
em paradis esser pesseron.
in paradise to-be they-thought

Altra vertut hi venc novela
Other miracle there came new
vezen tot lo mon sancta e bela;
seeing all the world holy and fair
car domens que meravilhavon
for while that they-marveled
la odor, don replet istavon,
the odor whence filled they-stood
una resplandens aqui eys
a shining there same
venc del cel els ceris esteys.
came from-the heaven and-the candles extinguished
E dic vos que en aquel loc
And I-say to-you that in that place
anc l'us l'altre vezer non poc,
ever the-one the-other to-see not could

tan can tenc aquela lumnieyra.
so-long as held that light
Pueys cant ac tengut sa carrieyra,
Then when it-had held its road
las candelas que eron estenhtas,
the candles that were extinguished
recobron lum per lur meteyssas.
recover light by their selves
Adonc cant vezon la vertut,
Then when they-see the miracle
lauzon la sancta verges tut.
praise the holy virgin all
Per me no serion retrachas
By me not would-be recounted
las vertutz que hi foron fachas.
the miracles that there were done
Car per l'odor sol qu'en issia
For by the-odor only that-thence came-out
cobreron salut aquel dia
recovered health that day
malaute, cec, contrach e clop,
sick blind contracted and lame
sortz e lebros e d'altres trop.
deaf and lepers and of-others many

Mas cant fo del sepulcre traita
But when she-was from-the sepulcher drawn
e tota cesta vertutz faita,
and all this miracle done

porteron la, am cans moltz bels,
they-carried her with songs very fair
al mostier qu'era fachs novels,
to-the minster that-was made new
e mezeron la belamen
and put her fairly
lains en una archa d'argen,
within in a chest of-silver
hon dyeus fai soen ses doptansa
where God does often without doubt
per liey virtutz e demonstransa.
through her miracles and showing

Aras preguem tuch, layc e clergue,
Now let-us-pray all laymen and clerics
que dyeus pel nom d'aquesta verge
that God by-the name of-this virgin
de qui avem fach cest romans,
of whom we-have made this romance
nos meta sus am los syeus sanhs.
us put up with the his saints